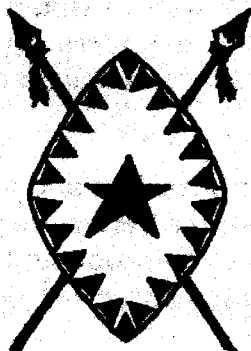


CROSSROAD

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Table of Contents

Women In Prison (A Fact Sheet)	1
Assata Shakur, Political Exile: An Interview	3
Cuba Action: News From the Capital (U.S.)	6
CROSSROAD Support Network-Solidarity Statement	8
Consolidating Kingism - <i>El Guapo de Elena</i>	9
Urgent Alert: <i>Ziyon Yisrayah</i>	11
Justice System or Criminal Sanction? - <i>Lois Lenius</i>	12
Khalfani Khaldun - <i>Gary Peoples Justice Committee</i>	14
Letter re: "Afrocentricity & The New Afrikan Curriculum"	15
Economic Sanctions Against Racism in Amerika - <i>S.T.A.C.</i>	16
Reducing Hypertension Amongst New Afrikans	17
Action Not Rhetoric - <i>Abdul O. Shakur</i>	20
CROSSROAD Support Network News & Updates	21



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NEW AFRIKAN DECLARATION OF INDEPENDENCE

WE, Black 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 State 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.

Women In Prison Fact Sheet

The United States has the highest incarceration rate in the world. In the last decade, the increase in the number of female prisoners was approximately twice that of males. Services and programs for women in a system designed for men have been unable to accommodate this rapidly increasing population.

- In the last decade (1981-1990) the number of women in our nation's prisons increased by 256%. Total arrests of women in that time increased by 60%. The number of women in Illinois state prisons as of August 31, 1994 is 1768, an increase of 276% in the last ten years.

- Women prisoners are disproportionately women of color. As of January 1, 1994, (New Afrikan) women comprised 85% of women in pre-trial detention in Cook County Jail. The women's population of the Illinois prison system is 68% New Afrikan, 25% white, 6% Hispanic, with Asians and American Indians making up the other 1%.

- The number of incarcerated women nationwide is almost 95,000. This includes 48,474 in state prisons, 6,981 in federal prisons and over 38,818 in pretrial detention.

- Conservative estimates report that over half of all adult female offenders were victims of physical abuse and 36% had been sexually abused. Some studies report 88% had experienced at least one major form of violent victimization. In Illinois 54% of women in prison had not attained a high school diploma. Nationwide, 39% dropped out of high school because they were pregnant.

- Proportionately, more women are in prison for non-violent offense than previously. In 1979, 51% of women were incarcerated for taking part in violent offenses. In Illinois in 1993, only 37% of women were in prison for committing or being an accomplice in a crime that posed risk of bodily harm to another. Women's crime has not become more serious, but sentencing has become harsher.

- As compared with men, women are disproportionately imprisoned for non-violent property crimes and drug offenses. In Illinois, 63% of women are in prison for non-violent offenses; 57% of women serve time for Class 3 and Class 4 felonies which used to be punished with probation. (An example of a Class 3 felony is retail theft of property worth \$150 or more.) In comparison, 70% of Illinois prisoners overall (about 95% men) serve time for violent Class X or Class I felonies.

- Educational and vocational programs provided at adult correctional facilities in Illinois serve less than 1/3 of the inmates.

- About 80% of the female inmates in Illinois have a history of drug abuse. The Gateway program, the only substance abuse treatment center for women prisoners in Illinois, has room for 60 women which 3% of the female prison population.

- Rates of HIV infection are much higher in prison than in the general population. Rates of HIV infection for women prisoners are higher than men prisoners. TB is also a higher health risk in prison and the rates are higher among women than men.

Mothers In Prison

- About 80% of the women incarcerated in Illinois are mothers. Most of these were single mothers who were the sole caretakers of their children prior to incarceration.

- Two-thirds of incarcerated women in the U.S. have children under the age of 18.
- Nearly 90% of male inmates in the U.S. report that their children are being cared for by child's mothers; only 17% of mothers report that their children are being cared for by the child's father during mothers' incarceration.
- Nationwide (throughout the empire-ed.), eight to ten % of women are pregnant when they enter prison, while another 15% have new babies less than six weeks old.
- Studies demonstrate that regular visits between children in foster care and their mothers enhance the children's emotional, scholastic, and social adjustment. Moreover, numerous studies show that family contact is the *only* factor that has a strong, positive impact on parole success when the mother is released.
- A 1985 study demonstrated that less than 1% of incarcerated mothers were convicted of child abuse.
- When a mother goes to prison, usually it is her children who suffer most. Very young children may be severely traumatized by the sudden separation from their mothers, and this trauma may result in developmental delays and later emotional problems. While some children of imprisoned mothers are cared for by relatives, those who go into state foster homes face a bureaucratic nightmare. They often are separated from their brothers and sisters, moved to a series of different foster homes, and denied visits with their mothers. Some children are abused and neglected in foster care. Children in foster care have an increased risk of delinquency in adolescence and homelessness in adulthood.
- Maternal imprisonment affects future generations because children's psychological health and sense of family is severely damaged by the separation from their mothers. Increasingly, families are destroyed forever through the termination of parental rights, permanently cutting off the mother-child bond.

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Assata Shakur, Political Prisoner in Exile: An Interview

• "...prisons in the United States...they look like slavery. My visual impression in every prison I've been in, almost, has been just like a plantation. The vast majority of people in prison, at this time, especially in the big cities, were people of color. Black, Puerto Rican, Mexican, Native American, you have it. Prisons are over packed with people of color."

• "...people will not get any kind of fair treatment, or any kind of freedom anywhere - in this world, unless they struggle for it and fight for it, and organize to do that."

- Assata Shakur

Assata Shakur, former u.s. political prisoner, well known for her involvement as a Black Panther/Black Liberation Army member, has been in exile in Cuba for ten years. An activist for most of her adult life, she was part of, "...the Black Liberation Movement, part of the student movement...part of the movement against the war in Vietnam." She worked in grassroots community organizations and across the board as an activist. In the BPP she worked as a medical cadre, helping to set up free health clinics.

As her "name began to appear on too many petitions, too many organizational lists," she was targeted by the FBI's COINTELPRO for crimes she did not commit. After seeing friends and co-workers brutalized and murdered by the FBI and police, she recognized, "...the FBI and the New York City Police department not as preservers of the law, but as breakers of the law, as a foreign army that was occupying our community." Assata decided to "...not cooperate with them under any circumstances," and went into hiding.

Assata was later found by the police, shot in the back, and paralyzed. She was convicted of shooting a police officer by a biased, 70% white jury, and sentenced to life imprisonment plus 30 years. Held in the most repressive prisons in the u.s., she was forced into solitary confinement for over 2 1/2 years. During the last years in prisons she suspected she was being set up when she was housed near members of the Arvan Sisterhood, known for setting other prisoners on fire.

Assata escaped from a u.s. prison and was granted political asylum in Cuba. While in Cuba, a u.s. student delegation was able to speak with her. The following talk was given in January 1994.

"How did you transport yourself to Cuba?" By wit. I don't go into the details. I did it by wit, and I basically said, "I'm here, this is what I represent, and I leave it in your hands to decide what the hell you are going to do with me," and luckily, they were very supportive, and gave me status of a political exile, recognized my struggle. I was very surprised that they knew something of my case and had come across all of the documents...the UN documents. I was very impressed with the kind of knowledge the Cubans had of the Black Liberation Struggle, specifically, and in general, of what was going on in the United States. I was impressed with the support that they gave me and the principled nature of the relationship that we've had.

"Can you describe the difference in racial subordination in Cuba and the u.s.?" The u.s. and Cuba have two distinct histories. Cuba has a history of black Cubans and white Cubans struggling together against colonialism. This has been the case since the middle of the 19th century, or further back. Class relations have been different. There were and are many more poor Cubans, and poor white Cubans that interrelated with poor black Cubans. There was a big difference between the bourgeois classes and the people. The people interrelated and mixed, which is very different from the poor cracker kind of mentality that exists in the United States, where the poor whites, no matter how poor they are, were brainwashed into thinking they were superior to poor blacks. There exists this mentality that, "I'm white..." Those kinds of things are not as marked in Cuba as they were in the United States. The basic difference I see is that the revolution has taken a very positive stand against racism. In theory and in practice, both nationally and internationally. That is not to say I think that all racial problems in Cuba have just disappeared and evaporated into thin air - I don't believe that. I think that the struggle against racism, as the struggle against classism, and the struggle against sexism are processes. There has to be a constant, active battle to deal with racism, to deal with sexism, to deal with classism; they are not just going to disappear on their own. I think that the Revolution's vision and perception of racism has changed. I don't think it's the same as it was in 1959. I think that it's grown. I think that in 1959 the basic emphasis was on blacks and whites working together and on eradicating the institutionalized racism that existed. It was thought, that at the beginning of the revolution, by guaranteeing to everybody decent health care, decent education, by building socialism, racism would just disappear, that sexism would just disappear. By the Third Congress, people said, "Well, wait a minute, that's not enough. There need to be programs that guarantee that the number of people in power reflect the racial composition and the sexual composition of the country." And so there was a change, a growth, I think."

At the beginning of the Revolution there was this idea, "Oh, we don't need to keep statistics, we don't need to write down numbers about who's black, who's white..." but I think that has since has changed. At this particular time the emphasis that was made in the Third Congress on dealing with questions of race and gender has been pushed to the back burner because the Revolution is concentrating all of its energy on basic survival, and that is a real unavoidable fact. The Revolution, at this moment, is in a battle for fair survival. The economic conditions that Cubans are facing right now are extraordinarily difficult. It's like being between a rock and a hard place. If you can imagine living off 1/10th of your salary and what that would mean in terms of your life and how you live it...that's what Cubans are dealing with at this moment. All of the emphasis that might have been made on dealing with the problem of race, of dealing with the problem of women, all of that, by the Fourth Congress was stopped. The basic emphasis right now is on the survival of the Revolution.

"Do you think that your son's current legal problems have something to do with your case?" My what? "We assumed that your son was 2Pac Shakur." No, I don't have any son. I have a daughter. Now she's in the states. She's 19, in her second year at Spelman, and has no legal problems as of yet. 2Pac Shakur is the son of one of the Panther 21, the ex-Panther 21;

there are a lot of Shakur's. It's not a common name in the states, but it's not uncommon among [New Afrikan] people who have changed their names, or have Muslim names. I believe that the political nature of some of his songs, for those who don't know who 2Pac Shakur is, he is a Rap artist, who is also an actor who has starred in some films; one with Janet Jackson called "Poetic Justice," and one called "Juice." I have not seen some of his films, but I have seen some of his rap videos, and some of them are very powerful, and without having insider knowledge, I generally assume that he is targeted by the government because of the political nature of his work.

I am one of the people that doesn't believe that COINTELPRO stopped. I believe that it changed forms. It became much more deadly. Computers are much more sophisticated; and the kind of personality profiles that the government generally puts out on [New Afrikan] activists have become much more detailed, linking information from all kinds of sources. The kind of electronic surveillance that was prevalent during the 60s and 70s has become much more sophisticated. There are ways of putting microphones in buttons. Like my mother says, she's accustomed to living in a goldfish bowl. The phone that used to click in the 60s is now the clearest phone in town. No clicks, no deep breathing. Everything is high tech, almost fascism.

