Welcome to 4strugglemag

You have just come upon a dynamic and unique publication, where Truth (real and raw) speaks to power. This magazine focuses on the insights and experiences of north american political prisoners on major issues of the day. While a lot of the writing is by political prisoners, other activists, allies, revolutionaries and insightful outside voices are included. We publish three issues a year and all back issues remain posted on the website (4strugglemag.org).

4strugglemag is an independent non-sectarian revolutionary voice. We are unapologetically anti-imperialist and solidly in support of progressive national liberation, especially the struggles of New African/Black, Mexican/Chicano, Puerto Rican and Native American Nations presently controlled by U.S. imperialism. Reflecting on the work and principles of political prisoners held by the United States, 4strugglemag advocates for justice, equality, freedom, socialism, protection of our Earth, human rights and peace.

www.4strugglemag.org is primarily an e-magazine, but hard copies are available (see sidebar for subscription details). We encourage readers to respond, critique and carry on discussions in the magazine. We value and encourage feedback and discussion. The address of each political prisoner is posted with his/her article so people can directly communicate with them (few political prisoners have access to the internet).

We like dialogue, but we are not going to print racist or pro-imperialist messages, so you government agents and klansmen don’t bother wasting your time.

Each issue of 4strugglemag focuses on at least 3 main topics. Additional poems, graphics, essays, announcements and more are included. Unsolicited writings and graphics are accepted and welcomed. We won’t guarantee printing, but we’d like to see your work. This and other correspondence should be sent via regular mail to the following address (remember it costs 75 cents to send a letter to Canada from the U.S.).

Moving? Don’t forget to send us your new address!

Subscriptions

Support 4strugglemag’s commitment to providing free prisoner subscriptions by subscribing or donating. We publish 3 issues a year.

Prisoner subscriptions: free
1 year standard subscription: $15
1 year solidarity subscription: $30
(Solidarity subscription covers 1 year for yourself and subsidizes a free prisoner subscription).

To subscribe by credit card or paypal, check out our website: www.4strugglemag.org

If you wish to pay by cheque or money order, please get in touch first. We cannot cash cheques made out to 4strugglemag.

If you are one of our 500+ subscribers with a free prisoner subscription, one way to contribute is to send us stamps, which help offset our huge mailing costs.

Back issues

Unfortunately, we lack the funds and resources to send back issues. You can print articles from our website, or have a friend do so, if you don’t have internet access: 4strugglemag.org

www.LEFTWINGBOOKS.NET
Oppression Is!!!
BY KAMAU TEBOGO ZULU DAMALI
From Issue 11, Spring 2008

Oppression is slave boats, shackles and bloody whips; sick infants being tossed out of ships, women being raped, men being eviscerated – wizened to wimps;

Oppression is the mugging of Alkebulan/Afrika, Asia, Australia, and what is now known as the Amerikas;

Oppression is the FBI and DEA who infest economically disadvantaged communities with drugs and guns to justify modern day slavery;

Oppression is the heinous molestation of young precious children, the horrific discrimination of all women and the systemic marginalization of poor people.

Oppression is the death penalty, where hundreds of innocent people reside, where close to a thousand, over the years, have met their demise, where government decides who dies; what week, what day, what month, what year, what time;

Oppression is police brutality; violent beatings, excessive shootings, racial profiling, false imprisonment –and they claim to serve and protect humanity;

Oppression is the Department of Corrections, where injustice, persecution and repression is the normal practice

Oppression is the United States Government... Yeah, That’s what oppression is!!!
Introduction to Issue 20

Readers, fellow activists and revolutionaries, welcome to issue 20 (Winter, 2011-2012).

This issue is a little different. Most of it is a retrospective, a look back at some of the issues, information and dialogue 4sm has brought forward. We are reprinting select articles from issue 1 through 19. We also have a short reminder (with the name of the article, issue and page numbers), of some of the detailed and theoretical pieces, including entire booklets, 4sm has printed.

We think these writings have continuing value, especially for all the righteous activists and occupiers putting the issue of social and economic justice out loud and strong, to the country and the world. These longer pieces are worth checking out or checking out again.

We do have some new words, including material on the Occupy movement, an update of the struggle from Pelican Bay State Prison, and more.

This issue is coming to you about one month later than scheduled. When you read my words, “Death,” you will understand the delay.

Issue 21 will be coming out in March. Remember we welcome your ideas and insight — from prison cells to occupy sites and beyond — the Freedom Struggle is what 4strugglemag does.

RED Season’s Greetings, Kwanzaa Greetings, and positive and healthful New Year’s Greetings of struggle, to each and everyone of you! From 4sm and its People,

Jaan Laaman, editor
Jaan Karl Laaman
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USA 85734

Call for contributors

4strugglemag is looking for quality writing that contributes to critical, revolutionary thought and reflection. In particular, we are interested in the following:

Feature articles: In-depth, analytical articles that critically examine a particular issue, historical occurrence, political idea, or current event.

Book reviews: Is there a book you’d like to review for 4strugglemag? Let us know.

Letters: We love to hear from you. Please let us know if we have permission to print your letter.

For the Martyr Marilyn Buck

BY RUSSELL MAROON SHOATS
From Issue 17, Fall 2010

The oppressors say you were the only white in the Black Liberation Army;
They seek to sow confusion and division
But you were more than that!
In Ireland you would have been in the Irish Republican Army
In Africa the Front for the Liberation of Mozambique
Or the Southwest African People’s Organization,
In Vietnam the National Liberation Front.
You were the Vietcong!
That’s why the oppressors hated & feared you:
You were the “Enemy of the State”
An oppressive state.
But you were always on the side of the oppressed, a dependable ally and friend,
Our Sister,
The “New Woman” that Che hoped for,
An anti-imperialist Freedom Fighter:
That’s why we ALL LOVED YOU!
Rest in peace my Sister
A job well done!

To Marilyn Buck

BY CHAIRMAN SHAKA ZULU, NABPP
From Issue 17, Fall 2010

When I was asked by a Comrade recently who was it that I wanted to meet in the future, when I got out of prison, I listed Comrades Assata Shakur, Mumia Abu-Jamal, Kevin Rashid Johnson, Sundiata Acoli and Marilyn Buck.

Marilyn Buck, oh Marilyn!

I heard you the other day on KPFA, all the way in New Jersey, as you left prison.

You said that we must continue our struggle to be free from capitalist imperialism, and that all oppressed people around the world deserve our support.

I was elated to hear you after 25 years in the belly of the beast sounding strong and determined.

I just cannot get over the fact that they somehow killed you by denying you medical attention early on.

Well, my Comrade, you are gone now, but how fitting to now be added to the list of freedom fighters that us young revolutionaries will honor every BLACK AUGUST.

What a fitting epitaph!

I must end this now before my tears stain the whole paper.

Love you Ms. Guerrilla. All Power to the People!
Alternatives While Waiting: Self-Reliance

BY MARILYN BUCK

From Issue 17, Fall 2010

Originally written for Critical Resistance

From Issue 17, Fall 2010

BY MARILYN BUCK

It’s never too late to learn, to get educated or develop the social or political conscience necessary to challenge the system. Many social genocide of our communities. No one has to lose; no one is subject to change. The question is: will you change yourself, have a hand in your destiny and development, or will you continue to be changed from or by the prison systems’ dog-eat-dog programming that wants you to become a gladiator and a puppet?

There are many who are looking for ways to break such a decimating cycle. Meanwhile, what? The prisoner’s alternative is not to wait for alternatives and social change from the outside, but to begin a process of reconstruction on the inside.

To be a builder, or to be a demolisher, those are the choices. It’s too late to destroy, or too late to break up a 100-man wrecking crew, but to build you have to become a bricklayer, willing to dig foundations, willing to take care of your near neighbours and work with them. Barbara being humble and giving back because when you left you took, a whole lot of human and community potential with you. It means learning what you need to know.

Find a teacher, no matter whether they wear your colours, are your colour, or are low on the ladder of that peculiar prison concept of “respect.” (Prison culture doesn’t really give any prisoner true respect, or better-said, dignity; the man is still pulling the strings.)

If you can’t learn a skill you want, where you are (like being a doctor or an environmental engineer), learn all you can about the world. Learn about other societies: learn about the differences, the contrasts, and your different limitations. Learn Spanish, or English, or Chinese. Or history. The more you study about the world, the better able you will be to operate within the world and against it. Choose to be on the side of the people who are not the greedy rulers and bosses.

It’s easier than gold and SUVs, or anything you may have possessed before you went to the inside. It’s easier to demolish, to destroy. You can be a one-man wrecking crew, or a 100-man wrecking crew, but to build you have to become a bricklayer, willing to dig foundations, willing to take care of your near neighbours and work with them. Barbara being humble and giving back because when you left you took, a whole lot of human and community potential with you. It means learning what you need to know.

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thoughts of what it was like to be a child growing up while your parents were in prison for their political efforts. Just days before his death, Rick was at Occupy Boston and planned to write an article for this issue of Prisoner Life from the moment he was taken away from his mother and son to his father. We always expressed love—father to his son and son to his father. We always expressed love, respect and for not only our people, but for all people. We think differently; we see the world differently. I was thinking about the last time I saw Mutulu. It’s a harsh reminder to me when I think about the fact that I’ve never known my dad in any other context outside of prison, even back to my first memory. His every entrance into my life has always been the same … coming behind those steel bars, he stops so the officer can take off the chains.

I’ve never seen him for more than four or five hours at a time. You only get so many hours of visitation. I’ve never seen him standing in the sunlight, never seen him standing in grass; I’ve never seen him in anything other than a prison uniform. We’ve never had a phone conversation that wasn’t recorded, written letters that weren’t read before they reached his hands or given hugs that weren’t closely watched. I’ve shared every intimate moment with him, with someone else. He’s never been able to see all my children together at once, and now that Pac has passed away, he’ll never be able to.

Now Mutulu is in Florence, Colorado, the No. 1 maximum security prison in the United States. “Also known as the Admax, Supermax or the federal, ADX houses the prisoners who are deemed the most dangerous and in need of the tightest control. It is the highest level security federal prison in the United States and generally considered the most secure prison in the world. Individuals are kept for at least 23 hours each day in solitary confinement.” That means he gets one hour a day, outside his cell in a heavily guarded area. All of our visits are behind glass and he is often handcuffed.

These things come to mind as his parole hearing draws near. They have and continue to do everything they possibly can to keep him in prison. Long and short: After denying him his first parole hearing in 1996 with no just cause—as stated by a court—the parole board ignored the recommendation to give him due process and waited six years to convene.

In 2002 the parole board finally convened, denied him parole and stated that they would not allow him to come before the parole board for another 15 years. Because his first parole hearing was illegitimate, his parole hearing was legally set for 1996, a 15 year hit would mean he was able to come before the parole board again in 2011, but as the parole board refused to acknowledge the six-year false delay—again, as stated by the court—he would not be able to come before the parole board until 2017. His upcoming parole hearing is a fight for due process and his right to come before the parole board and fight for his freedom in 2011.

As “thanksgiving” draws near, I am humbled by those who, like Mutulu, saw their disrupted path before them and even still chose to stand and fight, rather than lie down and continue to be enslaved. Freedom fighters all over the world. Many of them will not be able to sit down and have dinner with their families, will not be able to tuck their children in at night, and will not be able to hold the ones they love as they fall asleep.

Yet they are fighting for our right to do so. This Thanksgiving, I give thanks for the people who fought and are still fighting for freedom and equality. I give honor to the indigenous people of this country who are still fighting for their basic rights on their own land. I give remembrance to who I am and where I come from: a people whose blood runs deep in the earth of this country. And I pray, so very hard, that we continue to move forward as a global community, in love. My blood? Is a million stories. FREE ‘EM ALL. Peace.
4strugglemag

issue 20

ences to aid in education and dialogue. In the print edition of this section on women in the struggle, we are running two reflections on the subject from the history of the Black Panther Party and the Chicano/Chicana movement, as well as a more contemporary piece on the continued prevalence of sexism in anarchist and radical activist groups. We hope that our readers who are not in prison will seek these excellent books out too.

We know that many of you use 4struggle in your study groups. We hope that you will explore these rich and complex readings in detail, and that you will begin to renew discussions on how men can challenge movements based on condescending respect and love. We are also interested in hearing about the ways in which gender and sexuality manifest themselves in prisons, where people are segregated by gender. We encourage you to share your responses with us in Issue 13, so that we can expand this “classroom” to include people who don’t have prison experience.

