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National Assembly Delegates Pledge

"To Serve Without Fear"

On Saturday, Oct. 21, 1972, Congressman Charles Diggs of Michigan hammered the meeting to order. More than three hundred people were seated in the ballroom of the Robert's Motel in Southside Chicago. This was the beginning, the first session of the National Black Assembly.

That the Assembly met at all, exceeded the expectations of many who had written of the initiative of the National Black Political Convention as another election year gimmick. Unswayed by such media popularized opinions, twenty-six states sent their delegations to Chicago in a quest to build a national Black structure, a structure independent of control by the major white parties.

Beginning with a three-part unity statement, acting co-chairmen Imamu Amiri Baraka, founder and leader of the Committee for a Unified New Ark, Congressman Charles Diggs, of Michigan, and Mayor Richard Hatcher of Gary, Indiana, set the tone of the Assembly.

Delegates were ceremoniously sworn in by District Judge James Parsons of Chicago. The pledge of allegiance to the

Black community, oddly appearing on "Ebony Magazine" stationary, committed the delegates to work for and serve the Black community without "reservation or intimidation." The oath further affirmed, "I swear here, before my brothers and sisters, the assembled representatives of the Black Community, that I will be faithful to the fourfold code.

"1. I will, without fear, raise controversial issues when the raising of such issues will serve the needs and interests of the Black Community.

"2. I will constantly seek to expose the corrupt aspects of the system, as such exposures will raise the level of awareness in the Black Community.

"3. I will take any steps necessary to increase the power of the Black Community when such steps are not in conflict with the Convention's Agenda and the programs of the National Assembly.

"4. I will support the right of the Black Community to control its own areas and the institutions thereof as this principle of control relates to Political Empowerment, Economic Empowerment, Human Development, International Policy and Black People, Communications, Rural Development, Environmental Protection and Self-Determination for the District of Columbia."

After the preliminaries of the opening activities, including the oath, the official seating of the delegates, and a brief discussion and adoption of the rule, the Assembly turned to the major work of the day—the internal organization of the Assembly.

Although the Agenda for the day carried seven items, there were three primary tasks which the Assembly had to speak to: 1) selection of the form of leadership, 2) establishment of the membership of the National Council and 3) formation of the various committees.

The type of leadership for the new Assembly provided the first heated discussion. Ron Daniels, a delegate from Ohio, proposed that the co-chairmen designations be terminated and be replaced by a similar triumvirate leadership with specific task definitions for each of the three parts to the leadership. Daniels' proposal

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MR. RAYMOND A. ROACH REFLECTING ON THE SENSELESS SLAYING OF HIS YOUNG SON, Russell, by police in Topeka, Kansas. When an all-white jury ruled the slaying "justifiable homicide" Black residents of Topeka rose in protest.

Police in Topeka, Kan

"Just can't wait to Shoot Somebody"

YOBU NEWS SERVICE
Topeka, Kansas — Justifiable homicide was the verdict returned by an all white jury in the coroner's inquest into the shooting death of 21 year-old, unarmed Russell Roach.

Roach, a young Black man was shot in the back by a white Topeka police officer, when allegedly caught in the act of burglary. The decision of the inquest came not as surprise to the Topeka Black community or the millions of Black people in this country. It was simply business as usual in a society that places little value on Black lives, and has lost every aspect of all consciousness.

Roach was felled by a shotgun blast, after he reportedly burst

through a glass door of a TV shop and attempted to flee from police patrolman R.D. Howard, dispatched to the store in answer to a burglary alarm, reported that he yelled to Roach to halt and fired two warning shots, before shooting Roach down with the third.

Howard also reported that when he turned around the second suspect with Roach had remained standing in front of the building and he (Howard) ordered him to stand against the wall while he waited for back-up units to arrive. Minutes later other police were called to the scene as black community residents gathered to castigate the white policemen for having shot Brother Roach.

Many community residents overheard Howard tell Mike Steno, Roach's companion, that he had better stand still or "he would be shot also."

During the Coroner's inquest any chance of justice was inconceivable as the all-white jury, a white coroner, a white (and indifferent) county attorney, and the presence of a fearful white community permeated the courtroom.

Out of the jurymen to be chosen, six were dismissed for their obviously racist view and relationship with the police department. One jurymen stated that he had no knowledge of, and had not read or seen

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PRESIDENT SENGHOR C Senegal finds his country face with increasing hostilities from the Portuguese. (See story in side on page 2.)

UMBASI



A "Wired Nation"

YOBU NEWS SERVICE
Washington, D.C. — Halloween was a little more for real this year as it was revealed here that the Nixon Administration has been studying a plan to install a government controlled communications system in every car, boat, and house in the United States.

Rep. William S. Moorhead of Pennsylvania announced the discovery of the plan and called on President Richard Nixon to inform the public about the intent of the bizarre proposal.

The study is a wide-ranging investigation of various possibilities for the sneaking of government-produced information into anywhere where anyone in this country might happen to be at a particular time. It is called a "disaster-warning" system and purports to be for the purpose of informing people about impending disasters or emergencies and "providing local police with information they might need to combat crime." However, the top secret study also examines possibilities of disseminating "educational, cultural, and social services" through a network to be established by the installation of a special receiving device in all radios and TV sets and in every boat and car sold in the U.S.

Since Richard Nixon first took office in 1969 he has made it clear that he does not appreciate dissent or the hint of dissent in his country. He sent Spiro Agnew, his mouthpiece, on the road to blast the press for its lukewarm adoration of his

programs and personality; now, apparently, he has decided that it would be more patriotic to circumvent the traditional bourgeois media entirely and set up his own private network - to be turned on by the government whenever it had an important message to give to "the American People."

The study, completed in August, 1971, was requested by Dr. Edward David, Nixon's science advisor. If the Nixon regime has moved with characteristic efficiency, therefore, the year-old report may be well on its way to implementation. Ronald Ziegler, White House press secretary, said "I am sure this administration would not even propose or proceed with something like that." Ronald Ziegler is, of course, the same man who denied that the

Republicans had anything to do with the Watergate break-in. A spokesman for the office which was presumably in charge of the study, the Office of Science and Technology, said that the report in Rep. Moorehead's possession was rejected "for technical reasons," - perhaps it wasn't complete enough.

Whatever this new discovery about the Nixon Game Plan turns out to be, it is clear that America is heading for a new era; its conventional methods of intimidation and brainwashing, particularly of Black people, may soon give way to a qualitatively different approach. Richard has decided that his old-fashioned police state is obsolete. He is no longer content to bug mere political headquarters and offices - he is ready to bug the whole country.

African Survival

CAPETOWN (AWA) — A white South African priest has been living on \$6.25 for the last six months. The priest, Rev. David Russel, is on the point of collapse.

Rev. Russel chose that amount because it is the amount of pension paid to Africans in the apartheid African reservation of Dimbaza in Johannesburg.

In a letter to the government administrator overseeing the African reserve, Rev. Russel said of his ordeal, "it has put me under a strain which I don't

believe I could carry too much longer. I am just about dead."

About 10,000 African live in Dimbaza. Hundreds of them must live off the amount which Rev. Russel struggled with. A great many are not even that fortunate, receiving only \$3.10 a month from the government for their survival.

Such conditions are widespread in the African reserves of South Africa. Yet, the government insists on calling those Africans that battle against the apartheid system "terrorists."

Black Citizenship to Be Questioned in Trial

JACKSON, MISS. (AANS)— The trial of the president of the Republic of New Africa (RNA), scheduled to get underway here Monday (Nov. 6), will become a forum for questioning the legitimacy of Black citizenship in the United States, a group spokesman has revealed.

Imari Obadale, known to many as Bro. Imari, is to be tried on murder charges growing out of the death of a white Jackson policeman during an assault on RNA headquarters on Aug. 18, 1971.

Three citizens of the RNA, Hekima Ana, Offaga Ouddus and Karim Njabafudi, have already been convicted of the crime and sentenced to life in prison.

According to Chokwe Lumumba, the organization's minister of justice, this trial will be very different because Bro. Imari, though charged with the same crime, was not in the residence at the time of the shooting as the other three were.

"His trial is going to be a highly political one," said Lumumba. "There's absolutely nothing else they can try him on but his political conviction."

The RNA, he said, plans to assume the position that members of its organization are not citizens of the United States.

"It's not a question of us renouncing our citizenship," he explained, "it's a question of us never having it."

Lumumba said that in place of the "arbitrary style citizenship accorded to Blacks whose forefathers came over by force on slave ships, the RNA offered people full citizenship. It would

be proven in court that in the structure of the RNA, which considers itself a captive nation, "governmental functions — social programs, a tax structure and economic and building plans are provided for citizen," he said.

Accordingly, he reasoned, RNA citizens could not be subject to trial in US courts, and this assertion would be reinforced through documentation from United States statutes during the trial.

On behalf of the RNA, he issued a call to other Black organizations across the country to send observers to the trial because its implications were directly related to them.

"If Imari is a criminal," explained Lumumba, "then the instrumentality of his crime is the RNA.... If the RNA, a nation, can be made the instrumentality of a crime, so can the Black Panther Party, so can the YOBU (Youth Organization for Black Unity) movement, so can the NAACP (National Association for the Advancement of Colored People).

Despite intense legal preparation of the case, Lumumba was not optimistic that the RNA chief executive would be found innocent. At best, he said, they hoped for a hung jury.

"To talk about white folks acquitting a Black nationalist leader in Mississippi is absolutely absurd," said Lumumba.

He attributed some unlikelihood for an impartial trial to "high key, biased publicity" given in local newspapers prior to the beginning of court proceedings.

Portuguese Attack On Senegalese Province

YOBU NEWS SERVICE
Velingara, Senegal — On October 12, three Portuguese armored cars attacked an army post in the Velingara district of Senegal. Before the attackers were driven back they killed a Senegalese officer, Lt. Badara Diallo, wounded another soldier and a civilian. The attack was launched from Guinea-Bissau and came less than four months after another such attack in which six Senegalese soldiers were killed.

Portuguese troops have operated near the Senegal border for years, usually fleeing the onslaught of PAIGC forces in Guinea-Bissau. It was only after Senegal's President Senghor announced support of the PAIGC this year, however, that the Portuguese began a series of armed incursions into Senegal.

In a rare admission of guilt, Portugal's commander in Bissau, General Antonio Spínola issued an apology to Senegal, offered reparations for the atrocity and promised that the commander responsible for the attack would be court-martialed.

Portugal made the same

apology and offer of reparation to the U.N. Security Council which met to consider the violation at the request of Senegal. The Security Council, however, condemned the violation with twelve countries voting for the condemnation and three of Portugal's racist allies abstaining to the vote.

These allies were Britain, Belgium, and the most notorious of all - the United States.

Senegal is increasingly feeling a stronger tug to become more involved in the liberation struggle being waged by the peoples of its two neighbors, Guinea and Guinea-Bissau. After a reported effort to "dialogue" with Portugal in 1971, Senegal realized the folly of the attempt and began offering greater support to PAIGC - at least verbally. Now that the once severely strained relationship between the governments of Guinea and Senegal are being mended, Senegal and Senghor will find it more difficult to avoid assuming a greater role in combatting Portuguese colonialism. Portugal, despite its intentions to the contrary, is forcing that development.

Rap Brown's Trial

NEW ORLEANS, La. (AANS) — A new motion requesting that contempt of court proceedings be taken against a US attorney here who is said to have illegally ordered the extradition of H. Rap Brown to New York against court rulings, has been filed.

The motion was filed last week on behalf of the former chairman of the Student Na-

tional Coordinating Committee by his long standing attorney, William Kunstler.

Brown was brought here for sentencing June 2 and given a five year term for allegedly violating a federal firearms act. Immediately afterwards, he was returned to New York where he is now awaiting trial

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Amin & Nyerere Don't Meet But

Peace on Uganda-Tanzania Border

YOBU NEWS SERVICE

Mogadishu, Somalia — The anticipated meeting between Tanzanian President Julius Nyerere and Uganda's Gen Idi Amin, did not materialize when both men visited Somalia.

The relations between Uganda and Tanzania have been strained since Gen. Amin ousted progressive President Milton Obote in January 1971. The problems between the two strategic East African nations reached a nadir when border fighting resulted several weeks ago.

It had been anticipated, however, that the two men would have a face-to-face discussion in Somalia if both men responded to Gen. Mohammed Siad Barre's invitation to attend the third anniversary celebrations of the Somali revolution.

Both men attended the celebrations and reportedly sat only a few feet apart as they viewed official "Revolution Day" celebrations.

Reports also indicate the two leaders did not meet to discuss the relations between their respective countries.

The two nations have, however formally ended hostilities through negotiations conducted by their Foreign Ministers. On October 4 and 5, talks were held in Mogadishu, Somalia under the chairmanship of Omar Arteh Ghalib, Secretary of State

for Foreign Affairs of Somalia. The two delegations were headed by John Malecela, Foreign Minister of Tanzania, and Wanume-Kibedi, Foreign Minister of Uganda. Nzo Ekhaah Nghaky, Administrative Secretary-General of the Organization of African Unity (OAU), also attended the talks.

In a joint communique issued on October 7, the two delegations stated, "The talks were frank and sincere and demonstrated the genuine desire to find a lasting peace between the two countries. Both sides were inspired and guided by the spirit of African brotherhood and good neighborliness."

The two countries issued a four point pledge which went into effect on October. They pledged to:

1.) "To cease forthwith all military operations of any kind against each other's territory and to withdraw ... all their military forces to a distance not less than 10 kilometers (app. 6 miles) from the common boundary."

2.) "To effect an immediate cessation of hostile propaganda directed against each other through radio, television, and press."

3.) "To refrain from harbouring or allowing subversive forces to operate in territory of one state against the other."

and 4.) "To release nationals or property, if any, of the other state held by either side."

Military Retakes Gov't in Dahomey

COTONOU, Dahomey (AANS) — The West African nation of Dahomey, located between the states of Togo and Nigeria, has a new government, headed by a military ruler who last week seized power from the civilian regime.

Maj. Mathieu Kerekou led the takeover which removed from power a three man group composed of Justin Ahomadegbe, Hubert Maga and Sourou-Migan Apithi.

Shortly after the coup, he announced the establishment of an 11-man military council, headed by himself, which would be in control of the government.

Kerekou said he deposed the former leaders because they ran the country by "political intrigue."

New governmental policies were not announced by the regime, but it did say that it hoped an upcoming visit by the president of France, Georges Pompidou, would not be cancelled.

Maj. Kerekou renamed the government radio station the "Voice of the Dahomey Revolution," and said that he would serve as president, chief of state, defense minister and minister of planning.

The whereabouts of two of the former leaders, Ahomadegbe and Maga, were not known. At the time of the coup they had reportedly been in a government office stormed by revolting troops.

The third ruler, Apithi, was said to be in France and was urged to return as soon as possible by the new regime.

Tribal maneuvering has traditionally been seen as the background to the jumbled politics which have dominated Dahomey's 12 years of political independence from France.

Last week's takeover was the fifth, the previous one having occurred in 1969.

In that coup, Col. Maurice Louandete led a takeover which set up a three man rule composed of himself and two other senior officers, Lt. Col. Paul Emile de Souza and Lt. Col. Benoit Sinzogan.

Shortly thereafter, Maga and Ahomadegbe, who had been in exile, were asked to return. Because none of three presidential candidates — each representing different tribal interests — could muster up a majority in 1970 elections, Maga, Ahomadegbe and Apithi — all three of whom had once been president — agreed to rule together, alternating serving as president for terms of two years each.

Maga ruled until last May when, to the astonishment of many pessimistic observers, he successfully handed over the presidency on schedule to Ahomadegbe, who presided until last week.

Dahomey has a population of about three million and is slightly smaller in size than the state of Pennsylvania. Most of its people are involved in agricultural work.

The French president was scheduled to visit Nov. 25-26 and, in a radio report, the new regime said that both Maj. Kerekou "and the people" were anxious to receive him.

Pres. Pompidou's visit comes at a time when an increased number of African states are expressing dissatisfaction with French aid policies which, they say, are still linked to the policies of indirect control of the immediate period following independence.



