

# CROSSROAD

VOL. 10, #2 Jan-Mar 2002

## RAWA

*Anti-Fascists in Afghanistan* - by Tricia Militia

The condition of women's lives under the Taliban is the most oppressive manifestation of patriarchy today, and this condition is fascist. It's fascism in its attempts to completely control not only women & girls, but the whole society based on violence, domination, and the negation of humanity. Women and girls feel the full extent of these oppressive conditions. They are not even seen as human, they are not to be seen at all.

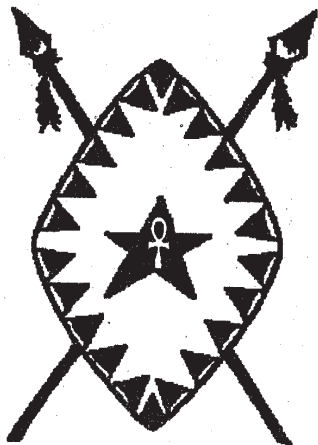
Fascism has always been patriarchal and male supremacist, but we normally look at it as defined by [North American] supremacy and anti-semitism. In these newly emerging forms of fascism, women's oppression is playing the central role.

A brave group of women standing up to this is the Revolutionary Association of the Women of Afghanistan (RAWA). Although we do not know and might not agree with all that they stand for, we do know they fought against the Soviets, fight the fascist Taliban, oppose the U.S. government, and work to smash patriarchy. They risk their lives to teach women and girls how to read, provide healthcare and take to the streets and demonstrate.

RAWA is the only legitimate force to be supported in Afghanistan that we know. Supporting RAWA gives us the opportunity to broaden how we deal with fascism, women's oppression, and the war by attacking both the U.S. and the Taliban's Islamic fascism.

We need to develop our own politics around the issues RAWA raises and we have to deal with what's going on. This is a tangible way to do it.

There are lots of potentials for direct action campaigns against the authors of the policies that created and supported the Taliban and similar groupings. (Continued, p. 13)



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**NAPA Discussion Continues**

*“The relationship existing between the “prison movement” and the overall struggle, the relationship existing between prisoners and people outside the walls supporting struggles in and around prisons, has been and will continue to be a dialectical relationship. This is simply to say that the struggles taking place inside influence those taking place outside, while at the same time the struggles taking place outside influence those taking place inside...”*

Atiba

P.O.W. Journal Bk One, p. 14

Greetings Comrades,

I'm a New Afrikan by the verbal identity of Kes Khemnu Anki Maa. I write, in solidarity, on behalf of our revolutionary prisoner's organization here. Inspired by the "Build the N.A.P.A." article in CROSSROAD vol. 9#3, and ultimately Our point 4 of the New Afrikan Creed, this letter's principal objective is to express our conscious interest in the task of organizing New Afrikans. I.e., those behind the walls, so as to become a powerful force capable of making conscious contributions to the NAIM.

We recognize that the lack of effective organization is the principal obstacle that conscious New Afrikans behind the walls face at this time in relation to their revolutionary efforts. There is no way around this fact. However, We don't just seek "organization". Notice above that I stated "effective organization". I must emphasize this point, because history has proven time and time again the folly of those who failed to do so.

Your concept [theoretical] of an alliance is quite honorable, inasmuch as it implies that these various organizations that would be working under NAPA, now and forthcoming, will need every little if any guidance from a central base because they would by necessity be pledging the New Afrikan Creed, Declaration of Independence, and Code of Umoja. We find that this is not enough to collectively meet the demands We all face behind the walls at this time. To guarantee effective practice, and thus open the way to success for all involved, it is necessary that We discuss elements of "democratic centralism". Among some other things, this is something you failed to address in your article, and We find to be of utmost importance.

For sure, We must remember that whenever We begin to fuse elements of conscious human material so as to form a revolutionary alliance We begin to increase the quantity as well as the quality of our practice. If there is no means in place to consciously monitor/guide the activity of the whole on the basis of "centralism", then We set Ourselves up for failure, and an increase in undue repression. All characteristic of anarchism.