"How do you see the Cuban Struggle?" I think that the survival of Cuba and the struggle for the survival of Cuba is one of the most important struggles that is taking place on this planet at this time. It's tough. There's no question it's a tough situation. When you sit here and you're waiting for the bus it seems tough. In line, waiting for what you're waiting for, it seems tough, but when you put it in perspective, and you compare it with what's going on in the rest of the world, it seems less tough.

I was asked to give a statement of solidarity for this activity they are having Monday. I sat back and said, "What do I want to say? What do I want to say about the Revolution, and about solidarity with the Revolution?" It's hard for me to write sometimes, and I am sitting and I am looking outside of my window, and I look at these kids playing outside in front of my house. At first I was annoyed because they were making a whole lot of noise, and I was thinking, "Won't they please shut up?" Then I looked out of the window and they are kids, you know, they are little kids running and playing; they are healthy. They don't have any great little sneakers with little beeping lights in them or anything, but they are not dying of hunger, they have schools to go to, and they can receive health care when they need it. They're not, in contrast to some kids in the states, going to school with guns and shooting each other. They are not selling dope, buying dope, or dying of dope. They're not turning tricks on 42nd Street, and they're not prostituting themselves like all over this world is happening. They're not fighting wars or disappearing, or being tortured to death or watching their parents tortured to death, so when I put the situation of Cuba in this context, then the difficulties, although there are really serious difficulties, are less difficult, and are less problematic. I stopped looking at the kids, and I went and jotted down what I had to say. There was a blackout, but it didn't seem that horrible, based on some of the horrors that I know go on everyday.

One thing that Cuba has in its favor is that people here are educated; there's a basic education that people have, and I don't care how upset people might be or get annoyed at that. If you've touched the heart of a Cuban, you've touched someone who is an anti-imperialist. You're not dealing with somebody who thinks that streets of New York are paved with gold. There are people, and you have stupid people in Cuba, like you do anywhere else, it's not like Cuba is stupid-free, but there is a level of education in general, and people, in general, know what's going on in the world, what is going on in Cuba and can put it into some kind of context. At least that's what I hope, that's what I believe, and so, I feel very hopeful for the revolution in spite of the difficulties.

Once Cuba gets through the next couple years I don't think that much can stop Cuba in terms of development. Cuba has more human resources than any other place in Latin America and the Caribbean. I think it also has more technical resources. It has a lot going for it, and has shown that just by surviving the 36 year old blockade, and by constructing things that the United States, with its 300 and something years of so-called revolution, has not been able to accomplish.

Today, the reality of life on this planet is that no one country can make a revolution by itself. The international nature of imperialism has to be answered by an international movement. We have Angola, you have Nicaragua. These were countries which fought and waged revolutions and took power. And once they took power, the national bourgeois, or the colonial Portuguese were replaced by a much more dangerous, a much more deadly enemy. Those revolutions found, after 10 years of building child care centers, building hospitals, building schools, that every time they would build a school, one would get blown up. Or every time they planted crops the crops were destroyed. They found that all the efforts that they were making were being frustrated by international imperialism, and so, it is very difficult for us to think about social change unless we think internationally.

People, who live wherever and want to see progressive changes and a new set of priorities that put people before profits, have to ask, "How do I organize locally and how do I organize internationally?" Unless we coordinate our efforts and coordinate our thinking processes and communicate with each other, and sensitize each other to our respective cultures, to our respective idiosyncrasies, to our respective beauties, and to our respective bodies of literature, then we're not able to act in any coordinated form. The level that imperialism is on at this moment is so international. You have large factories, and there is no such thing as a national bourgeois anymore. You have these huge conglomerates that operate above and beyond governments. Governments become just instruments to the different monopolistic corporations that exist, and operate to maintain the corporate interests internationally. Unless people who are oppressed internationally come together, we are going to be a long way from making any change.

Whether it's women coming together, whether it's people who are interested in the environment coming together, people who are interested in any aspect of social change coming together, organization must be on all levels, and it's got to be international. People who live in the United States, in the so-called belly of the beast, have a very important part to play in that. The struggle against imperialism is not simply a struggle against intervention. Many of the struggles that have taken place in the United States or in developed capitalist countries that have been called "anti-imperialism" have only dealt with armed intervention. When the United States jumps off in Grenada, people say "No, no, no..." When they invade Panama, after the fact, people protest. We have to educate people as to what the nature of the U.S. and world imperialism is, and to struggle against the instrument of that imperialism. A lot of people might know about Panama, but a lot of people do not know what the I.M.F. is, they don't know the role of the World Bank, or they don't know that

there is no such thing as democracy in the United Nations. People are dealing with pure fantasy as to what is going on in the world and how the mechanisms of world oppression and world exploitation work. There is a lot of educating which needs to be done.

"I'd like to ask a question that ties in with what you were just talking about...interventionism and I'd like to get your opinion on and your suggestions of how we can get beyond interventionism and talk about solidarity on things like Cuba, Nicaragua, El Salvador, and other places around the world where intervention is taking place...either by governments like the U.S. or by the World Bank, or I.M.F.... What kinds of solidarity efforts do you think would be worthwhile?" In the 60s and 70s people's ideas about how struggle worked was by building these organizations, these huge parties that had the 'right' line, the 'right' position on this and that and everything. This has become antiquated. People need to build where they are, need to build grassroots movements that have different flavors, different focuses, but that are directed in the same general direction. We don't have to agree on every single point, we don't have to have position papers that cover every issue, and we don't have to have total ideological agreement on everything. This is a mistake and a fantasy, because people have different visions of freedom, and those different visions can both be valid. For example, [New Afrikan] people in the United States may have a very different vision of the kind of society that they want to build than indigenous people, such as the Navajos or Sioux. As long as those are not antagonistic contradictions and as long as we are moving toward struggling against imperialism, then we can work together. As long as we respect each other and respect each other's history, respect each other's point of view, and slowly move toward unity, it works out better. There was a style in the 60s and 70s that meant that being progressive meant that we were uniform, particularly that we needed to have uniform ideas.

Intervention has changed. We not only have military intervention, but we have ideological intervention and cultural intervention. We have people who live in the Virgin Islands, or who live in Haiti or who live in Surinam that are being fed the same programs, the same trash, that you are being fed, through U.S. boob tubes, the idiot boxes. This campaign is to get to the minds of people, to prevent people from getting any sort of education, and instead, to indoctrinate. The education in the United States is becoming harder and harder to come by, especially when you're dealing with any "higher education." More and more its for the rich. The amount of information in newspapers and on television is being reduced. You have news that is more entertainment than information. There are these cute stories about three hundred camels or dogs with a hump, but you're not receiving any kind of information. Newspapers are becoming more like McPaper, otherwise known as "U.S. News". We see more and more little articles about one inch long with elongated headlines. Increasing numbers of people can't read. I read that the majority of people in the United States have video recorders, but don't know how to program them. That's awful, but it is a reality that the United States so-called education system is turning out a bunch of functional illiterates, or one angle viewed technocrats.

What needs to be done on every level is a struggle around information, a struggle where people realize that, "I don't have to be subjected to those 80 different types of police shows." You got grandma police, kid police, helicopter police, and singing police; all kinds of police shows are shown in the United States, and they perpetuate violence. I grew up looking at cop shows, but the cops didn't beat up people. Now you have cops that are increasingly violent, that kick the people, and stomp the people. They set up a kind of scenario where they paint the so-called bad guys as deserving it. If you're not careful you are sucked into it. After a while you see this cop that is stomping somebody into the ground and you say, "Yeah...stomp them, stomp them," because that is the kind of scenario that is being set up. People have to fight against these programs. They have to fight against that intellectually because the major struggle on this earth, as I see it, is not an armed struggle; it is an ideological struggle, it's a cultural struggle, it's a struggle against ideological and cultural imperialism. Activists have to be realistic. I grew up in the left and a lot of the stuff that people wrote, nobody could read. You'd say, "What in the world is this? Who can read this stuff?" The literature would be so working class that no one in the working class could read it. That was the kind of style that many progressive people took. It was more an intellectual brigade than a revolutionary brigade, and you could only relate to those in your own little circle, so the left became this shrinking faction. This has to change. People who are interested in making social change have to talk to people and have to recognize that videos have been invented, computers have been invented and you have to use technology. That's how you talk to people, that's how you reach people.

"How comfortable do you feel commenting on Cuba...especially since you are a guest here? As compared to the rest of Latin America what do you think about artistic freedom in Cuba? What do you think about the prisons in Cuba?" Well, I can only give you my opinion. I have been invited a few times to visit Cuban prisons and I've declined because I don't want to see a prison ever again. Cuba, as opposed to the United States, says that there are Cubans who are political prisoners, but those political prisoners have broken Cuban law and committed acts specifically against the Revolution. That is the position that the Cuban government takes and I believe it. I don't think that they're lying. I don't see the kinds of manifestations of repression that I saw all my life, for example, in the United States. The Cuban system is not perfect. There are a lot of things that need to be improved, however the government is genuinely moving toward struggling to make Cuba more democratic, to make people feel more comfortable saying anything and everything that they feel like saying, but again, that is a process.

It is true that every single revolutionary process in the world, and every single revolutionary organization in the world was effected to one extent or another by Stalinism. I think that's real. There's no Socialist country on the face of this planet or any organization that has not been effected by the thinking that was prevalent in the Soviet Union, the ex-Soviet Union, or the Eastern Europe Socialists. Cubans are analyzing to what extent some of the ideas were mistaken, and which of the ideas were correct. I cannot imagine that any revolutionary process can exist, mature or grow without reflecting on what happened during the 50-something years that the Soviet Union was the most powerful Socialist country, and what effect that has had in the respective governments and respective movements. This is a time more than any other time in history that people need to examine, and are examining, mistakes, strong points, mistaken ideas, and correct ideas. We must realize that because this country or that country constructed a deformed or distorted model of socialism, it does not mean that socialism has no validity.

(reprinted from *The Progressive Student News*, Fall 1994)

Cuba Action: News from the Capital

Our work to end the Cold War against Cuba includes pressuring Congress & the Administration. Make sure your elected officials hear from you; organize a lobbying visit, write letters, make phone calls; Cuba Information Project; 198 Broadway, #800; New York, NY 10038; 212-227-3422

The 104th Congress, with Republican majorities in both houses, has begun. According to the Washington firm of Shaw, Pittman, Potts, and Trowbridge, which advises U.S. corporate clients on Cuba, Republican control, "may result in the continuation of existing U.S. policies towards Cuba and a reduced likelihood that the Clinton Administration will move to modify or lift the trade embargo. In the Senate, the new chairman of the Foreign Relations Committee, Sen. Jesse Helms (R-NC), will likely use his power to instigate investigations into activities of the U.S. Department of State and other agencies involved in foreign affairs. The Administration's foreign policy decisions, including any relating to Cuba, will come under far closer and less sympathetic scrutiny from Sen. Helms than from his Democratic predecessor Senator Claiborne Pell (D-RJ)."