As for our female readers, we hope that you will raise your voices in this discussion and share your experiences and opinions with us. And that you will encourage others to join in as well.

These articles do not provide definitive answers, but we offer them as a starting place for this essential process of understanding that capitalism and anti-semitic war must be integrated in any successful movement towards liberation. As Spider put it: “Not only do women need revolution, but the revolution needs women.”


Statement on Richard Williams

BY RAY LUC LEVASSEUR

From Issue 6, Winter 2005

The first time I met our comrade Richard Williams was in a safehouse, underground. For the next decade we engaged in a common struggle to provide whatever support we could muster to the downpressed—be they victims of apartheid in South Africa, or slaughtered in Central America—and to defend ourselves. It wasn’t until the last hour of the last trial that we were consigned by our enemy to different prisons. I would never see him again.

Richard, like many political prisoners, has never received the recognition and respect he deserves. He has been vilified in the media and ignored by the left—a shared experience by many political prisoners. But then, Richard never sought such acclaim. His only desire was to be not egged nor laden with grandiose ideas about what others should march to. He has at his essence that uncommon quality of a revolutionary—feeling every injustice done to the poor and working people of this planet.

I know Richard well, having risked our lives together time after time. He never waivers when confronted with danger, and didn’t disappoint when demands upon us were critical. I’ve seen him act decisively when it took courage to step up, and step down in situations that required defusing. He’s all of that—a people’s soldier and friend.

A man of deep commitment and fiery passion, he dedicated his life to others. The fallout from that was not being able to see his own children during the most dangerous years. He made that sacrifice, but the longing for his kids was intense and it laid heavy in his heart.

Sacrifice. How deep the sacrifice for what we believe true and necessary? When the U.S. killing fields in Central America, kids and the bodies of compañeros and their children, Richard did not stand idly by. When apartheid drenched South Africa in the blood and suffering of African people, Richard chose to act. The lineage from prison and anti-racist activist to underground guerrilla is not difficult to figure—Richard has the heart, consciousness, and political perspective to take it to a brutal end.

He did it in his time, when time was of the essence. When he knew he had the strength and endurance for a protracted and extraordinarily difficult struggle. That time has now past.

The brother I know, who withstood 50,000 volt stun gun assaults and the rigors of solitary confinement, is dead. He chose to pass on in as dignified a way as possible given the inherently abusive conditions of his confinement. They never crushed his spirit.

Brother, I do not say goodbye, for there are no words for this in the language we know best. Until next time—among oak leaves, the feathers of a hawk, nurturing new life from a coral reef ….

I love you, Ray

What is the Meaning of the California Prisoner Hunger Strikes? A Statement in Support of the Hunger Strikers

BY KEVIN ‘RASHID’ JOHNSON

“It’s no surprise that hunger strikers chose to begin their struggle on September 26th, with nearly 12,000 prisoners participating in thirteen of that state’s prisons.”

It is a truism that oppression breeds resistance. Indeed, the U.S. Declaration of Independence enshrines the right and duty of the oppressed to resist their oppression.

In this era of capitalist oppression on a global scale, the hunger strike exhibits the very humyn spirit, courage and outrage that drove millions across North Africa and the Middle East this year, to take to the streets in protest against oppressive governments. U.S. rulers, in the face of pretending to champion and support human rights, democracy, and the demands for basic rights by people half a world away, can’t admit they practice abuses just as vile against their own subjects – right here in America.

Hosni Mubarak, the U.S. puppet and Egyptian dictator who was driven out of Egypt by mass protests this year, was notorious for torturing his own people. But so too are U.S. prison officials. Indeed, one of the key protest issues of the California prisoners is the acute psychological torture of sensory deprivation in the CDC’s Security Housing Units (SHUs) – Pelican Bay’s SHU in particular. This torture can’t be honestly denied.

It has long been the game of U.S. of prisoners, officials and denounced as “Soviet propaganda” graphic photos of Southern lynching that appeared in world media.

Whatever happens to be the popular official enemy and bogyman of the day, is the label used to discredit those who resist official oppression. During the Cold War, the ‘enemy’ was communists. Then it was terrorists. In the era of mass incarceration and ongoing persecution of Black and Brown youth, it’s ‘gangs’. These labels are used to protect the sanctity of state, to invoke visceral reactions in the population at large of fear, 'clean’ torture – is the most destructive, sadistic and inhumane form of torture. Among the most proven effective methods is the very sort inflicted by design in the isolated cells of the SHUs, namely sensory deprivation.

Noted psychologist and torture expert, Dr. Albert Biderman, long ago found as to sensory deprivation, “the effect of isolation on the brain function of the prisoner is much like that of a man starved, dehydrated, and deprived of sleep” [1]. The very same U.S. Central Intelligence Agency that employed Biderman as one of its torture researchers, and experimenters, encoded these findings in its 1963 “Kubark CounterIntelligence Torture” manual, confirming that:

1. The deprivation of sensory stimuli induces stress;
2. The stress becomes unbearable for most subjects;
3. The subject has a growing need for physical and social stimuli; and
4. Some subjects progressively lose touch with reality, focus inwardly, which produces delusions, hallucinations, and other pathological effects.

What’s more, over a century ago the U.S. high court found and denounced the same in U.S. prisons, in the face of In Re Medley, 134 U.S. 150 (1890) [2]. These findings have been repeated in U.S. courts today in response to the conditions of SHUs and super-maximum security prisons that have swelled since the 1970s, alongside massive imprisonment of the poor and people of color. In one case concerning Rican Prisoner Hunger Strike, the U.S. federal courts found “many, if not most, inmates in SHU experience some degree of psychological trauma in reaction to their extreme social isolation and the sensory deprivation and environmental stimulation in SHU.”[3]

So it’s no wonder thousands of prisoners have been driven to starve themselves in desperate efforts for exposure and redress, and to show they are worthy of basic humyn rights and dignity.

But the typical response of officials is to discredit the resistance of those who suffer at their hands by villainizing their ‘direct action’ and dismissing them (as they did to called it), the victim. It was done to Civil Rights activists from the 1950s-1970s who opposed and denounced as “Soviet propaganda” graphic photos of Southern lynching that appeared in world media.
The proliferation of SHUs and super-maxes began with the Marion Control Unit, which opened in 1972, following the murder of George Jackson and the peaceful 1971 Attica uprising that officials ended with a heartless, coldblooded massacre. The actual “leaders” officials fear, and who are the prime targets of SHUs and super-maxes are those who are politically conscious and prove able to unite prisoners across racial and other lines. The true purpose of SHUs isn’t to control gangs and racial violence. In fact, the CDCR has long insisted and facilitated prisoner-on-prisoner violence. From the notorious “gladiator Tửkies” – those guards at CDCR’s Corcoran State Prison set up prisoner-on-prisoner violence, they would have only staff to be thrown in the SHU. Thus the only way to leave SHU is as a known inmate to be ostracized and targeted as such by others.

The Real Purpose of SHUs and Super-maxes

Not coincidentally, another of the hunger strike’s main protest issues is the CDCR’s labelling prisoners as gang members upon the protest issues is the CDCR’s labelling prisoners as gang members upon the yard together. They would have only staff as their enemy” [4]. This admits of officials deliberately facilitating prisoner-on-prisoner violence as a technique of prison control. This is what they fear in the unity shown by the hunger strikers. And it undermines the disunity they need to project them as animals.

Officials welcome and incite gang violence. It creates jobs, justifies their oppression, and enhances the ‘control.’ Evon Crips co-founder Stanley ‘Túokie’ Williams was killed by the CDCR exposed this [5].

More revealing is that then-California Governor, Arnold Schwarzenegger, rejected massive international pleas to stay Túokie’s execution on grounds that Túokie dedicated his book, Life in Prison, to Black revolutionary George Jackson, who was murdered by CDC officials in 1971. Schwarzenegger said the dedication “defies reason and is a significant indicator that Williams is not reformed.” Which brings us closer to exposing the real reasons SHUs exist.

The actual “leaders” officials fear, and who are the prime targets of SHUs and super-maxes are those who are politically conscious and prove able to unite prisoners across racial and other lines.

It is always the womyn doing these things, reinforcing the idea that a womyn’s place is in the home, acting out her divinely sanctioned role as the man’s servant, the man’s accessory, the buan’s slave. It is still considered as a “romantic” exception to the rule when the man cooks for the womyn. This mentality is also dominant in television shows like General Hospital being done all over the world, where it is humorous how the man usually hates his wife (especially as they get older), where he usually hates to be around the house, where he does have sex with her it is a joking thirty-second ordeal.

Furthermore, it is still taken for granted that the womyn who marries will change her name to the man’s name, reconsider her name (which is probably a “false” name) to the position of “maiden name.” Hell, it is still taken for granted that marriage, with all of its political, economic and social intrusions, is the acceptable route to be taken for a man and a womyn who have committed to each other, and that those who do not marry are not actuactually protest innocent by them to be condemned by that disparaging adversarial phrase “out of wedlock.”

Again, womyn have yet to be liberated. Reforms and concessions may make some positive changes; but if the underlying socioeconomic system remains intact, then the oppression will only take on more creative and subtle forms designed to perpetuate womyn’s bondage. Womyn therefore need revolution just as bad as oppressed nationalities. For womyn to truly be liberated, a revolutionary change must take place to sweep away the exploitative order and re-structure the society from the bottom up according to truly human values instead of financial gain. Womyn will not be liberated by allowing their movement to be placed on the back-burner by the freedom struggles, or by passively ex-pecting liberation to be granted automatically when revolu- tion comes. Womyn must consciously link their freedom struggle to the greater internationalist struggle to abolish capitalist imperialism. Feminine capitalism will not benefit womyn any more than Black capitalism benefits Blacks.

Women in the Struggle

By Jaan Laaman

From Issue 12, Spring 2009

Just as our previous discussion on the “hip-hop genera-tion” and political consciousness was sparked by one of our prison readers, a contribution by Conrade Spider of the White Panther Organization inspired this exploration of roles and challenges of women in the struggle. In Issue 11 of 4struggle, we printed “Free the Wimyn,” in which Spider presented a strong argument that women’s liberation is nowhere near complete, and that women “not only ha[ve] to deal with the crushing weight of capitalist exploitation, but also the double weight of gender oppression.”

Our editor, anti-imperialist political prisoner Jaan Laaman, liked the article and wanted to expand the discussion: “A young man who I’ve known for over a year – recent col-lege grad with a thing for politics,” Jaan wrote. “I guess I shouldn’t be, but I was kind of surprised by his concerns about the level and widespreadness of sexist attitudes and practices in the activist communities,” Jaan wrote. “I guess I shouldn’t be, but I was kind of surprised and of course disappointed to hear this. Some of what he was describing sounded similar to shit that was real and also largely resolved in a progressive-revolutionary way like 30 years ago. Society itself is still sexist, so I guess things have gone backwards in radical circles too.”

As Spider pointed out, despite the victories and conces-sions of the women’s liberation movements of the 1920s and 1960s (as well as LGBT movements), traditional gen-der roles for women and men are still very much embed-ded in mainstream culture. The women’s liberation move-ments unintentionally continue to replicate these patterns of repression in many cases. The common misconception that sexism in our movements is no longer an issue is as dangerous as the idea that racism is no longer an issue in contemporary society. It needs to be confronted head-on by men and women alike.

At 4strugglemag, we are committed to not only providing a space for these debates, but also reprinting important refer-
Free the Wimyn!

BY COMRADE SPIDER (BILLY JOHNSON)
Spokesperson, White Panther Organization
From Issue 11, Spring 2008

Before there were gods, there was the Goddess. Before Zeuses, Heres and Yahweh, there was Earth. Our Mother Earth was her physical presence and fertility was the most potent expression of her power. The feminine conceptualization of deity was a reflection of a time when lineage was reckoned according to the wimyn (as opposed to the man), and wimyn as a whole were greatly revered as the source of life. The power of wimyn was the all-important aspect of these economically simple societies, most prominently displayed in wimyn giving birth, and thus the source of one's life and being. In short, fertility was the source of one's life and being. In short, fertility was the most prominently displayed in wimyn giving birth, and wimyn as a whole were greatly revered as the

security torture units. In one of the few admissions on rec- ognition and respect as humyn beings. As a Party of the oppressed, we have always refused to let the forces of the New Afrikans be even a remote Virginia super-max, un- tumed, and call on all freedom-loving people everywhere to take up the fight. Dare to struggle! Dare to win!