The comrades here are conscious, ready, and wholly dedicated to seeing great leaps made toward building and executing the power of a New Afrikan Prisoner Alliance. And We are, at this moment, moving towards this goal. However, We recognize that there are first "first things first". Let us establish an open link of communication. We request an update on your efforts, info on additional New Afrikan projects involving prisoners, and effective ways that We may share what We have/are accomplishing with other progressive, New Afrikan elements.

In revolutionary solidarity,  
your brother/comrade,  
Kes Khemnu Anki Maa

## NAPA Discussion Continues

In **CROSSROAD** (Vol. 9#3), i proposed that imprisoned New Afrikans take the initiative in the formation of a “New Afrikan Prisoner Alliance”. i also asked to be contacted by any Conscious New Afrikans – in prison or not – interested in the project and wanting to discuss it.

Sadly, the only direct responses to the proposal have come from people behind the walls – some raising questions, and wanting to become part of the discussion process, and some making commitments to help build NAPA even while discussion continues.

There are points that should be clear to everyone: 1) NAPA is a project that’s under discussion – not construction. i put forth a proposal, and whether or not it becomes more than a proposal depends upon the number and sources of the positive responses to the proposal. It’s not enough that people behind the walls want to build a NAPA – people in the communities must also want to build a NAPA.

2) i did not propose NAPA as an SSC formation. NAPA should be an NAIM formation, ideally, attached to the PG or to the NALF, even if it has to begin as a more or less “independent” formation.

3) It’s important that discussion continues, and that it involves as many people as possible – especially people outside the walls. Discussion is not for its own sake, but to give the project greater chance of success. People with prior experience – good and bad – should bring the lessons of that experience to this project. Prior thought and preparation can enhance success by anticipating obstacles. People that will be doing the work should be involved in the design of the project. Prior thought and preparation can enhance success by anticipating obstacles. People that will be doing the work should be involved in the design of the project.

Here are some of my initial responses to questions that have been raised about the proposal, and they can serve as points for further discussion.

### 1. Why build a NAPA?

Because people in prison are people, and they should be more than mere objects of propaganda – they should be agents in their own transformation and in the collective process of liberation and social transformation.

We can start by citing #15 of the New Afrikan Creed:

*i will be patient and uplifting with the deaf, dumb and blind, and i will seek by word and deed to heal the [New Afrikan] family, to bring into the Movement and into the Community mothers and fathers, brothers and sisters left by the wayside.*

This is a mandate for all Conscious New Afrikans and all NAIM formations. It’s why We need to build a NAPA, and it defines the basic purpose of a NAPA – NAPA is a means We should use to serve the people, to help “heal the family,” and to help bring people (on both sides of the prison walls) into the New Afrikan Community and into the New Afrikan Independence Movement.

Over the years, many imprisoned people have adopted a New Afrikan identity, but most of them have done so without a formal relation to the NAIM. This absence of relationship tends to be a reality even when most of these people are released from prison.

Just as important: the lack of a formal relation between the NAIM and imprisoned people is also the lack of a relation between the NAIM and the families and friends of imprisoned people in the communities outside the walls.

The NAIM needs to begin to establish links between itself and the majority of the people, by testing and developing its line and methods in the course of struggle around the issues faced each day by the people.

For example: When We come across, and use statistics showing that 1 of every 3 New Afrikan males between the ages of 20 and 29, and 9 percent of all New Afrikan adults, are under some form of U.S. judicial control (jails, prisons, probation or parole), We should understand that these are not stats simply about crime or “criminals,” prisons and prisoners. These are stats reflecting the situation of the whole of our people, and they indicate issues of struggle around which the NAIM should be engaged. These stats are related to the need for jobs, health care, housing and education, and any number of other issues that could be cited. They are also related to an environment in our communities which lacks the presence and influence of the NAIM and its politics. We must begin to attract and retain new people into our ranks, and increase the communication and cooperation necessary for a Community and Movement trying to heal themselves.

The words and deeds – theory and practice – used in the course of developing a NAPA are part of the same process of developing the entire NAIM; our ability to cooperate in the development of a NAPA is a test and refinement of our ability to cooperate in the development of the Movement, and service to the people.