A contrasting view on the impact of Republican control was offered by Dr. Wayne Smith, former Chief of the U.S. Interests Section in Havana. Speaking to Radio Havana Cuba, Smith said, "I worry about the implications of Republican control for social welfare, for a more egalitarian society, for addressing the problems of our inner cities, but I think in terms of U.S.-Cuban relations the Republican victory has very few implications. First of all, I don't think the Republican-dominated Congress could be any worse than the Clinton administration has been on this issue. And after all, the Republican party is the party of business. There are many American businesses that want to trade with Cuba."

Bill to Repeal the Cuban Democracy Act (H.R. 367)

On January 4, 1995, the first day of the new Congress, Rep. Jose Serrano (D-NY) reintroduced his bill to repeal the Torricelli Act passed in 1992. That infamous act, which has been strongly rejected by U.S. allies, prohibits foreign subsidiaries of U.S. corporations from trading with Cuba, among other measures tightening the U.S. blockade. Rep. Serrano's bill has been referred to the House Committee on International Relations, formerly known as the Foreign Relations Committee. The most important thing we can do right now to support this legislation is to help line up cosponsors for the bill. We cannot expect any action on H.R. 367 unless and until there are a significant number of other representatives signing on to it. Call your Representative at 202-225-3121.

Rangel Bill (H.R. 883)

On Feb. 9, Rep. Charles Rangel (D-NY) reintroduced the most comprehensive anti-blockade legislation ever, the Free Trade with Cuba bill, H.R. 883, which, if enacted, would end the economic blockade. The bill has been referred to the House International Relations, Ways and Means, and Government Reform and Oversight committees.

Rangel's bill had 41 cosponsors in the last Congress. Three of them, Thomas Andrews (D-ME), Don Edwards (D-CA), and Michael Kopetski (D-OR) retired, were not renominated, or did not seek reelection. Three others, Dan Hamburg (D-CA), George Hochbrueckner (D-NY), and Jolene Unsoeld (D-WA) were defeated. Cosponsors must again be recruited. Call your representative's office at 202-225-3121 and encourage him or her to cosponsor this legislation.

Measures to Further Tighten the Blockade

On January 4, 1995, Cuban American Rep. Lincoln Diaz-Balart (R-FL), introduced two new bills: H.R. 83, a bill to provide for the withholding of U.S. contributions to certain United Nations and international organizations that assist specified countries, including Cuba, and H.R. 84, a bill to prohibit the importation into the U.S. of sugar from countries that import sugar from Cuba.

It is not clear what the real impact of the passage of either of these bills might be, but we must make every effort to defeat them. Passage of either of them would only strengthen the political clout of the Cuban American National Foundation (CANF), of which Rep. Diaz-Balart serves as a mouthpiece. Their defeat will send a message that there is at least growing concern about the nature of U.S. policy towards Cuba.

As we go to press, Rep. Diaz-Balart has also introduced legislation to prohibit entry into the United States by executives of any foreign company that invests in Cuban properties owned before the Revolution by U.S. interests.

On the Senate side, Jesse Helms introduced a bill in mid-February combining Rep. Diaz-Balart's blockade-tightening measures and adding a few additional sanctions. The Helms bill would (1) bar the entry into the United States of executives of foreign companies who have bought up property owned by U.S. citizens in Cuba before the Revolution; (2) cut the U.S. contributions to the such international financial institutions as the World Bank, the Inter-American Development Bank, etc.

by as much money as those institutions give to Cuba each year; (3) instruct the President to stop preferential trade relationships with foreign countries that buy sugar or molasses from Cuba and then sell those products in the United States; and (4) terminate U.S. foreign aid to former Soviet Bloc states that give trade preferences to Cuba. Helms must be stopped. Call your senators today! For up-to-the-minute information on pending legislation, call the Cuba Information Project in New York at 212-227-3422.

What's Next for Clinton on Cuba?

The *Washington Post* reported on Dec. 24 that the Clinton Administration is planning to authorize the establishment of one or more Cuban news bureaus in the U.S. in exchange for the opening of similar U.S. bureaus in Cuba. Presently, reporters from both countries must apply for visas on a case-by-case basis. The *Post* also said that the Administration is considering expanding "slightly" the number of U.S. citizens allowed to travel to Cuba for research and educational reasons, but that no decision has been made. A State Department official told the *Post* that the Administration is worried that such a move would come under hostile scrutiny from the Republican Congress.

Rep. Diaz-Balart denounced the rumored changes saying, "It would be a grave mistake on the part of the President now to send a gesture of friendship to the [Cuban] dictatorship [sic], which is engaged in more repression than ever." On Dec. 19, Diaz-Balart and Rep. Ileana Ros-Lehtinen (R-FL), sent Clinton a letter warning him that a top National Security Council aide, Morton Halpern, was advocating changes in the blockade that would "benefit the Cuban communist dictatorship." Halpern has long been a favorite demon of right-wing Cuban Americans. In January, Diaz-Balart and Ros-Lehtinen raised objections to Clinton's economic bailout proposal for Mexico because of Mexican investment in Cuba.

Repeal Cuban Adjustment Act?

Sen. Alan Simpson (R-WY) has told the press that he plans to introduce legislation to repeal the Cuban Adjustment Act of 1966. The Act essentially gives permanent residency to any Cuban who arrives in the U.S., even by hijacking or other illegal means. Simpson, long an opponent of immigration in general, asked a *New York Times* reporter in December, "Why can one group of people come to Disney World, spend the year shopping with a sister and then get a green card, no questions asked, after one year? Is there something sensible about that?"

Last August, President Clinton changed the previous interpretation of the Act in such a way as to essentially suspend it. Instead of accepting Cubans picked up at sea for residency in the U.S., Clinton ordered them held at the illegally-occupied U.S. base at Guantanamo Bay, Cuba and other sites.

Prospects

"...Cuba is throwing out the welcome mat to foreign investment. And dozens of U.S. companies are grabbing places in line," reported *USA Today* on Dec. 27. The article recites a long list of Fortune 500 U.S. companies that would like to do business with Cuba.

While Republican control of the Congress opens the way for Sen. Helms and CANF hatchetman Rep. Diaz-Balart to promote their ever more extreme and vindictive amendments to the U.S. blockade, Congress may come under greater pressure from profit-hungry U.S. business, tired of seeing lucrative Cuban investments going to Canadian, Latin American, and European firms. This increasing pressure can open up new opportunities for the Cuba movement to make our anti-blockade message heard on Capitol Hill.

We must also continue to pressure Democratic congresspersons who have opposed the blockade in the past to renew their opposition. There is a danger that Democratic members may now be more reluctant than ever to criticize the Clinton Administration on any foreign policy issue in the face of Republican attacks on Clinton. Now is the time to get in contact with your representative and senators.... (reprinted from *Barabial*, Spring 1995)

PHONE OR WRITE

Make your views on U.S. policy toward Cuba known

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U.S. Dept. of State
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Washington, DC 20520
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FAX: (202) 647-6434

Asst. Sec. for Inter-American Affairs
Alexander Watson
(202) 647-7285; FAX: (202) 647-0791

Cuba Desk
(202) 647-2273; FAX: (202) 736-4476

President Bill Clinton
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Washington, DC 20500
(202) 456-1111; FAX: (202) 456-2461
e-mail: president@whitehouse.gov

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Leka
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(202) 456-2256; FAX: (202) 456-2883

U.S. Senate
Washington, DC 20510
(202) 224-3121

House of Representatives
Washington, DC 20515
(202) 225-3121

House Foreign Affairs Committee
(202) 225-5021

CROSSROAD SUPPORT NETWORK

7/4/95

Comrades & Friends:

We want to thank the Coalition Against U.S. Imperialism and all the co-sponsoring organizations for this opportunity to share a few thoughts with you today at this "People's Picnic."

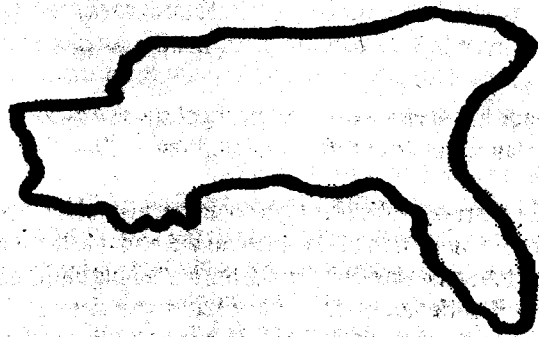
The U.S. of A. is a "prison-house of nations." In the July 3 issue of *U.S. News & World Report*, a map of incarceration rates around the empire graphically shows that the highest rates occur in the New Afrikan and Mexicano national territories. In fact these prisons are really "concentration camps" or "slave ships on dry land," and they are just one of many weapons in U.S. imperialism's arsenal against national liberation struggles. National oppression & genocide have been the base, the foundation stone of wealth in this country for over 500 years. If we look at the U.S. scientifically, the most urgent task for the development of socialism is the attainment of self-determination for the oppressed nations inside the empire.

As for political imprisonment here, We'll offer this quote from a comrad:

"Support for POW's [and PP's] is not just support for particular individuals, no matter how outstanding they may be. Support for POW's is support for a struggle in general, and for organizations or an organization in particular, and the line and practice of that organization. In this light, support for POW's becomes one aspect of the total support given to an organization or organizations and it can begin to take both direct and indirect forms. It will have to be measured not only by the numbers of people who attend the annual rallies, but by the numbers of people who perform day-to-day tasks without any publicity..."

We want to thank each & every one of you for coming out today. We hope you enjoy yourselves (We wish that We could be there with you!), and remember that this is only the beginning or one step in a long journey — commitment is the key!

**The Struggle Is For Land & Socialism!
Shut Down All Control Units!
Free All Political Prisoners &
Prisoners of War!
To Combat Imperialism is to Combat Genocide!
Re-Build!**



COALITION AGAINST U.S. IMPERIALISM 2ND ANNUAL
PEOPLE'S PICNIC
AN ALTERNATIVE TO "AMENKA'S BIGGEST BIRTHDAY PARTY"

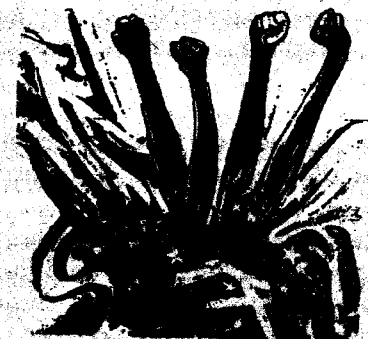
◆ SPOTLIGHT ON POLITICAL PRISONERS IN THE U.S.A. ◆

FOOD-POTLUCK ◆ GAMES ◆ MUSIC

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12 NOON UNTIL 4 P.M.
POWER GROVE PARK - SOHS OF WEST PAVELION
(ENTER FROM SOUTH GRAND - FIRST SITE ON LEFT, ON DRIVE TO STAMP CENTER BUILDING)

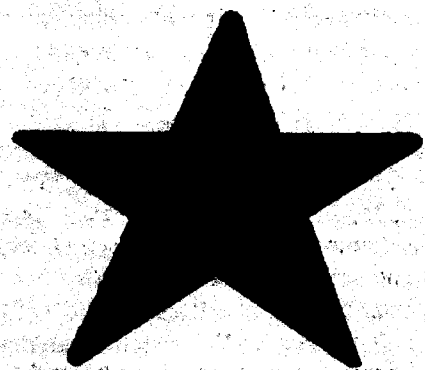
SPEAKERS WILL BE:
DORIS BARRON/COORDINATOR OF CROSSROAD SUPPORT NETWORK, CHICAGO
OPMA SANDERS/ REPRESENTATIVE OF COMMUNITY CENTER FOR THE EMANCIPATION OF BRITAIN - ST. LOUIS
A REPRESENTATIVE FROM THE NEW AFRICAN PEOPLE'S REVOLUTIONARY PARTY

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Consolidating Kingism

by: El Guapo de Elena
(A Message To Latin Kings Nationwide)

"[The] hour has arrived... everyone must choose between continuing to live in a dim and shadowy manner or boldly taking the first step towards our own Redemption." (Juan Peron)

Argentina's President who said the aforementioned quote knew that in his era of reign, that there were difficulties in the mode of operation of his government and the popular mentality of Argentina, and in his way, he asked for redemption.

