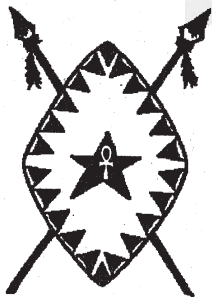


CROSSROAD

VOL. 12, #2 Jan-Mar 2004



Mammy Prater, an ex-slave, was 115 years old when this photograph was taken.
(Library of Congress)



CONTENTS

Class Suicide: Reflections of a Lion •
One Prisoner... One Contact! •
Sentencing Statement of Kamau Sadiki •
Letters • NSM-46 •
Prisoners of Neo-Colonialism in Palestine

SPEAR & SHIELD PUBLICATIONS • 5206 S. Harper • CHICAGO, IL 60615

WE, New Afrikan People in America, in consequence of arriving at a knowledge of ourselves as a people with dignity, long deprived of that knowledge; as a consequence of revolting with every decadal 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.

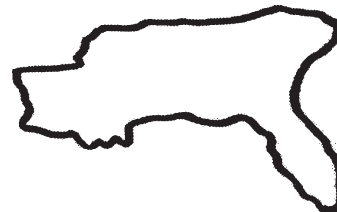
Ours is a revolution against oppression—our own oppression and that of all people in the world. And it is a revolution for a better life, a better station for **all**, a surer harmony with the forces of life in the universe. We therefore see these aims as the aims of our revolution:

- 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.

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 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**.



Class Suicide: Reflections of a Lion

The term “class suicide”, sounds hard. i mean not hard doing, but hard. Like “Revolutionary Nationalist”, or “Communist Guerrilla”. That kind of hard — like, huh!! You ever meet some Brothas or Sistas & after you introduce yourself they intro’ themselves as Revolutionary Nationalists & it just comes off hard, like they are standing against the forces of evil & ill-intent & resisting the onslaught. The images provided are of the few standing firm against the many — real riders on the storm.

Well, class suicide is another one of those phrases evoking an image of the putting to death of an old way of life while simultaneously (dialectically) constructing a new way of living. That’s the image, almost as if it were an event. Something to do now & with immediate results. But class suicide is no event, it is a process. Itself a way of life.

i was a criminal, a lumpen. i was involved in a street organization (‘gang’) that had at it’s center a criminal heart. i wasn’t a criminal, actually, until i joined the set. Had taken nothing from any working class person nor gave much thought to whether the u.s. settler government was legit or not. i was an adolescent, a blissfully ignorant youth, with nothing on my mind except going outside to play. — finding enough grass to run football plays on & climbing trees to get fruit. then, the local set began to expand & recruit & since my block was in their territory, & they seemed to control it, my attraction was sparked.

First tho’, i need to say, my mother was a single working class parent. While she was not in the least criminal, she had little if any national consciousness. thus i was bequeathed no political compass or national moorings. i was, as i said, just a blissfully ignorant youth. Having been born in 1963, i came of young age in the absence of the Movement. i saw only quick flashes of Panthers on twenty second newscasts which only served to confuse me.

Having joined the set (street org.) i was socialized into the criminal mindset because We had a quota of sorts to meet. We needed certain clothing (uniforms), shoes & the ubiquitous drugs & alcohol. Thus, at the same time as i was criminalizing my mind i was also becoming an addict. For me they went hand-in-hand. We never contemplated getting jobs because the unspoken, tho’ critically adhered to ideological line of the turf was “gangsters don’t work We take what We need” was ever present if rarely expounded on.

The blissfully ignorant mentality was gradually exploded as the life style of cops & robbers kicked in. Simultaneously, two important factors happened & began to dawn on me. Those who had were to be victimized & the police were the legitimate forces of the state — which as a consequence of the first two points of awareness, was now seen as a legitimate entity. i can clearly remember hearing in kourt for the first time as a 15-year old “offender”: “The people of the state of california versus kody scott”. i was like, whoa! Gradually i evolved criminally, parasitically — never working, always taking, forever running, dodging & fearing the police. And then, of course, there were the drugs, the alcohol. The cycle was vicious. The juvenile halls turned into camps; the camps into youth authorities, into prisons, into SHU terms & eventually into this indeterminate SHU term i’m saddled with today.

Ah, but the laws of nature don’t allow for such imbalances to last without confrontation, collision & change. That is the natural dialectical development of all things. As the conditions of my captivity as a criminal grew ever tighter, more lengthy & much more complicated, i began to seek ways of relief. My initial efforts, however, were driven

by selfish motives. i wanted to be part of the destruction of the empire, but not a builder of the people. i wanted to transport my violent, criminal ways into the Movement to get back at the police for having locked me up all those years. i was angry, totally caught up in the riot stage of mental development. i had no concept of dialectics — thus, to me a revolution entailed destruction of the existing order & a mere replacement with Our people. i was in the “paint the white house Black” stage. i was driven by hate of the enemy (tho’ i must admit to not clearly knowing who that was) without much love of self & kind. i was seeking “Black Power”.

i wasn’t trying, nor was i aware of having to commit class suicide. i didn’t really overstand to what degree i’d been criminalized. Didn’t have any class consciousness, thus i wasn’t aware of having to put one to death while birthing another. i felt that while i was a prisoner, i’d committed no acts of harm or defamation to Black People, & thus since abstaining, i was not a criminal. Spoke to all the brothas on the yard, got busy in every instance of racial strife & passed out books with glad tidings. Thought i was a revolutionary.