All Power to the People!

Notes

2. The court found under conditions of solitary confine- ment “a considerable number of prisoner fell, after conditions of solitary confinement, from which it was next to impossible to remove them, and others became violently insane; others still committed suicide and those who remained better were generally not reformulated, and in most cases, died either by their own hand or of some disease in consequence of their unpropitious situation.”
5. “Yes America, as unbelievable as it may seem, ‘hood cops, with impunity, commit drive-bys and other law- less acts. It was common practice for them to abduct a Crips or Bounty Hunter and drop him off in hostile territory, and then broadcast it over a loudspeaker. This was that the rival was either beaten or killed on the spot, which resulted in a cycle of payback. Cops would also inform opposing gangs where to find their targets, a rival gang, and then say ‘go handle your business.’ Like slaves, the gang did exactly what their master commanded. Had they not been fuelled by self-hatred, neither Crips, Bounty Hunters, nor any other Black gang, would have been duped.”
Conspire to Resist
From conspiratorest.wordpress.com

November 22, 2011 — As people across Turtle Island look towards the global wave of protests against the austerity agenda, the memory of the 2010 G20 protests in Toronto looms large as both inspiration and caution. We are seventeen people accused by the state of planning to disrupt the leaders summit — the prosecutors call us the G20 Main Conspiring Group.

This alleged conspiracy is absurd. We were never all part of any one group, we didn’t all organize together, and our political backgrounds are all different. Some of us met for the first time in jail. What we do have in common is that we, like many others, are passionate about creating communities of resistance.

Separately and together, we work with movements against colonialism, capitalism, borders, patriarchy, white supremacy, ableism, hetero/cis-normativity, and environmental destruction. These are movements for radical change, and they represent real alternatives to existing power structures. It is for this reason that we were targeted by the state.

Although these conspiracy charges have been a big part of our daily reality for the past year and a half, we have been slow in speaking out collectively. This is partly because of the restrictive bail conditions that were placed on us, including non-association with our co-accused and many of our close allies.

In addition, those of us who did speak out have been subjected to a campaign of intimidation and harassment by the police and prosecutors. We are writing now because we have decided to resolve our charges to bring this spectacle to an end.

The state’s strategy after the G20 has been to cast a wide net over those who mobilized against the summit (over 1,000 detained and over 300 charged) and then to single out those they perceived to be leaders. Being accused of conspiracy is a surreal, bureaucratic nightmare that few political organizers have experienced in this country, but unfortunately it is becoming more common.

We can’t say with any certainty if what we did was in fact an illegal conspiracy. Ultimately though, whether or not our organizing fits into the hypocritical and oppressive confines of the law isn’t what’s important. This is a political prosecution. The government made a political decision to spend millions of dollars to surveil and infiltrate anarchist, Indigenous solidarity, and migrant justice organizing over several years. After that kind of investment, what sort of justice are we to expect?

We have not been powerless in this process; however any leverage we’ve had has not come from the legal system, but from making decisions collectively. This has been a priority throughout, particularly in the last several months, as the preliminary inquiry gradually took a back seat to negotiations for a deal to end it.

The consensus process has been at times a heart-wrenching, thoughtful, grueling, disappointing, and inspiring experience, and in the end, we got through it together.

Of the seventeen of us, six will be pleading and the eleven others will have their charges withdrawn. Alex Hundert, and Mandy Hiscocks are each pleading to one count of counselling mischief over $5,000 and one count of counselling to obstruct police, and Leah Henderson, Peter Hopperton, Erik Lankin, and Adam Lewis are each pleading to a single count of counselling mischief over $5,000.

U.S. political prisoners do in fact exist. There is no denying their existence, yet progressive forces in the U.S. are so divided they have been unable to force the U.S. corporate government to adhere to the rule of law in the recognition and treatment of U.S. political prisoners. This is a failure of the overall progressive movement that the Jericho Amnesty Movement has tried to rectify. While the Jericho Amnesty Movement has gone through several transitions in the past ten years, it consistently calls for and petitions the progressive movement in this country to join and unite in support of U.S. political prisoners. In order to be successful, this is the ultimate goal of the Jericho Amnesty Movement.

Join the Jericho Amnesty Movement, establish a chapter and develop a working relationship with a U.S. political prisoner. Build a Jericho support group in your community organization, in your faith-based group, in your community center, on college campuses, and ensure the position of U.S. political prisoners are represented at every progressive event. That is what you can do from this day forward, spreading the word across the country and making links to Jericho and the many political prisoners.

Earlier this year, the Honorable Archbishop Desmond Tutu and six other Noble Peace Prize Laureates issued an international call demanding the charges against the S.F. 8 be dropped and that Herman Bell and Jalil Muntaqim (A. Bottom) be immediately released on humanitarian grounds. This is not the first time internationally renowned persons have recognized the existence of U.S. political prisoners demanding their release. Mumia Abu Jamal has a street name after him in France, and gain international support for his release, as have Leonard Peltier. Can we do anything less here today? We must build the kind of national organization and determination that ensure the names of U.S. political prisoners are not the household word, and streets are named after each of them in the course of demanding their release from prison. That is the kind of movement we need to build to ensure that the legacy of struggle that each of these political prisoners represent is preserved for generations of activists to learn of their examples and sacrifices.

Let us all contribute to this noble task in whatever way we can. As Ojore Lutalo once said, “Any movement that does not support its political prisoner is a sham movement.”

The Jericho Amnesty Movement is far from being a sham movement — it is genuine, sincere and courageous and if you possess these qualities, then join Jericho and build this dynamic political movement.

Remember: We Are Our Own Liberators!

from top-left: Pat Cadorette, Erik Lankin, Paul Sauder, Meghan Lankin, Brie Vandreil, Joanna Adamiak, Julia Kerr, David Psychitika, Alex Hundert, Monica Peters, Sterling Stutz, Leah Henderson, Adam Lewis, Mandy Hiscocks, Peter Hopperton, SK Hussan, Terrance Luscombe

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of illness added to by the extremely poor prison health care system, while in a federal prison 2 years ago.

The government imprisons people as political prisoners for multiple reasons. First of all in order to take serious lead-
ers and activists out of circulation and to stop their work. Second, to separate other activists and to slow down or destroy liberation, peace and justice organi-
zations and movements. Locking people up puts a very heavy toll on activists' families, especially their children. It also hurts and damages the friends and communities of the prisoners.

The U.S. government has sought to silence us, and hurt our families and our friends, in the strategies we come from. Despite this, political prisoners in America, like our counter-
parts in other countries, have continued to speak, write and work to bring about change, in the efforts for fraterni-
ty, justice, freedom and equality in the continuing struggles against imperialism, tyranny and war.

One important voice of U.S. political prisoners is 4strug-
glemag (www.4strugglemag.org). This primarily ema-
azine (hard copies are available) focuses the insights and ex-
periences of U.S. political prisoners on major issues of the day. We welcome you to check out 4strugglemag.

Earlier this year I began doing regular radio commentaries on a broad variety of political issues. They are also avail-
able as podcasts at www.freejain.com. So we political prisoners continue to do what we can to stay connected and active in the important and necessary ongoing peace
and active in the important and necessary ongoing peace
and participate as best we can, in the efforts for peace,
A progressive dialogue: Occupy the future — A new generation reaches for the emergency brake

BY DAVE OSWALD MITCHELL
From rabble.ca

“They want the streets of Paris or London today. It is no longer to bring about a better world, but to escape their parents’ view from the East are a genuine game changer: these predominantly young activists have seen the same storm clouds on the horizon that trouble the dreams of the one percent, and have caught on to the heist they are perpetrating. The Occupiers realize that for them, the greatest bubble: credit, increasingly known by its four-letter symbol, everything that’s not bolded to the floor because they’ve lost hope for the future has a certain truthiness to it. The past three years of massive bank bailouts, deepening debt and vicious public austerity make a lot more sense if Taibbi’s right. The financial leaders of America and their political serv-ants have seemingly reached the cynical conclusion that our society is not worth saving and have taken on a new mission that involves not creating wealth for all, but simply absconding with whatever wealth remains in our hollowed-out economy.”

Taibbi is clearly dabbling in rhetorical hyperbole here, as he so memorably did when he called Goldman Sachs “a great vampire squid wrapped around the face of human-ity, relentlessly jamming its blood funnel into anything that smells like money, but the image of a kleptomaniac vampire squid is the perfect image of everything that’s not bolded to the floor because they’ve lost hope for the future has a certain truthiness to it. The past three years of massive bank bailouts, deepening debt and vicious public austerity make a lot more sense if Taibbi’s right.

Capitalism has always been driven by naked self-interest, of course. Under neoliberalism, selfishness just has a lot more freedom to do its dam-age. So rather than seeking to change course to avert cata-strophe, capitalists seek new ways to profit from the devas-tation by piling into the next speculative bubble, the safest hedge to hide behind, or the next commonsto enclose and exploit. This is simple to explain. If the act is both self-fulfilling and self-defeating: slashing public revenues and denuding public infrastructure only destroy the common resources needed to mitigate the damage, while deepening inequality makes everyone, including the one per cent, more vulnerable.

It’s the prisoners’ dilemma on a planetary scale. Walter Benjamin’s observation “perhaps revolutions are not the train ride, but the human race grabbing for the emergency brake” has never been more apt.

This is why the occupations springing up across North America, Spain, Greece and the UK and the East are a genuine game changer: these predominantly young activists have seen the same storm clouds on the horizon that trouble the dreams of the one percent, and have caught on to the heist they are perpetrating. The Occupiers realize that for them, the greatest bubble: credit, increasingly known by its four-letter symbol, everything that’s not bolded to the floor because they’ve lost hope for the future has a certain truthiness to it. The past three years of massive bank bailouts, deepening debt and vicious public austerity make a lot more sense if Taibbi’s right.

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As the stillness of the morning gives way to the rush of children kicking soccer balls through the park, a small group of people gather around a cluster of tables. At ten in the morning it’s still overcast and a damp seventy degrees, hope in the air.

Today is August 23rd 2008, the 81st anniversary of the execution of Nicola Sacco and Bartolomeo Vanzetti.

Sacco and Vanzetti were convicted and sentenced to death for killing two men during a robbery of a paymaster and his guard. Like modern day political prisoners and prisoners of war, they were railroaded in the court of public opinion because of their anarchist politics. Despite overwhelming evidence that pointed to their innocence, the two were executed in 1927.

The unjust arrest and conviction of Sacco and Vanzetti brought support from millions of people around the world. This movement to support them and save their lives thought that Sacco and Vanzetti were just two examples of how capitalism thrives on scarcity and the fear of scarcity. Outside of the logic of that system, there remains an abundance of the very things that nourish us – the desire to provide for ourselves and our loved ones, the courage to approach an uncertain future with creativity and generosity, the ingenuity to pool our resources to create a better life together without trying to create a world alone.

These are the seeds of the other world that capitalism tells us is not possible. They are being sown in countless individual and collective acts each day: a community raises funds for an unemployment aid program, a state that had lost government support, a bus drivers’ union refuses to transport arrested protesters; 50,000 artists gather in the desert to participate in a gift economy, a group of activists blockade the highway to the tar sands, another group prepares meals from discarded food and gives them away to anyone who’s hungry. And so on. Everywhere you look you’ll find capitalism thriving, and everywhere you look you’ll find the seeds of its successor.

‘Our one demand’

Occupy Wall Street, like the indignados of Spain who in-‘Our one demand’

duced their actions, has been criticized for the vagueness of its demands. But without some kind of clear and concrete demands, we will see a new wave of occupiers that are not satisfied with the empty promises of the status quo. We will hear the same dismissals from respectable corners of the system. We will see the same efforts of governments and central banks to restart growth by further priming the credit engine have created nothing but more debt. This is the endgame of finance capitalism in an age of ecological limits, dreaming the dreams of a generation and threatening to bring down entire economies.

To stop this runaway train requires a recognition that the basic tenets of capitalism — everything has a price, competition between individuals is the natural state of humanit, material gain is the only motivator, the only agent of change is the consumer — are only true because enough people believe them to be true and act accordingly. There are other ways of relating, and through collective struggle, we can and must awaken to them. This is not an exercise in pedagogical theory, philosopher Slavoj Žižek told the Wall Street occupiers, “The true dreamers are those who think that things can go on indefinitely the way they are.”