In the same way, I recognize the incredible battle and difficulty the Latin King has in fulfilling all the mandates required of the King Manifesto. In the case of Kings and Queens, we not only must find redemption in our ways of life, often in the "Ghetto" communities, but we are plagued with the disease of Neo-Colonial Mentality, so a "Revolution of the Mind" is also in order.

I do not profess to be the pinnacle of Righteousness, or the member with divine 360 (degrees) of Strong King Wisdom. On the contrary, some would even say that consciousness came to me much too late.

For I have suffered: Pre-emptive Strike Paranoia, Invisible Man Syndrome, Uncontrolled Eruption, Percentual Disdain, Provocative Communication, the Death-Wish Outlook, and last but not least, Urban Stress Syndrome" (pp. 26 of May/June CROSSROAD/ Cienso Kinaya).

I have been the Latin King of the primitive stage, but I realize that there is no such thing as too late in this battle to become a catalyst for positive change.

Through decades of adversity, the Almighty Latin King Nation Organization (ALKON) has managed to survive in one form or another. It's safe to say that there are many tens of thousands. The F.B.I. and the media have counted no less than 50,000, at any given time.

Today, I do not concentrate on the growth of our Nation but the HOW we survive. Every King and Queen, no matter what philosophy, whether it be the King Manifesto or the "Charter", has made an oath to a lifetime allegiance to uphold the survival, revival of our cultural society and to entirely participate in actions that will deliver our Lands and "peoples" from their state of oppression, be it Mexican, Puerto Rican, Aztlan, or Borinquen.

It is this that this article chooses to concentrate on, the emergence and/or re-emergence of the Revolutionary mind among this nation that holds a power in numbers and the incredible strength shown, time and time again, as the individual King and Queen Warrior in our communal subculture.

In the past two years and a half, the ALKON has found itself under a literal prosecution by state and federal swine. Now, in the many decades that we have managed to exist, why do you think that only recently we have come under attack by federal RICO statutes? When the ALKON was of a capitalistic and colonial mentality, besides the average persecution in the ghetto by local pigs, the organization was not bothered. But since the Nation has started to concentrate on the original "political" intent of the ALKON, it was then that we were severely hunted.

The "self-fulfilling" prophecy, that until recently, has been successful at destroying our youth, and our members, suddenly, has not been enough to kill the spirit of the King Warrior. "Carnales", do you not realize the power we hold to make a networked, effective Revolutionary Force among the revolutionary forces of the New Afrikan, FALN, Macheteros, Sendero Luminoso, EILN. Esto esta en nuestro poder; it is within our power to be what we have sworn to be. To protect "Nuestra Gente" from an occupying, oppressing force.

There is such an occupying, Oppressing Force!! The Euro-centric, fascist government that demands the sacrifice of New Afrikans and Latinos, alike. The ferocity of the Latin King against his chosen enemy is known throughout the country, and yet, I ask myself whether our chosen enemy, whom we presently combat in the "Bricks" and prisons are just a product of a neo-colonial mentality. I also ask myself, and I ask you, Warrior, why are "Reyes" being implicated in the decimation of Latinos and Blacks in such unusually large proportions per capita?

My immediate answer is: Because most of us live in a community riddled with violence that is virtually uncontrollable. But the facts are different, aren't they? It is not uncontrollable. Certainly not with 50,000 members nationwide and that is just one organization. The truth of the matter is, this battle in many street organization members eyes is the easiest one to fight. Maybe because you feel that in killing your Latin Brothers you kill a piece of yourself you want dead, or simply it comes down to profit (capitalism). It is a sad day when people with capitalist intentions use an organization to gain profit, while simultaneously poisoning our "peoples" with crack, heroin, and barbiturates. This is not the way of the King Warrior. Although it is true that at times what the oppressor calls a crime, we call a cause. No cause should contradict the revolutionary philosophy and selling narcotics to "Nuestra Comunidad" is contradictory.

If there is a weapon to be used, it is against the oppressor. If there is a prison to be given, it is to those who in a macro-scale work for the destruction of our Brown Mothers, Sisters, Brothers, and Sons.

Queens, you are the Mothers of us all; It is through you that life maintains itself, and it is to you whom I plead to exhort your Brothers and sons to re-evaluate their identity, to channel their energy into a direction that provides a positive outcome. This necessity is not only important, but unequivocally vital.

Do not misunderstand this article, I do not ask of you to give up violence and submit to assimilation. I ask you to put your entire efforts into building foundations of education and revolution. To channel your weapons to the hard battle and not the accessible one. To network among Kings nationwide, set aside differences of preferential philosophies, whether Manifesto or Charter.

I write this article for Kings, specifically because it is to them that I have made a contract for life and therefore my official responsibility to do for "mi familia", but the essence of this scribe goes to any organization who has chosen to embrace the revolutionary state of mind.

I felt this article necessary because I have come to know firsthand the King Manifesto philosophy, the A.L.K.N. Charter philosophy, the A.L.C.N. philosophy, etc... I have studied these Manifestos and I see that they all say the same things in different words. They all contain different "five principles", but they all point to the same direction.

So why is it that certain state chapters are not networking to fulfill our common goals in a macro-style? This scribe is the official step inviting you all to act upon the unity and cultural progress that each of the Manifestos you follow, demand. To not do so is to deny every fiber of what a Latin King should be. Do not compromise your essential beliefs, your identity in exchange for the easy load.

I, myself, am the follower of the King Manifesto and the Constitution (Las Coronas, El Chicano), but within my philosophy, it teaches me to be tolerant, non-prejudiced and righteous. Giving an opportunity for a Latin King of a different Charter to approach me and find unity is not only righteous, but a duty, and any other way is discriminatory and prejudiced.

Lion Tribe, it is time to consolidate our powers. It is time to get rid of the capitalist criminal mentality that seeks to destroy the effective Unity of "Black and Gold". Whether your philosophy is "Charter" or "Manifesto", the need for every "Faction" of the Latin Kings to set aside preferential differences is imperative.

To those State leaders; whether you choose to call yourselves Executive Crown Authority, Supreme Crown Incas, or Las Coronas, the time has come to set aside capitalistic ambitions. Whether "Charter" or "Manifesto", the essence of either philosophies contain extreme commonalities: Justice, Integrity, Truth, Revolution and Cultural Survival. Apart, we are separate factions. We are prey to the Federal and Local swine. The Federal pigs have proven that already in New York ('93), Connecticut ('94), and Chi-town ('94). You, State leaders, have the influence and ability to hold at least one national plebiscite with all of the influential members and leaders from all Latin King Chapters; from the Motherland; Chi-town, to New York, from Massachusetts to Connecticut, from California to Florida, from Rhode Island to Minnesota. All under one roof in search of a solution.

The time has come to "Consolidate Kingsism". If the many different state chapters meet and agree to a common philosophy, goal, and revolutionary mission, imagine the positive effect we would have amidst our "peoples". The ruthlessness in our streets is predominantly unjustified. That resort should be used when the Oppressor refuses to negotiate the release of our peoples from economic, mental and land totalitarianism.

I do not speak as an observer, but as a member who knows firsthand what it is to be accused in the murder of our Latins, as a member who has over the years of "King Love" Brotherhood sacrificed in countless Missions.

The Revolutionary state of mind must reign supreme. It is what our FALN, Sendero Luminoso, and Macheteros Brothers would have wanted from us. It is what our New Afrikan Brothers have asked of us and it is what this Latin King Carnal beseeches of you. Power and Glory to the Kings and Queens... Amor De Rey

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CROSSROAD is a non-sectarian newsletter produced by and for New Afrikan Prisoners of War and Political Prisoners - captured combatants who were and are engaged in protracted people's war against the colonial domination of the United States, for national self-determination and independence of the Republic of New Afrika. CROSSROAD also provides a perspective on the repression of the mass movement and genocidal/colonial violence waged against the masses of New Afrikan people.... \$6/8 issues (domestic), \$15 (Institutions), \$25 (Inter national)

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Urgent Alert! Now is the Time to Act to Save the Life of Ziyon Yisrayah!

Ajamu Nissor (Gregory Resnover) was brutally murdered by the State of Indiana on December 8, 1994. If we do not act now Ziyon Yisrayah (Tommie Smith) will be brutally murdered as well.

On December 11, 1980 a pre-dawn raid on the home of Ziyon and Ajamu left one wounded and one dead. The wounded man was Ziyon, who along with Ajamu was politically active, and had a history of exchanges with the local police because of their stand against social injustices perpetrated against blacks. The dead man was a white police officer who had participated in the raid.

It was determined at the time that the police officer had been shot in the back, and that the bullet that killed him did not come from one of two guns within the house, which were fired in self-defense. Until he was shot the officer had been facing the defendants. Clearly he was killed by someone behind him, and only the police were in that position. The men and women in the house were asleep when the police kicked in their door, threw tear gas inside, setting a couch in the corner of the front room on fire. Rambo-ing and Waco-ing their way in, indiscriminately firing on anything inside with the obvious intent to kill, it was a No-Knock murder plan that failed. Due to legal incompetence, collusion, or any of the other shenanigans to which poor, black defendants are subjected to in court with state-assigned public defenders misrepresenting them, Ziyon and Ajamu were condemned to be executed. The evidence that would have absolved them of this death was either suppressed, ignored, or overlooked by the parties bent on malice and wrongful revenge. This whole even was clearly a police cover-up. The evidence that was presented at their appeals trials was ruled inadmissible, since under Indiana law, any evidence which was obtainable by using "due diligence" before the original trial cannot be used at a later date. The courts couldn't have cared less that two innocent men were being railroaded and sent to the electric chair. These men had one "public offender" who was alcoholic, and an appeals lawyer who never even bothered to go to meet her client. Necessary witness witnesses were not called to testify, lies were made and accepted in the court room, the holes in the prosecution's case were never questioned. The court, by following its letter-of-the-law rules in the technical aspects of the case, overrode the consciences, and moral duty of the people who administered the verdict... A horrifying, barbaric death blow yielded in the most possible bloodthirsty way through execution... by a cold blooded system which now has the blood of an innocent on its hands. "Damu ktika jicho lanau."