Time progress & i learned a bit more. i even read Huey’s auto’ “Revolutionary Suicide” — but got little out of it. i needed my gun — i needed to get out of prison & create a group with that Panther mentality. That’s what i remember thinking my last few months in Folsom.

i got out of Folsom & one of the first things i got was a kalishnikov ak-47, 7.62x39. Complete with a bayonet & extra duct taped clip. Man, i must have posed with that gun for hours in the mirror! i was thinking of all the images of communist guerrillas & revolutionary nationalists i’d seen in pictures, and on the news around the world. i was in the game! Thought i had my mind right. Was ready to “get down”. i went to the range & familiarized myself with my weapon. Could field strip it, clean it & put it back together in no time. Thought i was a communist. It’s sad, but in a way funny, ‘cause the riot stage is a very real & sometimes necessary stage to pass thru. for it gives one that first taste of Us against them. It fosters that young idea of We need each other to stop this. But it’s a dangerous stage to be caught in. Very, very dangerous. For not just oneself, but for the people as well.

Needless to say, without the requisite consciousness, the gun & i soon parted company. The gun fell into the hands of invading pigs & i fell in the same hands. Was sent back to a cell — this time in Pelican Bay SHU. It’s so clear now, but had little meaning then. That’s when i got at the ‘rad Atiba Shanna & told him i’d been captured & why. He said, “i’d rather have one cadre free than 100 ak-47’s.” It took me years to overstand & appreciate that one sentence. For this comrad has done more to decriminalize/de-colonize my mind than any other person, book or event in my life.

i fell on hard times in prison. for i was caught in a rough transitional period. Beginning then to overstand class & nation politics, i saw the clear need to commit class suicide. i began then to overstand the philosophy of dialectics & it’s application to ordinary life — as a way of thinking, a way of life. As a criminal/street organization member i had all the trappings of a “ghetto star”: the reputation, respect & fear required to flow in that stream without molestation or serious challenge. i grew up in that, formed many of it’s laws & propagated it’s tenets religiously. So, when i began to peel, or commit class suicide consciously the transition was perhaps more hazard latent than for the average cat.

You see, just as We Revs are locked in a struggle for the minds of the masses (ideologically, theoretically & philosophically), so too are criminals in this struggle. We battle primarily the state’s propaganda machine which endlessly promotes bourgeois

capitalist culture & white supremacy over socialism & national independence. Criminals in their positions, propagate pseudo-nationalism & hedonistic petty-bourgeois capitalism, while simultaneously perpetuating national oppression & fear. Having been a criminal way longer than i'd been aware of Our national reality vis-à-vis the empire, & having been party to the status afforded such length activity, my transition has been very difficult.

Everyone i know & have known since i was eleven, has been crime-related. When in prison, in a 100% criminal population, the topics discussed aren't revolutionary, for the most part, but criminal. But i continued to transform against great odds & formidable antagonism. i soldier daily against rumors, ice-grilling, shifty-eyed stares & unpopular ideas. It's no walk in the park, i tell you. For criminals down here can be as reactionary & as inimical as criminals in the white house & the senate. They look upon Us as threats to their existence, livelihood & ability to prey upon the people.

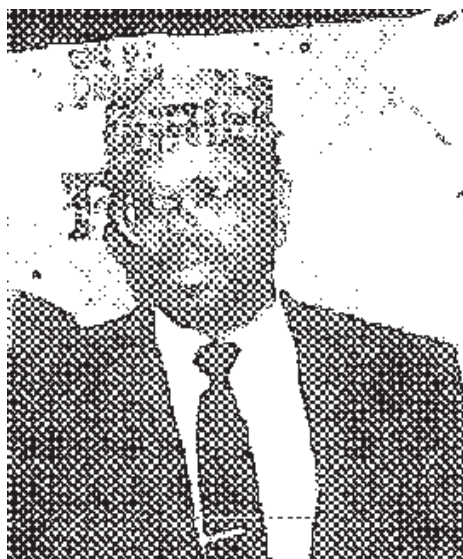
Class suicide entails the peeling off of the "made in amerika" trademark. it's not just from criminal to Rev (working class mentality). It's dialectical & could very well mean or be, from 'Rev' to criminal. Or from petty-bourgeois to Rev, & vice-versa. But it is a process. In another personal correspondence with Comrad Atiba, he said "when-ever you come into the new way, you inevitably bring with you traits of the old way." This is true, but one must constantly re-enforce the new with actions designed to cement the process away from the old & into the new. For me it has taken, to a large degree, socializing new people into my circle. Being involved, but most importantly, study to activate & consolidate struggle. Study & struggle.

The birth pains of revolutionary working class consciousness are strenuous. It's charting new & unfamiliar territory; new relations & relationships. It's ultimately being true to oneself & one's commitment.

i am still transforming — still evolving as a Revolutionary, but i can say with all honesty & passion that i am not a criminal or a parasite. Struggle forward.

Re-Build!
Sanyika Shakur

We Mourn the Loss of Comrade-Brother El-Amin, who recently made his transition after a long illness. He was the inspiration and main force behind the Nkrumah-Washington Learning Center, a bold attempt to fulfill the vision of Sister Marion Stamps & the Black Panther Party on the south side of Chicago



Chicago youth center fights on in spite of police harassment

BY RICH CAPALBO

CHICAGO — Last November 12, Chicago police swept

through the building, talking to the staff with abusive language and trashing living quarters. They "found" a sawed-off

admitted to the press that the department preferred to pay any damages connected to police abuse and harassment and not to punish those involved.

ONE PRISONER...

Uhuru! All Power to the People and Black Power to the Afrikan community!

The mission of this missive is to first and foremost again express revolutionary appreciation to my comrades, supporters and people in general for the tireless work that was waged in response to my being snatched from the streets; a task that i shall never be able to adequately address. Being that i was, and remain clear that as former Political Prisoner Minister Huey P. Newton assessed, "if it were not for the people, i may have come out of there in a pine box, if i came out of there at all."

The "Free Fred" campaign tapped into every possible venue: from the church to the college campuses; from bake sales to bringing the demand right to the state's front door; from the poolrooms to the beauty parlors; from do wop to hip hop; from the colonized community to the captives inside the concentration camps... **yes**, the captives!