BRO. DONALD ISAAC, STUDENT BODY PRESIDENT AT WASHINGTON TECHNICAL INSTITUTE and a rapidly emerging figure in D. C. affairs, stresses the need for student involvement with AFRICAN WORLD correspondent (YOBU Photo).

Campus Coalition - New Force in D.C. Community

YOBU NEWS SERVICE

Washington, D.C. — The Black community is well aware of the need for change and development. Such development is the role and responsibility of any organization that seeks to work to benefit the community. Often such organizations have been motivated by enthusiasm and good intentions, but have failed in the areas of concrete analysis and programmatic work efforts. Such is not the case, however, with the D.C. Coalition of Black Colleges. The Coalition has made the factors of analysis and programs the primary focus of its activities.

Concentrating on its home area, the District of Columbia, the Coalition is becoming a potent force in the war against oppression. Donald Isaac, Student Government President of Washington Technical Institute and Chairman of this new and progressive organization, recently related the history of this organization to African World Correspondents. Brother Donald is seen by many as an example of the kind of commitment that is recognized as the foundation of any effort of effective and progressive change for Black people. He explained the role of the organization and programs: "As a Washington, D.C. Coordinator of African Liberation Day, along with Brother Arthur Young, I quickly became aware of certain problems which affected the D.C. community," Brother Donald said.

The scarcity of resources as well as the absence of manpower for the vital process of day-to-day community organizing were factors which Brother Isaac quickly recognized. As a student government president and one who through practical experience had become aware of community problems, he realized that students had not been making the most effective contributions possible. Understanding that school administrations were not providing effective community focus, Bro. Isaac saw the need for student government to recruit students and to put them to work in their local Black communities. As it was, students worked in isolation.

"However, because of their large numbers, and the vast amounts of money given to student governments, I saw the need for students to provide a more active and consistent role in the struggle of Black people. The resources at the disposal of students were not being used in the most effective manner."

Based upon his observations and the need for continuity in programs and consistency in focus and leadership, a coalition became a necessity. Further, the combined operating budget of Washington area schools — Washington Technical Institute, Federal City College, and Howard University totaled \$300,000 dollars. There is also the funds and resources of other Coalition members: University of Maryland's Black Student Union. That amount of money needed to be channeled in the community. There was the need to establish viable community relations and to institute positive programs. "When I communicated my thoughts to other student government presidents," Isaac said, "an agreement was reached. It was agreed that there was need to:

1. Establish consistent communication between campuses and the community.
2. To expose community residents to progressive speakers and films.

3. To develop projects of vital concern in the Black community.

At the initial meeting of the Coalition, it was agreed that there was a need to create a vehicle which would provide a means of pooling resources and of producing students who would be actively involved in community concerns. During a panel discussion at Howard University at which Owusu Sadaukai of Malcolm X Liberation University was the principal speaker, Donald stressed the need for adequate programs and, more importantly, the process of concrete analysis to insure the correctness of those programs. As a result of his commitment and input, Brother Isaac was elected community organizing chairman of the Coalition. After examining the conditions of the community and its progressive

elements, Donald said, "I came up with three community organizations which I felt we should support: Government Employees United Against Racial Discrimination, Striking Tenants, and Welfare Mothers."

"Coalition members attended Government discrimination hearings, Welfare demonstrations, and actively helped to organize the Tenants Demonstrations on the Office of management and Budget," said Donald. "As a result of what we saw we realized that students are one segment of the community who have the time to study community problems and who could, if properly organized, provide a consistent work force in community efforts."

There was a need, Brother Donald noted, to design programs with people in mind who are close to a particular part of the community and could therefore work close to that part of the community. A key factor in the Coalition's programs is the development of Task Forces which will focus on different sectors of the community. Coupled with activity, however, the Coalition intends to initiate workshops to provide an analysis of the city's sectors. "We intend to institute on-going political education classes," Donald stated. "We want to operate two kinds of classes. One on the campuses of various schools and one for the coalition itself."

Based on the study of community conditions, the Coalitions programs will be directed toward four basic areas:

1. Supporting progressive community groups.

2. Organizing High School students ("They are potential college students and are a reservoir of energy.")

3. Political Prisoners Correspondence and providing educational materials and books.

4. An emphasis on Law and Medicine students in workshops to develop the commitment needed to channel their skills into the community.

"De Mau Mau" Group and Others

America Fears Black Veterans

YOBU NEWS SERVICE
Chicago, Ill. — In the days and weeks since the mid-October announcement of the "De Mau Mau" conspiracy, it has become increasingly apparent that Black people are once again being used as the scapegoat for the furtherance of a white politician's career.

Within hours after the arrest of six brothers, several of them Vietnam veterans, on charges of murder, wild allegations and incredible stories hit white newspapers around the country. The stories alleged the existence of a secret terrorist group of Black servicemen dedicated to the random execution-style killing of White people. Estimates of the group's numbers ranged from 3 thousand to over thirty thousand.

At the center of the controversy is Cook County State's Attorney Edward V. Hanrahan, a long-time crony of Chicago mayor - King Richard Daley. Hanrahan is fighting for his political life in Chicago; at the time of the "De Mau Mau" announcement he was on trial for conspiracy to obstruct justice in the investigation of the notorious murders of Black Panther Party leaders Fred Hampton and Mark Clark in 1969.

Hanrahan helped preside over the raid which fired 83 shots into three rooms where nine brothers and sisters lay asleep. In the aftermath of the raid, Hanrahan and the local police department tried desperately to concoct evidence and stories to justify the slaughter, several times contradicting themselves as well as the stark evidence provided by the remains of the apartment. Last week, however, Hanrahan and his 13 co-defendants were acquitted by a judge (sitting without jury!) who sustained a defense motion to acquit for lack of evidence as soon as the prosecution rested its case.

Hanrahan was clearly in trouble in his upcoming bid for re-election. Not only was he on trial, but his shady, sensationalistic record as prosecutor was so tarnished that the conservative Chicago Bar Association twice declared him unfit for office!

The office Hanrahan holds, Cook County State's Attorney, is key for the maintenance of Daley's power. With a hostile Republican in the job, all of Daley's crooked organization would be liable to exposure and, perhaps, prosecution.

Faced with such a challenge, Hanrahan has performed in the classical manner of racist district attorneys in political trouble: invented some Black "terrorists" for him to save his white constituency from. Hanrahan and Sheriff Richard J. Elroy called a joint press conference and announced that they had uncovered a "nation-wide network" of Black servicemen. They then proceeded to dump nine of their unsolved murder cases on the initial victims of this hoax. Edward Morgan, Robert Wilson, Darrell Patry, Michael Clark, Nathaniel Burse, and Donald Taylor were held on murder charges without bond. Meanwhile, the white press stimulated more hysteria by playing on the fears of suburbanites who conjured up nightmares of Kenya-like Mau Mau invading their lily-white communities bent on murders. The press also reinforced the prevalent stereotype of Black Vietnam Vets as



WHEN THIS GROUP OF MILITARY VETERANS FROM JACKSON State College rode down the streets of Jackson, Mississippi in a 1970 parade carrying M-1 rifles, frightened whites questioned whether the Jackson State Massacre several months

trained killers, filled with hatred and "hyped up" on dope.

Even as the sensationalism was raging, numerous contradictions began to emerge. Several Black leaders pointed out that "di mau" or "di di mau" means "get out" in Vietnamese, and speculated that "De Mau Mau" was a play on words combining the progressive Kenyan movement and the desire of most brothers in Vietnam - to get out. While Nixon-man, Charles Hurst, president of the so-called Malcolm X College in Chicago, alleged that "De Mau Mau" members had terrorized students and teachers there, other sources on campus stated that they had never seen, or heard of, the group.

And even as Hanrahan was claiming to have broken up a large network of revolutionaries, the pentagon admitted that they could find only "isolated instances" of the group's existence around the country.

It was about the same time last year when the district attorney of Hinds County, Mississippi, it being an election year, decided to make headlines by illegally attacking the headquarters of the Republic of New Africa in Jackson. Like him, Hanrahan has attempted a last-minute stunt to focus attention on himself at the expense of Black people.

Key to the propaganda campaign has been the terror which angry Black Vietnam veterans inspire in White America - a terror based on the knowledge that Black men who have risked their lives in defense of the United States' interests have returned to find unemployment, police harassment, and more empty promises; and government and many white citizens are dreading the day when these brothers rise up against oppression with

before had been sufficient to scare vietnam trained Black veterans. The senseless hysteria accompanying the "De Mau Mau" case in Chicago points out the uneasiness with which the forces of repression view angry Black veterans.

"Racial Battles" Aboard U.S. Naval Carriers

YOBU NEWS SERVICE

The historical conflict between the U.S. Navy and the Black community continued to develop this week in the news.

On the aircraft carrier Kitty Hawk twenty-five Blacks were charged with assault and rioting on Sunday, October 22, in connection with a racial clash aboard the carrier while off the coast of Vietnam. They face special court martials and severe penalties if convicted, according to the Navy.

A spokesman for the commander-in-Chief of the Pacific fleet would only reveal that the 25 Blacks were charged in connection with a race riot on Oct. 12 and 13, that allegedly injured 46 persons as the carrier served as base at "Yankee Station" off the coast of Vietnamese hospitals, schools, factories, and dikes.

All of the brothers charged are between the ages of 18 and 22.

The Navy is wasting no time in bringing the men to trial. They face special court martial aboard ship as soon as possible.

There are three degrees of severity in court martial penalties, and a "Special Proceeding" what the men face is second on the list.

More than 100 men were involved in this racial incident

the skills their oppressor has unwittingly given them. And so "De Mau Mau" is likely to be sacrificed on the altar of American "justice" - sacrificed in America's continuing effort to suppress the symptoms of her problems rather than attack their cause.

and three of them were injured seriously enough to be flown to the hospital at Clark Air Force Base in the Philippines. The fighting first broke out in the dining hall and continued in different parts of the ship until early the next morning.

All but one of the 25 brothers charged had completed "Legal Processing" the navy spokesman said. The exception was John L. Rowe, 18 of Anniston, Ala.

Navy sources are accusing him of being "ring leader" of the riot and charged him with having committed more "severe crimes."

Other Navy sources which indicated that the fighting was spontaneous and lacked planning or organization contradict the theory that there was a ring leader.

The Navy also disclosed this week that four persons were injured and 11 Blacks arrested as the result of a racial battle aboard the first oiler Hassayampa.

The incident occurred while Hassayampa was at Subic Bay in the Philippines. Of the four injured all were white and of the 11 arrested all were black, admitted the spokesman for the commander-in-Chief of the Pacific fleet.

"Charges are being prepared against" the 11 blacks, the spokesman revealed.

Further questioning of the Navy spokesman at the news briefing showed that he could not explain why only Blacks were arrested, why only whites were injured or how many crewmen were involved in the fighting.

The Hassayampa incident occurred while the fleet oiler was on a routine port visit to the Philippines, the spokesman maintained, Pacific shortly after the disturbance."

The Hassayampa has crew of 240 men and provides logistic support for Pacific Task groups. The Navy refused to reveal how many Blacks, if not all, of them on board will be charged and exactly where the ship is headed.

It is likely that the trial of these brothers, just like those on the Kitty Hawk will take place aboard ship - far from either the families or Black communities of which these brothers are a part.

Correction

It has come to our attention that the September 2nd issue of THE AFRICAN WORLD contained a small, but significant error. On page 19, in the book review of Eduardo Mondlane, the copy should read as follows:

...The acquisition of the book in America may be difficult, because PANAF's distributor in America is International Publishers, the publishing house of the Pro-Soviet Union American Communist Party and the anonymous author of Eduardo Mondlane, a friend of the author of this review, is called a Maoist by the Pro-Soviet publishers.

...In the copy printed, "Marxist" appeared instead of "Maoist." This obviously is a significant change, as it is rooted in the struggle between the approach of the Chinese people to world revolution and the Moscow line.

Akron Quiet But Facts of Shooting Are Still Unclear

AKRON, OHIO (AANS)—Shootings have been exchanged between the Black community and policemen here, or at least that is how the 'official' record now stands.

A Black youth, 15-year-old Saul Link, Jr., was killed by policemen on Saturday, Oct. 14.

Less than a week later, one white officer was dead and another critically wounded after allegedly stopping a car carrying three Black youths.

But there is a voiced concern among Blacks that something is wrong in such an analysis. Saul Link, Jr., they say, was clearly gunned down by police. Eyewitnesses concur on that.

But whether or not Keith Lawhorn and two brothers, Charles and Kenneth Junt (all in their teens), were responsible for the death of patrolman Steven Ondas is not yet clear.

"Knowing the history of the police force like I do, I'd say that one of them cops could have shot the other one and maybe one of them shot himself," said Rev. Billy Robinson. "I've been in some nasty cases here and I wouldn't put anything past these police here."

The shooting of the policemen has been described in sketchy details by the surviving officer. There are no known witnesses to confirm the account, the attorneys have moved for institution of a gag rule to prevent any further information coming out on the incident.

According to the police report, the three Black youths were stopped in the car. Two were arrested and placed in the police vehicle. A third attempted to run away, but was apprehended, (without violence) by one of the policemen.

As they returned to the car, however, the policeman's gun was taken, and with it, the two lawmen shot, says the report. The Black youths roamed free through the night, but surrendered, with legal counsel, in the morning.

This came less than a week after Link had been stopped by police as a suspect wanted in connection with a robbery that had occurred three weeks before.

According to several witnesses present, Link too broke and ran, and was also pursued by a policeman. However, they reported, just as he was about to be apprehended, he was shot in the back by the other officer.

Afterwards, while on the

ground bleeding from the mouth, he was kicked, and handcuffed and had to wait a half an hour for the ambulance to come from five blocks away.

He finally reached the local children's hospital, dead on arrival.

ONE WAY RESPONSE

The Black community held several meetings with police officials, but no results were accomplished. Three days after the shooting, Blacks, frustrated with such a stalemate, broke windows, and reportedly looted stores after a downtown protest march.

On Friday, Oct. 20, over 600 of them packed into Rev. Robinson's church, the United Baptist Church, to attend a funeral for the slain Black youth.

The next night, the two policemen were shot.

In explaining this series of events, Rev. Robinson said that he did not feel that it was totally certain that the young men had shot the policemen, although such a situation might have been created by a statement attributed to police officials following the window breaking that any suspicious Blacks were to be "shot on sight."

"I think it would only be reasonable to believe that Black people began to arm themselves to meet the battle that they looked for as the police drove through the community abusing Black people," explained Rev. Robinson.

Tensions have been further antagonized by local government reactions which have not questioned the slaying of the Black youth, but paid the highest of respects to the dead policeman.

A preliminary hearing has been set for Nov. 10. In the meantime, Rev. Robinson and others have called for low key responses by the Black community in order to avoid anymore "indiscriminate killing by the oppressor."

Israeli Flights

LIBERIA — Israel and Liberia have signed an agreement giving the Israel airline, El-Al, full stop-over rights in Monrovia. Israel stated they wanted the stop-over for links with South America. No one said what particular business Israel had in South America, it is not difficult to guess. It certainly will not be to the advantage of the people in South America or the masses in Liberia



OVER 300 HUNDRED INDIANS GATHERED AT THE ROBESON COUNTY (N.C.) SCHOOL Board office to protest the fact that schools they once controlled to speak to their needs have been taken from them. They later moved on to Washington, D. C. to take part in the "Trail of Broken Treaties" march.

Trail of Broken Treaties Protests in N.C. and D.C.

YOBU NEWS SERVICE

Lumberton, N. C. —Complaining that the schools they once controlled had been taken from them, several hundred Indians surrounded the School Board office in Roberson County, N. C. to try to regain Indian Schools.

The Roberson County School System has about 13,500 pupils, of whom 50 per cent are Indian. Prior to the massive wave of integration suits, the country ran schools for Blacks, Indians, and whites. Now the three systems have been consolidated under white control and catering to the interests of whites.