Many individuals and organizations waited until the last minute to try to save the life of Ajamu Nissor/Resnover, but the *Human Rights Coalition of Indiana* based in South Bend, along with some others, has been fighting for the lives of Ajamu and Ziyon for many years — and the fight continues!!! Now (sasa) is the time to act to save the life of Ziyon Yisrayah. This is the legacy Ajamu left to all of us... and it must be done now! Send donations for legal fees to the Human Rights Coalition of Indiana, 508 Corby Blvd., South Bend, IN 46617. Make checks out to the director: V. Burns, HRC of IN.

Recruit comrades, family, friends, and associates to write letters to Governor Bayh and demand that he exercise his authority to provide Ziyon with a new trial, so the evidence which will exonerate him can be introduced and accepted. Tell Governor Bayh he was responsible for the death of one innocent man. Tell him to stop the legal lynching now or to resign from office. Tell him to either use his power of clamancy or forfeit it...

Governor Evan Bayh, Office of the Governor, The State House, Indianapolis, Indiana 46204. Phone: 317-232-4567. Fax: 317-232-3443.

Ajamu Nissor Lives!

Keep Ziyon Yisrayah Alive!

"An offense against one, is indeed an offense against all for when it becomes acceptable to do something to a few and its proven an effective procedure, as wrong and inhumane as it may be, then truly no one should be surprised, when it becomes more widely used, against the many."

Justice System or Criminal Sanction? (The Case of the Minnesota Eight)

By Lois Lenius

Law professor Robin K. Masee gave a talk titled "Justice For Whom?" April 26 at St. Martin's Table in Minneapolis. Following is a summary of her remarks. Professor Masee is a founder of the Committee Seeking Justice for the Minnesota Eight.

Masee uses the term criminal sanction — rather than "justice" system because she says it does not serve justice in [oppressed communities]. Rather, its effect is violent, killing the spirit, killing people psychologically. Ours is the most violent industrialized state, at the same time it imprisons more people. Some believe there is a causal relationship between police in the neighborhood and violence because the police set examples of appropriate behavior for the people.

The Minnesota Eight case is an example that is regular, not strange. The state commonly relies on coerced witnesses. The state's case was slim at best and it was totally premised on the testimony of informants. The trials were judicial performances rather than efforts to find guilt or innocence. The testimony was scripted and rehearsed by the state, and the informants received payments.

Officer Haaf was killed in 1992, supposedly by gang members. Police claim that Edward Harris was killed because he could testify in the Haaf case. Defendants were charged with "attempted murder" because a man at the scene had a flesh wound. The state's case was developed when a 15-year old was taken out of school in Montgomery, Alabama, surrounded by five police officers, including three from Minnesota, and interrogated for five hours. The youth's statement claimed he was involved in both the Haaf and Harris murders, and it became better and more specific as time went on. He faced a maximum of 80 years in prison and received a 77-year sentence reduction in return for testifying against others.

Another witness was Eugene McDaniel, a burglar, pimp and murderer, whose record was worse than all the Minnesota Eight combined. In return for testifying that two defendants confessed to him on the phone, McDaniel got six years instead of life in prison. He supposedly testified because he wanted to tell the truth. [New Afrikan] men have no credibility when they give exculpatory testimony; only when they are incriminating other Black men can they be believed.

There were no weapons, no fingerprints and no physical evidence in the Haaf case. All witnesses that did not have an interest in the case gave exculpatory testimony. Witnesses sought by defense attorneys disappeared, most of them afraid of the police. Margaret Harsch, an eyewitness to the shooting, can't return to Minnesota because prosecutors charged her with welfare fraud.

One witness, Wyvonia Williams, is contemplating suing the state for the rough treatment she received at the hands of police and prosecutors. Williams reported that the presiding judge, Deborah Hedlund, told her it was necessary to set (convict) A.C. Ford, the first man on trial, and that after that it would be easy to set the others.

The state used anonymous juries to ease convictions rather than to protect jurors from the Vice Lords. Vice Lords are very often prosecuted in county and federal courts and have no history of retaliating against witnesses or jurors. Sharif Willis, head of the Vice Lords, was prosecuted with no claim of retaliation.

The media are as much a part of the criminal sanction system as any of its various branches. The Haaf case was promoted by the media using race consciousness at a minimum and racism probably. There are still references to the Haaf case, but the case of Guy Harvey Baker, the white man who admitted killing two police officers was just a bad moment and is over now. When the accused were New Afrikan, the media quoted Judge Hedlund saying, "Minnesota has lost its innocence."

The use of informants is very problematic in the criminal sanction system. Michael Fitzpatrick, a bomber and murderer, was used to go after Quibilah Shabazz, who had no record. He lied to the government about Shabazz initiating the plan, the government knew he lied, but they entered into an agreement preventing them from prosecuting him for perjury. He received \$45,000 plus \$6,000 per month during the process.

Informants are especially a problem in the New Afrikan community. One in four New Afrikan men 18-25 years of age is forced into a relationship with the criminal sanction system, so the state has leverage over them, and they have a reason to lie. People are paid very well to testify against friends and neighbors. The state can take a house, a car or a boat, and 25 percent of the money goes to the informant.

Police can claim to have a Confidential Reliable Informant (CRI) in order to get a search warrant. Judges never question who the CRI is. There were hundreds of cases in California where an alleged CRI didn't exist. With a search warrant police have the authority to tear down doors and overturn furniture.

The whole drug war was a racist plan from the beginning, like the holocaust or the Salem witch trials. The New Afrikan to white arrest rate for drugs is 25 to one. The sentencing commission showed that whites commit most crimes, but that New Afrikan people get longer sentences. Eighty percent of those arrested for cocaine are New Afrikan even though 70% of users are white. 60% of the female prison population is New Afrikan. White Jurors are called "peers" even though they don't associate with New Afrikan people. These prosecutions are an act of violence against [New Afrikans and other oppressed nationalities].

How can good people live in these times and do nothing?

We don't need to deal with everything through the criminal sanction system. Some activities, such as pregnant women who smoke or drink, are handled humanely, through public education, while others are punished by locking up young people for 25 years. When pressure from the criminal sanction system is stepped up, people act up more violently.

(reprinted from the Minneapolis Spokesman/St. Paul Recorder, May 18-24, 1995)

Brotha Man

Brotha say I am a man but he ain't got no plan.
so many brothas and sistas sent to de penitentiary
in a war zone fighting de wrong enemy.

Locked down behind gray walls still fighting de
wrong enemy
In somebody elses penitentiary.

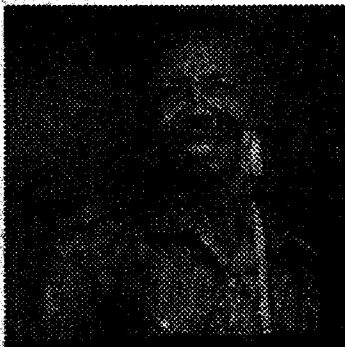
Colors, flags and rags
another racist kkkop has sniped another brother
and continues to brag.

As people shout dat ain't fair
De state straps another innocent brother in de
electric chair

Damn when will we realize
dat de real enemy is on de other side

Shaka Shakur

Still Available from SSP!

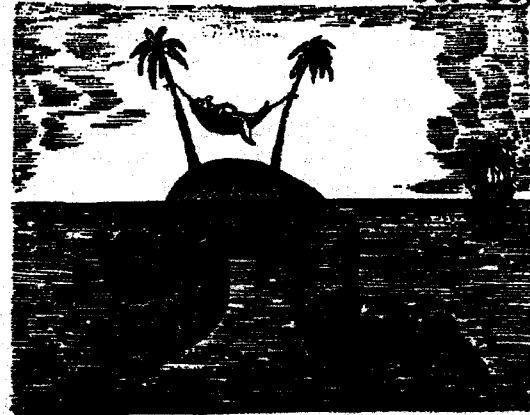


**Julius Nyerere's
Capitalism
Or
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The Rational
Choice
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**An Interview
With Assata
Shakur
(1991)
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**Order
Yours
Today!**



Madness

Look around you and de only thing you see is
madness staring back at you.

Sistas sellin their souls, destroying their essence,
hanging on city blocks for pieces of little bitty
rocks.

Brothas snatchin gold chains and blood flowing
down city drains.
Damn when will it stop?

Locked up, locked down, and fucked around and
here come more killer kkkops into town!

Shot up, shot down, New Afrikan people forced
underground.

Sex, drugs and death running through de hood like
an epidemic, ethnic cleansing in drag.
Where is de Red Cross? Airlifts?
Economic Sanctions?

Kapitalist kkkrimis of infant mortality, blaming it
on immorality.
People have lost control of their damn sexuality.

Damn! Make you want to SCREAM, SCREAM,
SCREAM, SCREAM, SCREAM

People got to get a grip. All of this madness remind
me of de first slave ship.

A genocidal plan, camouflaged nazis running all
across the land. People got to take a stand and
uncover this imperialist hand.

Shaka Shakur

GARY PEOPLES JUSTICE COMMITTEE

We are a small group of concerned family members and friends who have come together with the purpose of exposing a conspiracy by the Indiana State Prison system against our friend and brother Khalfani Khalidun, aka Leonard McQuay. The prison system has made a number of attempts to destroy Khalfani due to his revolutionary beliefs and spiritual beliefs and his struggle in the prison against racism and brutality.

Several years ago, Khalfani was confronted by a racist prison investigator, Karl Swihart, who wanted Khalfani to become a "prison snitch." Khalfani refused his proposals and ten days later some skinhead inmates torched Khalfani's cell with gas. All of his personal property - television, photographs, shoes - was completely destroyed. This was Swihart's way of telling Khalfani that he was dead. About ten days later, Khalfani was transferred out of the institution to the Indiana Reformatory in southern Indiana.

On June 30, 1989, Khalfani was sent back to Indiana State Prison in Michigan City and placed on their L.D.U. (Isolated Disciplinary Unit), and every time that Khalfani came up for release to general population Mr. Swihart accused him of being a "gang leader" to further harass and isolate Khalfani. Khalfani stayed in the segregation unit from 1989-1993 when he was released, along with six or seven New Afrikan brothers, to the prison's D-cell house (predator unit).

The only reason that investigator Swihart agreed to the release of these prisoners was that this new unit was simply a larger segregation unit designed for "the baddest of the bad." It was a very negative scene because the prisoners there were not allowed to be productive and many had developed backwards attitudes. Swihart was hoping that the prisoners would stew in their ignorance and either kill each other or be killed.

This plan backfired on him, Khalfani and ten other New Afrikan prisoners saw the need for Nation-building and educational awareness. Political history classes were formed inside D-cell house. Khalfani had a great number of books and he organized a peoples library for the sole purpose of educating the young New Afrikan men in D-cell house. This attracted a lot of attention from both prisoners and administration. Many young Black men became interested in the programs and a class was formed. On Fridays, the group would deal with self-esteem, self-determination, spirituality, math, reading, and world politics. This group, led by Khalfani, was responsible for transforming the awareness of inmates in the D-cell house, especially about the conditions they were living under. Some guys received GEDs before going home. Some men who didn't believe in God came to know the realness of prayer and God. It is this type of creativity and work that made investigator Swihart target Khalfani.

Swihart continued to try to discredit Khalfani as a "Gang leader" and a "prison snitch," in order to curtail his effectiveness amongst the brothers he chose to help of his own free will.

Khalfani appreciates his new found knowledge and has committed his life and soul to the liberation of New Afrikan people. He is fighting for his life at this moment and needs the support of the community to expose this setup by Karl Swihart.