During the tenure of my being held behind enemy lines, i was fortunate to come into contact with so many courageous forces; forces who provided fine examples of resistance as well as that of potential freedom fighters in which Afrikan and colonized people are in dire need of. Forces in which We can not afford the luxury to simply leave to languish inside these modern day murdering machines. i broke bread with comrades who committed to carry on the legacy of the likes of Bunchy Carter. i witnessed the heightening of consciousness of Lil' Lawrence Loggins to the point of recognizing revolutionary role models as that of Lil' Bobby Hutton. The life, and in most cases close to death experiences with the Yero's, Yusef's, Yaacov's, Navoniel's, Jackie Wilson's, Aaron Pinkston-Els and so many other Souljahs remain etched in my memory banks as solid as the sounds of the bars being slammed shut; or the clamor of a fellow captive in a cage in close proximity while the infamous goon squad/beat down crew/orange crush (elite prison guard unit) attempts to give him a final curtain call.

In struggle one doesn't let his/her guard down or cease resistance because some ground has been gained. In fact it should serve as a motivating force to increase the beat! My point being that i request that the same energy, in fact more so, that was invested with the "Free Fred" campaign be continued with the demand for the freedom of all Political Prisoners, Prisoners of War, and Prisoners of Conscience. The fact is that the "Free Fred" campaign cannot be a success if this point is negated.

What many people have been duped into believing is a war on drugs, gangs, or guns has resulted in what has been euphemistically referred to as the growing "prison industrial complex"; a nice sounding term applied to the brutal reality of the mass kidnapping of Afrikan and colonized people.

In the process of our work, We shall continue to heighten the level of consciousness in order that the people be clear on the real deal as to why these concentration camps have constituted such numbers which in plain layman's terms, We are dealing with a system that is being bankrolled off the backs, blood, sweat, tears, and years of black and brown bodies.

Being that the numbers of kidnappings of men, women, and children within the colonized communities are steady on the rise, new legislation and attacks are continuously being created in order to keep the state's cages and caskets filled with captives and corpses. Parole hearings don't even put forward the façade that they have given any thought to granting reprieve to those that by the state's own admission have been unjustly jailed. We must up the ante on such terms as "one church one prisoner". **Each** and **Every** parishioner or church member should be in contact with a prisoner. College

students as well as any pupil should seize the time as well as utilize available resources to implement these names and cases as class projects. Hip hop lyrics should be laced with the lingo of the demand for the liberation of our leaders and loved ones whom We refuse to lose. Within our daily conversations, contacts as well as updates of captives should be mentioned to every potential listener. Those in the arena of electoral politics should be called on the question of assisting with making such legislation as the Afrikan Anti-Terrorism Bill, C# (indeterminate sentencing in Illinois) legislation, expungement bills, etc. a reality. The skills of the litigators, paralegals, etc., are needed for such pending cases as the litigations filed by Imam Jamil Al Amin (formerly H. Rap Brown); addressing a prisoners right to vote; along with the much needed assistance with the filing of motions, appeals, habeas corpus, etc. for those held captive as well as those who are faced with being taken captive.

To all those that this document reaches, recognize the seriousness of this situation. From every college student, to the cat on the street corner, to the captives themselves: reproduce this, reproduce this, reproduce this! Pass it on, pass it on, pass it on! Be cognizant of how critically important correspondences are. Understand the significance of **One Prisoner, One Contact**. It's needed not only for morale, but is key in reference to the question of security.

Understand that there are prisoners in Illinois who've been dead over an excess of fifteen (15) years. But the state still receives resources for them as if they were alive and well. Why? **No accountability**. Understand that Adolf Hitler stated that his initial victims in the gas chambers were the ones who didn't receive mail.

To my courageous captive counterparts, from Stateville - aka Deathville to Angola, LA; from Folsom to Attica; from Lansing to Lucasville; from Huntsville, TX to Tamms Supermax; to the sisters held in Cook County jail to those babies in those brutal boot camps. The Antonio Lowereys, Faheem Anthonys, Deary Collins, Bro. Vincent Davis, Bev Mitchells, Min. Michael Smiths, Kevin Gibsons, Ed Boldens, and James Watkins. The Souljahs and Souljahrettes and potential Souljahs and Souljahrettes, that they holding. Give it to your potential listeners the only way in which it can be afforded to be given: with the fortitude of Field Marshall George Jackson. Make it plain as the Mumias and the Dr. Mutulu Shakurs would make it. **Leave no stone unturned and no one should be deprived of the tales from the inside**. Let us not forget the Merle Africas, Don T's, and Nuh Washingtons that We have lost. Holla' with the heart of Assata. In the spirit of **One Prisoner One Contact**, We in turn shall make sure that those in the field hear you. Minister Huey P. Newton assessed "...they love to perform their treachery in the dark." The **Prisoners Of Conscience Committee intends to turn the lights on!**

To the released and unleashed, commit to the **HTC (Harriet Tubman Code)**. In the spirit that Mother Moses did not make it up north and become complacent and forget about those still held on the plantations down south. We recognize the Ramona Africas, Robert King Wilkersons, and Aaron Pattersons who not only remember and are willing to recall what they endured, but also reach back for those who remain captive in those state sanctioned slaughter houses.