## 2. What is “NAPA”?

At its most basic level, NAPA would be just what its name implies: an alliance of New Afrikans – some of whom are and will be in prisons, and some of whom are and will be in the communities outside of prisons. In other words, NAPA members will be: *a) Conscious New Afrikans in prisons; b) Conscious New Afrikans who leave prisons and continue to function as NAPA members in the communities; c) Conscious New Afrikans in the communities – most of whom having never been imprisoned – who are mothers and fathers, sisters and brothers, students, lawyers, nurses, cooks, unemployed – people who see the need, understand and embrace the politics, and commit to do the work.*

Imprisoned New Afrikans can take the initiative in the discussion and construction of NAPA, but the formation can't be built or properly function without people in the communities being part of the process. In other words, NAPA is a project that the NAIM must, at some point relatively soon, take responsibility for.

It's important to keep in mind that NAPA will have limited capacity – it will begin with practically no people and no financial resources. Therefore, it won't be able to start as a “fully functioning” formation, capable of serving all the needs of all prisoners. In its initial phases, NAPA will have limited objectives and programs, based on political need, and the availability of resources and personnel.

On the other hand, We should also keep in mind that We don't need huge sums of money, nor a relatively large number of people, in order to begin building a NAPA. However, We will need “some” people – at least one person in a prison, at least one person in local communities – who are willing to work; willing to go to the people in their areas; who are creative and disciplined, and who have initiative and a willingness to learn from and cooperate with others, in a non-sectarian spirit.

**3. What is the purpose of NAPA?**

To heal the family and bring the people into the Community and into the Movement.

To build minimal support and work bases in the communities to ease the transition of New Afrikans released from prisons.

To create NAPA units inside and outside, with a structured program of personal transformation and political orientation (e.g., national and class consciousness, revolutionary morality), and political activity.

To organize among imprisoned New Afrikans, while also organizing among New Afrikans outside of prisons – and to gradually link the issues surrounding prisons with the issues confronting the whole people in all other spheres of social life.

**4. How do We go about building NAPA?**

Deliberately, slowly. There's no need to rush, but there is a need to be as clear as possible about what We want to do and how best to do it.

From the simple, to the complex; not taking on more than We can handle at any point in time or space. A house is not built from scratch in the span of a moment. We start with a vision, and a plan – plan the work and work the plan, one step at a time.

Keep politics in command, i.e., with regard to what We need to do, and with regard to how We should do it. For example, if the purpose of NAPA is to help bring people into the Movement, then that purpose should inform our approach to all aspects of the work. We should always seek out new people, and be patient and uplifting with them.

We could, possibly, begin to build NAPA by having each member pledge the RNA Oath, and complete a NAPA Data Form (those taking the Oath in prison would be required to do so again upon their release, in a formal ceremony at a local NAIM formation, or at the NAND gathering).

We could, possibly, begin with a “Study and Struggle Program” – combining study and personal re-orientation, with work projects (e.g., building NAPA units; conducting Plebiscite Education or Reparation Education, etc.). The study could begin by using the New Afrikan Declaration of Independence, Creed, Code of Umoja; the NALF Principles of Unity, and other existing materials, as well as materials to be prepared for use by NAPA and throughout the NAIM.

While the element of study would be rather uniform between those inside and those outside, the element of work would differ – those outside would have more contact with more people, and the content of their work projects would be broader and more complex.

**5. Does NAPA conflict with Jericho? Could someone working with Jericho also work with NAPA?**

There are no conflicts between Jericho and NAPA. While one person could work on both projects, that's a situation We'd like to avoid.

In my opinion, all formations in the Movement suffer two major problems with regard to personnel: 1) None of us have enough people, and none of us do enough to bring new people into our formations and into the Movement generally; 2) Most of the people that We have are only part-time cadres. That is, most members or workers in NAIM formations have jobs or positions which take up most of their time, and they also have families. Work for the Movement and for our formations is done on a part-time basis, a few hours a day or night after We leave the office or the classroom or wherever

it is that We put in those hours that pay the bills. We not only don't have enough people, We don't have enough full-time people. NAPA should have, as one of its goals, the recruitment of new people.

There is no conflict between NAPA and Jericho because: 1) NAPA is national, and Jericho is multi-national; 2) NAPA is potentially geared to all New Afrikan prisoners, and Jericho is geared to a specific number of prisoners; 3) NAPA is geared to the political education and recruitment of potentially all New Afrikan prisoners, and Jericho is geared to amnesty/release of a specific number of PPs & POWs. However, the New Afrikans on Jericho's list of PPs & POWs could be members of NAPA, and NAPA would generally support the Jericho campaign. The relationship between NAPA and Jericho needs to be discussed, but no lines should be arbitrarily drawn between them. They are distinct, but connected.