On January 31st, 1995, Khalfani was charged with the murder of a prison guard, an act which he did not commit. On December 13, 1994, several days after the execution of Ajamu Nassor (aka Gregory Reslover) at the Indiana State Prison, a guard was killed. The murder occurred in the predator D-cell house where Khalfani was housed. Investigator Swihart sent for Khalfani concerning the stabbing of this guard. Khalfani already knew that the possibility existed that he was being set up to take the murder rap, so he refused to say anything. Prison officials tried to tape record his voice in order to solidify their setup. When Khalfani refused to talk, Karl Swihart screamed at him saying, "I'm putting this one on you and it's going to stick." Swihart ordered Khalfani transferred to another prison called the Maximum Control Complex at Westville, where he is confined alone in a cell behind a huge steel door for 23 hours a day and given only one hour of recreation.

Khalfani needs help from the outside and he feels sad about the lack of support for him and brothers like him due to lack of unity and communication on the behalf of New Afrikan people. Prior to this setup conspiracy, Khalfani was due to be released in two and one half years. Now his life is on the line and only with the support of people from the community can he be saved. So We are asking you to join Us. Contribute what you can to his defense fund, or even send Brother Khalfani some encouraging words of support. Remember, tomorrow this could be your own son, daughter, uncle, nephew, brother, whose life is on the line. We must act now. As long as We continue to live under this capitalist system of modern slavery and oppression, We will be fighting against its injustices, its racism and its murderous nature.

In struggling with this situation for Brother Khalfani, We not only help him, but also help ourselves to create the atmosphere of peoples' struggle, especially for people who have lost hope and believe that change is a lost cause. So We ask you to support in any way you can; it all counts, so Khalfani says. We need your collective support. Once We come together We are a force that cannot be stopped. Stay strong and always remember: struggle is Our life whether We live in the down shetto or the uptown neo-housing development. It's all a struggle. It's the oppressed against our present oppressor which is the system.

Strength through empowerment is what We need all around Us. [The communication closes] with the New Afrikan Creed. Khalfani says he lives by this Creed.

Send tax-deductible donations to: Sonora McQuay, Khalfani Defense Fund; P.O. Box 1513; Gary, IN 46402. Write Khalfani at: (Leonard McQuay) #874304; Indiana DOC - Maximum Control Complex; P.O. Box 557; Westville, IN 46391-0557.

Note: Prison authorities have destroyed all of Khalfani's study materials, books, etc. If some of you can lend a hand by sending him some newspapers and/or political development materials, we will appreciate the assistance.

Politics in Command.



Letter on: "Afrocentricity and the New Afrikan Curriculum"

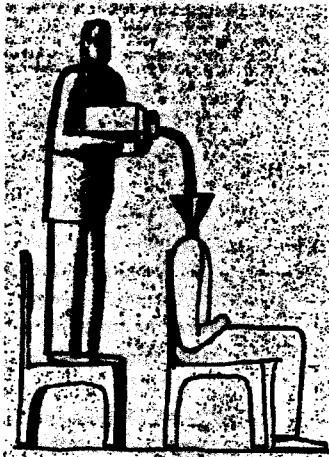
Greetings Comrad:

Last night I picked up the Jacob Carruthers piece that you sent to me some time ago, "Neo-Hegelian Multiculturalism: A Critique of Arthur Schlesinger, Jr.'s *The Disuniting of America*." My thoughts aren't organized yet, but I do have the "seed" of my own critique of Carruthers and the larger issues of what he refers to as the "African-centered curriculum," but which is also the heart of "Afrocentricity." Bear with me as I try to give the seed some attention.

There are several of what I'd call "sub-themes" that could be addressed, but I think they'd only serve to divert me/us from the core issues.

What is he (Carruthers) really upset with Schlesinger about? What is his real beef with "multiculturalism"? What is the underlying aim of the "African-centered curriculum," as seen by Carruthers (and others)?

Well, on the surface it would appear that Carruthers is opposing Schlesinger because the latter: 1) claims to be a pluralist, but is actually a white supremacist; 2) attacks the "African-centered curriculum" (or six of its components), in an attempt to safeguard white supremacy; 3) while claiming to oppose the "disuniting" of the U.S., actually seeks to perpetuate an existing "disunity" — a disunity, it must be stressed, that Carruthers himself would like to end!



The last statement implies the real deal. Carruthers says that the movement for an "A-C-C" only seeks to establish "cultural equality"!! He doesn't want to "disunite" the U.S.; he only wants it to clean up its act, and to allow the "truth" to be told regarding U.S. history and the history of Afrika and Afrikan peoples.

Carruthers refers to Schlesinger's alleged "cultural pluralism," "cultural diversity," etc. (and reveals his own feelings, i.e. that he has no beef with it!) on pps. 2,3, and 6. However, one very revealing statement is made on page 3.

While expounding on the origin of the "melting pot" theory, Carruthers clearly distinguishes between the aims of the U.S. founders (i.e., political separation from their British oppressor), and the aims of the A-C curriculum movement (i.e., "cultural autonomy," "cultural separatism"). It's no accident that Carruthers didn't use the same term (political separation) to describe the aims of both the U.S. founders and the A-C-C movement! To me, that this was no accident is even more evident when, on p. 13, he uses the term "cultural equality" (my emphasis).

Now, the limitations of the "African-centered curriculum" (and, of Afrocentricity) are further revealed when Carruthers lists the six components of the curriculum that he says Schlesinger attacks. By "limitations," I mean they are aims which don't break the bounds of U.S. political, or socio-economic domain. (see pp. 7-9)

After I finished my last reading, and reflected a bit so that I could firm up my grasp, this is what (among other things) I concluded: 1) the A-C-C has to be critiqued, i.e., made the subject of ideo-theoretical (& practical) struggle; 2) but, what should be posed as the alternative? i.e., what is the "New Afrikan Curriculum"? What do We perceive as the educational philosophy/curriculum for the independent nation? What should be the issues and proposals, the questions debated, by the movement that fights for the independence of the nation? What is the educational program of/for the movement? Where do We begin?

I wanna say that We begin w/concrete analysis of concrete conditions — but something tells me that that's necessary, but not sufficient. We also need some vision of the new society that We want for ourselves, and the vision — or as much of it as possible, at each step along the way — must be incorporated into the practical steps We begin to take today.

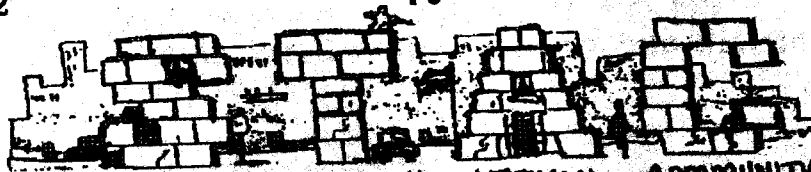
The vision of the new society is something that We must begin to share — We need to know what We are fighting for as well as (and in order to help generate) what We are fighting against. To some extent, We already have the vision: The New Afrikan *Declaration of Independence*. However, it's only a skeleton, a framework.

How many papers have We written to discuss how & why We want "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"? How many conferences have We held to discuss every word in the *Declaration* — to develop the thought, to disseminate the *Declaration* itself as a weapon of struggle, as an educational tool? (We could go on for days & not exhaust the uses of the *Declaration* as a theme!)

The vision of the new society informs the actions We take on a daily basis in the field of education... in the process of developing a curriculum for the education of all members of the society, from the new-born to the elderly, the children now moving their way through grade-school are the scientists and engineers that We will need in twenty years. Their studies are not & must not be "value-free." Today's high school students who will soon work in the field of economics must not only study the story of past, glorious, Afrikan kingdoms, but they must also be protected from the economic textbooks that are filled with the dehumanizing principles of the capitalist marketplace, and the distortions of the theories of value and prices.

The problem with "black studies," the problem with an "African-centered curriculum" (as now proposed), is that they didn't/don't go far far enough. We didn't merely want a "department," We wanted the whole school! The aim of an "African-centered curriculum" should be to establish itself as the curriculum for an independent nation — a socialist nation.

ReBuild!
Yaki (7/95)



Economic Sanctions Against Racism In Amerika

Hotep, and greetings Brothas & Sistas, as the 21st Century approaches us, will we continue to be at the mercy of the enemy (US Government)?? Will we continue to sit back & watch our children being targeted by the injustice system for imprisonment, mis-education, unemployment, lack of access to adequate medical care, access to affordable housing and rampant Police Brutality in our communities?? As an oppressed people my Brothas and Sistas we can fight back. How? With our MONIES. Malcolm X said "The Ballot or The Bullet". I say "The Buck or The Bullet", the choice is ours.

Even though we feel powerless & helpless (which is ONLY a state of mind that we can rise above); S.T.A.C. (Stop Targeting the Afrikan Community)/SAFC (Sundata Acoli Freedom Campaign) is appealing to ALL Grassroots Organizations to put our petty differences aside and work toward the survival of the Afrikan Nation here in North Amerika. We are calling for Economic Sanctions Against Racism in Amerika. Why Economic Sanctions? It's simple, its effective & it is the ONLY language the oppressor (US Government) understands. If we stop for a moment & step back & analyze the tactics we use in our struggle, we write letters, fax letters, make phone calls, demonstrate, hold press conference, and all of these forms of protest are correct & must be done.

However, our oppressor (US Government) is not moved by these actions, therefore, we must take our struggle to the next level. If history is our guide, and it is, the ONLY time Afrikans here in Amerika ever got the US Governments attention is when we withheld our MONIES. Lets look at Economic Sanctions briefly. Why do you think the US Government uses Economic Sanctions against other countries? To force other countries to do what the US Government wants them to do. We have used Economic Sanctions throughout our struggle for liberation here in North Amerika; lets look at some examples.

We can go back as early as the 1890's when some Afrikans refused to buy from white merchants due to high prices and unfair practices. Because of these conditions, brothas & sistas were forced to do business with one another and poor white farmers and this became known as the "Populace Movement". An Economic Sanction of the 1950's that everyone is familiar with, is the Montgomery Bus Boycott, when Sista Rosa Parks was tired of the madness and refused to give her seat to a REDNECK, because the law said so simply because she was an Afrikan. During the era of Rosa Parks, these were times in our struggle where there are no words to describe the inhueman conditions we existed under. These conditions forced us to turn to one another because we had no other choice. We are at this cross-road again, where do we go from here??

In the 1980's, we implemented Economic Sanctions against Dillards, Macy's and Anheuser-Busch because of their racist employment practices. In the 1990's, Economic Sanctions were implemented against Florida's Tourist Industry. Now lets analyze our work around Economic Sanctions and what happened to these efforts. What usually happens to our movement around Economic Sanctions is Bourgeois Knee Growers are summoned by the US Government to defuse the Movement. Politicians & Corporations agree to hire a few of these Bourgeois Knee-growers family members and friends, then its back to business as usual.

Brothas & Sistas, we must show this Government that those Knee-growers DO NOT speak on behalf of grassroots people or represent us. We (Afrikans) must hold these Knee-growers accountable for their actions. This is only one historical example of how this government will use us against us. Since we know these types of traps exist, we will not fall in them. RIGHT?? Brothas & Sistas, our conditions are getting worse, not better; Afrikans & other people of kolor & poor whites will not be able to take our pleas of injustices to the kourts. The US Government is in the process of passing laws where the government will determine whether your suit will be heard in their kourts or not, by labeling suits frivolous.