In closing, to the captors: In response to the instances of seventeen (17) year old women in Cook County Jail in Chicago, IL being forced to rinse out their sanitary napkins for reuse; In response to the Richard Mafundi Lakes and other captives being packed like sardines three to a cell in cages that were originally designed for one person; In response to the Aaron Pinkston-Els and Yacov Delaneys being shackled, and restrained, while the elite goon squads attempt to forcefully cut their dread locks; In response to the instances of prisoners in New York and other places being told that they

must cut their afros; In response to the highly toxic, radium and other life threatening chemicals in the undrinkable water in Stateville - aka Deathville, Tamms, as well as camps throughout the country that have sent countless numbers of prisoners to the graveyard prematurely. In response to instances of prisoners in Pontiac, IL being forced to visit their loved ones behind four (4) inches of glass with black net masks over their faces and a rubber grill over the mouthpiece, as well as that of prisoners being forced to dwell in cells that the prison administration has designed to be shorter than the average man. In response to the continuous human rights violations that so many people have been subjected to under this modern day slavery...**The World is Watching...**

... ONE CONTACT!

Fred Hampton Jr., Chairman - P.O.C.C.

Free Mumia Abu Jamal, Sundiata Acoli, Ruchell Cinque Magee, Dr. Mutulu Shakur, Imam Jamil Al Amin, MOVE 9, Sekou Odinga, Leonard Peltier, New York 3, Angola 3, Hugo Pinell, Robert 'Seth' Hayes, and All Political Prisoners, Prisoners of War, and Prisoners of Conscience alike!

Long Live Shaka Sankofa!

P.O.C.C. • P.O. Box 368255 • Chicago IL 60636)

© 4/21/03

12.4.69 NATIONAL REVOLUTIONARY DAY
NO SCHOOL...NO WORK...NO PLAY!

Thirty-four years ago the U.S. government via the Chicago Police Department enacted one of it's most brutal attacks on the Black Power movement of the 60's. 21 year old courageous charismatic Deputy Chairman Fred Hampton and 22 year old Defense Captain Mark Clark, of the Black Panther Party, were assassinated in cold blood. This atrocity left two of Mother Africa's finest laying lifeless, in pools of blood; and seven survivors with trumped up charges, including Chairman Fred's 8 1/2 month pregnant wife/comrade Akua Njeri Iwa Deborah Johnson. Not across seas, nor in Nazi Germany, but on the west side of Chicago, IL. The over 99 rounds fusillade fired upon these freedom fighters reverberated throughout the world. A crime that was committed with the intentions of sending a message throughout every colonized community. Thirty-four years later, captive people are still dealing with day to day brutal conditions. Standing on the same soil in which the state snatched these souls, this brutal act of U.S. terrorism has become known as the Massacre on Monroe. The colonized communities response, their outcry is "Revolutionaries don't die, they multiply!" Stop the terrorism that Black and oppressed communities have to deal with everyday of their lives.

STILL UNDER ATTACK, STILL FIGHTING BACK!!

- Make the connection from the assassination of Chairman Fred to the legal lynching of Lil' Chairman Fred...Push for the pardon based on innocence for Fred Hampton, Jr.
- Fight the frame, clear Fred's name. Still no surrender, Still not Free!
- Call for support of the African Anti-Terrorism Bill
- Medgar Evers' assassins found guilty of murder. 4 Little Girls murdered in Birmingham Church Bombing. Murderers brought to trial - found guilty. Pennsylvania Mayor brought to trial charged with supplying guns to white racists. Guns alleged to have been used to murder civil rights demonstrators. Up South, one of the most brutal acts of terrorism occurred 12/4/69 at one of the Ground Zeros - 2337 W Monroe, Chicago, IL. The "U.S. operatives", "enemy combatants/agents of mass destruction" have yet to be brought to justice for the assassination of Chairman Fred and Defense Captain Mark Clark.

12.4.69 NATIONAL REVOLUTIONARY DAY
"SCHEDULE OF EVENTS"

- Thursday, December 4, 2003**
National Revolutionary Day
12:00 p.m. (high noon) 2337 W. Monroe Chicago, IL
5 minute vigil to commemorate fallen comrades Deputy Chairman Fred Hampton and Defense Captain Mark Clark. Solidarity statements, including from actual survivors of the December 4 Massacre on Monroe.
- Friday, December 5, 2003**
1:00 p.m. Assemble at NIU-Center for Inner City Studies, 700 East Oakwood Blvd. (1 block south of 39th St., @ Langley).
P.O.C.C. (Prisoners Of Conscience Committee) Triple S (Straight Street Sessions)
- Saturday, December 6, 2003**
6:00 p.m. P.O.C.C. Staff Session
- Sunday, December 7, 2003**
2:00 p.m. Tour: DuSable Museum of African History 5700 S. Cottage Grove.
5:30 p.m. Political Education Class 553 E. 75th St. (75th & St. Lawrence).
7:00 p.m. Everything is Political! Open Mic 553 E. 75th St.
- 3:00 p.m. - 6:00 p.m. NIU -Center for Inner City Studies
African Anti-Terrorism Bill Forum:
Check board for Room Number
- 6:30 p.m. - Movie: The Murder of Fred Hampton
NIU-Inner City Studies Auditorium

CHAIRMAN FRED HAMPTON

DEFENSE CAPTAIN MARK CLARK

Contact information: December 4th Committee, P.O. Box 368255, Chicago, IL 60636 e-mail: D4Committee@aol.com

**SENTENCING STATEMENT OF
KAMAU SADIKI**

State of Georgia vs. Freddie Hilton a/k/a Kamau Sadiki
Sentencing Date: November 10, 2003; Judge Stephanie Manis
Fulton County Superior Court, Atlanta Judicial Circuit

As I stand here this afternoon, at this moment in time, I am adhering to a universal law of physics. I am occupying space at a given time. And time is a constant. It keeps going, and going, and going. Time passes and it doesn't matter what particular space we may find ourselves occupying at a particular moment in time.

Based upon a jury's verdict rendered in this courtroom on October 13, 2003, I am to be sentenced today by the Honorable Judge Stephanie Manis. Perhaps, it is her intention to give me the most severest, harshest sentence possible under Georgia law. I don't know. However, whatever your Honor's intentions are, and I say this with all due respect, it is a moot point. For only the Lord Creator can determine how much time I will spend occupying any space – anywhere – at any time. All space and all time belongs to Him and Him only.