## 6. How will NAIM formations participate in the building and operation of NAPA?

The participation of NAIM formations can be imagined from the points already under discussion. Concretely, participation can only be determined in the course of our on-going discussion, and the test of practice. NAIM formations will, of course, have to participate in the discussion.

The role of NAIM formations is central, because they are the basis for the "established environment" needed in the communities. For example, when New Afrikans leave prison they should be able to:

- 1) contact a NAPA Unit that has been established in their area, or,
- 2) contact any NAIM formation in their area – and receive material and political support, and become part of a program of community/Movement activity.

This is what We need – it's not what We have. While building what We need, We want forms to develop that are based on what people and formations can do – We don't wanna force upon anyone forms that they have no present ability to shape.

Continue the discussion. Build NAPA. - Seldom Seen



California  
Coalition  
for  
Women  
Prisoners

TOGETHER  
FEARLESS  
AND  
UNIFIED

California Coalition  
for  
Women Prisoners

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CCWP raises public consciousness about the cruel and inhumane conditions under which women in prison live and advocates for positive changes. We promote the leadership of and give voice to women prisoners, former prisoners, and their families.

CCWP works in coalition with other groups to bring about fundamental changes in the prison industrial complex. We want the abolition of a prison system whose goals are punishment, control, profit and the warehousing of human beings, the majority of whom are people of color and poor.

CCWP advocates for changes in intolerable conditions inside prisons such as grossly inadequate health care, rampant sexual abuse and security housing (solitary confinement) which amounts to torture. We work for the release of battered women and prisoners of the drug war and we fight for mother-infant programs and alternatives to incarceration. We support political prisoners (women who are in prison because of their political activities against injustice).

We seek to connect our work for women prisoners to the fight to end all forms of violence, discrimination, humiliation and impoverishment of women. We work for a society where education rather than incarceration is the priority, where human rights is not an empty phrase but a reality for all people.



mission statement

California Coalition for Women Prisoners

what we do

**VISITING WOMEN IN PRISON**

We organize visits to women's prisons around the state to involve the prisoners in the work of CCWP and promote friendship and solidarity, inside and out. The visits inform and educate us on the outside about conditions and problems going on inside and provide a voice for women prisoners.

**THE FREE INSIDE Newsletter**

Our quarterly newsletter gives women prisoners a chance to express themselves through writing and art work and includes articles about outside efforts for prisoners.

**ANNUAL PROTESTS**

Our annual protests at the gates of the largest women's prisons in the world let the women inside know that they are not forgotten and let the California Department of Corrections know that the community is aware and demands change.

**ADVOCACY**

We advocate for women prisoners through vigils and protests, through legislative action, letter writing campaigns, phone banking, media publicity, direct action and by using other creative methods, in coalition with other groups.

**EDUCATION AND OUTREACH**

We speak at classes, conferences, and rallies and hold an annual educational event in March as part of Women's History Month. We write articles, distribute materials and do outreach to community groups.

**SUPPORT FOR FORMER PRISONERS**

Our new project is devoted to outreach and support for former prisoners.

how we are organized

**Visiting Committee**

- Schedules and coordinates prison visits
- Orients new members before visiting
- Discusses visits and provides follow-up

**Newsletter Committee**

- Solicits material from inside and outside
- Develops themes and written material
- Produces and distributes newsletter

**Education and Advocacy Committee**

- Prepares flyers and educational materials
- Coordinates speaking engagements
- Develops a variety of advocacy tactics

**Planning Committee**

- Coordinates the work of CCWP
- Makes routine organizational decisions
- Liaisons with other CCWP chapters

**The Emergency Response Network**

is a network of people who are willing to make calls, write letters and come to protests to respond to emergency situations.

**Starting a CCWP Chapter**

If you are interested in starting a CCWP chapter in your area, please contact 415-255-7036 ext. 4. For information about the San Diego chapter call 619-233-9754.

our history

The California Coalition for Women Prisoners was founded in 1993 by women prisoners and their advocates outside the walls. Charisse Shumate (picture here) was one of the prisoner founding members. Charisse was also the lead plaintiff in a class action lawsuit filed in 1995 against the California Department of Corrections regarding the grossly inadequate medical care that women prisoners receive. This inadequate care has resulted in untold suffering and unnecessary deaths.