Once you enter the kourts, if you lose, you pay ALL expenses; if you win, you are limited to \$250,000 - so Afrikan Nation, where do we go from here?? I believe Economic Sanctions is the only successful tool we as an oppressed people can use to fight against our oppression (UNTIL?). Economic Sanctions is a non-violent, progressive & aggressive form of resistance to injustices, & everyone can participate on some level. We must choose & research our targets, because corporations are inter-connected (I.e. Pepsi/Taco Bell/KFC) therefore it pays to know who is connected to whom. Next, we choose an issue to form our Economic Sanctions around (I.e. Death-Penalty), remember this is Economic Sanctions Against Racism so the door is open.

Now when we list our demands, our demands should not only be about working on Massa's Plantation. Remember brothas & sistas, we are struggling on behalf of the generations that are here today & those that are yet to be born. While we are withholding our monies, lets start our own liberation schools, skills training programs for our children, communal-day cares, communal gardens, and financial institutions. These are a few examples of what the Afrikan Nation needs and should be about. My point is, lets do for ourselves; yes it will be hard work & there are those of us Massa have made comfortable on the Plantation, however, the ride is up. So my brothas & sistas begin to discuss Economic Sanctions and issues, targets and demands among different Grassroots Organizations & churches. Let us network sharing information & the work that needs to be done to ensure our survival on the shores of North Amerika. STAC/SAFC will announce the date of the conference & we hope to see brothas & sistas from across the kountry at the Economic Sanctions Conference.

Please feel free to contact Shiriki Unganisha (S.T.A.C./SAFC) at P.O. Box 5161, Kansas City, Missouri 64132, 816-333-9814.

FIGHT TO WIN. UHURU SASA

Stop The Hype Campaign: Reducing Hypertension Amongst New Afrikans

"Few tactics of colonization or genocidal control are better established and understood than police brutality. Another tactic increasingly established, but far less understood, is that of 'health brutality.'" — Samuel Yette

Kkkapitalism is a system of kolonial nationalism, imperialism, founded on the subjugation and exploitation of non-european nations for the purpose of accumulating wealth at the expense of the captive citizens health. From the hulls of slave ships, and debilitating life on slave plantations, to the Tuskegee syphilis experiments, kkkolonialism & neo-kkkolonialism has meant the health brutalization of New Afrikans in Amerikkka.

The stress of oppression, exploitation, and violence has resulted in a kkkolonial pathology amongst New Afrikans; this disease known as hypertension is a silent kkkiller of millions of New Afrikans. Hypertension is the internalization of kkkolonial pressure which causes an overload on the cardiovascular system that leads to consistently high blood pressure. We must expose to oppose this silent kkkiller.

Hypertension and The New Afrikan Community

"As We approach the 21st century, the sickness and human devastation associated with cardiovascular disease in general, and hypertension in particular, for New Afrikans is clearly unacceptable." — Ronald Marshall

Hypertension is a major health problem among New Afrikans in Amerikkka. Hypertension affects nearly 40 percent of New Afrikan adults compared to 20 percent of new european, white adults. New Afrikans are at a much higher risk of serious complications from hypertension, such as stroke, heart attacks, kidney disease and kidney failure, and it accelerates diabetes complications.

The New Afrikan adult hypertension prevalence is reflected in the following statistics:

- * One out of every four Amerikans has hypertension, while hypertension strikes one out of every three New Afrikans.
- * Of an estimated 60 million Amerikans with hypertension, about seven million are New Afrikan.
- * Mild to moderate hypertension is up to two times more prevalent in the New Afrikan population than in non-New Afrikans.
- * Severe hypertension is five to seven times more prevalent in New Afrikans than in non-New Afrikans.
- * Twenty-five percent of the New Afrikan population has uncontrolled hypertension. For New Afrikan men, the figure is even higher. Uncontrolled hypertension affects about 16 percent of the non-New Afrikan population.
- * Hypertension appears at an earlier age in New Afrikans than in non-New Afrikans. In the 35 to 45 year old age group, high blood pressure is almost twice as common among New Afrikans as among non-New Afrikans.
- * Serious complications from hypertension are more frequent in New Afrikans. New Afrikan hypertension patients have a 66 percent greater incidence of stroke than those who are not New Afrikan; hypertension renal disease is 17.7 times greater in New Afrikans, and the risk of end-stage kidney disease is 4.2 times more prevalent in New Afrikan than in white hypertensive patients.

In Amerikkka millions of dollars are spent annually on medical research and technology, while many New Afrikans die from hypertension related deaths. A range of studies and statistics shows that New Afrikans are more likely to require health care but are less likely to receive health care services. About one-third of the deaths that occur in New Afrikans would not occur if they had similar health access as whites.

Kkkolonialism, the Hype, the Hyper and Self-Health Prevention

"Health care is really prevention. And prevention has to do with a persons willingness to change their behavior and situation. The message that the New Afrikan community has to get is that We have to become responsible to ourselves for looking at our own behavior. That's where the focus has to be, and that message isn't getting into the New Afrikan community." — Dr. James Thomas

To reduce hypertension among New Afrikans, increasing their awareness must become an organizing priority for those of Us who are involved in the politics of rebuilding. Not adequately delivering this awareness to the New Afrikans community is one of the primary failures of neo-kkkolonial public health. When information on hypertension is provided, it is partial, the focus of the message is that hypertension rates can be reduced by New Afrikans changing their dietary habits, decreasing sodium intake, and maintaining one's recommended weight. Information is not provided that highlights the stressfulness of kkkolonialism and impaired social ties due to poverty which contributes to the higher prevalence of hypertension among New Afrikans.

Although kkkolonialism is not mentioned in hypertension health campaigns, a study on hypertension published in the Journal of the American Medical Association (Feb 1991), adds weight to the argument that the ill effects of kkkolonialism is more important in accounting for New Afrikans' alarming rates of high blood pressure. Because of kkkolonialism, large numbers of New Afrikan youth are predisposed, individually and collectively, by their lifestyle experiences (for example, lower educational opportunities, restricted occupational advancement, economic deprivation, exposure to violence, inadequate medical care, etc.) to realize, over time, chronic levels of stress. They are also vulnerable to subsequent cardiac and other physiological arousals, which, in time, have the real potential of contributing to sustained elevations in blood pressure.

Not only does kkkolonialism contribute to high rates of hypertension among New Afrikans, kkkolonialism results in New Afrikans not having health insurance and access to receive health care services. The New Afrikan death rate from moderate hypertension could be reduced by 50%, and the major resulting complications (heart failure, stroke, and kidney failure) could be reduced by 67% with effective drug therapy.

What partial hypertension awareness information that's received by the New Afrikan community is minimized by poverty and kkkolonialism. The masses of New Afrikans main priority is trying to acquire their day-to-day survival needs, New Afrikans preoccupied in survival culture are less likely to be concerned with reading information on hypertension control. As far as communication diffusion, New Afrikans primarily receive information in congregated settings (e.g., barber shops, beauty salons, churches, mosques, bars, clubs, gyms). Moreover the hypertension messages that are culturally relevant to the New Afrikan community are inadequate.

Most New Afrikans who have uncontrolled hypertension are typically poor and cannot obtain regular medical examinations to detect their high blood pressure due to having no health insurance. Since kkkolonialism and poverty contributes to high rates of hypertension among New Afrikans, and prevents its detection, New Afrikans must accept ownership in reducing the prevalence of hypertension. By accepting responsibility for reducing hypertension New Afrikans empower themselves by gaining self-confidence through participating in their own health care prevention.

Chairman Mao teaches Us 'strategically We should despise all Our enemies, but tactically We should take them all seriously'. This also means that We must despise the enemy with respect to the whole, but We must take him seriously with respect to each and every concrete question. Our attitude towards health brutality, particularly hypertension, should be the same as Our attitude towards kkkolonialism: first We despise him; second, We take him seriously.

We despise hypertension by exposing this enemy to the New Afrikan masses; We take hypertension seriously by developing a prevention program to reduce its threat. Because New Afrikans are primarily an oral community and not a reading community, the 'Stop The Hype Campaign' must be coordinated by a task force of health activists. Through the activities of the hypertension reduction campaign the New Afrikan community will learn by observation and participation: behavioral skills can be acquired through social modeling and guided practice. The health campaign should consist of organized community service, speakers bureau, special events, community slogan, brochure and slide-shows (also video presentations), and community displays:

1. **Organized Community Service** - Establishment of a health task force of political, religious, community leaders, youth, and others who are committed to the propositions that hypertension in the New Afrikan community is unacceptable and preventable. The task force would meet regularly to exchange ideas and information, and with help from physicians, would organize and train volunteers to measure blood pressure. The volunteers would set-up hypertension screening, referral, counseling, and follow-up at barber shops, beauty salons, churches, mosques, clubs, bars, community centers, gyms, etc.
2. **Speakers Bureau** - The information of a speakers bureau can contribute much to a hypertension awareness campaign. Task force members as well as those whose reputations go beyond local New Afrikan boundaries may be invited to address block clubs, fraternal organizations, church meetings, and other social gatherings.
3. **Special Events** - Another good way to create hypertension awareness is through a special event such as a block club party, neighborhood fair, or community picnic. Fellowship is an excellent, and most people are receptive to a good short message after a satisfying meal. The message would emphasize the role of good nutritional habits in reducing high blood pressure among New Afrikans.
4. **Community Slogan** - A thought-provoking slogan such as 'Detect The Silent Killer Of New Afrikans, Get Your Blood Pressure Checked', can contribute to hypertension awareness campaign. The slogan can be put on posters, signs, lapel buttons, bar napkins, calendars, t-shirts, bumper stickers, etc.

5. **Brochure and Slide Show** - A community brochure that is engaging and relevant in describing the New Afrikan health campaign is a good promotional technique. Also slide-shows and video presentations are good sources for hypertension awareness.

6. **Community Display** - A community informational display set-up in locations where New Afrikans gather is a good way to highlight hypertension awareness.

The simultaneous message of the Hypertension Self-Health Campaign that the New Afrikan community must receive, is that We have to be responsible for changing Our lifestyles that are pathology producing. In addition, the New Afrikan community must struggle for empowerment to offset the stress producing impact of kkkolonialism and poverty; as Dr. Chris Oden, the president of the Watts Health Foundation states: "Empowerment would do things to the psychological well-being of the individual, as well as the physical well-being. If you can't look forward to any improvements, to talk about prevention has no real meaning."

The Stop The Hype Campaign is an example of both self-reliance and the democratic struggle of New Afrikans to have full access to health care. As We rebuild We must reconnect ourselves to the issues that affect the New Afrikan masses; Conrad Yaki informs Us that: "Our responsibility is to use all the elements of the principle of self-determination and build bases of power upon them, i.e., We become self-determining by struggling for democratic rights, human rights."

When the vanguard up front
Reaches back to bring up the rear...
Can't you see with me-
UHURU TIME IS NEAR!!!