In 1969, and in 1971, I made choices that (no pun intended) radically changed my life. In 1969, at age 16, I chose to join the Black Panther Party, and in 1971, at age 18, I chose to join the Black Liberation Army.

My joining the Black Panther Party and consequently the Black Liberation Army was a response to the oppressive climate that existed in America at the time.

The struggle of people of color evolved in America out of the legacy of slavery and the subsequent Jim Crow laws of the Reconstruction Period. Following decades of oppression, people of color in this country recognized they had to negotiate their liberation through armed resistance and it was during this period of history that the Black Panther Party and the Black Liberation Army were major players.

And might I add, that Georgia was one of the primary southern states that engaged in the oppression of African people in this country. And oh, let's not negate the fact that today in the twenty first century this state still has an apparent affinity for the symbol of that oppression – the confederate flag. And a governor, who was elected based upon that affinity.

Yes, I was a member of the Black Liberation Army. Now, do I regret some of the actions and tactics of the BLA? Of course. Am I saying that to placate the court or change the opinions of the family members, loved ones, and friends of Officer Green? No. I am saying it because I have evolved, for everyone and everything must change. The young becomes the old, and the radicals rethink their tactics and analyze their mistakes.

Because of my change as a human being, I regret the loss of any human life. Needless to say, concerning the murder of Officer Green, I emphasize with his family, loved ones, and friends. But the fact is, there is nothing that I can say that will ease their pain – or change their opinion.

But rest assured that God is the ultimate Judge and I will have to answer to Him for everything that I did in life.

Now, I hope no one misinterprets what I am saying or read anything into it. So, for the record, and let me be perfectly clear – in spite of my conviction – I maintain my innocence. I know there are those who beg to differ. But again, one day I will have to answer to the ultimate Judge.

Of course, today, in this reality, in this courtroom, occupying this space at this time, apparently it is the will of Allah for me to answer to the judgment rendered in this courtroom by a Fulton County jury. And because of that, I am about to be sentenced by the Honorable Judge Stephanie Manis.

I pray and hope that after this sentencing today that you, the family, loved ones, and friends of Officer Green, will be able to leave this courtroom with a sense of justice, closure, and perhaps...some form of peace.

RECOMMENDATION OF THE FULTON COUNTY DISTRICT ATTORNEY'S OFFICE: Life plus ten years to run consecutively.

SENTENCE OF THE COURT: Life plus ten years to run consecutively.

LETTERS

11/23/03

Comrades, Sista's 'n' Bro's;

i been meaning to write u folks for awhile about an article, actually a chronology that came out in vol. 11, #2 Jan-Mar 2003 on page 14. The chronology looks like a reprint of a report by MERIP dated October 2002.

My concern is that it is supposed to be a report on the happenings in Iraq since the overthrow of the monarchy in '58. i believe that if u look into the concrete history of Iraq, u will find that the Baath party claims itself to be a socialist party and all the baggage that comes with it, not only socialist, but the party also had control over another country in the middle east, namely Syria. i believe the party considered itself a pan-arab Baath socialist party.

What i mean by "all that baggage" is this: Syria and Iraq were considered the most progressive regimes in the middle east because they were anti-imperialist, had developed education on a universal basis, women had the most rights and opportunities, universal health care, etc. In other words they were trying to practice socialism, meaning that the livelihood and standard of the people were paramount to the regime. This state of affairs lasted until the first gulf war and the subsequent embargo by the u.s.

What i'm getting at is this: the chronology looks like a piece of u.s. gov't propaganda. It doesn't contain one line of criticism of the u.s.'s policy towards iraq. Why not? It contains a hell of a lot of criticism of Saddam.

What i feel is that an article like this in a revolutionary nationalist journal gives a false impression to those of your readership who may have only a cursory knowledge of the middle east and may give a false impression of this country's role over there and lead to confusion.

What i'd like to suggest, if i may, is to look up this MERIP and find out who funds them and where they get their info from as a first part. Secondly, find out who on your team submitted the article and what process it went through to get into the journal and let me know the results. And if you're really into accepting criticism from outside of your ranks, print this letter and the results of the investigation and any comments and criticisms/self-criticisms involved.

Please accept this critique in the spirit it is given, from comradely concern of a brother asian rev. nat. and malcolmite.

aluta continua/kokoro kara
rebuild... Mo

1/17/04

Rev. greetings comrade!

Asante sana (thank u very much) for your critique and suggestion. We don't really have an editorial collective right now, so i have to speak in the voice of an individual. The responsibility for running the aforementioned chronology was mine. i admit that i didn't read the chronology closely, simply intending to give our readers some information on a topic which u.s. imperialism has taken great pains to insure our mass ignorance. After it appeared, a comrade did point out that it should have appeared with some editorial comment, so your point is well taken. i asked another comrad to look into the matter, and he found that MERIP Reports is indeed, partially funded by the Ford Foundation.

Again, thank u very much for your insight & support; please keep reading and offering your feedback. **Re-Build!**

NATIONAL SECURITY COUNCIL MEMORANDUM-46

Black August 21st, 2003— National Security Council Memorandum-46: On Undermining Black Leaders, the Black community and Afrika in 1978 during the Carter administration.

NATIONAL SECURITY COUNCIL MEMORANDUM-46

MARCH 17, 1978

Presidential Review Memorandum NSCM/46

TO: The Secretary of State, The Secretary of Defense, The Director of Central Intelligence

SUBJECT: Black Africa and the U.S. Black Movement

The President has directed that a comprehensive review be made of current developments in Black Africa from the point of view of their possible impacts on the black movement in the United States. The review should consider:

1. Long-term tendencies of social and political developments and the degree to which they are consistent with or contradict the U.S. interests.
2. Proposals for durable contacts between radical African leaders and leftist leaders of the U.S. black community.
3. Appropriate steps to be taken inside and outside the country in order to inhibit any pressure by radical African leaders and organizations on the U.S. black community for the latter to exert influence on the policy of the Administration toward Africa.