Women make up the fastest growing sector of the prison population. California has the largest women's prisons in the world with over 11,000 women, the majority of whom are women of color. The courage of the women who fight inhuman conditions on a daily basis inspires our work for change on the outside.

Yes,

**I want to support women prisoners!**

- Put me on your emergency response list!
- Please contact me to volunteer
- Enclosed is \$10 for a newsletter subscription
- Enclosed is \$25 contribution to help send newsletters to 3 women prisoners
- Enclosed is my contribution of \$ \_\_\_\_\_

NAME: \_\_\_\_\_

ADDRESS: \_\_\_\_\_

PHONE: \_\_\_\_\_

EMAIL: \_\_\_\_\_

Please make checks payable to CCWP/SSP, 100 West 11th St., San Francisco, CA 94103. 415-255-7036 ext. 4. [www.cwpp.org](http://www.cwpp.org)



Logo designed by Sylvia Zimmerman with words from Bernice Africa, AQDC organization, and 31 prison 1998. Artwork design and printing by Jovanita Press.







cated in Greene County at Waynesburg PA, that's so far from Philly that if you ride past it you end up in Morgantown, West Virginia before you can find a new station on your car radio. i say that S.C.I.G. stands for "State Concentration and Internment Ground". That's because there is nothing that resembles any "correcting" that goes on with most of these prisoners. But like the Nazi concentration camps this is a death camp for sure!

Our Brother Mumia Abu Jamal and over one hundred other men, who our enemy plans to kill are locked up here as well. i'm not under a court sentence of death. i however, have been sentenced to 'death by regulation'. Our enemy calls it a "natural life" sentence. i've spent over twenty-five years on that status.

There are men in this prison serving all manner of sentences, many of them will be released back to your communities in the not too distant future. Yet even they are under a sentence of death. The reason being they're under a sentence of "spiritual death". It is the mission of the prison overseers to break the spirits of these men. Not with any plan to break them out of the many bad habits that they came in here with, then build them back up with a set of better habits. No, the only objective here is to terrorize these prisoners so that they will carry this message throughout the prisons in this state that "if you're sent to Greene County, you ain't got nothing coming!" That's what the prisoners tell other prisoners.

Now, i know that many of you are thinking that sounds like a good 'tough love' approach that our enemy is using. That's because you're blinded by the smoke again. This prison has what's called a 'control unit' which the enemy calls the "restricted housing unit". It's the largest control unit in the state, with a capacity of 772 though there are about 386 here at present. That's where the breaking takes place. That's also where the court-ordered death sentences take place. i've been in this Control Unit for close to three years. i was told i'll never be released.

There's a young prisoner who used to be a couple of cells away from me who would get up every morning singing this song: "this must be hell, well, well, well" and throughout the rest of the day he would continue in this way. That's because in his bathroom sized cell he had nothing to occupy his twenty-three hour days but two "Reader's Digests" that he was allowed to order from the library once a week. He was further allowed to exercise in a 'dog cage for an hour five days per week, and allowed to take three five minute showers. The rest of the time was spent in that cell. Outside of three plain meals, that is the daily, weekly, monthly and yearly routine for the majority of the men in the control unit.

For the men sentenced by the courts to death, most of them can qualify to watch TV or listen to radios. But, of course, if our enemies have their way, that'll only be temporary. Its a good way to keep them from thinking about their fate and, for some, from working to beat the hangman.

However, just about all others here are trapped in a twilight between life and death torture of nothingness that kills one's spirit and soul. Despite the fact that the prisoners have 23 hours that they could use to read, study, and develop themselves, that's not allowed, unless you can learn those things from a Readers Digest or other mindless books in the prison library. If you order or have books sent to you they're stored away until you're released from the control unit. If your relatives come to visit you, all of you are separated by bulletproof glass, while you sit handcuffed to a waist belt for one hour.