Many of the Indians who protested to the Board of Education were members of other tribes from other parts of the nation. They had been in a caravan headed for Washington, D. C. to take part in a march to dramatize the "trial of 371 broken treaties."

Initially white officials refused to meet with Indian spokesmen resulting in the Indians setting up a campsite on the school board grounds. Jumpy white officials called in the state patrol, although the Indians were peaceful and no incidents were reported. Whites in the area still remember what happened several years ago when the Ku Klux Klan staged a

massive rally in Roberson County to "remind the Indians and Blacks of their place." But during the course of the rally, Indians swarmed out of the neighboring woods bearing rifles, axes and piercing the night air designed to frighten the cowardly Klansmen. The Klan nearly had a riot among themselves in their haste to retreat. No one was seriously injured but the Klan have made no public utterances against the Indians in the county since that time.

Regarding Indian education, Dennis Banks, executive secretary for the National American Indian Movement, voiced the sentiment an increasing number of Blacks in the country are realizing. Banks stated that the only answer may be for Indians to once again launch their school systems across the nation. He told the local Indian people, "the challenge is upon us to totally withdraw from the existing school system. The American Indian has long felt his culture was being lost."

Roberson County officials finally agreed to meet with nine representatives of the group after a day of refusals. The meeting also included Gilbert Roman, assistant field director of the U. S. Department of Justice Community Relations Division. Spokesmen said after the hour-long meeting, "nothing conclusive" resulted.

After the meeting, most of the Indian group dispersed, presumably to continue the journey to Washington. Another national spokesman said the Washington March "can be the beginning of an educational process among Indian people which can produce a reasoned, rational-revolutionary, if you will-manifesto for construction of an Indian future."

Washington, D.C. — Indians from around the country began coming into D.C. on October 30, 1972. Many began camping at the West Potomac Park as well as the St. Stephen's Church. This gathering is called the "Trail of Broken Treaties." The main coordinators are Robert Burnett, a Rosebud Sioux from South Dakota and Ruben Snake a Winnebago from Winnebago, Nebraska. Burnett says the caravan ceremonies will last from November 1-7. This will in

one respect be a spiritual unity movement. They will be erecting teepees and seat lodges (a purifying ceremony where pots of steam are drawn) in D.C.

The movement was planned the first of October in Denver, Colorado by the American Indian Movement. The American Indian Movement has been on the rise for sometime. Many people have not heard of their activities since the American presses have decided to isolate news concerning Indian activism. One of their protests against American repression against them was expressed in their attempted takeover of the island of Alcatraz. They claimed ownership of the 21-acre island offshore in San Francisco. They told the American government the land was theirs. They stayed there for several months before being forced to leave.

The group expects more than 5,000 Indians in D.C. They propose to send delegations of 12 or more to meet with federal officials. They demand Americans respect their territory. They want congressional acts passed that gives Indians control over their destiny. One spokesman of the group said, "This is the quest of the whole caravan, Indian control of Indian destiny." The Indians also call for the dismissal of the Interior Department's Bureau of Indian Affairs. They consider this department to be full of incompetent workers who are insensitive to the needs of Indian people.

Burnett further states that the American public have disregarded and disrespected treaties with the Indians for more than 196 years. The oldest treaty, "The Corn Planter Treaty," was broken in 1962. The treaty was made by George Washington on behalf of America and Chief Corn Planter on behalf of the Indians. The treaty gave exclusive rights to lands occupied by Seneca Indians. In 1962 the U. S. government took the land from the Indians and built a dam on it. This was just another of the illegal acts America uses on oppressed people around the world. As long as the interests of America are served, her leaders do not care about destroying other people.



BLACK SCHOOL CHILDREN ACROSS THIS COUNTRY ARE INCREASINGLY FINDING LESS and less to smile about. Although generally ignored by the white media, the plight of Black youth in public schools is acute throughout this land. In upcoming issues the AFRICAN WORLD will examine the situations our youth are facing.

Caribbean Neo-Colonialism

As the struggle in the Caribbean has been intensifying, it has become apparent that the masses of Africans there will not long stand for the semi-colonial status to which they have been assigned by foreign interests. Behind the facade which the Eastern Airlines billboards presents a growing number of Black People in such places as Trinidad, Barbados, Antigua, and Jamaica have apparently decided that the very foundations of their society must be attacked if they are to achieve any real change.

In the meanwhile, we have seen a larger and larger number of Black people from this country use the Caribbean as a place to relieve their anxieties and let off steam for two or three weeks a year. There is nothing wrong with this in and of itself—most black folks work very hard and both need and deserve some time off. But most Black folk never have the money to escape for some "fun in the sun" every six months or so. And those who do sometimes present a real problem for brothers and sisters in the Caribbean.

The economies of the Caribbean islands are largely dependent on two activities: certain mineral resources (such as bauxite) and tourism. The tourist industry which makes fantastic profits for the Kingston Hilton or the Jamaica Playboy Club, represents not only a strong neo-colonial grip on the overall economy of many islands, but also a reality in the day-to-day survival of many Black people. We all have some idea of what it is like to see beaches, hotels, restaurants, and nightclubs for rich white people while the manpower that runs all those places, serves all those people, is treated with contempt and scorn. Add to that picture, if you can white people asking you to sing, dance, or talk in your "delightful accent." Now change the white tourist to a Black one.

It is indeed sad to learn that many brothers and sisters struggling in the Caribbean have come to define Black people in America by the tourists they have encountered. It is even sadder, however, to admit that the actions and attitudes of many Black people traveling to places where black folks reside (including Africa) have decided to closely imitate the behavior of racist, paternalistic white folks so much as to make them indistinguishable.



THE in Struggle PERSPECTIVE

by NELSON N. JOHNSON YOBU National Chairman

On Building Black Organizations

In the last edition we attempted to analyze what happened to the youth movement of the sixties. Noting that the past campus activities were formed without content, the emphasis was placed on the importance of developing sustaining values and become true students of the science of revolution.

Today with much of the petty arrogance, which characterized the internal politics of the movement in the past, on the decline, we can now begin to formulate a more productive developmental path for those who seek a truly re-ordered society.

The status of our community today, combined with the ever growing evil sophistication of those who oppose us, demands a higher level of organizational expertise. If we are to build a strong organization, rooted in fundamental values and guided by proven revolutionary principles, we must understand the dynamics of organization. We can ill afford to promote ambiguous organizational entities, whose only discernible ideology is an "attitude" or isolated cliques (as distinguished from cadres) or negative momentum groupings. These collectives thrive on unprincipled criticism or "ego" organizations whose members spend more time praising, defending or promoting their leader than engaging our people in progressive activities.

In order to recognize and avoid becoming such an unproductive and in fact counter productive organization, we need to observe some basic steps of organization building. First, any organization should exist for a reason. It is important for a group to become clear on the essential ideas and objectives which the group is based on. It cannot be expected that the whole set of ideas which govern an organization can be instantly absorbed by everyone. However, the leadership of the organization

should have in mind some clear notions about why the group exists and what the principles are which will guide the growth and development of the organization. With a clarity of guiding principles, the task then becomes the development of a method of transferring the knowledge to all members of the organization.

Once a clear ideology is formed, it will then be necessary to outline a decision making process, designate the lines of authority and establish the functions of the sub-organs of the organization. The structure and the method of decision making are extremely important organizational concerns. Different situations will and should dictate some minor variations in structural forms. The structure and the process of decision-making are, of course, closely linked. However, the decision making process should be spelled out beyond the implication of the structural form.

Democratic Centralism has shown itself to be a workable method of operation and decision making. Democratic centralism combines the democratic essence of decisions by the people with its dialectical opposite of centralized operation. Centralism will insure that once decisions are made by the membership of an organization, those decisions will be vigorously supported by all members. Centralism will, of course, mean that a relatively small leadership element will be responsible for seeing that decisions are properly implemented.

The continuous development of an organization beyond its initial starting point will require systematic habits of study and planning. It is inconceivable that an organization can grow and develop without its members continuing to acquire and refine knowledge.

Many organizations have attempted to operate on the principles of liberalism and do-your-own-thingism. Such a mode of operation is non-sensical. An organization must have a program — a direction and all the members of the organizations should feel a sense of loyalty, commitment and responsibility translate into discipline. Discipline is key to the successful operation of any organization; it must, therefore, be systematically developed in all the members of the organization. Discipline for our organizations, unlike the U. S. Army, must be instilled as a social and political value. The discipline which begins as required habit-forming activities, must ultimately be based in an abiding belief in the essential purpose and method of operation of the organization.

The decision making process has already been mentioned, let us say a few words here about the role of criticism. Often there is discussion about constructive criticism. Constructive criticism is what each group should strive to develop within itself. The virtues of constructive criticism are many. Whenever

criticism is being used to bring to the attention of an individual or the organization a matter which is believed to be incorrect and the criticism seeks corrective measures, then criticism obviously serves a useful purpose. However, because of the influence of values growing out of white culture, criticism is often used as a front to release hostilities and negatively portray individuals with no intent or desire of correcting anything. This is a very undesirable form of criticism and should not be allowed to flourish within our ranks.

The creation of an organization presupposes that a program exists or will be developed soon. That is, a set of activities which the organization will undertake. Those activities can be positively or negatively motivated. Positive organizing seeks to define those functions which are progressive and offer a measure of relief to our people and enlighten us so as to provide a more substantial basis for a principled unity.

On the other hand, negative organizing, which has for too long plagued our overall thrust, seeks to disguise itself as a positive program while engaging in destructive activities. The negative organizers usually do not have the capacity or will to build anything. The negative organizers have no program except the disruption and destruction of positive initiative. The motives of such negative organizers vary, but often such activities are linked to the need to promote a personality or sustain an image or ego. The negative organizers will pervert the useful technique of criticism and use the front of criticism to spread divisive rumors and confusion.

Because the negative organizers do not have a positive agenda of activities, they usually have time to woo innocent people into camps of confusion by preying on the colonial mentality which is still a part of many of our people (in fact, a little colonial mentality is in each of us) by exploiting the sex question or by submitting to the use of various forms of chauvinism or heroism. Those who are doing serious work have neither the time or inclination to engage in such divisive and destructive undertakings.

Because the negative organizers have very little which they have built, their efforts are to create confusion and divided loyalty among those who are attempting to move a progressive agenda. The inquiries, what is your long range program? What do you do on a day-to-day basis? How do you operate? Where do you spend your time? are questions which send the negative organizers running for cover while giving ambiguous responses and distant ideological intrigues.

While any action, project, or individual is subject to criticism, unprincipled accusations, the promotion of conflict and confusion between people who are often unaware of the

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THE AFRICAN
WORLD*

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The truly African revolutionary press must aid in the defeat of imperialism and neo-colonialism, hailing those who advance the revolution and exposing those who retard it. We do not believe there are necessarily two sides to every question: we see right and wrong, just and unjust, progressive and reactionary, positive and negative, friend and foe. We are partisan.

— KWAME NKRUMAH

UNITED NATIONS REPORT

by Winston Berry (AWA)

Africa Dominates U.N. Agenda

United Nations (AWA) — Africa was all over the place this week. Apartheid was being debated in the Special Political Committee. The social aspects of apartheid was the main business of the Third Committee, which deals with all social questions. The Security Council was hearing a complaint from Senegal against Portugal for the self-admitted attack by Portuguese army units on Senegalese territory. The Fourth Committee, which deals with all problems of decolonization, was hearing petitioners, one of whom has been Amilcar Cabral, leader of the African Party for the Independence of Guinea (Bissau) and the Cape Verde Islands (PAIGC). In the General Assembly, the debate on decolonization continued.

Some westerners were irritated because Africa seemed to be monopolizing the attention of the UN body. They wanted to rush into the debate on disarmament. But as Ambassador Nsanze Terence of Burundi put it in the General Assembly, "Decolonization is more important to Africans than disarmament."

For in discussing decolonization, aside from apartheid in South Africa, there is the racist rebel regime in Zimbabwe (Rhodesia) and the Portuguese colonies of Mozambique, Angola and Guinea-Bissau. In all, this involves more than 30 million Africans living in a territory half the size of the United States, in a state of subjugation.

When Senegal complained to the Security Council about Portugal's invasion of its territory, Portugal immediately apologized and said that no Security Council meeting was necessary. But the Africans rebutted by saying that the

incident, which left two Senegalese dead, would not have occurred if the Portuguese did not illegally occupy the territory of Guinea-Bissau. It is because of this illegal occupation that Senegal has had to complain nine times in the last twelve years against Portuguese aggression.

The Africans insisted that Portugal be condemned. The United States, Britain and Belgium held to the legalism that Portugal's apology and the promise that the officers responsible for the invasion would be court martialed was a satisfactory response. But to apply this interpretation of international law to the situation would give sanction to Portugal's illegal occupancy of Guinea-Bissau. The African position won with only three abstentions — the United States, Great Britain and Belgium.

Decolonization is an abstract term, covering a variety of situations in Southern Africa. But Amilcar Cabral gave concreteness to it when he announced that Guinea-Bissau would declare its independence before the end of the year. After more than 10 years of heroic fighting, Cabral's PAIGC has liberated three-fourths of Guinea-Bissau. This is the first major break in the colonialist wall.

Foreign Minister Coumba N. Diouf of Senegal, who presented the complaint for his country, told the council:

"The gigue is up for Portugal, which, despite substantial assistance received from NATO, is slowly but surely, blow by blow, and in an inevitable chain reaction, seeing its power and authority crumble."

Mr. Diouf reminded Portugal of "its powerlessness to contain

the terrible flow of liberation." And he added, "One will see the imperialists of Portugal perish in horrible contortions like those of a fish put into boiling water. They are condemned to capitulate before the determined resistance and heroic sacrifice of those who fight for freedom."

If there is anything in this session of the General Assembly that distinguished it from former assemblies it is that this year the Africans can see a break in the armor of the colonialists.

The present discussion may not change the UN, but will help increase the mass sentiments against colonialism. It will buoy the spirits of the Freedom Fighters and thus it will speed the destruction of the last bulwark of imperialism — Southern Africa, with its slave labor, ruling white minorities, and all the trappings that we thought were buried in 1960.

Rhodesia On Agenda

United Nations (AWA) — The Fourth Committee began consideration of the question of Southern Rhodesia this week. On Wed., Oct. 25, the representatives of two national liberation movements addressed the body on the situation inside the "settler colony."

Jane Ngwonya, of the Zimbabwe African Peoples Union (ZAPU), told the Committee that Zimbabwe was determined to fight until final victory. Ian Smith, frightened by the resistance, she said, is threatening the innocent republic of Zambia. (Rhodesia has been under an emergency alert ever since the beginning of the Pearce Commission inquiry).

Richard Hove, of the Zimbabwe African National Union (ZANU), called the white settlers in Zimbabwe "instruments" of British colonial and imperial interests. He called for a tightening of comprehensive mandatory sanctions and also an internationally supervised blockade of Mozambique and South African ports, which provide landlocked Rhodesia with its outlets to the sea.

Saigon Flags Fly

Saigon (INS) — If you didn't know better, you might think that Saigon and the area surrounding the capitol had gone intensely patriotic for the Thieu regime. The red and yellow Saigon government flag adorns every available flag pole, house, telephone pole, taxi and bus.

But the sudden burst of sentiment comes not from the heart, but rather, from the very real threat of arrest. Children over the age of 15 must carry small flags in their pockets and each family must have at least two. In the near future every person will be required to produce a Government flag along with an ID card on demand by police.

To display or even have a NLF flag is punishable by death.

Words From Our Readers:

"Will not give in to a pre-mature death"

TO THE EDITOR:

Revolutionary Greetings:

Over the past month or two, I have been gifted with the opportunity to receive two copies of THE AFRICAN WORLD.

In reading those two papers, I have found them to be very beautiful, relevant and necessary, doing a super-fine job of keeping the Black community well informed on what's happening to Black people throughout the world. It has also been an inspiration to African brothers who are being held captive on many concentration camps in North Carolina, but then America is nothing but a huge concentration camp itself, its main function being to keep Black people from unifying themselves toward complete liberation. The racist rulers of America realize what the fate of this oppressive country would be if all Black and Third World people would unify among themselves first, with each other second, and against their common enemy third.