The President has directed that the NSC Interdepartmental Group for Africa perform this review. The review should be forwarded to the NSC Political Analysis Committee by April 20.

(signed) Zbigniew Brezinski

cc: The Secretary of the Treasury, The Secretary of Commerce, The Attorney General, The Chairman Joint Chiefs of Staff

NATIONAL SECURITY COUNCIL INTERDEPARTMENTAL GROUP FOR AFRICA STUDY RESPONSE TO PRESIDENTIAL SECURITY REVIEW MEMORANDUM NSC-46

BLACK AFRICA AND THE U.S. BLACK MOVEMENT

Objective of our policy toward Black Africa is to prevent social upheavals which could radically change the political situation throughout the area. The success or failure of our policy in the region depends on the solution international and internal issues whose importance of the United States is on the increase.

A. U.S. INTERESTS IN BLACK AFRICA

A multiplicity of interests influences the U.S. attitude toward black Africa. The most important of these interests can be summarized as follows:

1. POLITICAL

If black African states assume attitudes hostile to the U.S. national interest, our policy toward the white regimes; which is a key element in our relations with the black states, may be subjected by the latter to great pressure for fundamental change. Thus the West may face a real danger of being deprived of access to the enormous raw material resources of southern Africa which are vital for our defense needs as well as losing control over the Cape sea routes by which approximately 65% of Middle Eastern oil is supplied to Western Europe.

Moreover, such a development may bring about internal political difficulties by intensifying the activity of the black movement in the United States itself. It should also be borne in mind that black Africa is an integral part of a continent where tribal and regional discord, economic backwardness, inadequate infrastructures, drought, and famine, are constant features of the scene. In conjunction with the artificial borders imposed by the former colonial powers, guerrilla warfare in Rhodesia and widespread indignation against apartheid in South Africa, the above factors provide the communist states with ample opportunities for furthering their aims. This must necessarily redound to the detriment of U.S. political interests.

2. ECONOMIC

Black Africa is increasingly becoming an outlet for U.S. exports and investment. The mineral resources of the area continue to be of great value for the normal functioning of industry in the United States and allied countries. In 1977, U.S. direct investment in black Africa totaled about \$1.8 billion and exports \$2.2 billion. New prospect of substantial profits would continue to develop in the countries concerned.

II. BLACK AFRICA AND THE U.S. BLACK MOVEMENT

Apart from the above-mentioned factors adverse to U.S. strategic interests, the nationalist liberation movement in black Africa can act as a catalyst with far reaching effects on the American black community by stimulating its organizational consolidation and by inducing radical actions. Such a result would be likely as Zaire went the way of Angola and Mozambique.

An occurrence of the events of 1967-68 would do grievous harm to U.S. prestige, especially in view of the concern of the present Administration with human rights issues. Moreover, the Administration would have to take specific steps to stabilize the situation. Such steps might be misunderstood both inside and outside the United States.

In order to prevent such a trend and protect U.S. national security interests, it would appear essential to elaborate and carry out effective countermeasures.

1. Possibility of Joint Action By U.S. Black and African Nationalist Movement.

In elaborating U.S. policy toward black Africa, due weight must be given to the fact that there are 25 millions American blacks whose roots are African and who consciously or subconsciously sympathize with African nationalism.

The living conditions of the black population should also be taken into account. Immense advances in the field are accompanied by a long-lasting high rate of unemployment, especially among the youth and by poverty and dissatisfaction with government social welfare standards.

These factors taken together may provide a basis for joint actions of a concrete nature by the African nationalist movement and the U.S. black community. Basically, actions would take the form of demonstrations and public protests, but the likelihood of violence cannot be excluded. There would also be attempts to coordinate their political activity both locally and in international organizations.

Inside the United States these actions could include protest demonstrations against our policy toward South Africa accompanied by demand for boycotting corporations and banks which maintain links with that country; attempts to establish a permanent black lobby in Congress including activist leftist radical groups and black legislators; the reemergence of Pan-African ideals; resumption of protest marches recalling the days of Martin Luther King; renewal of the extremist idea national idea of establishing an

“African Republic” on American soil. Finally, leftist radical elements of the black community could resume extremist actions in the style of the defunct Black Panther Party.

Internationally, damage could be done to the United States by coordinated activity of African states designed to condemn U.S. policy toward South Africa, and initiate discussions on the U.S. racial issue at the United Nations where the African representation constitutes a powerful bloc with about one third of all the votes.

A menace to U.S. economic interests, though not a critical one, could be posed by a boycott by Black African states against American companies which maintain contact with South Africa and Rhodesia. If the idea of economic assistance to black Americans shared by some African regimes could be realized by their placing orders in the United States mainly with companies owned by blacks, they could gain a limited influence on the U.S. black community.

In the above context, we must envisage the possibility, however remote, that black Americans interested in African affairs may refocus their attention on the Arab-Israeli conflict. Taking into account; the African descent of American blacks it is reasonable to anticipate that their sympathies would lie with the Arabs who are closer to them in spirit and in some case related to them by blood. Black involvement in lobbying to support the Arabs may lead to serious dissension between American black and Jews. The likelihood of extremist actions by either side is negligible, but the discord may bring about tension in the internal political climate of the United States.

2. Political options

In the context of long-term strategy, the United States can not afford a radical change in the fundamentals of its African policy, which is designed for maximum protection of national security. In the present case, emphasis is laid on the importance of Black Africa for U.S. political, economic and military interests.