Our fear of future scarcity cannot be resolved within the terms of capitalism, because capitalism thrives on scarcity and the fear of scarcity. Outside of the logic of that system, there remains an abundance of the very things that nourish us – the desire to provide for ourselves and our loved ones, the courage to approach an uncertain future with creativity and generosity, the ingenuity to pool our resources to create a better life together without trying to create a world alone.

The left in general faces the same choice: either continue to work within the frame provided, hoping against hope that capitalism can resolve the crisis it has created and get back to greenwashing itself, or construct an anti-capitalist politics that places solidarity, mutual aid, and the defense and expansion of the commons at the center of its labors. The economic crisis finds its true resolution in the ecological realm, and vice versa.

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On Occupy Wall Street

BY MUJIMA ABU-JAMAL

In Lower Manhattan’s Zuccotti Park (renamed “Liberty Square” after the demonstration), the cast of thousands swell in rebellion against the betrayals by the banks, Wall Street’s relentless greed, the plague of joblessness and the crimes served more of the political class—both Republicans and Democrats—to their moneyed masters.

In short, the central focus of their protest is capitalism—greed writ large, especially since the economic tumefaction of Fall 2008. Begun mostly by unemployed youth, it has drawn the presence of support of public workers, urban youth, students, teachers, and a considerable number of gray hairs.

That’s because social discontent is so widespread that it is spreading beyond the economic crisis, and then, days later, Boston, Baltimore, Philadelphia, Los Angeles, and beyond. Demonstrations springing up like mushrooms after a storm, in protest to the crook capitalism brought to us by the professional sellouts called politicians.

And (speaking of), like vampires at a blood bank, politicians are descending on Wall St., to try to suck the life out of a movement that could threaten their monopoly on power. For, the politicians’ only interest in this protest is to exploit it, to weaken it, while they continue to serve the very bosses the protesters oppose. You can count the number of politicians who support Occupy Wall St. on one hand—and still have a few fingers left.

Perhaps America’s greatest white revolutionary, abolitionist John Brown, had something to say for politicians. He told his family: “A professed revolutionary, abolitionist John Brown, I chose my side, and still have a few gray hairs.

Yea, and still have a few gray hairs.

I’m inviting every person who loves freedom and justice and believes that a better and more just world is possible to join me. The person can fast for as long as s/he can. The fast is in solidarity with the OWS movement and the celebration of international human rights day.

If we are indignant, who believe in the power of righteous indignation, we should be supportive of the OWS movement. This movement has been able to galvanize the peo- ple’s righteous indignation. Activated and mobilized a mass force that has shaken the foundation (Wall St. and Washington) of the one per cent that controls the wealth and the political power at the expense of the 99 percent that doesn’t have any wealth or any control of the political power.

The one percent is already using its muscle to try to repress the OWS movement and to disorganize it. Our solidarity is crucial. If you aren’t an indignado or occupier there is no reason good why you shouldn’t share your solidarity with OWS. If you want a better and more just world then you have to dare to struggle to make sure it becomes a reality.

At this particular juncture OWS represents the possibility of a movement for a better and more just world in the usa. Show the power of your righteous indignation to struggle for a better and more just world. Join the fast or be an indignado/occupier. En resistencia y hacha, OLR.

If you intend to fast, please let us know.

WE CAN FREE OSCAR,
Coordinating Committee
National Boricua Human Rights Network
2739 W. Division Street
Chicago IL 60622

www.boricuahumanrights.org

Follow us on Twitter: olsct
Comité Pro-Derechos Humanos
www.presopoliticoquerrisque-nox.org

On Occupy Wall Street

BY OSCAR LOPEZ RIVERA

I’ll be fasting on the 10th of December - International Human Rights Day. I’ll start it the evening of the 9th.

I’m inviting every person who loves freedom and justice and believes that a better and more just world is possible to join me. The person can fast for as long as s/he can. The fast is in solidarity with the OWS movement and the celebration of international human rights day.

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Barack Obama and the 2008 Elections

BY JAAN LAAMAN

From Issue 11, Spring 2008

Clearly 2008, has been and continues to be a history mak- ing election year. I’d like to offer a little analysis and per- sonal thought on the presidential campaign and especially on Barack Obama.

With Hillary Clinton coming close to winning the Demo- cratic primary, and Barack Obama winning, and thus becoming the first Black major party candidate for presi- dent, electoral politics have been forever changed in the United States. And this is a good thing.

For me personally, this being my 24th straight year of cap- turing, of a political prisoner of the U.S. government, the past 8 to 9 months has been a continuing learning pro- cess. I didn’t truly believe that America was ready to elect a Black man as president. I wasn’t even sure that America was ready to support a white woman as president. I am very pleased to find out I was wrong.

Of course Obama has not won the election yet, but there are real changes we can already see. In the past 5 to maybe 10 years, the United States has gone through a cultural and societal shift, a positive progressive growth in terms of race and racism. This positive developmental shift is centered in young and younger people. But a significant number of voters of all ages, whites, Blacks, Latinos and others, cast their votes for Obama. I think people can be proud to see that the deadly grip of the false, ugly and dangerous ideology of white supremacy, is finally being lessened and even reject- ed. It is true, Brown, black, white, in this country. This is a good and positive development that will benefit this coun- try and reach beyond the next election.

Of course racism and discrimination against people of color is not dead. The Klan and other fascists still out there hateing, plotting and sneaking around. Killer cops are still shooting Black men and usually getting away with it. Obama’s candidacy didn’t end this, and even if he is elected the next president, these problems will continue.

Barack Obama is clearly an intelligent and dynamic person. His electoral success so far, is because he has tapped into the public’s real desire to break with the pro-corporate, re- actionary, anti-people policies of the Bush government. The people want an end to the war in Iraq and Obama is seen as the more anti-war candidate. The ever rising cost of gas and food, the tens of millions without health care coverage, while banks are seizing more and more homes, and the real estate market is collapsing, are all reasons why people are desperately looking for real change, and Obama has presented himself as the candidate of change.

Let’s be clear though, Obama is not a revolutionary and he poses no threat to the capitalist system. From the begin- ning, his campaign was backed and pushed by some sectors of the U.S. ruling class and political elite. More and more of these corporate sector forces have recently thrown their support behind Obama. Large sec- tors of the ruling class in the United States recognize that a President Obama can do more to support and consolidate the interests of the U.S. system, I’m talking about corpo- rate, military and government interests, the interests of U.S. imperialism of the U.S. Empire, than any other candidate or person presently out there. They believe he can do more than a tired old John McCain with his Bush like ideas.

A President Barack Obama can reach out to countries, both governments and their people, like no one else before. According to the Pew Global Attitude Project, a very recent world wide survey, over one-third of the countries surveyed saw the U.S. more as an enemy than a partner. Many across the globe blame the U.S. at least in part, for slump- ing economies and global warming. Europeans are more negative towards the U.S. government now, than they were in the year 2000, and highly negative views prevail across the Muslim world. Yet in July, after this survey, Obama took a trip to Afghanistan, the Middle East, and Europe, and demonstrated that many foreign leaders and their publics, especially in Germany, were very willing and interested in listening to and dealing with him.

The rulers in the United States are desperate to seek a way to halt the rapid deterioration of their position as the world’s dominant economic and military power. U.S. imperialism is being challenged, and it can not win and is afraid of being unwilling to abandon. The possibility exists that the Bush government might push the country into a third war against Iran, and try to open doors for U.S. imperialism especially in the U.S., and this is a good thing. If he becomes president even now opening doors of societal change and progress in other countries around the world, than the present Bush govern- ment of the U.S. Empire, than any other candidate or person present at the time.

Obama and his ruling class backers want to try a different approach. Essentially Obama wants to rely less on raw mil- itary might. He wants to put a friendlier face on U.S. imper-ialism and strengthen its ability to compete economically with China, Europe, India, Latin America, etc. A President Obama is more wellliked and listened to by countries around the world, than the present Bush govern- ment or a McCain government.

Obama’s ongoing campaign and possible presidency is even now offering some societal change and progress in the U.S., and this is a good thing. If he becomes president he will try to open doors for U.S. imperialism especially in other countries. This won’t be good for us people in America, but it will benefit U.S. corporate interests.

These are some of the realities of this interesting and his-
same crimes against Move: beating, shouting, bombing Move people since 1972, and keeping us in pris-
on because we are Move. This is not just a Move issue this is an issue of injustice. If people let this go unanswered, our individual freedoms and rights are in jeopardy. All our individual freedoms are small. However, a collective refusal is one of the last and strongest weapons we can wield together.

Are we Anti Capitalists or just Anti Corporations?

There is a difference between being an anti-capitalist and being against corporations, or “corporate greed,” as some describe it. Anti-capitalist is a term for a world free of the exploitation of human labor to the benefit of capital. Our individual deficiencies are small. However, a collective refusal is one of the last and strongest weapons we can wield together.

When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed. When a person sends innocent people to prison, those people are killed.

Leonard Peltier Remembers Germaine Pratt

From Issue 19, Summer 2011

Greetings to all my friends and compatriots,

Everyone it seems knows something about Germaine Pratt. To all of us, to every human being on the planet, he was a beacon of principle that we should all aspire to emulate. To those directly involved in the struggle, he was one of those gifted, tough as nails warriors who not only had the vision to know what was right, but the strength and courage to stick to his convictions no matter the cost. When he had to be, he was a terror to his enemies.

To me, he was a friend and an ally. I met him in jail of course, so many years ago. He always had so much of my respect.

He gave all his life to fight for liberation, justice, and equality. His effective-
ness as a man and a leader can be measured by the extent to which the enemies of freedom and justice will go out of their way to try and silence him. It wasn’t enough to frame him for murder. It wasn’t enough to flush twenty-six years of his life in jail into a bell hole. No, they had to take those closest to him as well. But even the simultaneous losses of his freedom and the lives of his wife and unborn child could not break him. All the lies and injustice they could muster could not subdue such greatness. The combination of forces the FBI, Los Angeles police, and the L.A. District Attorney’s office couldn’t defeat him. What those

no one would have blamed him if after twenty-six years in jail he wanted to live a private life and age gracefully. True to his nature he continued to be a light in the darkness, fighting for human rights until his death. He gave every-
thing to the issues which he held most dear. In doing so he inspired generations

Perhaps it is fitting that this statement is being prepared on the anniversary of his death. The false conviction being vacated that in mind, it can and should be a time of celebration. Rather than mourn a loss of such magnitude, let us rejoice that we were blessed with such a presence to begin with.

The history of mankind is not written by corrupt governments or their shadow

This was not a spark that died! He was a fuse, igniting a series of events that

When that rage turns towards petitioning congress for a brighter tomorrow or demanding accountability of corpo-

The Police are not our friends!

Capitalism, as a system, is based on a series of relationships between those who have power and those who do not. The police, for example, are powerful, while the public is not. The law enforcers, like the police, are powerful, while the public is not. The political system is designed to keep the public in power, while the police are designed to keep the police in power. The police are not our friends!

Are We An Occupation or Just a Gathering?

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20th Issue Retrospective: Major theoretical selections from past 4strugglemags

4sm has included entire essays and/or booklets, in some issues, that are definitely worth checking out or checking out again. If you are a new or more long time activist or a conscious prisoner or anyone seeking more insight into revolutionary thinking, then these selections might really be of interest to you.

- A Basic Introduction to Dialectical and Historical Materialism (Issue 11, p. 38-51): Don’t let the word ‘dialectical’ throw you off, this is a user-friendly introduction to real revolutionary analysis. It takes you, step by step, into how to examine any problem to really understand it. You can then make your own best plan for action.
- The Dragon and the Hydra (Issue 16, p. 33-42): Examines what type of revolutionary organization is needed.
- Foundations of Pantherism (Issue 17, p. 40-42): This is partly a response to the ‘Dragon and Hydra’ and also presents a modern Black Panther organization’s ideas.
- Call of the Lumpen (Issue 14, p. 12-14): A look at the revolutionary potential of the lumpenproletariat in the U.S. today.

Move Update: Parole Hearing

From Issue 11, Spring 2008

In April 2008 the MOVE 9 were denied parole despite us doing 30 years in prison and being highly recommended for release by the prison administrations. The parole board claim their reasons for denying us parole is, we didn’t take responsibility for the crime by not admitting guilt. They want people to think that if we had said we were guilty, we would have been paroled. It’s a lie! The parole board never had any intention of releasing us, but they had to give some reason to try to justify it.