What has white America done for this country as far as material value is concerned? We all know that Black and third world people are the working force — the ruling class has controlled and oppressed us as a direct result of vicious methods of brutality and trickery that began many years ago on the great soil of our original home, "Mother Africa." They (white people) have contributed no real or meaningful progress to this country that would allow them to continue their racism, Neo-Slavery, oppression and hatred.

The day has come that Black people will no longer accept the murder of our African brothers and sisters with just a slight saying "sho was bad what done happened to old John," we will now avenge Brother John's death with more struggle, more determination and with a clearer Black consciousness. Our war is a just war, let us fight it as if not only our lives, but the countless lives of many Black Africans were at stake. Our mothers, fathers, ourselves, our kids, our kids' kids, their kids' kids and the whole African World is being attacked by a handful of evil, barbarous, sadistic, animal like beings who have no regard for life, liberty or peace.

Brothers and sisters, the enslavement of brothers Ben Chavis, Jim Grant and all political prisoners must be supported by the people if these brothers are to ever be set free. My so-called crime was political since it was not self-motivated, but for the people. Because of the fact that I was not released overnight, my comrades did the worst thing that any revolutionary brother or sister could do, (except for a very few African sisters) they all became frustrated and gave me up as lost in the struggle. I will not give in to my pre-mature death, I scream to the world that I am alive. I am stronger because I have reached to the grave and come up with the strength of George Jackson, Jonathan Jackson, Fred Hampton, Mark Clark, Kwame Nkrumah, Attica and all my comrades that have died in "FREELIMO."

Please brothers and sisters, don't let time destroy your memory of Black men, women and children that have died so that we might live. Your paper must continue informing the Black community of what is happening to our African people. You must constantly keep them informed as to the whereabouts of Black political leaders and followers that are prisoners of war here in America. Without the support of the people, comrades Chavis, Corant, Magee and all those that were not so well known are in grave danger. If we stay here for any length of time, eventually our keepers will murder us all like they murdered comrade George.

From the Convicted Class, and in unity of African people, William Earl DeBrew, Caledonia Prison Farm, Tillery, North Carolina.

Rap's Trial

(cont'd from pg.2)

on charges of attempted robbery of a suspected narcotics den a year ago.

Brown was shot twice in the stomach while being arrested for that action and is believed to be still recuperating from the wounds.

The trial of Brown and three alleged accomplices — Sam Petty, Arthur Perry and Levira Valentine — has been postponed on several occasions.

Before being captured, he had eluded FBI dragnets for 17 months.

Struggle in Perspective

Cont from Page 6

underlying motives at work, is counter-revolutionary. The unwillingness of negative organizers to raise in clear and concise terms their criticisms cannot help but shed dim light on the validity of such criticisms.

Our movement, our struggle must go forward. We must all ever seek to increase our understanding of the fundamentals of organization as they exist in the real world so that we can effectively build a strong, politically mature organization. Now is the time to build a principled unity form from which is built a principled organization.



SOUTH VIETNAM'S PRESIDENT THIEU HAS ORDERED ALL people in South Vietnam to carry identification and a small national flag. His henchmen are shown here interrogating civilians in the feeble efforts to promote patriotism and flush out opposition forces.

Nigerian U.N. Statement

When the twenty-seventh session of the United Nations convened recently, most nations gave the customary statement to the UN Assembly from their nation. Many nations dealt with the question of African liberation in their statements. Following is the text of Nigeria's UN delegation head, Dr. Okoi Arikpo, concerning Southern Africa. His speech reaffirms Nigeria's commitment to the liberation of Southern Africa and is probably typical of a majority of African states on that situation.

NIGERIAN STATEMENT

The small, the medium size and the developing countries as a whole, must seek active participation in the development of a world order in which all countries will be secure, and the interests of all peoples safeguarded. For us in Africa, the improvement in world situation will be more meaningful if and when it blows the wind of change over the colonial and racial situation in Southern Africa. As far back as 1960, this Organization by its Resolution 1514 (XV) committed itself to the total liberation of colonial territories and the granting of self-determination to their peoples. Twelve years after this lofty commitment, and in spite of improvements in other areas of international concern, it is most regrettable that the situation in Southern Africa has not changed.

DECOLONIZATION

The colonialist and minority regimes, firmly backed by NATO powers and international capitalism continue to suppress African freedom movements savagely, ignore United Nations resolutions, and promote subversion against countries which

support the freedom movements.

The question of colonialism affects Africa more than any other part of the world and the continued existence of colonialism in Africa is an infraction of our dignity as Africans and a threat to our national security and sovereignty. This is why we in Africa have had to take a lead in concerting international efforts against colonialism wherever it exists and in giving substantial material and moral assistance to freedom movements.

... we witnessed a deplorable use of the veto, by the United Kingdom, to thwart the rightful aspirations of the peoples of Zimbabwe to independence.

It is to us, therefore, a matter of great disappointment that the dedication of the Organization of African Unity to the implementation of Resolution 1514 (XV) has not been matched by the whole-hearted support of some members of the United Nations, because of the mistaken belief that their national interests would be adversely affected by a total implementation of this Resolution. For example, only a few days ago, on Friday, 29th September, 1972, we witnessed a deplorable use of the veto, by the United Kingdom, to thwart the rightful aspirations of the peoples of Zimbabwe to independence and self-determination and to promote the selfish interests of the racist minority regime in that country.

If we are all committed to the liberation of peoples everywhere from the indignity implicit in colonialism and racism, we ought to be prepared to back our verbal commitments with material assistance.



DR. OKIO ARIKPO, NIGERIA'S COMMISSIONER FOR EXTERNAL AFFAIRS SPENT A LARGE portion of his U.N. address on the liberation of Southern Africa. (Photo courtesy Nigerian Embassy).

In this respect, I must express Nigeria's sincere appreciation of the commitment of the Foreign Ministers of the Non-Aligned States, to increase their material assistance to the Liberation Movements.

What is required, Mr. President, is that assistance should be given on such a massive scale as to remove, without further delay, the forces of oppression and racism from the territories of Angola, Mozambique, Guinea-Bissau, Zimbabwe and Namibia. So long as the situation in those territories remains as it is today, as long as the peoples of these territories are denied the opportunity to exercise their rights to independence and self-determination, so long will there remain an indelible blot on the record of the United Nations.

APARTHEID

Equally as disheartening as the lack of progress in decolonization is the continuation of the deplorable policy of apartheid in the Republic of South Africa. In spite of the innumerable resolutions of this Organization, the South African Government has not relented in its pursuit of its racist policy. On the contrary, it has extended it, more harshly, to every aspect of national life in that country. Only recently, the Prime Minister of South Africa embarked upon a program designed to cause confusion among black African countries and other mixed societies by advocating dialogue with independent Black African countries, and by increasing facilities

for black artists, sportsmen and other personalities to visit South Africa from the United States and similar countries. Even this feeble, and insincere concession to world opinion has received a severe setback through the increasing opposition of the ultra-racist, fascist wing of his party. The continued failure of the moderate and liberal-minded section of the South African community to secure influential positions in the public life of that country is an indication that no amount of dialogue or fraternization will change the obscurantist and inflexible advocates of apartheid from their course of the total dehumanization of black people in that country and beyond: for we notice that the South African Government is now exporting apartheid into Zimbabwe, Namibia, and the African territories of Angola and Mozambique, which are still under Portuguese colonial domination.

we notice what the South African government is now exporting apartheid into African territories of Angola and Mozambique.

Afraid that independent African countries north of the River Zambesi might become stable, developed and powerful, thereby disproving the racist white-supremacy concept which underpins the policy of apartheid,

and concerned that such independent African countries' total abhorrence of the policy of apartheid would increasingly contribute to overturn the status quo in South Africa, the South African Government has now mounted a program of action designed to create and promote conspiracies, subversion and sabotage in several independent African countries.

I wish to emphasize, as I have done on other occasions, the point that Nigeria's policy towards the regimes in Southern Africa is not based on racial consideration. It is motivated principally by our firm conviction that all men have the right to freedom, and to economic and social justice. Apartheid to us is an abominable and repugnant state policy. Above all, our attitude is determined by our awareness that the entrenchment of racist minority governments in Southern Africa is not only morally wrong, but more importantly a threat to the sovereignty and security of independent African states and a primary source of international conflict.

\$30 Million For African Festival

LAGOS, NIGERIA (PAC)

The second World Black and African Festival of Arts and Culture in November, 1974, in Nigeria is expected to cost approximately \$30-million and attract 11,000 participants and more than 100,000 visitors from overseas.

These estimates were given in a statement released last week by the festival president, Chief Anthony Enahore after a 5 day meeting of the festival committee here. Committee members came from 34 countries in Africa, North and South America and in Europe.

The four week festival will include a colloquium on "Black civilization and education" as well as dances, music, drama, films, writing, poetry and heroes' day to honor Black men and women who have produced a world impact in the field of culture.

The committee asked a registration fee from each participating country of \$10,000. The Nigerian head of state, Gen. Y. Gowon, recently donated \$30,000 to the committee to begin its preparations.

Nothing is
Permanent
But Change



MARKET WOMEN IN NIGERIA, LIKE THIS SISTER INGHANA, are coming together to help in the building of their country and to work to alleviate the undesirable conditions they face. (Photo by Thurman White)

by Timothy Oginni
(AFRO-WORLD ASSOCIATES)

Nigeria — The 10,000 member strong association of market women in Lagos State expressed their active support with the government to co-operate in building a clean Lagos. Disgusted at the dirty Lagos environment, they declared, "We are prepared, when called upon, to work together as a team to keep Lagos State clean." It is the first official declaration of the united market women of their intent to develop their country. This, however, shows the developing level of national consciousness among Nigerian market women.

More than 7,000 market women attended the press conference presided over by the Oloja of Lagos, Chief Kosoko Asajon, who dispelled stories spread by reactionaries that there were splits among the

progressive women.

The women, carrying placards condemning corruption in the city government and chanting progressive slogans, later held a peaceful rally at the Isalegangan Square Lagos after the news conference. The women pointed out that the aim of the 10,000 member strong organization is to unite all the market women in the National Liberation Movement.

They resolved that all matters affecting the market should be directed to the Oba of Lagos, who would forward them to the Erehn of Lagos, Madam Kabiath Ajoke. They appealed to the government to stop wholesalers from selling their goods at the same price as retailers in the same market.

They also called for the appointment of qualified women into corporations and committees, particularly those related to education, health, and markets.

Text of Cabral's Speech Part 2

Identity and Dignity in Struggle

The speech made by Brother Amílcar Cabral upon the acceptance of the honorary degree awarded him by Lincoln University. The speech entitled "Identity and Dignity in the Context of the National Liberation Struggle."

Identification of a section of the indigenous lower middle class with the mass of the people has an essential prerequisite: that, in the face of destructive action by imperialist domination, the masses retain their identity, separate and distinct from that of the colonial power. It is worthwhile therefore to decide in what circumstances this retention is possible; why, when and at what levels of the dominated society is raised the problem of the loss or absence of identity; and in consequence it becomes necessary to assert or re-assert in the framework of the pre-independence movement a separate and distinct identity from that of the colonial power.

IDENTITY . . . IS ONLY meaningful when expressed through agreement with other individuals or groups.

The identity of an individual or of a particular group of people is a bio-sociological factor outside the will of that individual or group, but which is meaningful only when it is expressed through agreement with other individuals or other groups. The dialectical character of identity lies in the fact that it recognizes and distinguishes for an individual (or group) a uniqueness, and is only similar to certain individuals to other individuals (or groups).

The definition of an identity, individual or collective, is at the same time the affirmation and denial of a certain number of characteristics which define the individuals or groups, through historical (biological and ecological) factors at a moment of their development. In fact, identity is not a constant, precisely because the biological and sociological factors which define it are in constant change. Biologically and

sociologically, there are no two beings (individual or collective) completely the same or completely different, for it is always possible to find in them common and distinguishing characteristics. Again the identity of a being is always arbitrary and circumstantial, because defining it means picking out more or less strictly and cautiously the biological and sociological characteristics of the being in question.

One must point out that in the fundamental duality given in the definition of identity, sociology is a more determining factor than biology. In fact, if it is correct that the biological element (inherited genetic structure) is the inescapable physical basis of the existence and continuing growth of identity, it is no less also the case that the sociological element is the factor which gives it objective substance, by giving content and form, and allowing confrontation and comparison between individual or between groups. To make a



AMILCAR CABRAL, SECRETARY GENERAL OF PAIGC IN GUINEA-BISSAU SPOKE OF "Identity and Dignity." (YOBU Photo).

total definition of identity, the inclusion of the biological element is indispensable, but does not imply a sociological similarity, whereas two beings who are sociologically exactly the same must necessarily have similar biological identities.

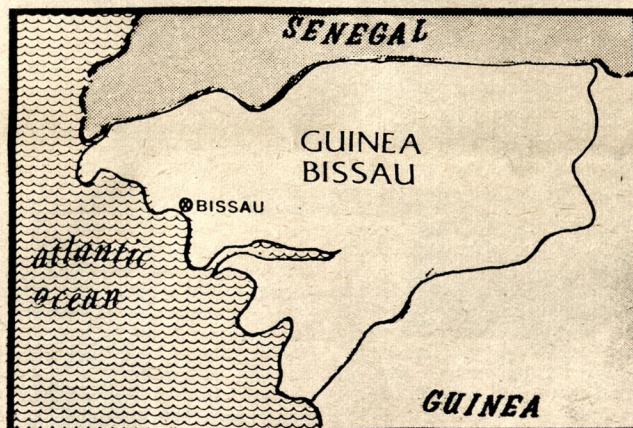
This shows on the one hand the supremacy of the social over the individual condition, for society (human for example) is a higher form of life; It shows on the other hand the need not to confuse, in considering identity, the original identity, of which the biological element is the main determinant, and the actual identity, of which the main determinant is the sociological element. Clearly the identity of which one must take account at a given moment of the growth of a being (individual or collective) is the actual identity, and awareness of that being reached only on the basis of his original identity is incomplete, partial and false, for it leaves out or does not comprehend the decisive influence of social conditions on the content and form of identity.

In the formation and development of individual or collective identity the social condition is an objective agent, arising from economic, political, social and cultural aspects which are characteristic of the growth and history of the society in question. If one argues that the economic aspect is fundamental, one can assert that identity is in a sense an expression of the economic condition. This reality, whatever the geographical context and the path

of development of the society, is defined by the level of productive forces (the connection between man and nature) and by the means of production (the connection between men and between classes within a single society). But if one accepts that culture is a dynamic synthesis of the material and spiritual condition of the society and expresses relationship both between man and nature and between the different classes within a single society, one can assert that identity is at the individual and

social structure. One can therefore draw conclusion that the possibility of a given group keeping (or losing) its identity in the face of foreign domination depends on the extent of the destruction of its social structure and under the stresses of that domination.

As for the effects of imperialist domination on the social structure of the dominated people, one must look here at the case of classic colonialism against which the pre-independence movement is contending. In that case whatever



collective level and beyond the economic condition, the expression of culture. This is why to attribute recognise or delcare the identity of an individual or

group is above all to place that individual or group in the framework of a culture. Now as we all know, the main prop of culture in any society is the

stage of historical development of the dominated society, the social structure can be subjected to the following experiences: a) total destruction,

ion, mixed with immediate or gradual liquidation of the indigenous people and replacement by a foreign people; b) partial destruction, with the

settling of a more or less numerous foreign population; c) ostensible preservation, brought about by the restriction of the indigenous people in geographical areas or special reserves usually without means of living, and the massive influx of a foreign population.

The fundamentally horizontal character of the social structure of African people, due to the profusion of ethnic groups, means that the cultural resistance and degree of retention of identity are not uniform. So, even where ethnic groups have broadly succeeded in keeping their identity, we observe that the most resistant groups are those which have had the most violent battles with the colonial power during the period of effective occupation, or those who because of their geographical location have had least contact with the foreign presence.