RECOMMENDATIONS

In weighing the range of U.S. interests in Black Africa, basic recommendations arranged without intent to imply priority are:

1. Specific steps should be taken with the help of appropriate government agencies to inhibit coordinated activity of the Black Movement in the United States.
2. Special clandestine operations should be launched by the CIA to generate mistrust and hostility in American and world opinion against joint activity of the two forces, and to cause division among Black African radical national groups and their leaders.
3. U.S. embassies to Black African countries specially interested in southern Africa must be highly circumspect in view of the activity of certain political circles and influential individuals opposing the objectives and methods of U.S. policy toward South Africa. It must be kept in mind that the failure of U.S. strategy in South Africa would adversely affect American standing throughout the world. In addition, this would mean a significant diminution of U.S. influence in Africa and the emergence of new difficulties in our internal situation due to worsening economic prospects.
4. The FBI should mount surveillance operations against Black African representatives and collect sensitive information on those, especially at the U.N., who oppose U.S. policy toward South Africa. The information should include facts on their links with the leaders of the Black movement in the United States, thus making possible at least partial neutralization of the adverse effects of their activity.

III. TRENDS IN THE AMERICAN BLACK MOVEMENT

In connection with our African policy, it is highly important to evaluate correctly the present state of the Black movement in the United States and basing ourselves on all available information, to try to devise a course for its future development. Such an approach is strongly suggested by our perception of the fact that American Blacks form a single ethnic group potentially capable of causing extreme instability in our

strategy toward South Africa. This may lead to critical differences between the United States and Black Africa in particular. It would also encourage the Soviet Union to step up its interference in the region. Finally, it would pose a serious threat to the delicate structure of race relations within the United States. All the above considerations give rise to concern for the future security of the United States.

Since the mid-1960s, when legislation on the human rights was passed and Martin Luther King murdered, federal and local measures to improve black welfare have been taken, as a result of which the U.S. black movement has undergone considerable changes.

The principle changes are as follows:

*Social and economic issues have supplanted political aims as the main preoccupations of the movement, and actions formerly planned on a nationwide scale are now being organized locally.

*Fragmentation and a lack of organizational unity within the movement.

*Sharp social stratification of the Black population and lack of policy options which could reunite them.

*Want of a national leader of standing comparable to Martin Luther King.

B. THE RANGE OF POLICY OPTIONS

The concern for the future security of the United States makes necessary the range of policy options. Arranged without intent to imply priority they are:

(a) to enlarge programs, within the framework of the present budget, for the improvement of the social and economic welfare of American Blacks in order to ensure continuing development of present trends in the Black movement;

(b) to elaborate and bring into effect a special program designed to perpetuate division in the Black movement and neutralize the most active groups of leftist radical organizations representing different social strata of the Black community: to encourage division in Black circles;

(c) to preserve the present climate which inhibits the emergence from within the Black leadership of a person capable of exerting nationwide appeal;

(d) to work out and realize preventive operations in order to impede durable ties between U.S Black organizations and radical groups in African states;

(e) to support actions designed to sharpen social stratification in the Black community which would lead to the widening and perpetuation of the gap between successful educated Blacks and the poor, giving rise to growing antagonism between different Black groups and a weakening of the movement as a whole.

(f) to facilitate the greatest possible expansion of Black business by granting government contracts and loans with favorable terms to Black businessmen;

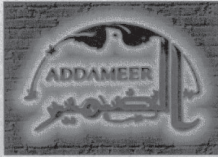
(g) to take every possible means through the AFL-CIO leaders to counteract the increasing influence of Black labor organizations which function in all major unions and in particular, the National Coalition of Black Trade Union and its leadership, including the creation of real preference for adverse and hostile reaction among White trade unionists to demands for improvement of social and economic welfare of the Blacks;

(h) to support the nomination at federal and local levels of loyal Black public figures to elective offices, to government agencies and the Court.

This would promote the achievement of a twofold purpose:

first, it would be easier to control the activity of loyal black representatives within existing institutions; **second**, the idea of an independent black political party now under discussion within black leadership circles would soon lose all support.

(end)



RELEASE THE SIX PALESTINIAN POLITICAL PRISONERS IN JERICHO PRISON!

Illegally tried and sentenced by Military Court.....

No right to appeal....

Jailed under US and British "supervision"

Is this what is meant by democracy and the rule of law?



On 25 April, 2002, four Palestinians were tried in a kangaroo-court by the Palestinian Authority and sentenced to between 1 to 18 years in prison.

The four were accused of involvement in the assassination of the Israeli Tourism Minister, Rehavam Ze'evi, on October 17, 2001.

The four were tried in an impromptu Palestinian military court that violated all established principles of international law guaranteeing a fair trial with proper legal representation.

facts about the trial

violations of palestinian law

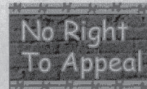
conditions of detention

what you can do

addameer main site

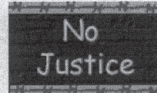
These violations include:

- The four defendants were tried in front of a military court despite the fact they are civilians. This is in direct violation of Palestinian law.
- The trial was presided over by Brigadier-General Ribhi Arafat who has no legal qualifications and no authority to act as a judge.
- The detainees were not provided with proper legal defence, rather, a soldier with no legal training was appointed to act in their defence.
- The trial took only 2 hours and a written charge sheet was not presented to the defendants or before the court.
- The four were found guilty despite the fact there was no written evidence or confessions from them presented to the court. The only material presented before the court were notes written by unidentified people from discussions held with the four defendants while they were imprisoned in



Ramallah before the siege. There were no signatures or written verification of the veracity of these notes from the four defendants. These notes were presented as affidavits yet they were not prepared during formal interrogation or by any authorized personnel.

- The trial took place in the Presidential Compound in Ramallah while it was surrounded by Israeli tanks and heavily armed soldiers. It was held behind closed doors and was not open to the public.
- The four detainees have no right to appeal their sentences.