Move didn’t kill nobody and this government knows it. Police reports stated that Ramp was shot in the back of the neck while facing our house and the bullet travelled downward. Move was in the basement below street level making it impossible for Move to have been the ones who shot Ramp. People Maintained this publicly after confirming that he didn’t know who shot the cop. But the Parole Board is demanding we say we’re guilty, take responsibility for a crime we didn’t commit and the courts never proved we committed. We were tried, convicted and sentenced to 30-100 years for 3rd degree murder, now the Parole Board has tried, convicted and sentenced us again for something that’s not even a crime- it’s not a crime to say you’re innocent.

The Parole Board is supposed to judge you should be released from prison or not. We not a threat to the community and despite all we feel we are guilty or not, they spend 30 years of our lives in prison. You conduct, use that to determine if you have an honest, clean record that shows we should be released from prison and whether these have made us pay for that conviction by changing our lives.

The Parole Board asked how can we say we’re innocent when we were found guilty by a judge. There are thousands of innocent people in prison. Judges make wrong, unfair and prejudicial decisions. Their opinions have caused innocent people to lose their lives. Judges are human, they’re not infallible, they are not God! Yet the Parole Board upholds the judges decisions like they are always right by denying people parole because they refuse to say they’re guilty- or for not showing remorse, like they’re saying about MOVE; only to find out 10, 20 years later that these people were innocent and had to be released.

There were 12 adults in the basement when the police attacked us on 8/7/88. We were all arrested, given the same charges, but 3 people were released when they said they were not MOVE members. The judge sent 9 innocent people to prison for what the judge claim one of us is guilty of, overlooking the 3 other people in the basement of the MOVE house, when the cop was shot, who were tried separately from the 9 of us. Put the judge said everybody in the basement of the MOVE house when the cop shot was guilty- meaning that 12 people should be in prison for murder instead of 9, according to the judge. Malmed’s own statement and the release of the other 3 people who were in the basement that day proves that the Move 9 ain’t in prison for committing a crime. We’re in prison and being kept in prison because we are MOVE members committed to JOHN AFRICA.

Judge Malmed stated in an article a few days after he sentenced us that “Move members have said they are a family so I sentenced them as a family”, but we were being tried for murder not being a family. Sending us to prison for being a family is a contradiction of the charges, which is like trying a person for a rape they did not commit and finding them guilty of arson when they are innocent of arson and rape. Phila. officials know Move didn’t kill nobody but they want us to say we’re guilty to clear their bloody reputation. They murdered 11 of our family members May 13, 1985, because our family was pushing for an honest investigation into our case. Even though they were found guilty of murder not one cop or official spent a day in prison. This horrendous act of injustice has caused people around the world to be outraged. It has drawn people to the Move 9’s case and they see that we were railroaded and imprisoned unjustly – and now this example with the Parole Board crystallizes that injustice even more.

Move people are innocent and it is our innocence, our consistent struggle, commitment, family that have gained MOVE world wide support. It’s our consistent example of people who have come close to critical of Move, now questioning this government. We have been denied parole because we maintain our innocence. Phila. officials and cops admitted to murdering 11 MOVE people 5 of our children and not one of these cops or officials have ever apologized, shown any remorse and they continue to minimize their crime. Every year on May 13th, when the murder of our family is remembered, Phila. officials, namely D.A. Lynn Abraham who opposed our being paroled, says to people, “it’s time to move on”, well when are they going to apply that to MOVE. Thirty years is enough – MOVE should be released from prison and let us move on. That is the solution to the unrest in Phila. between Move and the city.

The racist apartheid government of South Africa released Nelson Mandela after 27 years in prison. Even though the stand Nelson Mandela took against apartheid was seen as illegal, the U.S. government applauded his release, criticized and condemned the apartheid government of South Africa for the murder and unjust jailing of the people of South Africa but the U.S. government is committing the
it needs on the market and pass the cost on to consumers and workers. Within limits, high prices are not much of an impediment to business as usual. They even help “ra-
tion” those in the upper 1% and the political establishment by raising the barriers to entry to energy intensive markets. In the capitalist theory of purported economic ef-
efficiency, higher prices are seen as necessary to bring higher return enterprises. Access to the oil is thus controlled by the price (though the imperialists are setting up the condi-
tions to change that to force) and price, at least in capitalist mythology, by a fair and free market.

Big oil knows, however, that whatever regime wins the power struggle in Iraq, its first need will be to massively recapitalize, rebuild the country, whether or not that means a significant decline in the price per barrel.

An end to the war will also mean greater stability in the region, a further depressor of oil prices. And the oil faction of the business elite is ascendant in the Bush administra-
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tion. Recognizing that its current and future reserves are of the busin
We what are witnessing is the new emerging face of U.S. imperialism. The United States has been an imperialist power for a long time. What we are seeing now is a new type of colonialism. With no Cold War or major socialist bloc to contend with, U.S. imperialism has embarked on a more aggressive and dangerous course. The United States has declared itself to be the undisputed empire of the world. The more it invades and occupies overseas, the more it will build its police state domestically. These may be stark terms for some to easily accept, but the reality of all this is happening around us right now. Shying away from understanding it or dealing with it only makes us less safe and less free.

The driving force of imperialism is economics. Its methods are economic and political and recently more and more military. There already is a sizable segment of the U.S. public that is opposed to this war. The question that all Americans need to be asked, is they want to live in an empire? In this election year it’s imperative and possible to ask these questions and to make opposition to this war very visible and powerful.

The fact that there are major anti-war candidates, Dean and Kucinich most clearly, reflects the ambivalence and worry of millions of Americans. Beginning with the March 20th worldwide mobilization, the Peace Anti-War and Anti-Imperialist movements can tap into this worry of so many people. A building series of major rallies, as big and as dramatic as possible, throughout this year is very feasible. Seriously opposing this imperialist U.S.A. war state and countering its reactionary reactionaries. We have all the resources to do this. The question that needs to be asked is: do we want it or not? If this is not the case, then it is the will of the majority that needs to be done.

Here, with these last words, two things come to mind. “History will absolve me.” Fidel’s statement after an attack on Moncada barracks, 1953. And, “It is Right to Resist.”

WORDS. LANGUAGE. THought moved me to think. To act, in my earliest days of becoming a Resister, a Dissident, an Activist, a Revolutionary. The Struggle Continues. Do the right thing!

There, I find a landslide of words that describe what is happening in Iraq (and Palestine) today. Look it up. You will find words like: appropriation, taking over, takeover, conquest, occupation, subjugation, enslavement, colonization, exploitation.

Between Conquest and Occupation, we must insert the word RESISTANCE. Because that is also what is happening in Iraq (and Palestine) today. Look it up. Start with RESIST: counteract, hinder, oppose, withstand. Continue through RESISTANCE and RESISTER: opposition, reaction, ungovernable. Yes, another landslide of words.

If plodding through all these words seems daunting, imagine IMAGINE living under the realization of all these words. Day after day.

Stack these words in columns. Side by side. Now compare them to the hegemonization of the world. Is it more genuine the September 11? I find myself on the side of Resistance. Where do you want history to find you?

I was sent to Vietnam as a teenager. I have been both. Occupier and Resister. The former troubles me, to this day. The latter enriches me. Day to day.

That hierarchy, however, is increasingly unable to buy off the mass of the public (especially the youth). The plans of bush the lesser and his crypto-fascist clique are to make the conquered do the conquering in IRAQ (and Palestine) today. Look it up.

The war has already been decided. From Issue 1, Spring 2004

BY TOM MANNING

U.S. War and Occupation of IRAQ

BY OSCAR LOPEZ RIVERA From Issue 1, Spring 2004

Truth and Resistance: U.S. War out of Iraq

U.S. War and Occupation of IRAQ.
Korea. Hence, the invasion was done in full conqueror, “shock and awe” mode to generate the appropriate TV impression. When that reaped bullets and bombs instead of flags and flowers, the wagons circled into impressive for-tresses like the green zone. Unfortunately for the neocon vision, the fortress mentality operations from large bases ended to isolate the agencies of suppression from the tar-geted resistance (“a few dead enders and foreign terror-ists”) and alienate them from any potential flag and flower waves. Thus, the policy, mentality, strategy prevented the occupation from fulfilling the requisites of successful neo-imperialism.

Instead, the new policy appears to be to operate from smaller but more numerous “patrol bases” shared with Iraqi Army and police units. The “surge” (which grows ever larger as 6,000 are added here and untold support troops are cut from the count there) is supposed to make that possible by subduing the insubordinate militias and other entities that could easily overwhelm such bases, in which struggles among aircraft and arms would be less determinative. And imagine the media hay the resistance would make with American POWs! The new policy is also touted as designed to insure that the “clear” and “hold” phases will be followed by the “build” phase, seemingly reminiscent of “hearts and minds” in Vietnam lore and an acknowled-gement that the institution-imposing necessities of im-perialism were not being met. This suggests the traditional arrow of bribery for good lackeys will not be omitted from the new imperialist quiver. Given the time and cost con-straints, though, the referenced building will only involve bricks and mortar as in schools and hospitals to the extent they can be used in conferring influence on the favored toward building the police state. Critics argue it is too late for such a strategy and that its tactics will only prolong the misery and undermine U.S. interests. So does history.

All of that begs the question of why the ruling class would go to such lengths, expense, and risk and reap such op-opportunity and ending the war by winning the war, and exit the entanglement—as it did in Vietnam and Leba-non. The superficial reason is obvious: the oil. Not so ap-parent is how the oil card plays it’s not an all or nothing straight-up theft; less oil is leaving Iraq now than before the invasion and at substantially greater cost. The big is-sues are not short term possession of Iraqi oil, but instead, are controlling the longterm access to the oil, controlling dissent at home, controlling the price of oil, and control-ling economic competition.

Making the first issue problematic for the U.S. corporate elite is that the large majority—some two-thirds of proven reserves of the world’s oil and gas is in the Iran-Caspian Sea-Iraq-Saudi Arabia diamond. Though there is substantial coal more widely distributed, its lack of liquidity, dirtier combustion, and more difficult technology make it less valuable and strategic as an energy resource. Alter-native sources are also not viable economically from the imperial capital perspective. To the east of the diamond, there is rapidly industrializing China, whose double-digit growth and oil poverty make it thirsty for middle eastern oil. To the southeast is India, similarly thirsty and (perhaps thirstier due to a smaller energy endowment) for the same reasons. Together, these countries comprise more than a third of the world’s population, and economic dynamo. To the northwest is the European Union and its population, economy and consumption. But the reality in the European Union is its population, economy, hangers-on, another billion already highly industrialized people with a big oil thirst and few indigenous means to slake it.

And where is the U.S.? All the way on the other side of the world! Moreover, not only is it physically removed from the com-petition for diamonds, the diamond’s rulers have been busily estranging it from even world capitalist norms of developing up plundered resources. It is otherwise distanc-ing itself from the rest of the world as well, making itself as culturally, socially, and politically remote (as it is geographically) from with imperial bellicosity, arrogance, and criminality. Feeling the lion, it has chosen to bring the law of the jungle over the rule of law. Hence, its ruling class feels compelled to place upon its own people the diamond and feels additional pressure to make that groundfirm enough to stand on before the competition really heats up.

In addition to the conquest of foreign out-posts, having chosen the path of empire and of the world. For them the lies had worked – or so they thought.

Believing the lies the had worked, the lesser, dressed in full military regalia, conveniently declared victory over Iraq within a few weeks after the u.s. invasion and occupation. Along with the defeat of the Iraqi military forces came massive destruction of Iraq’s infrastructure, and havoc and chaos prevailed. Besides the dead and the maimed for life, the war victimized the whole Iraq nation and its people. We were told that they were defeated and humiliated into submission.

The lesser and his clique had all but accomplished their goals. The Iraqi petroleum was in the hands of the u.s. oil industry, and u.s. enterprises were ready to start the rebuild-ing of the infrastructure. The u.s. occupying military forces were controlling the oil wells and mines. And all of the military expenses and reconstruction costs were to be funded by Iraqi oil.

But one reality confronted them for which they couldn’t fabricate lies – the BODDY BAGS with dead u.s. soldiers and the CASUALTIES inflicted by Iraqi Resistance. “Op-eration Iraqi Freedom” was succeeded by “Operation Des-ert Scorpion,” but the casualties continued to mount. There was nowhere in Iraq – not even in their fortresses – that the u.s. occupying military forces could feel safe.