One must point out that the attitude of the colonial power towards the ethnic groups creates an insoluble contradiction: on the one hand it must divide or keep divisions in order to rule and for that reason favors separation if not conflict between ethnic groups: on the other hand to try and keep the permanency of its domination it needs to destroy the social structure, culture, and by implication identity, of these groups. Moreover it must protect the ruling class of those groups which (like for example the Peul Tribe or nation in our country) have given decisive support during the colonial conquest — a policy which favours the preservation of the identity of these groups.

As has already been said, there are not usually important changes in respect of culture in the upright shape of the pyramid or of the indigenous social pyramids (groups or societies with a State). Each level or class keeps its identity, linked with that of the group but separate from that of other social classes. Conversely, in the urban centres as in some of the interior regions of the country where the cultural influence of the colonial power is felt, the problem of identity is more complicated. While the bottom and the top of the social pyramid (that is the mass of the working class drawn from different ethnic groups and the foreign dominant class) keep their identities, the middle level of this pyramid (the indigenous lower middle class), culturally uprooted, alienated or more or less assimilated, engages in a sociological battle in search of its identity. One must also point out that though united by a new identity — granted by the colonial power — the foreign dominant class can not free itself from the contradictions of its won society, which it brings to the colonized country.

When, at the initiative of a minority of the indigenous lower middle class, allied with the indigenous masses, the pre-independence movement is launched, the masses have no need to assert or reassert their identity, which they have never confused nor would have known how to confuse with that of the colonial power. This need is felt only by the indigenous lower middle class which finds itself obliged to take up a position in the struggle which opposes the masses to the colonial power. However, the repression of

(cont'd on pg. 12)

Washington Technical Institute

"Change Must Come Soon"

YOBU NEWS SERVICE

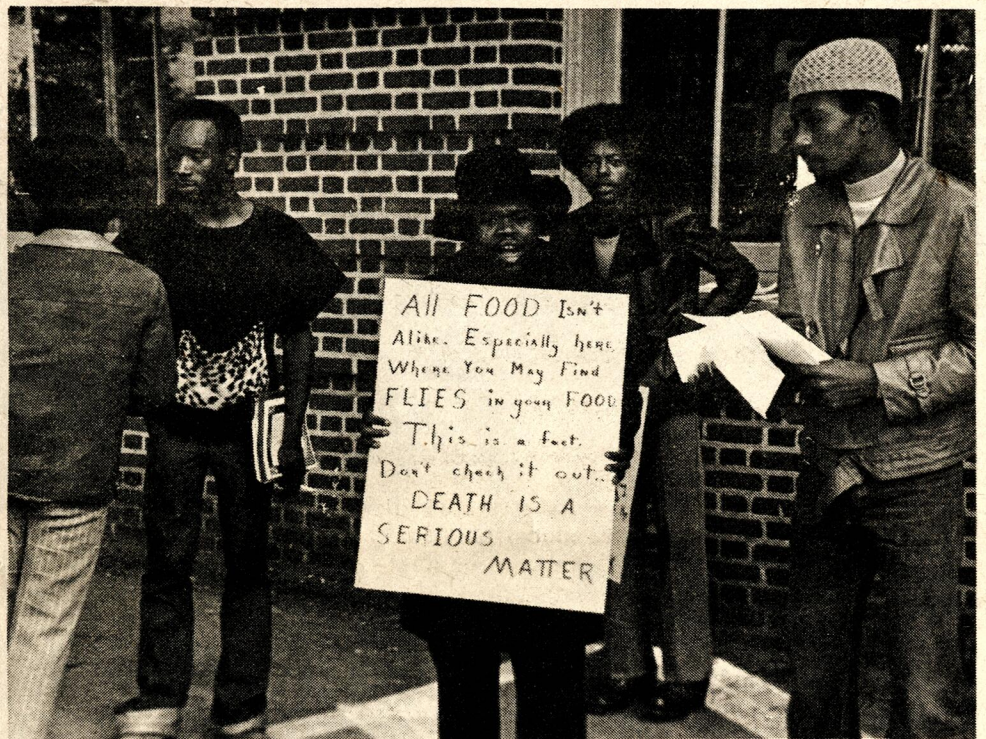
Washington, D.C. — The Washington Technical Institute is a model educational institution in the District of Columbia. As such, W.T.I. is to be developed into a 70 million dollar Poly Technical Institute by 1976. Yet W.T.I. has been a source of conflict. Contradictions have been sited by both the people of the community and the youth who attend the school. The two year college is in the curious position of being a land grant college that seeks to ignore the community. Despite the fact that D.C. is 90 per cent Black, the administration has sought to bring in white faculty members over and beyond the presence of qualified black instructors. The institution's first recruitment program for high schools was directed toward white high schools.

There has been an attempt to establish a method of screening the "types" of Blacks who would be admitted into the school. Although the college boasted of an open door policy, it demanded that students submit to a psychological test before granting admission. It was such testing that prompted the students of WTI to initiate an organized effort this past summer to remove the testing process. The basic reason for the conflict of interest becomes clear once certain facts about the structure of WTI are revealed. The school has very strong connections with big business and operates in the capitalist's interest. There is a provision in the school's charter which states that six of the Board of Directors' nine members must be linked to some sort of industry or business corporation. Further, those members are appointed by the president of the U.S. It is this Board that chooses the president of the college. It is clear that the interest of big business are to be served by WTI. The interests of the community are to be ignored.

Evaluating WTI, Brother

Donald Isaac, president of the school's student government had the following to say "I've made a survey of the motivations of students coming into WTI. The majority want to better themselves. They want good jobs and homes. The failure of WTI is that it reinforces individualism while failing to give students a sense of history and relation to the community. It perpetuates the illusion that Black institutions are the key to success. In reality WTI is no better than any white school. The students are given the same type mentality that white students have. Commitment to society replaced by a trained commitment to self and big business."

The entrenchment of capitalist interest can be seen in the most basic functions of the college. For example, the food service provisions are owned by WTI. The school administration chooses who will supply the food. The option was given to the Marriot Corporation, a multi-million dollar business enterprise. Marriot, whose interest ranges from hotel and airplane food services to interest in racist South Africa, was not equipped to provide the best services possible. Marriot, as far as WTI is concerned, is capable of providing only fast food services. Such foods, which are mostly fried, are nutritionally low. The prices of such foods are high when sold by Marriot. There is the added factor that the Falcon Inn, the Marriot owned cafeteria on WTI's campus, refused to serve the entire campus population. Night students found the Inn's door closed. It was not economically profitable to remain open past 5 p.m. During the week of October 23, the discovery of a fly in food of a WTI student served as a catalyst to move students to agitate for the removal of Marriot from the campus. The emphasis on profit, the underpaying of student employees, and mistreatment of food



WASHINGTON TECHNICAL INSTITUTE'S DRIVE TO SERVE THE INTEREST OF MULTI-MILLION dollar businesses instead of the Black community of D. C. has been met with challenge from students led by student body President Donald Isaac. (YOBU Photo)

workers necessitated a confrontation with the Marriot Corporation.

Organizing the cafeteria boycott, Student Council president Donald Isaac sighted the list of inadequacies of which the corporation was guilty. The boycott however is only the

beginning of Marriot's troubles. The students of WTI are demanding the removal of the company from the campus. They demand that a consensus of students and faculty members decide on a system of food services sensitive to the student community's needs.

The confrontation on Marriot however, is only the beginning of change at WTI, for if the moods of the students are to be accurately judged, the entire system of rule at the Washington area school is soon to be challenged and upset.

Louisiana Co-op Survives

Reprint from the SOUTHERN COOPERATOR Louisiana — The month of September has not been an easy one for the members, management and directors of Grand Marie Vegetable Producers Co-op in Sunset, Louisiana.

Tom Fields, the co-op's new manager, sums it up this way, "we expected our 1972 sweet potato marketing program to be effective-but we didn't think it would be so good, to create so much hostility and opposition from the local white sweet potato shippers..."

For one week in late August, the co-op packed 9 of the 11 truckloads of sweet potatoes

shipped from Sunset. In August, 25 per cent of the potatoes shipped from Louisiana originated from Grand Marie Co-op. With the help of the Federation and Agricultural Marketing Services, a consulting firm, the co-op's brokerage connections were winning new sales away from Grand Marie's local competition.

The shippers retaliated by trying to block trucking for the co-op. When this failed, they were able to get the local banks, that had extended a \$60,000 line-of-credit to the co-op, that was backed by Agricultural Marketing Service, to withdraw their financial backing. This led to over \$60,000 worth of Grand Marie's checks bouncing, even though the co-op had accounts receivable for 20,000 crates of potatoes shipped, valued at over \$70,000; and 20,000 more bushels in storage inventory.

The co-op had a "cash crisis" because the bank withdrew its line-of-credit. The local St. Landry Parish District Attorney, acting on the basis of a complaint from several local white Sunset merchants, who had cashed co-op checks, swore out warrants for the arrest of Fields, the manager and Zachery Nero, co-op president, who had signed the checks. Mr. Dave Pearce, Louisiana Commissioner of Agriculture, stepped in, and closed the co-op's operation, in mid-season, until the checks were redeemed.

The Federation sent Ray Carpenter, chief field accountant and George Paris, marketing specialist to assist the co-op. With their help and financial statements prepared by FSC, advance payment on the accounts receivable was made by the broker, and emergency loan money secured from the Southern Cooperative Development Fund, to redeem most of the outstanding checks.

While the co-op continues the process of redeeming checks, negotiations have been started

with a group of banks in New Orleans, including the Bank for Cooperatives, to supply the necessary operating capital for reopening.

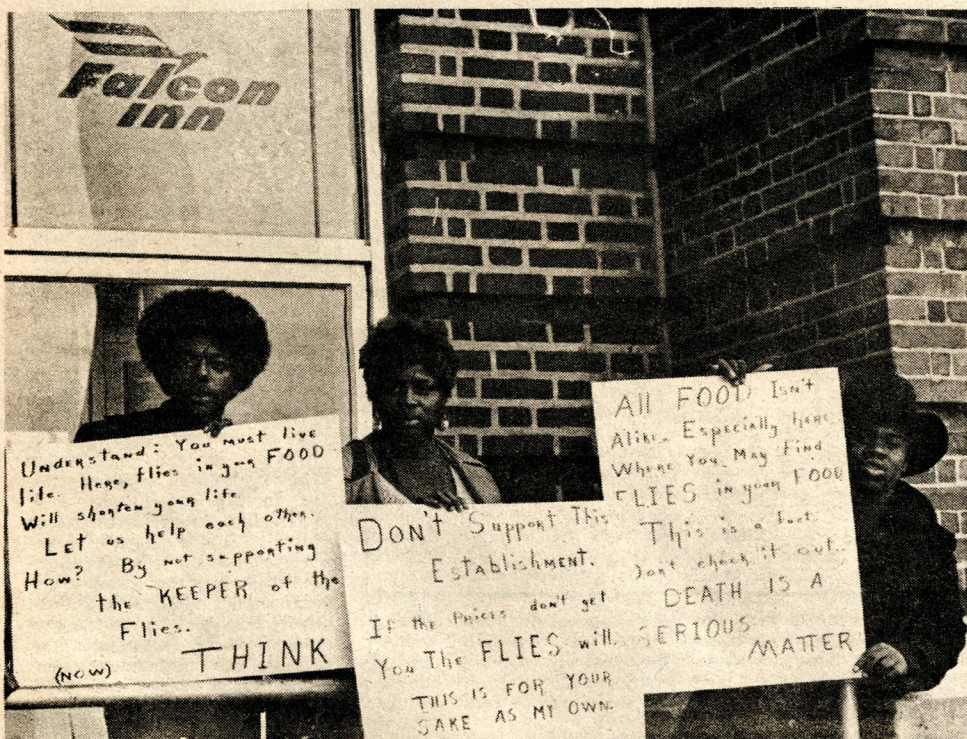
Gerald Labrie, Louisiana State Association Coordinator, commented on these developments, by saying, "while we have lost ground, over the past few weeks, because we were closed down; many of the farmers, who are good co-op members, are holding out, 'till Grand Marie can open its doors again. I am hopeful we will find sources of operating loan funds in time to serve the membership." The Louisiana State Association, was able to loan the co-op, \$32,000, against its stored potato inventory, from funds it had previously borrowed, from SCDF, to help in the critical period.

The situation at Grand Marie points out the strength and importance of co-ops in helping poor farmers to market their crops. If the co-op had not been a threat to the established sweet potato shippers, it would never have been attacked. The crisis, shows how well the staff and financial resources of the Federation can be mobilized to help a co-op with emergency problems.

The crisis at Grand Marie while not over, is on its way to solution, because of the steadfast resolve of its many members, and their wisdom over the years, in creating and building, a mechanism of wider self-support with other similar co-ops, through the Federation of Southern Cooperatives.

It has often been said that Africa is poor. What nonsense! It is not Africa that is poor. It is the Africans, who are impoverished by centuries of exploitation and domination.

Kwame Nkrumah



THE FALCON INN ON THE CAMPUS OF WASHINGTON TECH IS OWNED BY THE HUGE Marriot Corporation. Students said the cafeteria boycott is only the beginning of activities to bring change to W. T. I. (YOBU Photo)



Resourcefulness is Essential To Independent Institutions

One factor that is becoming more and more evident in our community is the growing interest of Black people in the education of our younger brothers and sisters. We are constantly witnessing the growth of independent Black schools; we are experiencing a thrust towards greater community control of public educational institutions and we see more parents taking the responsibility of giving their offspring a correct education. What we must assure is that these attempts at providing quality life experiences for our children do not fail.

The success of a program, whether it is for one child or for one thousand students, need not depend on available monies. Too often we conceive a good program, or a good toy, or meaningful book based on its cost. And all too frequently our projects reach a standstill because "there is no money and we can't buy any supplies or equipment; therefore, our program cannot continue." We cannot allow that type of thinking to destroy positive attempts at working with our children.

Throughout our history we have been able to progress as a people because we have been creative and have used our Black learning institutions. If we stay on the case we can find community resources to come up with the paper, scissors and other supplies we need. With little bit of research and innovativeness we can come up with cheap ways to make classroom staples like glue and fingerpaint. A "junk" hike could yield exciting possibilities for making equipment.

To help brothers and sisters who are involved in working with children, we are adding a new section to the Children of Africa column. Each week we will include an idea for some supplies, teaching materials, or equipment that can be made or obtained at little or no cost. If you have any ideas that you would like to share with us, be sure to send them in.

Two staple articles that are always needed for our younger brothers and sisters are paste and paint. Here are two inexpensive recipes for those items; both recipes will last indefinitely if kept in sealed containers.

PASTE-Mix one cup flour with one cup cold water. Stirring constantly pour mixture into three cups of boiling water. Boil gently for two minutes or until mixture is clear. Add one teaspoon powdered alum. Store in covered containers.

LIQUID TEMPERA PAINT- Add eight tablespoons of powdered paint, one teaspoon white glue, two or three drops of oil of cloves and enough water to make a mixture about the consistency of light cream. Stir and mix well. Store in covered jars.

AFRICAN WISDOM

by Dr. Kamuti Kiteme & Associates

Brainwashing and De Brainwashing

Theme: An African story describes brainwashing this way:

Once upon a time, a monkey and a shark became very good friends. The shark used to swim to the seashore to talk to his great friend - the monkey - and to bring him gifts from the shark family. The monkey lived on a tree at the seashore, and he loved (and believed) all wonderful stories about the sharks - which lived far, far out in the middle of the deep ocean.

The monkey re-told the stories to his family. The other monkeys disbelieved the stories and warned him to be careful - because sharks were sharks and monkeys were monkeys. But the monkey failed to take his "people's" advice.

One day, the shark asked the monkey to swim far out in the middle of the deep ocean - because the other sharks wanted to meet him; and tell him more, interesting stories.