Following sentencing the four political prisoners were transferred to a Jericho Prison under the control of US and British supervisors. In addition to the four, two other Palestinian detainees, Ahmed Sa'adat (pictured left) and Fuad Shubeiki, were also transferred to Jericho Prison. The latter have not faced trial or been found guilty of any offense yet they remain incarcerated in Jericho.

The trial of the four and imprisonment of the six are a severe violation of international and Palestinian law. They are being kept in draconian conditions under the supervision of the US and Britain. According to press reports, the person in charge of this "supervision" is the former head of the notorious Maze Detention Center in Northern Ireland.

Is this what is meant by "reform" of the Palestinian Authority, "democracy" or "respect for the rule of law"? Apparently this is the case for the US, British, Israeli and Palestinian governments.

This section of the Addameer website contains information about the six Palestinian political prisoners, the conduct of the trial and their conditions of detention. Help us win their freedom.

"ADDAMEER" Prisoners Support and Human Rights Association: Jerusalem, P.O.Box 17338, Ramallah, Al-Irsal St., Al-Isra' Bldg., 7th floor, Tel: +972-2-2960446, Fax: +972-2-2960447, e-mail: addameer@planet.edu

www.addameer.org

NEW FROM SPEAR & SHIELD!



A March 1992 Interview With Donald Cox, Former Field Marshall of the Black Panther Party - \$8 (please indicate audiotape or cd)



Assata Speaks!

A 1995 presentation to a group of students in Cuba - \$5 (please indicate audiotape or cd)



Comrade-Sister Safiya Bukhari on the Black Panther Party & the Black Liberation Army at a 1991 presentation in Chicago - \$8 (audiotape or cd)

The Weapon of Theory by Amilcar Cabral - \$5



What Happened to the Zimbabwe Revolution

A 1984 Report on the Zimbabwe Revolution which helps understand how the country remained in the 'commonwealth' and never made the imperialists' list of 'terrorist' states - \$5



Research papers. Historical analysis & Current Investigation April 1984

SERIES ONE

**Materials Available From
Spear & Shield Publications**

Notes From a New Afrikan P.O.W. Journal Books 1,2,3,4,5,6, & 7	\$4/each
Vita Wa Watu: A New Afrikan Theoretical Journal Books 8, 9, 10, 11, & 12	\$5/each
Study Notes On Secure Communications	\$4
Revolution Without Women Ain't Happenin' (Aminata Umoja)	\$1
CROSSROAD [subscription (6 issues) or bundle of back issues]	\$5
An Interview With Assata Shakur	\$2
Meditations On Frantz Fanon's <u>Wretched of the Earth</u> , pts 1 & 2	\$5/each
Capitalism or Socialism (Julius Nyerere)	\$1
Settlers: The Mythology of the White Proletariat	\$5
Night-Vision: Illuminating War & Class On the Neo-Colonial Terrain	\$10
Organization Means Commitment	\$4
Let's "Gang-Up" On Oppression (revised 6/97).....	\$3
Notes For Those With Eyes & Ears	\$1
Principles & Methods of Community Organizing	\$3
The New Afrikan Prisoner Organization: An Interview.....	\$1
Carry On the Tradition: In the Spirit of Fred Hampton & Mark Clark	\$1
Notes On the Link Between the Oppression of New Afrikan Women & the New Afrikan National Liberation Revolution	\$3
Fade From Black/The Grassroots Program of the Nationalist Movement.....	\$1
Jailbreak Out of History: the Re-Biography of Harriet Tubman.....	\$5
Some Solutions: Or Things To Do (Sundiata Acoli)	\$2
a soldier's story: writings by a revolutionary New Afrikan anarchist (Kuwasi Balagoon)...	\$5
AIDS Conspiracy Theories: Tracking the Real Genocide (David Gilbert)	\$3
Zolo Agona Azania Poster	\$3
A Brief History of the New Afrikan Prison Struggle (sundiata acoli)	\$4
500 Years of Indigenous Resistance.....	\$3
"No Provisional Government Can Win My Allegiance If It Won't Serve My Needs"	\$2

Notes From a New Afrikan P.O.W. Journal

(\$4 each - please indicate your choice when ordering)

- Book One* - Reflections on the 'Prison Movement' • On Transforming the Colonial and Criminal Mentality • New Afrikan POW's and the United Nations • and more!
- Book Two* - We **Still** Charge Genocide • The 13th Amendment: Instrument of Legalized Slavery...
- Book Three* - Thoughts on the Eve of a New Year • Are We Asking the Right Questions?
- Book Four* - Vita Wa Watu • Debray Re-Visited.
- Book Five* - Combat Colonial Violence: Heighten the National Democratic Revolution • and more!
- Book Six* - Against the Wind • Iranian Excerpts (OIPFG) On the Necessity of Armed Struggle
- Book Seven* - Carry On the Tradition: In the Spirit of Fred Hampton and Mark Clark • and more!

Vita Wa Watu: A New Afrikan Theoretical Journal

(\$5 each - please indicate your choice when ordering)

- Book Eight* - Black Liberation (a speech by James Forman); On the Transition of the 'Black Liberation' Phrase, Concept and Movement
- Book Nine* - On the Link Between Oppression of New Afrikan Women and the New Afrikan National Liberation Revolution • and more!
- Book Ten* - Reflections on the Resurgence of Student Activism • Revolutionary Morality: An Overview
- Book Eleven* - Three Speeches by Fred Hampton • **Counterintelligence** Against the Illinois Chapter of the Black Panther Party • On Our Use of the Word 'Comrad' • and more!
- Book Twelve* - Notes On Cadre Policy and Cadre Development • On What It Means To **"Re-Build"**

prices subject to change - prisoners may send equivalent in stamps

Make check or money order payable to:

Spear & Shield Publications • 5206 S Harper • Chicago, IL 60615