Only two months after the lesser’s celebratory declaration, the lesser and his clique found themselves sucked in the quagmire of their own lies. The lies about “weapons of mass destruc-tion” about “Iraq being a haven for Al Qaeda, and about the Iraq people welcoming the u.s. military invasion and occupation,” were nowhere in Iraq – not even in their fortresses – that the u.s. occupying military forces could feel safe.

The reality struck the lesser and his clique like a bolt of lightning. They had put u.s. soldiers in harm’s way with-out a strategy for this situation. The Iraqi Resistance put in check the super mighty u.s. armed forces and stopped Iraq’s petroleum from being used by the u.s. government to finance the war. Since Iraqi petroleum wasn’t producing the money the u.s. government needed to fund the war, and the casualties kept on mounting, the lesser and his clique were forced to come up with a new plan.

The lesser had to tell the u.s. congress and the public he needed $87.5 billions more. OUCH! This money will come from the pockets of the taxpayers – many of whom have sons, daughters, husbands, wives, or other family members in harm’s way in Iraq. Some are the same people who are demanding their loved ones be brought home now. These are among the people who are withdrawing their support for the lesser, and demanding not more military expendi-tures but a better economy. Besides money, the lesser and his clique are asking the u.n. Secretary General and the European Community to get behind the war effort in Iraq.

France, Germany, Russia and China aren’t going to sup-port the u.s. government’s plan as is.

Unfortunately for the Iraqi people and the u.s. troops in Iraq, the u.s. government has no intention other than to maintain its military occupation. Because it’s the only way it can secure control of Iraq’s petroleum and other resources.

For the Iraqis who want peace, freedom, justice, and de-mocracy, the Resistance must go on. Their struggle is go-ing to be prolonged and protracted. It’s the only way they are going to force the u.s. out of Iraq.

Those of us who oppose the war must support the Iraqi people and demand that the u.s. government leave Iraq immedi-ately. We don’t want any more u.s. soldiers or Iraqi citizens dead or maimed. Let’s expand the circle of com-passion and stop the lesser and his crypto-fascist clique from their lies and destruction.

A BETTER WORLD IS POSSIBLE. LET’S MAKE IT SO!

4strugglemag

Issue 20

BY SUNDIATA ACOLI

From Issue 1, Spring 2004

Standing at the crossroads

Yet the outcome is certain

The invader will be driven back

Unable to carry his burden

Shortly if alone

Longer if in coalition

But short or long

The horseman is gone

So the real question is

What are you going to do?

When the war comes home:

Join the fascist last stand

Or the host of hued and

other oppressed mass demands?
The Iraq War, Occupation, Cruelty, and Imperialism

BY ALVARO LUNA HERNANDEZ
From Issue 2, Summer 2004

Oil Emperor Bubba Bush and his fascist riling class clique have, again, imposed their “Texas-style” colonial war of plunder and occupation against the Iraqi people. The Iraq war has nothing to do with getting rid of a tyrant, nor in having to do with a humanitarian crusade to “free the oppressed.” The world has become so thoroughly saturated with the fascist rhetoric of imperialism that the language for us has been systematically poisoned. The war’s very basic purpose is to continue the systematic plunder and devastation of the world’s natural resources, in order to privatize Iraq’s oil industry and to fatten the bank accounts of the World Bank, the International Monetary Fund and Halliburton and its corporate lackeys.

It is disgusting to see how U.S. imperialism and its ruling class so brazenly contend that their fanning out the devastation caused by it. The gross human rights violations that occurred at Abu Ghraib prison in Iraq, and the occupation government’s war crimes against those Iraqi people that resist the occupation, are criminal acts that must not be unapologetically hidden. Those who resist the occupation are now characterized as “terrorists” by the colonizers, to justify war crimes and to relieve them of any obligations they have to the colonized under international law. The imperialists, to justify war crimes and to relieve them of any obligations they have to the colonized under international law.

Monstrous war crimes were committed by the “military police,” the infamous terrorist police organized in the “Texas Rangers,” similar in operation to the colonizer’s brutal treatment of the indigenous people and natives of the original homeland. U.S. imperialism knows no “human rights” and no protection of human rights. It uses “humanitarian intervention” as a cover for subjugation of its victims into submission through brutal, murderous tortures and death. Such is what happened at Abu Ghraib prison. We refuse to be blinded by the “flowery” sugar-coated words of the colonizers.

The world community must demand that Bubba Bush and his gang of war criminals in the State Department and the Pentagon be put to trial under Nuremberg law for crimes against humanity. There can be no international law before a world tribunal and be made to pay for their history of war crimes against the Iraqi people, and other historical war crimes against the Chicanos/Mexicans, peoples, their massacre of indigenous tribes and nations, their plantation-slavery system imposed on African Americans and their history of enslavement of internal colonial people, peoples, their massacre of indigenous tribes and nations, and their magnificent sacrifice of the genocide within the domestic confines of the United States.

We must resist U.S. colonialism and imperialism and demand that the U.S. pull out of Iraq and that the troops be brought home immediately!

Meet the new Boss(es), Same as the Old Boss(es)

BY BILL DUNNE
From Issue 9, Spring 2007

The war in Iraq was a crime of imperialism from the invasion and has gone downhill ever since. The war has wasted some 100,000 Iraqi lives, maimed countless others, and impoverished all but the few indigenous imperialist lackeys. Tens of thousands more will die or be condemned to eking out a meager subsistence amidst a needlessly devastated so- cial infrastructure, undermining the very foundation of society.

From Issue 20

The failed military policy stemmed from the U.S. political and military hierarchy, dominated by neoconservatives, apparently truly believing that its forces would be welcomed as liberators by Iraqis with flags and flowers. The necons thought that would enable them to readily institute a grateful puppet re- gime that would not only raise a powerful army the U.S. could equip to do its bidding in the region, but would code bases at which the U.S. could stash a few “tripwire” divi- sions as in post WW II Germany and Japan and even South Vietnam.
The National Lawyers Guild of the San Francisco Bay Area has condemned the arrests and prosecution of eight men believed to be former members of the Black Liberation Army as an attempt to validate political repression, retaliation and state terror.

The alleged crime, the killing of San Francisco police officer John V. Young, took place nearly three decades ago. In purposely removing the trial from the context of its time, the prosecution seeks to capitalize on the change in public consciousness surrounding the Civil Rights and Black Power movements and cast the defendants as violent militants. “There has never been any reliable evidence connecting these men to the alleged crime, but times have changed and prosecutors may believe this is the best shot they have,” said Carlos Villarreal, Executive Director of the NLGSF.

“The at the time people were more aware of the violence committed by law enforcement against African Americans and radical political movements.” The state is also attempting to deny its involvement in torturing several of the defendants, as Stuart Hanlon, the attorney for one of the defendants, emphasizes, “people have to understand this is actual torture with cattle prods by New Orleans policemen, common knowledge as the Macheteros.

When Filiberto fell, he was 72 years old and he had a weapon in his hand defending his country, his people and his life. Filiberto devoted his entire life to working for justice for his people and for independence for his beloved island nation. He joins a sadly long but noble and righteous list of Puerto Rican Patriots, who have been imprisoned, exiled or murdered for the liberation of their Nation: Betances, Albizu, Lolita, Corrètjer, Rafael, Camacho, Filiberto…

Comandante Filiberto worked hard for unity among Puerto Rican people. He would probably break into that warm smile he had, to know that in the 2 years since his death, many many Puerto Ricans have come together, even from varied political perspectives, in outrage at the FBI and U.S. government’s action. The dream of Independence for Puerto Rico is alive and spreading, and the U.S. government’s calculated assassination of this admired and respected elder leader has only helped to spread it more.

This September 23 and each one to follow will of course continue to raise the call and meaning of Grito de Lares, September 23, “Grito de Lares,” marks the day when Puerto Ricans celebrate the 19th century Lares Uprising for Independence from Spain. Grito de Lares 2007 also marks the second anniversary of the FBI’s cowardly assassination of Filiberto Ojeda Rios, leader and founder of Ejercito Popular Boricua (Puerto Rican Popular Army), commonly known as the Macheteros.

On top of that, we were avowed revolutionaries, with an alliance of Whites and Blacks working under the leadership of a unit of the Black Liberation Army.

The police organizations and media were howling for blood; every court appearance was like walking into an armed camp during open hostilities; the one word used, incessantly, to define us was “terrorists.” (Of course there was no mention of the government’s illegal and murderous campaign, CIONTELPRO, that had driven nonviolent activists into underground resistance.)

With the tremendous demands on the handful of attorneys who would work with revolutionaries, we could not find a lawyer willing to defend me there in the middle of that storm and penumbras.

Then Lynne Stewart stepped forward; doubly courageous because at that point she had little experience in high stakes trials. Lynne was a staunch advocate and more. Her great warmth, her down to earth intelligence, her cheerfulness in the face of adversity helped us all get through the many tensions and crises we faced during two years of legal confrontations.

Lynne went on from that baptism of fire to take on some of the cases that most challenged government power—and to do a terrific job at it.

Her principles and success led to her being targeted. A decade ago, the government tried to get Lynne, picked her to test her out to demand she reveal the sources of a client’s payments, using a purported “anti-drug” law that was never used against lawyers who were regular counsel for big time drug dealers.

When Lynne took Sheikh Rahman’s case, I was surprised because I strongly disagree with his politics. But when I thought about it I learned a lesson from her example: a defendant branded as a pariah deserves a vigorous defense. The government is completely disingenuous to feign indignation that Lynne, permitted to present her client’s case, refused to take on some of her charges.

Lynne Stewart is now in danger and a prison with their gag orders and isolation. She has a high powered media strategy in cases like this, to create a pro-conviction jury pool and intensify political pressure against any subsequent reversal on appeal. They also use isolation to break down the defendant’s will and ability to litigate effectively. The government is taking a playing field already heavily tilted in their favor and raising it virtually vertically with their gag orders and isolation.

Because she’s a peerless defender of political prisoners, Lynne Stewart is now in danger of becoming one herself. As crucial as it is that we support and defend her, its even more important to understand that she’s fighting for all of us.
Statements from U.S. Political Prisoners In Support of Palestine

From Issue 8, Fall 2006
On the Occasion of A Commemoration of Black September And Palestinian Political Prisoners, Boston, September 17, 2006

From Rafat Cancel Miranda:
The Palestinian and Puerto Rican people have a lot in common. We are two nations under attack, who face the same aggressor, though he may be called by different names.

Having spent 28 years of my life in the Anglo prisons of the United States, I can easily understand the plight of the men, women and Children of Palestine who find themselves in Israeli prisons. As we all know, Israel is a Anglo spawn. It has often been said that societies are judged by the way they treat their prisoners. If that’s the case, then we can conclude that the Anglo-U.S. and Israeli societies are extremely sadistic and demonic, given the crimes and tortures they’ve perpetrated against their prisoners. All the horror stories in the world are insufficient to convey the lack of humanity exhibited by these two aggressors, which are one and the same.

I admire the Palestinian people, because I know how much love and courage it takes to struggle with their determination. My people, the people of Puerto Rico are engaged in a similar struggle. I can say without fear of self deception that we will win, not only because truth and reason are on our side, but because we are ready to do whatever is necessary to secure the rights of our peoples. Receive my love and courage it takes to struggle with their determination are one and the same.

From Marilyn Buck
Greetings to all who stand for a fee, just, liberated Palestine. I was still an infant when Palestine was dismembered, hacked into pieces and driven off its land. It was 18 or 19 years thereafter before I heard that Palestine was alive, that there had not been the burial the imperialist and Zionist powers had hoped. Life cooled then as now through diaspora veins connecting the hearts of Palestinian people worldwide.

The will and resistance of the Palestinian people taught me and inspired me along with other anti-imperialists and internationalists. I greet you and honor you who defend the Palestinian nation and its people. If only I could be present to embrace you, to stand beside you for your homeland. Those who struggle for a lifetime are the bearers of the future!

From Albert Woodfox of the Angola 3
To my Palestinian brothers and sisters. Herman Wallace and myself greet you from the belly of the beast! (Prison.) We would so much rather be there in person, to honor your courage and determination against the zionist state of Israel! For the last 35 years, we have watched the Palestinian people resist the genocide of Israel against the Palestinians which the media and media tries to make the world see you as a people unfeeling, without love of family, or people of the world.

Your fight for the destiny and control of the Palestinian people’s future is both inspiring and courageous! The world must not rest until the Palestinian people have their own state, with sovereign rights and East Jerusalem as its capital! I salute your courage, I salute your sacrifice, I salute your determination, I salute your victory!