Re-Build dialectically,
Cinque Kofi Kinaya

From "Among US Outside"
5/18/88



**Stop The
Hype!
Combat
Genocide!**

Action Not Rhetoric

In my opinion, Malcolm X and Martin Luther King, Jr. have said all that needed to be said, but in spite of that fact, we continue to echo the same old rhetoric, a clear sign that much hasn't changed in the past 30 years. I ask, is it because we're doing too much talking and not enough acting out those steps that will guarantee our independence? Or is the white-power structure that invincible? Some may even suggest the ringing of the bell curve? I understand the need for discussion, and at times productive debates/criticism, but all this can be done while we are simultaneously initiating those actions towards our independence!

PNS and many other pro-revolutionary publications are rapidly becoming tabloids for revolutionary gossip, radical rhetoric, critic corner and an orgy of egos masturbating their self-proclamations, whatever that means. We are failing to take full advantage of these opportunities; communication is imperative towards building/organizing an effective movement! CROSSROAD/PNS for example are mediums for solidarity and consolidating our efforts towards establishing a united front along those issues affecting our communities and New Afrikan Independence Movement. But each publication(s) is becoming more and more pathetic, and we're still wondering why our situation as a people hasn't changed that much? And after all these years the best we can do is continue our rhetoric about the white man and his evil empire? Oh I agree the white man and his racist empire bears much of the responsibility for our situation, but to stop there would be to give credit or validity to his imagination of racial superiority; but we have also played a role in our continued oppression, for the white-power structure (for the most part) is only doing what we have allowed them to do, and pointing the finger of blame isn't going to change that reality.

For the past year or more Brotha Prince (Imari via PNS (and many other vehicles) has been trying to get the New Afrikan Prisoner to embrace, support and promote the Black Community Parole (Review) Board; but I ask, how many of us have done so? This proposal is in our best interest, so I don't understand why we as New Afrikan Prisoners (NAP) have ignored this righteous call to come together and support this proposal and this is just another example of how we have contributed to our own oppression! I will now end my rhetoric and present another proposal:

Every New Afrikan Prisoner who claims to be dedicated and committed to the New Afrikan Independence Movement should commit themselves to the following proposals and programs. Each Brotha/Sista will be responsible for propagating and implementing the following proposals and programs in their area.

- 1- The National Strategy of FROLINAN.
- 2- New Afrikan (Black) Reparations.
- 3- Black Community Parole (Review) Board.
- 4- The New Afrikan Independence Movement; which encompasses the New Afrikan Creed, New Afrikan Declaration of Independence, Code of Umoja.
- 5- New Afrikan Revolutionary Nationalist Cadres. (Cadres under the auspices of FROLINAN)
- 6- New Afrikan Urban Guerrillas (Cells/Cadres). (Cells of the New Afrikan People's Liberation Army!)
- 7- Campaign to release all New Afrikan P.O.W.'s/P.P.'s.
- 8- Campaign to guarantee the safe return (without prosecution/further captivity) of our New Afrikan Sistas and Comrads Assata Shakur and Nehanda Abiodun.
- 9- New Afrikan Prisoners Liberation Front.

Those Brothas/Sistas who have chosen to embrace proposal #2 & 3 will be required to make a monthly progress report to the A.M. 31 - N'COBRA, P.O. BOX 75437, Baton Rouge, LA 70874. And if you choose to help propagate and implement proposal #1,4, 5,6,7,8 & 9 you will be required to make a monthly progress report to the Spear & Shield Collective, 3021 West 63rd St., Chicago, IL 60629. Many New Afrikan Prisoners write me inquiring what can they do to contribute to the New Afrikan Independence Movement, well the above proposal is a good start.

Don't get me wrong, PNS is a valuable source of information, and the articles written by Sanyika Shakur, Shaka Shakur, and Prince (Imari) Obadele are all very imperative towards our growth and New Afrikan Revolutionary Development, so I am also suggesting that their writings be an integral part of our study groups (cells/cadres) Political and Military Training, especially Brotha Sanyika's writings concerning neo-colonialism and Shaka's Organized KKKrime of KKKolonialism. And I shouldn't have to mention it, but it is a must that we support CROSSROAD and the Spear & Shield Collective!

My New Afrikan Brothas/Sistas this is not an article, but a call to action, with the attacks on welfare, affirmative action, and other social programs, and the implementation of racist and repressive laws such as proposition 137, the time has come for the New Afrikan Prisoner to "Come Clean" and commit yourself to the liberation of our New Afrikan Nation, and do keep in mind, until we liberate our New Afrikan communities from the oppressive ills of u.s. society, the Republik of New Afrika will only remain an idea of an enslaved nation, so our primary focus at this time should be towards Rebuilding our communities, which is the first step towards establishing our sovereign Black Nation... so let the action begin! Sista Kiilo, everything is going to be alright my sista, Mumia will avail the murderous attempts on his life - INSHA ALLAH!

ReBuild!
Abdul O. Shakur
-New Afrikan Urban Guerrilla-

CROSSROAD Support Network News & Updates

3021 W. 63rd St., 60629; 312-737-8679 (Voice/Fax); crsn@aol.com

In the last issue of **CROSSROAD**, We mentioned that Mtayari Shabaka Sundiata's grandson had been born, but We forgot to say who Mtayari was! He was a New Afrikan Freedom Fighter & member of the Revolutionary Armed Task Force. In October of 1981, he was killed in the streets of New York (as he lay wounded) by a NYPD detective. His comrade and fellow patriot, Sekou Odinga, was captured and tortured as well. We send our condolences out to Sekou, who lost his mother recently. He has been transferred to Atlanta USP, where he was sent directly to the SHU (!), even though his 14 years of captivity is basically incident-free. Please write to the warden and demand that Sekou be released from the SHU (send copies of your letters to CRSN) & send letters of support to Sekou: Sekou Odinga, (Burns) #05228-054, USP Atlanta, 601 McDonough Ave, SE, Atlanta, GA 30315. Comrade-Brother Sekou Kambui's (see CR, V6#1) parole petition was denied by the fascist-settler Alabama Board of Pardons & Paroles. The Nkrumah-Washington Learning Center (CR, V6#1) holds fundraisers/gatherings once a month. At the August bash, comrad-brother Cinque Kinaya (see his article on 'Hypertension Amongst New Afrikans' in this issue) made a presentation on housing dilapidation and the need for New Afrikans to deal with this form of genocide in the New Afrikan community. Basically, oppression leads to housing deterioration, leading to demolition, leading to New Afrikan removal, leading to homelessness and the setter-states' solution to the housing crisis: PRISON. All because We don't have, and aren't developing the appropriate skills to help meet our basic needs, relying only on rhetoric to combat genocide -- simply "chanting down babylon"... The National Committee to Free Puerto Rican Prisoners of War (2048 W. Division St, Chicago, IL 60622, 312-278-0885; fax: 312-342-6609; e-mail: ncprpowpp@aol.com) is conducting a national phone-in campaign to Menard Correctional Center (618-826-5071) to protest the lockdown there during an extreme heatwave here in the midwest. Puerto Rican POW Luis Rosa reports that prisoners have not been allowed more than one glass of (contaminated!) tap water per day, or more than one glass of ice a day. Also, prisoners have been only allowed one shower in the past three weeks. Ask for warden Tom Page. C# Update: The Illinois Inmate Relief Organization, Inc. (I.R.O.C.), will kick off a renewed information and lobbying campaign with a protest on Sept. 1 in Chi-town. Now the other 75-80% lives: Cable TV can be decent! We recently saw "Zoned for Slavery: The Child Behind The Label", where We learned about the people who make all that stuff for The Gap, Gitano, etc. - child Labor, denial of education during free (?) time, 30 cents/day wages, forced overtime. Two teenaged girls from Honduras and El Salvador walk through a GAP in downtown Chicago and tell their story. This is an example of what Assata urges us to do: be creative with all this new technology! The video was put together by The National Labor Committee, 15 Union Square West, New York, NY 10003, 212-242-0700. In Chicago, call U.N.I.T.E. or the Illinois Fair Trade Campaign, 312-738-6100. The show appeared on cable channel 19's Labor Beat, which is produced by the Committee for Labor Access, 37 S. Ashland (60607), 312-226-3330. On a recent NightLine Broadcast, Ted Koppel did a story on the New Afrikan middle class's growing intolerance of crime in Prince Georges County. When a policeman was shot, a brother was beaten unmercifully by soldier-cops; when it turned out that he was the wrong guy, petty-bourgeois community residents were "indifferent" - "the fellow had a long criminal record"! The imperialist media consistently fails to point out that the New Afrikan working class opposes criminal activity concretely. We had a recent example of it here in Englewood. A brother was caught snatching a purse - he was rendered a righteous beating by community residents. Where was Koppel? In another incident, brothers began a march/vigil when they learned of a series of rapes and killings in an 8-month period. Police had treated the murders indifferently, and hadn't notified community residents. When police came upon the vigil, they vamped on the participants - telling them "they couldn't march like that" (!) and slugging a young brother. As a result of this incident, brothers were arrested when they came to the young brother's defense. 300 brothers were charged with 'mob action'. Where's Koppel? Contact the Committee to End the Marion Lockdown, P.O. Box 578172, Chicago IL 60657-8172; 312-235-0700, for a copy of their broadsheet, 'The Continuing Crime of Black Imprisonment'. In fact, make a donation and get a bundle, 'cause,

**Imperialism Is
The Real Terrorism!!!**



the new chain gang

New Afrikan Creed

1. i believe in the spirituality, humanity and genius of Black people, and in our new pursuit of these values.
2. i believe in the family and the community, and in the community as a family, and i will work to make this concept live.
3. i believe in the community as more important than the individual.
4. i believe in constant struggle for freedom, to end oppression and build a better world. i believe in collective struggle; in fashioning victory in concert with my brothers and sisters.
5. i believe that the fundamental reason our oppression continues is that We, as a people, lack the power to control our lives.
6. i believe that the fundamental way to gain that power, and end oppression, is to build a sovereign Black nation.
7. i believe that all the land in America, upon which We have lived for a long time, which We have worked and built upon, and which We have fought to stay on, is land that belongs to us as a people.
8. i believe in the Malcolm X Doctrine: that We must organize upon this land, and hold a plebiscite, to tell the world by a vote that We are free and our land independent, and that, after the vote, We must stand ready to defend ourselves, establishing the nation beyond contradiction.
9. Therefore, i pledge to struggle without cease, until We have won sovereignty. i pledge to struggle without fail until We have built a better condition than the world has yet known.
10. i will give my life, if that is necessary; i will give my time, my mind, my strength, and my wealth because this IS necessary.
11. i will follow my chosen leaders and help them.
12. i will love my brothers and sisters as myself.
13. i will steal nothing from a brother or sister, cheat no brother or sister, misuse no brother or sister, inform on no brother or sister, and spread no gossip.
14. i will keep myself clean in body, dress and speech, knowing that i am a light set on a hill, a true representative of what We are building.
15. i will be patient and uplifting with the deaf, dumb and blind, and i will seek by word and deed to heal the Black family, to bring into the Movement and into the Community mothers and fathers, brothers and sisters left by the wayside.

Now, freely and of my own will, i pledge this Creed, for the sake of freedom for my people and a better world, on pain of disgrace and banishment if i prove false. For, i am no longer deaf, dumb or blind. i am, by inspiration of the ancestors and grace of the Creator — a New Afrikan.