When one cannot take this grind and refuses to follow one of the ever changing set of petty rules, he will be given more time to do in the control unit, or be beaten by the guards. That's in addition to the initiation beating that most prisoners get as soon as they step in the door. Just last month a prisoner named Henry Washington was beaten and had a guards nightstick shoved up his rectum. New York is not the only place that happens!

Our enemies are making very bitter men out of most of these prisoners. Many of them will be "monsters" when they eventually return to your communities. And most will be returning! But I can read your minds; a lot of you are preparing yourself to accept the next trick that our enemy is gearing up for.

Since a lot of those were bad actors before going to prison, if the prison overseers are making them worse, then the "rational" solution is to keep them there forever. (death by regulation - see how easy it is to fall for the trick once you're conditioned?).

If you believe that, then what are you to do about the prison employees who do return to their communities every evening?! Surely, you can see that if an individual torments even a wild animal and makes it attack, that individual is as responsible as the animal, if not more so, and probably more dangerous!

It is true that most of the prisoners who come in here need help in reforming their character and behavior, but they're not getting any help in doing that at S.C.I. Greene! If you don't do something to help these men when they get out... you ain't got nothin' comin'!!!

**"Defend Mumia"**

**"Abolish The Death Penalty"**

**"Free All Political Prisoners and Prisoners Of War"**

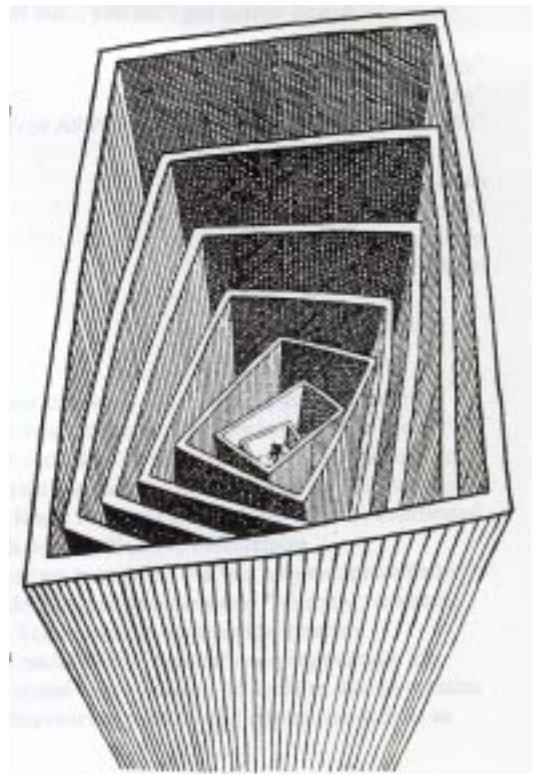
*Russell "Maroon" Shoats  
AF-3855  
1040 E. Roy Furman Hwy  
Waynesburg,PA 15370-5090*



Russell "Maroon" Shoats is a New Afrikan Prisoner of War at S.C.I. Greene in Waynesburg, Pennsylvania. Originally imprisoned in January 1972, he has spent over 25 years in captivity. Over 17 of those years were spent in various Control Units, locked down 22 to 24 hours daily. Russell was born in Philadelphia in August of 1943. He went to school, married and raised a family there. In 1967 he helped found the Black Unity Council, which merged with the Black Panther Party in 1969. He was imprisoned in 1972 in connection with the retaliatory shooting of two police officers in Philadelphia.

Russell was able to liberate himself from prison on two occasions. He was only recaptured after massive slave hunts. These two brief glimpses of freedom earned him the name "Maroon", the name originally given to the Jamaican slaves who escaped and fought their ex-masters for freedom.

Since that time he has spent all but two years in Control Units. Presently serving multiple life sentences, he has been told that he will never leave the Control Unit. Even so he declares that he remains a "committed Freedom Fighter and will not ever rest or disavow my political and ethical convictions as long as i breathe air."



Dear Comrades,

Fraternal, Revolutionary Greetings!

From within the belly of the yankee colonial beast, the Chicano Mexicano movement for national liberation, extends its fraternal greetings and solidarity to the Afrikan masses, struggling against the same common enemy of all poor and oppressed peoples of the Earth - U.S. colonialism, neo-colonialism and imperialism.