From Debbie S sims Africa of the MOVE 9
The MOVE 9 are members of the revolutionary MOVE organization imprisoned since 1978 after a police assault on their headquarters in Powelton Village, Philadelphia. In 1985, the MOVE 9 were acquitted of a bomb on the MOVE house on Osage Avenue in Philadelphia, killing 11 people, including 5 children. Salute and solidarity to all our strong, loyal committed revolutionary sisters and brothers in Palestine.

The committed example that you continue to set in your country is being felt by all of us here in the USA too. The MOVE Organization is generating a united, revolution.

Although Hip-hop has a strong influence over black youth, and has the potential to be a valuable medium in which to cultivate conscious thought, at the present moment, it’s not a garden from which blacks can harvest leaders. Therefore, I believe the juxtaposition of the roles of Hip-hop and the Hip-hop generation will be ineffectual. As leaders, it is incumbent upon us to find a way to use Hip-hop, since it’s one of many viable tools we can use in our struggle against oppression, as well as to educate not just the Hip-hop generation, but also the “Me Generation.” Therefore, the questions which ought to be asked are how can we get Hip-hop to influence conscious thought, and which role should the Hip-hop Generation be charged.

Starting with the latter, I suggest that Prisoners of Conscious be examples of what we will command of the Hip-hop Generation. This means we will no longer stand on a soap box and preach the need for education and unity. Instead, we will educate and facilitate unity of will, and serve as ambassadors of the struggle. But before this is done, I believe Prisoners of Conscious should openly apologize to our community and Political Prisoners for whatever destruction we’ve caused before becoming conscious. Without this apology, we leave a wound we’ve inflicted to go without treatment. Hence, our walkin the path of righteousness will not be accepted as sincere since we’ve failed to acknowledge our short comings, and our followers will be unable to perceive us as being able to identify the needs of the community.

The Hip-hop and Me Generation ought to be charged with the responsibility of being self-reliant and self determined through programs designed and developed by Prisoners of Conscious. Such programs should be based on economic and political growth within the community.

To effectuate conscious thought throughout the Hip-hop and Me Generation, Prisoners of Conscious and Prisoners need to start discourse with Conscious Rappers, who in turn could push for optimized political columns to be added to Hip-hop magazines such as Vibe, Source and XXL. These columns will expose the Hip-hop and Me Generation to the hidden nature of politics, and make them aware of the social conditions that plague our communities. These columns, I believe, will also produce more dialogue amongst aspiring rappers, and as a result would produce more conscious rap without Hip-hop losing its flavor.

Furthermore, the Hip-hop and Me Generation, as loyal as it has been to Hip-hop, have to be shown the reality of their conditions and the responsibility of being self-reliant and self-determined. Prisoners of Conscious should openly apologize to our community and Political Prisoners for whatever destruction we’ve caused before becoming conscious.

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The committed example that you continue to set in your country is being felt by all of us here in the USA too. The MOVE Organization is generating a united, revolution.

Akiti’s suggestion was on the mark, since politically conscious prisoners like myself find it essential to dialogue with Political Prisoners before picking up the torch.

Black August

BY MARILYN BUCK
From Issue 13, Summer 2009

Could you hang on a cliff’s edge
sword-sharp, slashing fingers
while jackal screws stomp heels

on peeled-ﬂesh bones

laugh

let go, did, damn you, die?

10 years, 20 years?

Black light shining in torture chambers
Rachell, Yoga, Sondia, Sekou,
Warren, Chip, Seth, Herman, Jail,
and more and more
they resist: Black August

Nat Turner inscription chief executed: Black August
Jonathan, George dead in battle’s light: Black August

Fred Hampton, Black Panthers, African Brotherhood murdered: Black August
Kuwaiti Balagoo, Nuh Abdul Qaysam captured warriors dead: Black August
Harriet Tubman, Sojourner Truth, Ella Baker, Ida B.
Wells
Queen Mother Moore – their last breaths drawn fighting death: Black August

Black August: watchword
for Black liberation for human liberation
sword to sever the shackles

Florida, against all of us.

light to lead children of every nation to safety
Black August remembrance

resist the american nightmare
for life

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sight as the rest. And even if the question were answered, it could still have undergone periodic review and adjustment when necessary throughout these long years.

So, let me start anew in response to the question: how can one support PPs? I believe it can be done effectively in both personal and public terms. Here, one that has clearly defined measurable objectives and freedom of u.s. PPs ought to be a main objective. And in this regard I believe PP support should work to educate support about the flattening of which socially conscious people are in the global community can contribute support and resources.

This support should seek a forum before the world body of consciousness to carry the plight of u.s. PPs and the Black Liberation Struggle. It should aim at organizing a “Truth and Reconciliation Hearing” (TARH) similar to the one headed by Bishop Tutu in South Africa, thereby devising a mechanism through which u.s. PPs can be released.

This organized structure should explore use of “dual-citizen”hip for our PPs in foreign countries as another means of securing their release.

These support initiatives can serve as that “more involved” support work in setting our PPs free. Furthermore, everyone in this endeavor can find productive work that he or she can do. Once these actions are being done, Jericho can satisfy the requirements that I’ve outlined. In due course a Jericho update shall follow in strugmag.

In Akili’s letter he asked how we – the hip hop generation is basically asking for a much better kingdom who use hip hop as a means to maintain their social consciousness. This courage is nowhere present in the hip hop generation is destiny for nothing more than continued oppression! We will never stop fighting this system. The struggle against imperialist thuggery from one generation to another and yet another. Memory must not dwell on the time when the thunders and lightnings raining down on the people of South Lebanon and the much bloodier consequences are used against us.

From Issue 8, Fall 2006

Response to Akili’s Letter

BY ROBERT PHILLIP

From Issue 8, Fall 2006

In Akili’s letter he asked how we – the hip hop generation have few illusions about political prisoners. I agree! In the past, consciousness is the most important thing in common our fight against the enemy, the oppressor, the enslaver, this system, and any difference among us is secondary to that. What this system fears most is unity because they know unity is power. Power of the people is the key to bring this system to its knees.

We have committed our lives to revolution. Our women, our heads have been cut off by hip hop. Consequently, the message of conscious rappers is all but drowned out.

To concern ourselves with the issue of political prisoners means putting theory back on its feet. By this I mean taking on the responsibility of acting on our ideas and convictions just as our political prisoners have done. However, today’s hip hop generation is blind to how this can be done. Therefore, we remain ignorant to it by regarding consciousness as a taboo. Yet, today, as in the past, consciousness is the language of preparation and application. It is imperative to break through all the litanies and spectacular trafﬁc of hip hop and reappractical practical theory. Without social consciousness and its application, the advocacy and support of political prisoners remains rhetorical.

Our role in supporting political prisoners therefore begins with the planting of ideas from which the hip hop generation is destined for nothing more than continued bootry shaking.

Response to Akili’s Letter

BY LASYAH M. PALMER

From Issue 8, Fall 2006

At a time when political prisoners are dying of old age and black leadership is increasingly moving away from the black community as being without the consciousness of our prison- ers, Akili’s letter, although formulated around Hip-hop and the Hip-hop generation is basically asking for a much needed medium in which Political Prisoners and Prisoners of Conscious can Dialogue. A medium where the torch could successfully passed on to a younger generation, who shares the same fervent desire for freedom of the people.

any vibration to you and all political prisoners around the world through our unending fight for freedom and justice. We are linked together as one to confront and expose the duplicity of the oppressor. We use the oppressor’s logic to shut him down and kill off the fighting spirit in all freedom fighters. We must keep fighting back, no matter what or how things may seem through a higher level of consciousness we must change and guide them in the direction of revolution. We must never let ourselves be divided despite any so-called disagreements, we’re blind to those in power who use hip hop as a means to maintain their social positions and maximize their profits.

The hip hop generation is so caught up in the proliferation of gangsta rap that it has become our mentality and corrupted our youth. The conscious era of the sixties and seventies is lost on many of us who are concerned only with living our lives and have lost their lives, their children, their grandchildren, their community can contribute support and resources.

The point, then, of remembering Black September is not incidentally an illustration of the indomitable conscious state of being and the political awareness of the black community or working within the box of our oppression. This courage is nowhere present in the hip hop generation. The most important thing in common our fight against the enemy, the oppressor, the enslaver, this system, and any difference among us is secondary to that. What this system fears most is unity because they know unity is power. Power of the people is the key to bring this system to its knees.

From Bill Dunne

Salutations and solidarity to the participants in this com- munication of Black September, a landmark event in the history of popular resistance to exploitation and oppress- ion has been unjustly imprisoned for almost 30 years, we women, children, our infants have lost their lives, they were murdered by this system. We know all of you have suffered injustices there, the stories we’ve heard from our political prisoners that have fallen victim of state repression will in

West Bank and the people with and among whom they’ve made their homes, we will hasten the time when those tactics are used against us.

The Palestine plight is not some far-away issue affecting only some “foreign” group. Contemplating my first thun- derstorm in years as it raged across the patch of sky visible from the federal transit camp’s hole, 7500 miles west of oc- cupied Palestine, I could not escape images of the human- made thunder and lightening raining down on the people of South Lebanon and the much bloodier consequences thereof. Just because they were only images and not reality to me did nothing to ameliorate the atrocity—induced anguish I felt in the uncomfortable knowledge I was there and remain in the hands of the same government of little importance. And I must also recognize you, who took time from your personal lives andare deeply concerned with the state of life under- ned liberation was not attained. The courage of the Palestinian people, however, was indubitably written in blood and their will was not bro- nished. The future holds promise!
From Byron Shane Chubbuck
Greeting Brothers and Sisters of Earth
we are all connected we are all related!
I love the Palestinian people because they have the guts and heart to stand up against the greatest source of lies on earth.

“The Zionist” Tribesmen of Cain. Those “brood of vipers” who seek to destroy sovereignty on a global level. And fully intend on destroying the will of all arab peoples who refuse to obey the World Banks, Central Banking madness. Stay Strong warriors! Fight tooth and nail like American Indian Movements always have. Stop at nothing Time is very limited now.

Love and respect Oso Blanco de Aztlan.

From Jaan Laaman: Freedom for Palestine
Solidarity with Palestinian Political Prisoners. I salute this Benefit and all your attendance this Sunday night, in support of the thousands of Palestinian Political Prisoners, with real enthusiasm.

The Palestinian People’s heroic struggle for the right to exist, to end Israeli occupation, and to have their own independent nation has been going on for such a long time. As a young man in the 1960s, it was the liberation struggles of people in Vietnam, South Africa, Ireland and Palestine that inspired and informed me and many others then. Here we are in the 21st century, with all the multilayered changes and advances the world has seen, and still the Palestinian people live as oppressed and oppressed people.

The over 10,000 Palestinian Political Prisoners, which includes dozens of young teenagers, at least 100s of women, as well as thousands of men, suffer the most of all Palestinians. The Zionist/Israeli security forces have long been notorious for mistreatment and even torture against Palestinians.

The majority of Palestinian people today have only known life under Israeli military occupation, and often living in refugee camps. For the past 4 decades, year in – year out, there have always been thousands upon thousands of Palestinians languishing in Israeli prisons. Presently there are over 10,000 in captivity. Israeli prisons are hard, but the spirit and strength of the Palestinian Political Prisoners, their desire to free their nation of foreign occupation, with all the injustice, humiliation, and terror that the Israeli Zionist state inflicts on all of Palestine, remains firm and brilliant.

Political prisoners in America have long supported and returned to violent representation and imprisonment to insist on their freedom. And to ensure there is a criterion of all truth. Imagine the state of Black affairs in the 1960s had our leadership acquiesced to the pressures and intimidation of all the injustice, humiliation, and terror that the Israeli Zionist state inflicts on all of Palestine, remains firm and brilliant.

Free All Political Prisoners in Palestine! Free All Political Prisoners in America!

From David Gilbert
Israel’s apartheid-like occupation of Palestine is a most blatant and brutal violation of human rights. That reality combined with the courageous struggle there make the struggle a front-line in the world today. I urge everyone who is committed to humanity and to freedom.