As usual, the monkey believed the shark. But he had one problem - he could not swim. The shark offered to carry him on his back. And so the monkey went down the tree and climbed on the shark's back. Then the shark swam, and swam and swam - for two days - without telling the monkey a single story. When they were in the middle of the ocean, the shark said, "My friend, I am NOT even sorry. But I must tell you that my 'people' do not care to meet a monkey. Our King is very ill; and the doctor has prescribed only one type of medicine - the heart of a monkey. So, we will kill you, and the doctor will remove your heart for the King's medicine."

Suddenly the monkey realized how gullible and foolish he had been all those years. Fortunately, he quickly used his head - really fast - and said, "You see, friend, that's fine. But you made a mistake long before we left the seashore - a big, big mistake. Monkeys are not like sharks - we always leave our hearts on the tree before we make a trip. And so my heart is still up there on the tree. Let's just go back and I'll give you all the medicine you need for your King. Even my cousins can contribute their hearts for your King."

The shark agreed, and turned around, and swam and swam, for two days - till they reached the seashore - without telling the monkey a single story. The monkey could hardly wait for the big moment. But it came. He jumped from the shark's back - ran as fast as he could and climbed up his tree, never to go down again to listen to his enemy - friend - the shark.

The disappointed shark swam back to his family without the medicine for the King.

(Can you guess what happened to the shark, and to the monkey - many, many years after the incident?)

We see the process of brainwashing, then, as follows: Take a man, young or old, ... with all his genius, brains, intelligence, and everything that goes with all these, ... such as human pride, dignity, and self-esteem. Then, devise a thoroughly systematic method (direct or indirect) ... of telling this man over and over again, for three, four, five centuries, that he has no brains, no genius, no intelligence and, therefore, ... whatever he thinks or does is

stupid, foolish, ugly and sub-human. This man will live without human pride, dignity and self-esteem. To add to the mess, tell him that you will think for him, and do things for him, ... that is, in your own way, and to your advantage. If this man believes all this nonsense as the gospel truth, ... or if tradition and of his parents force him to accept his inferior position without questioning, from generation to generation, ... then, this man and his forefathers are brainwashed. We say, their skulls are empty, ... and no longer contain that inborn intelligence to THINK and to DO anything for themselves, ...

We see debrainwashing in relation to brainwashing. Take a brainwashed man, ... that is, with an empty skull, ... or with a skull full of inferiority, self-hate, hate for his people and his culture, disdain for his looks, achievements and ready to be passive and spoonfed (like an infant) by another man. Develop a thoroughly systematic counter-method, ... and tell him, when he is very young, that he is a man worth all human respect, ... and when he is old, that his fears for centuries are an illusion in his head, ... and that he can actually be converted overnight to realize that he has just as much (or as little) intellectual potential as the man who brainwashed him. Show him concrete examples. Provoke him to see something good in himself, ... in his people and his culture. Bluntly tell him he will never change his color like a chameleon, ... and that he either loves it or leaves it, by destroying himself mentally, culturally and, sometimes, physically. If this man believes you, and if he appears to think (and acts) as a man who has psychologically been born again, then this man has learned to live with himself. And if this is the first time in his life he has ever known to live with himself, then, this man has been

debrainwashed...

People say that mental slavery is worse than physical slavery. Nothing could be more true. All our actions, words and thoughts are controlled by our minds. Therefore, once a man has conquered our minds, he has actually conquered (and controlled) our thoughts, words and actions.

Above all, the conquered slave is deprived of independence to think and to act for himself. He has no choice but to mimic his master; and to obey whatever he is told. He cheats himself that he thinks, acts and looks like his master - but the cruel fact is that the master makes sure that the slave will never be like the master. That is, you keep your place - or else!

The problem is, mental slavery (unlike physical slavery) refuses to see the handwriting on the wall. It forces us to keep crying over spilt milk. Until we discover that we are yearning to reach the impossible, we lead miserable lives - always trying to be what we are not; and what we will never be. It is a life which reduces us to a level of lower animals - which never improve themselves; never seem to achieve anything; and never seem to be getting anywhere for any clearly-defined purpose. The State of New Hampshire (USA) has a motto (printed on the motor vehicles' license plates) which gives the ultimate choice for mental and physical slavery. It says, "LIVE FREE OR DIE."

After all these years, it has been abundantly clear that the moral of the story we have related has a special meaning for us as Black people. For our survival, we must know where our hearts and soul are. For without them, we are like a house without a foundation. Therefore we must defend them. Otherwise they will be taken away from us by force and-or trickery to benefit someone else.

Agriculture Workers Reject Dismissal

YOBU NEWS SERVICE

Washington, D.C. - On Friday, October 27, 1972, at 3 p.m., Brother Tyrone Stewart was informed by his supervisor that his job at the Department of Agriculture would be terminated the same day at 5 p.m. The brother was told that he seemed incapable of performing duties after he had been trained. Brother Stewart, who had been working for the Statistical Reporting Services at the Agriculture Department was shocked and upset since he had only received nine days of training for the job that included diversified responsibilities, and duties.

Immediately the Agricultural Task Force Against Racial Discrimination met to act on the situation. ATFARD is composed of brothers and sisters who work for the Department of Agriculture. It is a part of the larger body of Black government employees, G U A R D, Government Employees United Against Racial Discrimination. Members of ATFARD decided to request a meeting with Sy Pranger, Director of the Office

of Personnel.

On Monday they met with him and presented him with five requests. They were: 1) that Brother Stewart be given back his job, 2) that Agriculture determine the criteria used to determine the progress of an employee that has been working for only nine (9) days, 3) that the department remove the derogatory letter of termination from Brother Stewart's work files, and 4) that Personnel services admit that a supervisor firing a subordinate in the statistical reporting services is procedurally incorrect.

Members of ATFARD told YOBU representatives that this is not the first time brothers and sisters had been dismissed on trumped up charges. The task force is now demanding that all old cases similar to the existing ones be reviewed. They say they are tired of the racist acts continually exhibited in the department of agriculture. They will continue to expose these discriminatory acts to the public and demand they be corrected.

Myths About Jamaica Revealed

PART 2
CONT'D FROM
LAST ISSUE

by Brother Horace Campbell
a Caribbean native:

How does present-day Jamaica compare with the old colonial society? By outward appearances the changes and progress are phenomenal. The official and semi-official voices of Jamaica proclaim that Jamaica is a stable democratic country with one of the highest growth rates. While the government can boast figures to prove the stability and fantastic economic development, the stark reality is one of unemployment, social unrest, political repression, violence, police brutality and corruption.

Unemployment remains the major social and economic problem in Jamaica. Since 1962 the government has not published the official figures on unemployment. Unofficial estimates in 1968 are that more than 225,000 people are unemployed. In 1969 Professor George Doxey suggested that "Unemployment in the modern sector may now have reached 20 per cent, and, if one includes those people who are mainly dependent upon subsistence agriculture for a living, then the proposition maybe will be as high as 30 per cent."

The unemployed are constantly desperate and remain a serious revolutionary threat to the ruling class. The low standard of living and lack of basic commodities add to the discontent of the African masses. Contrary to the commercials of the Jamaica Tourist Board — that is of beautiful hostesses, tranquil beaches and luxurious hotels — the average Jamaican lives in abject poverty. The opposition spokesman for health in Jamaica showed signs

of starvation, while 44 per cent of all childhood deaths were caused by malnutrition. Thirty per cent of children alive suffer from "moderately severe malnutrition."

In the past decade of independence, the rich have been getting richer and more powerful, while the poor and unemployed sink deeper and deeper into poverty and despair.

This low level of existence is very severe throughout the country — rural and urban areas. 73.1 per cent of private dwellings in Jamaica have pit latrines, 3 out of 4 dwellings do not have piped water — inside or outside. Almost 1 out of every 3 houses has no electricity.

In the past decade of independence the rich have been getting richer and more powerful, while the poor and unemployed sink deeper and deeper into poverty and despair.

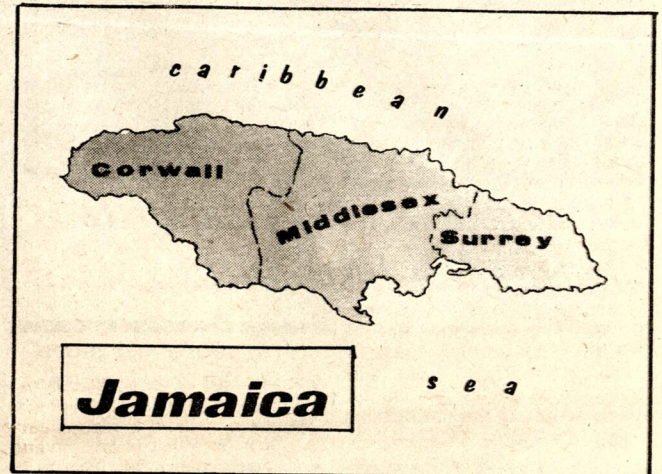
The rate of unemployment, the numbers of the unemployed and the deprivation of the poor and rural peasants increased at the same time as there was a growing orientation of the economy toward North America. The United States and Canada took over the domination where the British left off. In 1971 the US Embassy in Kingston published their study of the economic situation as part of the series of official U. S. Government studies under the heading of "Foreign Economic Trades and Their Implications for the United States." This report concluded that the

Jamaican economy was humming and that economic activity was continuing at a high level in 1971.

The U. S. report said that American exporters provided 43.3 per cent of 1970 imports, declaring that abundant trade opportunities existed for the coming months. It stated, "Propelled by the humming economy, GNP and per capita GNP reached new highs of US \$155.7 million and US \$616 respectively in 1970." The report rightly pointed out that "Foreign investments seemed most welcome in the manufacturing sector with Jamaican participation urged but not required."

This Americanization of the economy, while it appears to contribute to the growth of the economy, contributes also to growing relative poverty of the majority, particularly the unemployed and small farmers. Capital-intensive industries continue to characterize American investment in the country. The selling out of the country to white capitalists from U. S. and Canada, while creating handsome salaries to management and attractive profits, helped to increase the dissatisfaction of workers as well as encourage frustration of the underemployed and unemployed. In view of the attitude of the Jamaican Government, per capita income and Gross Domestic Product might well have been indices for the deprivation of the masses of black people. This is demonstrated in the fields of mining, manufacturing and tourism which all have the common feature of being foreign owned and foreign directed.

The mining and treatment of bauxite, from which aluminum is produced, started in 1952 and with steady increase in production Jamaica has become the world's largest producer of



bauxite and aluminum. The mining of bauxite and the production of alumina is carried on by the multi-national corporations.

The bauxite industry is capital-intensive, therefore the employment generated is relatively small compared to the industry's investment. The companies, with combined investments of more than \$300 million, employed a little over 7,000 workers. Norman Girvan in his very persuasive paper "Bauxite, Why We Need To Nationalize" showed that in spite of the fact that the Jamaican government earned royalties from the mining of bauxite, it was difficult to set taxes because the companies were virtually integrated. Girvan pointed out that "Very little of the bauxite or alumina processed in Jamaica is sold to anyone. Most of it is shipped to the alumina or aluminum plants by the parent company according to whether it wants its profits to appear in bauxite operation, or its alumina, or aluminum or shipping operation."

The aluminum companies have built alumina plants in Jamaica as an economizing move to cut down shipping costs. By processing to alumina in Jamaica is exported to Canada and Norway where it is then processed to aluminum. Some of the alumina from Jamaica may even be shipped into the economy of Apartheid, through the plants of Alcan of South Africa. Girvan showed that the Jamaican government was at the mercy of the foreign capitalists. "The really important effects possible from bauxite lie not so much in obtaining tax revenues as in using the material as a basis for large-scale industrial complex — in transferring a ton of bauxite into semi-fabricated aluminum the value rises from between W. I. \$14 and \$28 to somewhere in the region of \$350."

The profits earned by the multi-national corporations are astronomical. In 1968 the "profits earned by the four largest aluminum companies before deducting taxes and depreciation amounted to \$1,488 million." The impact of this industry on the economy of the country is fantastic. Just as in times of slavery and the slave trade, Jamaica continues to make massive contributions to metropolitan economic development at the expense of the masses. The profits from the industry are not used to develop even the land that they have mined or the field of agriculture or education, but instead the profits are used to finance the development of the companies' economies. (The international importance of the bauxite companies is demonstrated by the help Alcan the Canadian based aluminum company gives to Portugal in the manufacturing of electrical cables for the Cabora Bassa Dam. This dam will provide electrical power for racist South Africa and help to settle 1 million white settlers in the Zambesi Valley, Mozambique).

The bauxite companies own extensive land. One source places the holdings of the bauxite companies at 1/2 million acres out of the 2.8 million total area of Jamaica. The compensation paid to the black peasant who is forced to sell his land is invariably too low to purchase land for resettlement. The poor peasant is then forced to the urban areas where he joins the urban unemployed or migrates and lives the life of a refugee in London, Toronto and New York. The extractive bauxite industry while on paper seemingly to benefit Jamaica adds to the misery and alienation of the black masses.

(cont. NEXT ISSUE)

Brazil and Portugal: Incestuous Imperialism

by Malik Chaka

Dar es Salaam — Portugal's loss of Brazil, its richest colony, 150 years ago was a blow to the already declining empire. It was part of the historical process undermining Portuguese preeminence in Europe culminating in its economic subjugation by Britain, the United States and other imperialist powers. The end result is its position as Europe's poorest and most underdeveloped country.

Indicators of the poverty and economic underdevelopment are the latifundist (plantation) feudal nature of agricultural production and the out migration of unskilled and semiskilled workers to France to seek employment.

The five hundred largest latifundists (plantation owners) control as much land as the smallest 500 thousand peasants. Over thirty per cent of the peasants cultivate less than a hectare (two and one half acres) of their own land.

The out-migration of workers to more developed areas has parallels in the relationship between Portugal's hotly contested colony of Mozambique and the racist minority regimes in South Africa and Rhodesia. Every year thousands of Africans from Mozambique are sent to work in the mines in the South. The per workers fee paid by the minority regimes to Portugal pays twenty-five per cent of the surplus of balance of payments between the Portu-

guese monetary zone and the international monetary zones.

Industrial production is also background. Only 50 per cent of the gross national product comes from non-agricultural production. A third of the industrial work force is engaged in the textile industry supplied by forced cultivation of cotton in the colonies of Angola and Mozambique.

Colonial domination is a structural necessity of the Portuguese economy. It can only be continued with the support and exploitation of the colonies by the United States, South Africa, U.K., West Germany, France, and Japan. The armed national liberation movements in the colonies and the urban guerrillas can only be contained with the support of the Western powers and a new aspiring master, the former colony of Brazil.

Brazil, covering half of the South American land area, is the continent's largest and fastest developing country. Like its former mother country it is ruled by a fascist coalition of technocrat and military men. The affinity of the ruling classes in ideology and language and Portugal's fear of domination has pushed the countries together.

The new-found friendship of the former colony and the colonial power has found expression in a recent series of legislative enactments, trade visits, and the regularization of passenger service between the

former colony and Portugal. This has been given historical sanction by the return of the body minus the heart of Dom Pedro de Alcantara, Brazil's first emperor and author of its declaration of independence.

The recent trade visits of Brazilian businessmen to Angola and Mozambique was given prominent coverage in the Portuguese government press. These reports indicated expansion of the already bustling trade. Thirty-eight million escudos were invested in Portugal by Brazil. This has been promoted by a joint Brazilian Portuguese Luso-Brazilian Centre of Entrepreneurs.

This new-found cooperation appears to be an attempt to increase Brazil's economic penetration of the rich colonies. Portugal sees this as a means of stabilizing her position as a colonial power and as a prelude to a South Atlantic Treaty Organization (SAT?) which will include Brazil, Portugal, the colonies, and South Africa.

The military intervention of Brazil in Mozambique and Angola is a distinct possibility with the recent passage of legislation on "the equality of rights and duties of Brazilian and Portuguese citizens." It provides for citizens of the two countries to hold public office and operate a business without the normal capital restrictions for foreigners.

A report in Spiegel, a West German publication, quotes a prophetic Portuguese fascist as

saying Brazil offers a safety valve for the European settlers of the colonies in case of a victory of the liberation movements. They could become the pioneers needed to open the rich interior.