I am a Chicano prisoner of war and a combatant in our struggles for self-determination and for the freedom of our beloved homeland, from the European foreign invaders, who militarily annexed our homeland during the colonial wars of 1800 waged against the Mexicano people, which resulted in over 50% theft of what are now the occupied territories of Texas, New Mexico, Arizona, California, Colorado, and parts of Nevada, Wyoming and Utah. the signing (under the further threat of military force) of the international treaty of **Guadalupe Hidalgo** of February 1848 served, in the eyes of the foreign invaders, to legitimize the colonial theft and genocide of the Mexican masses. However, the masses of oppressed Mexicano people have never, never forgotten these international crimes of colonialism, and have always resisted the occupation forces to this day. On reading your "discussion paper" included in your newsletter, Vol. 10 #1, Oct-Dec 2001, it is apparent that, like the Afrikan masses, the Chicano people must also come to ask themselves those same questions — "In reality, who am I?" — as posed by comrade Frantz Fanon, in his superb treatise, The Wretched of the Earth, in order for us all to shake off that colonial yoke and begin to chart a true revolutionary path for the liberation of our peoples, and for the self-determination of our occupied territories.

One interesting historical observation, is that, included within the revolutionary "*Plan of San Diego, Texas*" of February 20, 1915, which proclaimed a revolution and a separation of the occupied territories annexed by the European invaders, the architects of the plan called on Afrikans to join the uprising, and recognizing the right of Afrikans to establish an independent Afrikan Republic in 6 states of the Union, if they so desired. The "Plan of San Diego" is a living historical testament of the commonalities of our national struggles, and the need for a principled alliance between 2 of the most oppressed sectors of U.S. society, for our victory against U.S. colonialism, neo-colonialism and imperialism and for establishing revolutionary socialism...



**Venceremos!**  
**Patria O' Muerte!**

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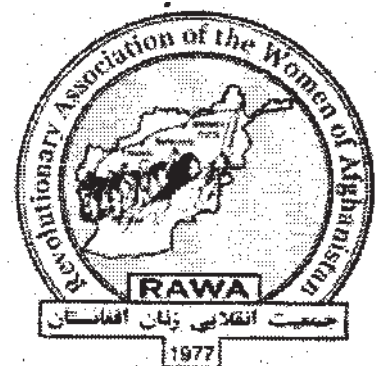




(continued from page 1)

### A partial list of the Taliban's laws against women:

- Complete ban on women's work outside the home,
- Complete ban on women's activity outside the home unless accompanied by a mahram (close male relative such as a father, brother, or husband).
- Ban on women studying at schools, universities or any other educational institution.
- Whipping of women in public for having uncovered ankles
- Ban on women laughing loudly
- Ban on women wearing high heel shoes, which would produce sound while walking. (A man must not hear a woman's footsteps.)
- Ban on women riding in a taxi without a mahram.
- Ban on women's presence on radio, television, or public gatherings of any kind.
- Ban on women playing sports or entering a sport center or club.
- Ban on women washing clothes next to rivers or in a public place.
- Ban on males and females traveling on the same bus.



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- Tuesday, 13 November 2001 -

**THE PEOPLE OF AFGHANISTAN DO NOT ACCEPT DOMINATION  
OF THE NORTHERN ALLIANCE!**

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Now it is confirmed that the Taliban have left Kabul and the Northern Alliance has entered the city.

The world should understand that the Northern Alliance is composed of some bands who did show their real criminal and inhuman nature when they were ruling Afghanistan from 1992 to 1996.

The retreat of the terrorist Taliban from Kabul is a positive development, but entering of the rapist and looter NA in the city is nothing but dreadful and shocking news for about 2 million residents of Kabul whose wounds of the years 1992-96 have not healed yet.

Thousands of people who fled Kabul during the past two months were saying that they feared coming to power of the NA in Kabul much more than being scared by the US bombing.

The Taliban and Al-Qaeda will be eliminated, but the existence of the NA as a military force would shatter the joyful dream of the majority for an Afghanistan free from the odious chains of barbaric Taliban. The NA will horribly intensify the ethnic and religious conflicts and will never refrain to fan the fire of another brutal and endless civil war in order to retain in power. The terrible news of looting and inhuman massacre of the captured Taliban or their foreign accomplices in Mazar-e-Sharif in past few days speaks for itself.

Though the NA has learned how to pose sometimes before the West as "democratic" and even supporter of women's rights, but in fact they have not at all changed, as a leopard cannot change its spots.

RAWA has already documented heinous crimes of the NA. Time is running out. RAWA on its own part appeals to the UN and world community as a whole to pay urgent and considerable heed to the recent developments in our ill-fated Afghanistan before it is too late.

We would like to emphatically ask the UN to send its effective peace-keeping force into the country before the NA can repeat the unforgettable crimes they committed in the said years.

The UN should withdraw its recognition to the so-called Islamic government headed by Rabbani and help the establishment of a broad-based government based on the democratic values.

RAWA's call stems from the aspirations of the vast majority of the people of Afghanistan.

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(2)

1 - **Arnold Beverly** gives a taped deposition on his involvement in the killing of Daniel Faulkner; the Pennsylvania Supreme Court ignored this striking new evidence, but grudgingly granted **Mumia Abu-Jamal** a new sentencing hearing. This hearing must be held within 180 days (as of the middle of December 2001), or Mumia will be automatically given a life sentence. (not pictured)

2 - **Sister Makysa** was a fine hostess of the recent *Black Fist* program in recognition of political prisoners and prisoners of war.

3 - **Robert 'King' Wilkerson** is enjoying freedom after nearly three decades in the prison camp known as *Angola*.

4 - **Brother Achmed Obafemi, Pam Africa**, and recently released **Fred Hampton Jr.** are joined by supporters at the Black Fist program.

5 - at the local Black Radical Congress' recent program on the attacks on the U.S. Empire.

6 - **Beverly Reed**, a Chicago defender columnist, lays out the negative effects on social spending as a result of the U.S. 'war on terrorism'.

(1)



(3)



(4)



(6)



(5)

### NEW AFRIKAN DECLARATION OF INDEPENDENCE

WE, New Afrikan People in America, in consequence of arriving at a knowledge of ourselves as a people with dignity, long deprived of that knowledge; as a consequence of revolting with every decimal of our collective and individual beings against the oppression that for three hundred years has destroyed and broken and warped the bodies and minds and spirits of our people in America, in consequence of our raging desire to be free of this oppression, to destroy this oppression wherever it assaults **humankind** in the world, and in consequence of inextinguishable determination to go a different way, to build a new and better world, do hereby declare ourselves forever free and independent of the jurisdiction of the United States of America and the obligations which that country's unilateral decision to make our ancestors and ourselves paper-citizens placed on us.

We claim no rights from the United States of America other than those rights belonging to human beings anywhere in the world, and these include the right to damages, reparations, due us from the grievous injuries sustained by our ancestors and ourselves by reason of United States lawlessness.

Ours is a revolution against oppression—our own oppression and that of all people in the world. And it is a revolution for a better life, a better station for **all**, a surer harmony with the forces of life in the universe. We therefore see these aims as the aims of our revolution:

- To free black people in America from oppression;
- To support and wage the world revolution until all people everywhere are so free;
- To build a new Society that is better than what We now know and as perfect as **We** can make it;
- To assure all people in the New Society maximum opportunity and equal access to that maximum;
- To promote industriousness, responsibility, scholarship, and service;
- To create conditions in which freedom of religion abounds and the pursuit of God and/or destiny, place and purpose of **humankind** in the Universe will be without hindrance;
- To build a Black independent nation where no sect or religious creed subverts or impedes the building of the New Society, the New State Government, or achievement of the Aims of the Revolution as set forth in this Declaration;
- To end exploitation of **human beings** by **each other** or the environment;
- To assure equality of rights for the sexes;
- To end color and class discrimination, while not abolishing salubrious diversity, and to promote self-respect and mutual understanding among all people in the society;
- To protect and promote the personal dignity and integrity of the individual, and **his or her** natural rights;
- To place the major means of production and trade in the trust of the state to assure the benefits of this earth and **our** genius and labor to society and all its members, and
- To encourage and reward the individual for hard work and initiative and insight and devotion to the Revolution.

In mutual trust and great expectation, We the undersigned, for ourselves and for those who look to us but are unable personally to affix their signatures hereto, do join in this solemn Declaration of Independence, and to support this Declaration and to assure the success of the Revolution, We pledge without reservation ourselves, our talents, and all our worldly goods.

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