The fascists of Brazil and Portugal have proclaimed 1972 "year of the Portuguese Brazil Community" in spite of the increasingly effective action of guerrillas in the colonies, and Portugal. The presence of five identifiable urban guerrillas in Portugal and the successes of PAIGC, FRELIMO, MPLA, and UNITA, the group operating in Southern Angola without supply lines, necessitates the expenditures of 40 per cent of the budget and an increasingly disgruntled army of over 100,000 even in the colonies. It is now clear Africa is the graveyard of Luso-Brazilian fascism.

The Death Pact between Portugal and Brazil seeks to continue the exploitation of the African masses in Africa and their descendants in Brazil. The rise of a revolutionary Pan-Africanist movement in Brazil linked to their brothers on the continent and in the diaspora could cut the exploitative knot holding Brazil and Portugal together. This movement would have the power of both a national and social revolution, because Africans in Brazil occupy the lowest positions in society. It would also cut off the African national bourgeoisie, because wealth makes whiteness in Brazil.

"I Just Can't Wait To Shoot Somebody to get time off"

(cont'd from pg. 1)

anything in the news media about the case. Later he asked that he be permitted to amend his statement for he had read, heard and seen the case on the news media. Rather than being dismissed, he became the foreman of the jury.

With this back drop, further evidence elicited from the Coroner's inquest only served to reinforce the reality that in a society divided by race and class antagonisms, justice for black people is impossible.

The Coroner's inquest exonerated the white police and swept any indications of "murders" under the rug.

Mike Steno, testifying at the inquest, claimed that the officer could have easily grabbed Roach, after he went through the door - "I don't understand why he was not grabbed," he said.

Even more indicting, was the testimony of Bro. Larry Anderson, who said that he heard Howard commenting the day before the shooting that, "I just can't wait to shoot somebody to get some time off."

It is normal procedure for a policeman to be suspended pending investigation of instances as the one above.

Obviously caught, Howard and his colleagues attempted to dismiss and make insignificant the remark. Howard denied having said it, which set the stage for Officer Dale Gordon to testify that the remark was not made but that he himself had mentioned, "jokingly," that a third officer in the discussion had shot a person, "for not having a drivers' license."

The callous disregard for human life displayed by police in their joking and mocking references to shooting people at will lends more credence to the black community's feeling, that Roach's death was out and out murder, and far from the case of justifiable homicide.

The Topeka Black community raised numerous questions that are similar to the questions being raised all over America by Black people.

Is life so invaluable that an unarmed young man, running from rather than toward a policeman, should be shot down because he fails to respond to a halt when so ordered? What-

ever happened to shooting someone in the leg to stop him? Roach was hit from three to five times in the upper torso and head.

Roach was the fourth Black person to be shot by the Topeka Police Department in recent years.

The Coordinating Committee of the Black Community (CCBC) in Topeka which established a Crime Control Task Force issued a statement condemning the irresponsible conduct of the Topeka Police Department, and is also spearheading an effort to re-convene the grand jury. The move to force the re-convening of the grand jury is a demand for proper and serious investigation into the incident.

Of the 1,200 signatures of registered voters needed to impanel the grand jury only about 100 more need to be secured. Overall the Crime Control Task Force sees its role as organizing the effort to combat situations like the murder of Russell Roach and to expose the attempt of legal and physical genocide against Black people.

Sister Eba Lou Martin, Director of the CCBC stated that, "the crime control task force is activated from time to time to address itself to incidents like the Roach case in the Topeka Black community. We make an independent investigation and issue a statement to counteract the usually biased statement of facts issued the Police Department and local white newspapers."

In an interview with Russell's father, Mr. Raymond A. Roach, the feeling of bitterness towards the white washed Coroner's inquest was very evident.

It was a set-up from the beginning, commented Mr. Roach. "The foreman of the jury admitted that he had lied about his knowledge of Russell's case and they kept him on anyway. The county attorney was not interested in convicting his fellow white policeman. I just don't understand the whole thing was handled he said."

"Russell wasn't a bad person although the local newspapers attempted to show that Russell was a bad boy. Like most young men his age, he was easily

swayed, but he was still a good boy. Russell would do anything for anyone," he continued.

Probably one of the most striking statements Mr. Roach made, indicated the increasing conflict between black people and a racist class-structured social order, was the comment concerning his younger son, twelve year-old Donald.

"Russell and Donald were very close. One of the things that hurt me the most is that Donald has become very bitter," sighed Mr. Roach. Just the other day, right after the incident, Donald told me that he would like to kill a policeman. I hope the boy doesn't grow up with this hatred and bitterness," Mr. Roach commented.

Despite the many rulings of justifiable homicide handed down by the legal system, many black people are beginning to realize that the local, state and federal police departments are nothing but the armed guardian of the social order, whose primary function is the protection of capitalist's property rights. And in this kind of society, the protection of property is valued more than human life.

As Mr. Roach stated, "He didn't have to shoot Russell."

Identity and Culture

(cont'd from pg. 9)

identity distinct from that of the colonial power is not always achieved by the lower middle class. It is only a minority who do this, while another minority asserts, often in a noisy manner the identity of the foreign dominant class, while the silent majority is trapped in indecision.

Moreover, even when there is a reassertion of an identity distinct from that of the colonial power, and the same as that of the masses, it does not show itself in the same way everywhere. One part of the middle class minority, engaged in the pre-independence movement, uses the foreign cultural norms, calling on literature and art, to express the discovery of its identity rather than the hopes and sufferings of the masses.

And precisely because they use the language and speech of the colonial power, it only oc-

asionally manages to influence the masses, generally illiterate and familiar with other forms of artistic expression. This does not however remove the value of the contribution to the development of the struggle made by this petty bourgeoisie minority, for it can at the same time influence a sector of the uprooted or those who are latecomers to its own class and an important sector of public opinion in the colonial metropolis, notably the class of intellectuals.

The other part of the lower middle class which from the start joins in the pre-independence movement finds in its prompt share in the liberation struggle and in integration with the masses the best means of expression of identity distinct from that of the colonial power.

That is why identification with the masses and reassertion of identity can be temporary or definitive, apparent or real, in the light of the daily efforts and sacrifices demanded by the struggle itself. A struggle, which while being the organized political expression of a culture is also and necessarily a proof not only of identity but also of dignity.

In the course of the process of colonialist domination, the masses, whatever the characteristic of the social structure of the group to which they belong, do not stop resisting the colonial power. In a first phase - that of conquest, cynically called "pacification" - they resist gun in hand foreign occupation. In a second phase - that of the golden age of triumphant colonialism - they offer the foreign domination passive resistance, almost silent, but blazoned with many revolts, usually individual and once in a while collective. The revolt is particularly in the field of work and taxes, even in social contacts with the representatives, foreign or indigenous, of the colonial power. In a third phase - that of the liberation struggle - it is the masses who provide the main strength which employs political or armed resistance to challenge

and to destroy foreign domination. Such a prolonged and varied resistance is possibly only because while keeping their culture and identity, the masses keep intact the sense of their individual or collective dignity, despite the worries, humiliations and brutalities to which they are often subjected.

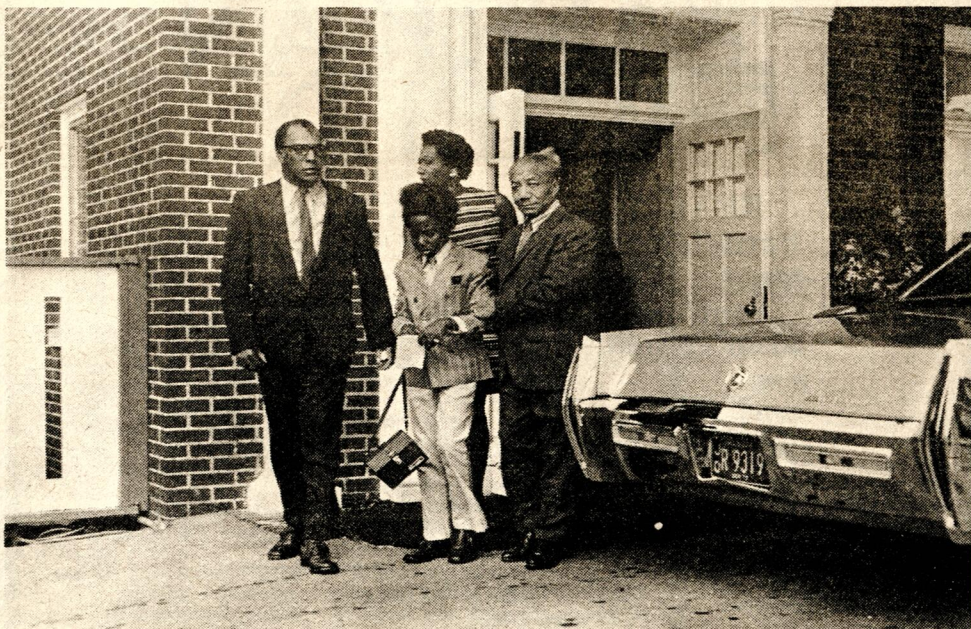
The assertion or reassertion by the indigenous petty bourgeoisie of identity distinct from that of the colonial power does not and could not bring about restoration of a sense of dignity to that class alone. In this context we see that the sense of dignity of the petty bourgeoisie class depends on the objective moral and social feeling of each individual, on his subjective attitude towards the two poles of the colonial conflict, between which he is forced to live out the daily drama of colonialization.

This drama is the more shattering to the extent to which the petty bourgeoisie is fulfilling its role is made to live alongside both the foreign dominating class and the masses. On one side the petty bourgeoisie class is the victim of frequent if not daily humiliation by the foreigner, and on the other side it is aware of the injustice to which the masses are subjected and their resistance and spirit of rebellion. Hence arises the apparent paradox of contending and colonial domination; it is from within the indigenous petty bourgeoisie, a social class which grows from colonialism itself, that arise the first important steps towards mobilizing and organizing the masses for the struggle against the colonial power.

The struggle, in the face of all kinds of obstacles and in a variety of forms, reflects the awareness or grasp of a complete identity, generalizes and consolidates the sense of dignity, strengthened by the development of political consciousness, and derives from the culture or cultures of the masses in revolt one of its principal strengths.



SISTER MARTIN IS DIRECTOR OF THE TOPEKA COORDINATING COMMITTEE OF THE BLACK COMMUNITY WHICH IS SEEKING TO RE-CONVENE THE GRAND JURY FOR A SERIOUS INVESTIGATION OF POLICE ACTIONS.



RUSSELL'S YOUNGER BROTHER, DONALD, SHOWN ABOVE HAS BEEN MADE UNDERSTANDABLY BITTER AT POLICE LIKE THOSE WHO SLAYED HIS BROTHER.

All-African People's Party Police Ramsack AAPP Office

Cleveland - On Wednesday, October 11 at about 3:00 p. m., the All-African People's Party's Headquarters located at 12370 Superior Avenue, Cleveland, Ohio was burglarized by Cleveland Police and FBI agents. This supposedly came after police were informed by the custodian that the office had been vacated and that while going through the place he found some explosives.

The office was completely ransacked and among items taken allegedly were a number of pipe bombs and hand grenades, also communist literature and a Black nationalist flag. What was taken and not reported was three I.B.M. electric typewriters, a citizens band radio and three walkie-talkies.

To carry out this daylight break-in of a vacant building, police cars were lined up on both sides of the street for five blocks and police were heavily armed. They were accompanied by reporters and cameramen. Later that evening another raid was carried out on an apartment building believed to be occupied by party members.

Police stated they are launching an investigation to find out who the intended targets of the explosives were to be. No arrests have been made at this time. This action comes barely a month after the capture of Muhammad Ahmad (Max Stanford), chairman of the A.A.P.P. in San Diego during the Congress of African People's 2nd International Convention and the arrest a few hours later of a party member on the east coast for draft evasion.

All this follows four years of underground organiza-

tional activity for Brother Ahmad including the successful building of the All-African People's Party. During this time several successful building of the All-African People's Party. During this time several

underground organizational activity for Brother Ahmad (Max Stanford), chairman of the A. A. P. P.

All this follows four years of underground organizational activity for Brother Ahmad including the successful building of the All-African People's Party.

All this follows four years of underground organizational activity for Brother Ahmad including the successful building of the All-African People's Party. During this time several unsuccessful attempts were made to capture him. His friends, family, and associates have been constantly harassed during this time.

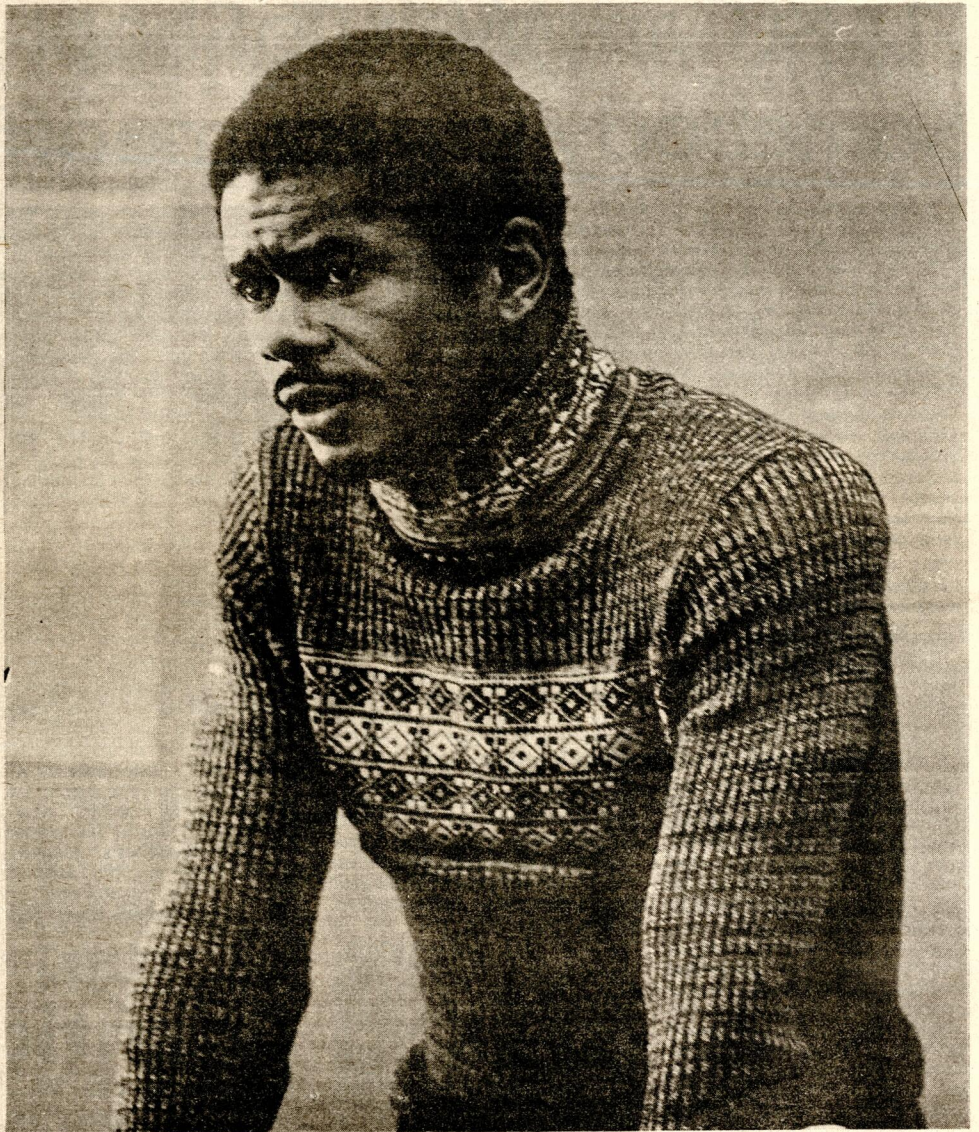
The break-in of the A. A. P. P. National Headquarters is a blatant attempt to discredit the party and its efforts to secure mass support for its chairman, Muhammad Ahmad.

Brother Ahmad is now free on bail and awaiting extradition hearings in San Diego on November 4th. He is being charged in New York with:

Conspiracy to commit Criminal Anarchy, Bail Jumping, and Felonious Assault.

All information about Brother Ahmad and the All-African People's Party may be obtained from and all contributions may be sent to:

Muhammad Ahmad (Max Stanford) Defense Committee
P. O. Box 14003
Philadelphia, Pennsylvania



BRO. AHMED EVANS ONCE KNOWN AS MAX STANFORD, AND THE ALL-AFRICAN PEOPLES Party he leads has come under severe repression and harassment from police forces. Ahmed is facing a list of outlandish charges and the office of AAPP was recently broken into by police in Cleveland.

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Carmichael Announces New Political Party

ALL AFRICAN NEWS SERVICE

Washington, D.C. — Speaking at Howard University, Stokely Carmichael, popularizer of the Black Power movement of the late 1960's, has announced the creation of a Black political organization designed to fight "the twin evils of capitalism and racism."

The new organization will be known as the All-African Peoples' Revolutionary Party (AAPRP) and will apparently be headed by the Trinidad born Black activist.

Quoting liberally from the writings of the late president of Ghana, Osagyefo Dr. Kwame Nkrumah; Sekou Toure, president of the Republic of Guinea and Chinese Communist Party chairman Mao Tse-Tung, Carmichael declared himself and his organization to be scientific socialists, dedicated to the unification of people of African ancestry throughout the world.

Carmichael told the predominantly student audience that America was not their home, but rather, as Black people, they were "children of Africa" who should view the unifying of Africa as the basis of their revolutionary struggle. He warned against being preoccupied with obtaining reforms of the American society.

NONE BUT THE SERIOUS

The former head of the Student Non-Violent Coordinating Committee did not give many specifics on the newly announced structure, but sources close to him said that much of the initial organizing had been done by associates of Carmichael over the past few months while he was still in Africa.

Associates stated that the 31 year-old Carmichael intended to remain in the US for over a year in order to see the new organization firmly established.

According to Jan Bailey, one of Carmichael's closest associates, Washington, D.C. will be the home base of the AAPRP. No information was given on the present number of members or how additional members would be chosen. Bailey would only say, "We want none but the serious."

Carmichael said that the AAPRP would be involved in

electoral politics, but only as a means toward an end. He said women would be full comrades in the party structure which would entertain no chauvanistic ideas.

Carmichael warned against what he felt could be misdirected Black campaigns around political prisoners, saying that not all prisoners were political prisoners. He advanced the idea, moreover, that a real political prisoner was not overly concerned with being freed from jail, but rather with that energy going towards others continuing his work.

He questioned the need at the moment for concentrated campaigns against drugs in the Black community, saying that he was confident that rising political consciousness would eliminate the flow of drugs in the Black community.

Carmichael said he had seen the controversial film "Super Fly," and that such a movie should be looked at as containing both positive and negative elements.

Although this film, like Melvin Van Peebles' "Sweet Sweetback," contained negative elements of sex and dope, explained Carmichael, both films were positive in that they showed Blacks could beat the man and get away.

In "Super Fly," he added, you could even "drive away in your hog."

During his address, Carmichael continuously attacked the "exploitative and barbaric nature" of capitalism.

"The motivating force of capitalism," he explained, "is profit or money, in anyway that you can get it. And this attitude permeates our community. That's why you have Blacks who rob their people and sell drugs to their people."

"Thus," he continued, "in order for us to wage a struggle against capitalism, we must attack its values and impose new values among our people which will allow us to live as a people, not as self-centered individuals."

The loudest applause during the two hour address came when he said, "On the question of Vietnam: 'We know that the people of Vietnam are waging sacred struggle against im-

perialism. We have always supported the Vietnamese people."

"We will continue to support them. And not only that, we know that America has been defeated and it is only a stubborn and arrogant enemy full of white supremacy that refuses to accept defeat."

He was also roundly applauded when he said, "We have nothing to fear, brothers and sisters. For if little Vietnam can defeat America, then Mother Africa and her mighty children will trample her."

Carmichael also urged those present to support the "just struggle of the Palestinian peoples against the immoral illegal and unjust state of Israel."

Carmichael said his ultimate objective was Pan-Africanism, which he defined as the political, economic and cultural unification of all people of African ancestry and the unifying of Africa under one strong socialist government. He called his ideology Nkrumaism.

The ideology comes from the work and writings of the late Ghanaian president, Dr. Nkrumah, a foremost Pan-Africanist and a man who Carmichael said lost power in Ghana only because he emphasized total African freedom.

"If Dr. Nkrumah were alive today," he said of the African patriot who passed April 27, "he would have Africa."

Carmichael concluded by telling his audience that "it is the historic mission of Black people to destroy capitalism and racism. And we must fulfill history."

POLITICAL COOK BOOK

MATERIALISTS

Today, when most people think of a "materialist" they think of the shallow and presently popular interpretation that indicates "one with desire for material things," such as TV's, houses, cars, clothes, etc., as opposed to a desire for spiritual peace and goodness. In other words a materialist is about acquiring material goods, which is called acquisitiveness.

This definition has largely been spearheaded by disillusioned white students, who have become dissatisfied with the intense competitive drive for material goods that their daddies have stated as "the drive that has made America great." The hypocrisy of the American system has caused many white youth to reject their daddies and has sent them scurrying off into communes, to live a "non-material life."

Many black people have taken on this shallow and popular interpretation of a Materialist, but the struggle of African people demands a broader, clearer and more in-depth understanding of what a materialist actually is.

A materialist is one who believes in materialism, a philosophical system that seeks to define things and processes in their actual conditions. A materialist seeks to explain and define the world primarily based upon its reality (real, actual conditions) as opposed to ideas, spirits, or other non-material things.

A more in-depth discussion of materialism will begin in the next "Political Cookbook" column.

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U.S. & Panama Headed For Canal Showdown

PANAMA (PAC)

It appears that Panama is heading for a showdown with the United States over that constant source of friction between the two countries — the Panama Canal.

There are some signs that such a confrontation may be approaching.

For one thing, Panama appears to have rounded up sufficient support in the United Nations Security Council to achieve its desire to hold a council meeting in Panama.

For another, Panama's diplomats around the world, in accordance with directions from the Panama Foreign Office, have been missing no opportunity to publicize Panama's position on the Panama Canal issue.

In one of the more recent examples, Moises Torrijos, Panama's ambassador to Spain and brother of Gen. Omar Torrijos, Panama's military strongman, declared that his

country's objective is "a canal without foreign authorities or foreign military."

If the UN Security Council meeting were to be held in Panama in March of 1973, Panama's UN Ambassador Aquilino Boyd will be president of the Security Council. He already has announced that he has a majority of the 15 member council willing to support the proposal, which he likens to the meeting of the Security Council in Addis Ababa, Ethiopia.

It has further been reported that the Panamanian proposal has not been voiced through the Organization of American States. Nor has there yet been any attempt to get the approval of the General Assembly.

A majority of nine is needed. Only the United States, Britain, Belgium and Italy oppose the proposal. Australia is undecided with the others, according to Boyd, firmly committed.

National Assembly Delegates

(cont'd from pg. 1)

called for a President of the Assembly, Chairman of the National Council, and a Secretary-General to replace the co-chairmen arrangement.

The Assembly accepted the new triumvirate arrangement and proceeded to fill the three positions. Congressman Charles Diggs was unanimously elected President of the Assembly. Mayor Richard Hatcher and Imamu Baraka were both nominated as Chairmen of the National Political Council. Mayor Hatcher quickly announced that he was withdrawing his name from nomination, for, as he put it, "I will not submit to a contest between myself and a fellow co-chairman." Immediately following Hatcher's withdrawal, the nomination of Imamu Baraka was also withdrawn, leaving the position vacant.

The Assembly was recessed for a short while and upon the resumption of the meeting, Mayor Hatcher was unanimously elected the Chairman of the National Political Council. Imamu Baraka was elected Secretary-General, completing the new triumvirate arrangement. As Secretary-General, Baraka will be responsible for the overall coordination of the entire Assembly.

Moving along swiftly, the Assembly engaged in the task of selecting a National Political Council. It had been previously agreed that the Political Council would be composed of a cross section of outlooks in the Black Community, including five regional categories, national Black organizations, and representatives of nationalists, activists, elected officials, youth and women.

In an obvious effort to decomplicate the process, the elections committee proposed that two basic categories be used — regions and national Black organizations. Forty-six people were to be elected in four regional designations — the south, northeast, mid-west, and the far west, five seats were awarded to the fifteen officially registered national Black organizations. The five Black organizations which have a member on the National Political Council are: The Republic of New Africa (RNA), the Commission for Racial Justice, Congress of African People (CAP), the National Association of Black Sisters and Youth, Organization for Black Unity.

A delegate offered stiff opposition to the seating of a delegate from the Commission for Racial Justice, arguing that CRJ was an auxiliary of the United Church of Christ and, therefore, did not qualify as a national Black organization. He stated that his argument was based on previous action taken in Gary which denied the admission of Black unions because they were regional auxiliaries of national white organizations and not national Black organizations themselves. After discussion, the Assembly voted to admit CRJ, but the National Council was instructed to establish a precise definition of what constitutes a national organization.

By late Saturday afternoon, the Assembly took up the question of establishing the proposed committees. The agenda called for ten committees, including committees on politics, economics, human development, international policy, communications, rural development, environmental protection, permanent site, ways and means, and permanent charter. The decision was made that no attempt should be made

at this time to elect the members of the committees but that the National Political Council should select committee members, to be approved at the next meeting of the Assembly.

After a brief debate over whether committee members would be required to be members of the Assembly, the Assembly agreed that the criteria for committee membership should be expertise and commitment in the particular area.

Having completed the items on the agenda, the Assembly moved to take up new business. A lengthy resolution was presented by the Illinois delegation calling for the enactment of a new immigration policy for Africa. The resolution essentially sought the opening up of the restrictive immigration policies for African Nations.

Bro. Ruwa Chiri, a 28-year-old Zimbabwean, now living in Chicago, figured heavily in the presentation of the resolution. Chiri, an active nationalist, is being threatened with expulsion from the country.

A second resolution was passed by the Assembly calling for resistance "by any means necessary" to a threat to Black economic empowerment brought about by Jewish instigated elimination of job quotas. Douglas Moore, a delegate from Washington, D. C., sponsored the resolution.

With a strong appeal from Queen Mother Moore, an elderly activist, the Assembly set up a special named services committee to investigate the conditions of Black servicemen. Additionally, a criminal justice committee was also established.

With the hour growing late, the Assembly adjourned and reconvened for a short while on Sunday. Following the brief meeting on Sunday, the National Political Council held its first meeting.

The newly established National Black Assembly will meet twice annually. Its major policy implementation organ, the National Political Council will meet once every two months. The thirteen committees established by the assembly will function on a standing basis and will meet as often as deemed necessary.

Although many of the "instant benefit" minded supporters of the National Black Convention held in Gary were not strongly represented (especially) Black elected officials, the delegates present did represent a broad cross section of the Black community. The mood of the assembly was one of optimism. However, a number of the delegates were quick to caution their fellow assembly members against any illusion of instant success. In fact the emphasis was on building the assembly from the ground up.

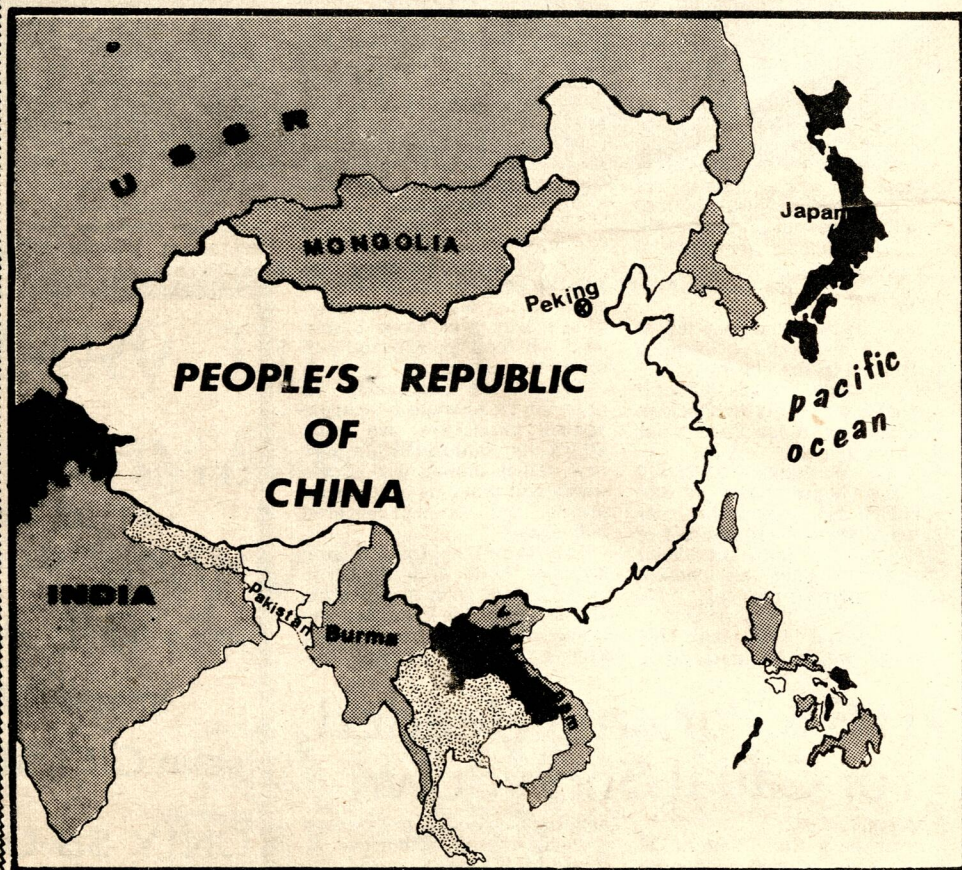
The National Black Agenda which has been offered to both the Republican and the Democratic parties finally appears to be destined for the Black masses, the only source of power with the will to seek its implementation in truth. It is ironic that The Black Agenda should reach our people last. But with the election year behind us and many of the disruptive opportunists with it perhaps the National Black Assembly can proceed to move the Black Agenda. If the day and a half session in Chicago can be seen as an initial test, then the National Black Assembly has passed the test.

WORLD VIEW

Any student of revolution understands that our ideas must constantly be extended and enriched to reflect the movement of revolutionary struggle. As we reach higher levels of understanding, old ideas must give way to new ones.

Further study has taught us to see the theory "land is the basis of revolution" in a new perspective.

A study in political economy points to the fact that land is the basis of revolution where it exists as the essential means of production. Since some parts of the world are in accordance with this condition, land is the basis for struggle. But where land or feudal relations have been replaced by capital relations then this theory no longer applies. What we have done is not to abandon this theory but to give it its proper place. The axiom, "Concrete analysis of concrete conditions," is now being applied. There can not be, then, any universal statement without first analysing specific concrete condition." This change represents our continued growth and development in our attempt to wage a successful struggle. In order to wage that struggle, we must have a World View.



Occupying one of the pivotal geographical regions of the earth, China is the most populous country in the world. With 800 million people China contains almost one-fourth of the human race.

Its northern temperate zone gives it a great variety of climate, plants and animals and some of the most productive agricultural regions in the world. Throughout China's history agriculture has been a key sector of her economy.

Rich in coal, oil, iron ore, copper, uranium, gold, tungsten, antimony, silver, lead, zinc, mercury, tin, it has a sound industrial base. Added to this is the potential and developed water power of numerous swift dropping rivers. It was this economic base that allowed China to close its doors to the world during the period of consolidation of state power by the Chinese Communist Party.

Long opened to imperialist exploitation by France, the United States, Britain and Japan, China under the guidance of the Chinese Communist Party seized state power in 1949. She now stands as a bulwark in the advance of socialism and the world struggle against capitalism and imperialism.