We should not forget that rap/hiphop is a profoundly global industry and art form. In the book, The Vinyl Ain’t Final: Hip Hop and “the Globalization of Black Popular Culture” (Lomax, Ann Arbor, Mi.: Pluto Press, 2006) [1], Basu & S. J. Lemelle, editors, we learn that hip hop is both popular, resistant, and transformative also, in places like Cuba, Paris, Tokio (Japan), Johannesburg (South Africa), Keuzberg (a Turkish district in Berlin, Germany), London, Tanzania, Sao Paulo, and beyond.

Black and Latino kids, playing with stuff found in attics, and the garbage, created an art form that rocks the world! That is Power! And, given the needs of indigenous communities, to resist insidious forms of neo-colonialism, or cultural colonialism, many young people find a kind of freedom in hip hop that another generation found in the improvisation of jazz.

So, when we remind young folks of their creative potential, of their deep, hidden power, we remind them of their role, to try to end, to fight off all of freedom, liberation, or loosen the bonds of oppression — for all! The hip hop generation does indeed have a role in struggle, especially if they are given the tools, the raw material from which true culture grows. It’s our job to teach, to reach, and to sow seeds.

3) Prisoners & other politicized persons should see it as our class, cultural, political duty to try to reach out to young folks, both here in the joint, and in the Outside Joint, to expand their frames of reference.

Also, we should communicate, to the extent we can, to those young artists of consciousness who are kicking it out raw, about the struggle. They need to know that their work is appreciated, for, if they are truly conscious, then, no doubt, they are suffering from the loss of capital that such consciousness has meant.

Decades ago, the great Nina Simone broke new artistic ground with her pungent, combative “Mississippi Goddamn.” The late alto/falsetto singer, Curtis Mayfield, wrote and delivered a remarkable song that was as moving and brilliant as the late great Leonard Cohen’s “Hallelujah.” These artists continue to inspire and inform us today. We must respect and support the tradition, and do our part to spread the message of freedom, liberation, or loosen the bonds of oppression — for all! The hip hop generation does indeed have a role in struggle, especially if they are given the tools, the raw material from which true culture grows. It’s our job to teach, to reach, and to sow seeds.

We should be ever ready, to pass the matches. We can never underestimate the power of music to move the world to make change. When Public Enemy did “Fight the Power” they rocked it, and woke up a generation. We can never underestimate the power of music to move people, and to light fires in the soul.

As a young Panther on duty in the office, Mayfield’s music got me through more days than Marx. When Public Enemy did “Fight the Power” they rocked it, and woke up a generation.

We can never underestimate the power of music to move people, and to light fires in the soul.

We should be ever ready, to pass the matches. Ona Move! Fight the Power!

On Bro. Akili’s Suggestion
BY HERMAN BELL
From Issue 8, Fall 2006
Written as a letter to the editor in 4strugglemag issue seven p.46, bro. Akili calls for dialogue to discern the responsibility of “prisoners of conscious” (POC) and the role of Hip-Hop in contemporary social struggle. He feels that the hip-hop generation — buried under a mountain of “illusory success, gold chains, big houses, endorsement deals worth millions is now the driving force of american commerce, and is now the driving force of everything else.” As members of the Hip-Hop generation, he frames this debate as avoid the risk of just juxtaposing the role of (POC) and Hip-Hop in the struggle. He argues that our true leaders are aging and that new ones are needed. He observes that: “all global world-wide marches, petitions to the u.n. and all the “asking for justice” from an unjust system hasn’t been working.

While we defer to the advice of our seniors and elders and weigh their words carefully, our young people ought to feel it incumbent upon them to exercise “self-initiative” when exploring and developing new ideas. (Those were my initial thoughts as regards the role of POC). Chairman Mao says: We know the taste of fruit by eating it and that practice is the criterion of all truth. Imagine the state of Black affairs in the 1960s had our leadership acquiesced to the pressures and intimidation of all the injustice, humiliation, and terror that the Israeli Zionist state inflicts on all of Palestine, remains firm and brilliant.

As regards to (POC) or political prisoner (PP) support work, over the years I’ve received letters asking how can one support PPs and I had no real answer to give. While it’s good to have “legal support,” whether or not it is in the Political Prisoners and I had no real answer to give. While it’s good to have “legal support,” whether or not it is in the legal strategy being pursued by the imprisoned individual. Some of our PPs have enjoyed support consisting mainly of visits, letters and the like. Some of our PPs have enjoyed support consisting mainly of legal strategy being pursued by the imprisoned individual. Some of our PPs have enjoyed support consisting mainly of visits, letters and the like. Some of our PPs have enjoyed support consisting mainly of visits, letters and the like.

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With the question “how can I support you or support PPs? “ was asked of me, I knew the question entailed far more than the above, because of the kind of support PPs require and need is decidedly more involved than what I’ve described above. Yet, in the mind of supporters as well as in the mind of recipients of it, the aforesaid has defined PP support work over the years — at least that’s my take of it. Check this suggests that the question of how can I support PPs has gone largely unanswered and that no collective effort was ever devoted to answering it. So what does PP support work actually entail? I am guilty of this critical over-
It is my prayer this message do, to utilize hip hop as a bridge (or vehicle) to support PP/
standing of our
glance with any other peoples'
Here, the Jericho Movement Boston Chapter joins with other
The Jericho Movement Boston Chapter joins with other
As Salaam Alaikum
To free us from white supremacy and national oppression.
I have recently proposed that for the 10th Year Anniversary
It is far time that progressive forces in the U.S. come to
The Jericho Movement Boston Chapter joins with other
the Balfour Declaration in 1918 was invoked to quench
The Jericho Movement Boston Chapter joins with other
In this regard, and in terms of Jericho Amnesty Movement,
...and to essentially extend the solidarity and support of
and feature of hip hop. Tupac is re-
that hip hop seriously influenced and impacted Black consciousness, and it therefore deserves serious thought and reply.
But stepped right over Oliver
Excuse me but Lady Liberty needs glasses
specifiers in America, is drafted into the struggle, whether s/he
the Jericho Movement Boston Chapter joins with other
Justice stubbed her Big Toe on Mandela
I asked all those attending this event to join with Jer-
d visual representation of this document as if you were reading it naturally. This requires, I believe, that we differentiate between rap/
This requires, I believe, that we differentiate between rap/
This is political poetry, as ornery and revolutionary as any-
their hero’s work, and imbibe it deeply from the
when failing to provide
in the international community, we will be undermin-
and in the international community, we will be undermin-
our mutual self-interest and political determination.
I do not mean here to confuse the regular
Black consciousness, and it therefore deserves serious thought and reply.
It is far time that progressive forces in the U.S. come to
I have recently proposed that for the 10th Year Anniversary
opposing people are fighting against the same enemy, then we need to recognize
This is political poetry, as ornery and revolutionary as any-
It is false to say that Pac was not conscious of the oppression here. The struggle in the U.S. needs to grow and
In his/her quest to ‘keep it real’, the materialistic, ‘I got good
their hero’s work, and imbibe it deeply from the
2) The hip hop generations, like every generation of Af-
can’s America, is drafted into the struggle, whether s/he
We can’t judge an artist by that which the capitalist culture
when failing to provide
some folks are who true hip hop heads are reading, and in these works, they are being exposed to a true political thinker, who studied deeply into the nature of the beast, and whose work represented a cultural and political engagement.
I have recently proposed that for the 10th Year Anniversary
Justice bumped into Mutulu and
It is far time that progressive forces in the U.S. come to
I have recently proposed that for the 10th Year Anniversary
Revolutionary Greetings Friends and Supporters:
Justice stubbed her Big Toe on Mandela
And Liberty was misapplied to the Indians
she who studied deeply into the nature of the beast, and whose
This is political poetry, as ornery and revolutionary as any-
and feature of hip hop. Tupac is re-
It is far time that progressive forces in the U.S. come to
In his/her quest to ‘keep it real’, the materialistic, ‘I got good
the Jericho Movement Boston Chapter joins with other
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the Jericho Movement Boston Chapter joins with other
We can’t judge an artist by that which the capitalist culture
When we in North America fail to act, fail to confront and engage our common enemy we have betrayed you and our words of solidarity become empty and hollow. Therefore it is the duty of political activist and progressive folks in this country to build a mass and popular movement that specifically challenges white supremacy and national oppression here. The struggle in the U.S. needs to grow and evolve in a consistent level of resistance that corresponds to the degree of oppression and reaction by U.S. imperialism.
Unfortunately, that is not happening here, and because of this failing, more Palestinians are dying who could have avoided that fate if we had taken responsibility, united and demonstrated to bring about the political changes that are needed.

From Rafiq Ma’Jaal

From Hamid Shabazz Bey

The recent Zionistic aggression in which the world witnessed Israeli war planes drop cluster bombs on helpless Lebanese children and workers and killed tens of thousands of civilians as well as economic infrastructure in south Lebanon, but also provided the world with a clear vision of the crimes that Zionism is capable of committing in the name of oil, as the attack was actually staged so the U.S. and Zionism Israel can secure control over the Eastern Mediterranean and the Dariene coastline for the shipping of millions of barrels of oil, now coming out of the recently inaugurated “BTC” pipeline.

The Balfour Declaration in 1918 was invoked to quench the imperialist thirst for land and oil, as was the European incursion in 1948. The ejection of the Apartheid Wall in occupied Palestine, in an effort to stifle the economical livelihood of the Palestinian people is not seen as an emblem of...
power, but rather as a harbinger of weakness. It also shows the Zionist fear and lack of confidence, and serves as a re-
minder of the strength and resolve of the spirit within the Palestinian populace.

All the freedom loving people of the world are inspired by the Palestinian Resistance to imperialism aggression for the past 100 years. In time the world Intifada will escalate and drive imperialism from the face of the earth.

We stand with you and we support your efforts.

From Herman Bell
To the Palestinian people, their political prisoners and de-
tainees held in Israeli jails. To our brothers and sisters in struggle, we u.s. political prisoners and prisoners of war extend greetings and solidarity and commend you for your stout-hearted resistance to zionist occupation of your land. Your dogged resolve to expel them in admired and respected more than ever. We recognize your plight and honor your historic resistance to this occupation and aggression.

Across the border from you—in Lebanon, in Iraq, in Af-
ghanistan, in mother Afrika, and in the belly of the beast itself, the same war against u.s. imperialist designs and its quest for global domination wages on. And at every turn it itself, the same war against u.s. imperialist designs and its ghistan, in mother Afrika, and in the belly of the beast historic resistance to this occupation and aggression. More than ever. We recognize your plight and honor your historic resistance to this occupation and aggression.

It’s good to see you all honoring Palestinian freedom fight-
ters. They have long borne the main brunt of the fight against u.s. imperialism in the Mid-East. They are doing there what we who want freedom should be doing here—and one day will do here. Meanwhile I send my warmest solidarity to the Palestinian political prisoners and may we continue to struggle in solidarity until we and all oppressed people are free worldwide! In struggle and solidarity.

From Sundiata Acoli
Greetings, Bros, Sisters and Comrades,

Black September and their continuous heroic struggle be-
ing waged by them around the world.

Your implacable spirit in tenaciously resisting zionist oc-
cupation and aggression.

Their indefatigable and ceaseless struggle against the forces of oppression are an inspiration to us all and all peace loving people the world over. I salute you all and I pray that Allah will continue to guide, bless and reward us all. Be well and continue to intensify our struggle.

In solidarity.

From Bhashir Hamied
Bismallah ir Rahman ir Raheem
As Salaama Alaykum,

I would like to express my solidarity with my Palestinian brothers and sisters. As a prisoner of conscience, I received no messages from the black September and their continuous heroic struggle being waged by them around the world.

Your strength and continued courage,

Your struggle in solidarity until we and all oppressed people are free worldwide! In struggle and solidarity.

A Letter from Akili
BY AKILI CASTLIN
From Issue 7, Summer 2006

Dear 4strugglemag folks…

I just finished the last issue of 4struggle, and it seems that the printed version is growing by leaps and bounds.

The purpose of this quick note is to make a suggestion. I noticed a couple of the articles hit on a common dilemma we politicized prisoners of conscious seem to have. The main dilemma is: how do we fit into the struggle to sup-
port PP/POWs? What should our role be? What’s expected of us? Also, How do we settle and come to terms with the new conditions of struggle and growing up in these times present? What I mean is for us, the “hip hop generation,” to use a catch phrase, the need for struggle or (better yet) the avant garde for struggle have been somewhat buried under a mountain of illusions success, gold chains, big houses, endorsement deals worth millions of dollars, etc., etc.

The hip hop culture as screwed as it is by corpora-
tions is now the driving force of american commerce, so of course it’s the driving force of everything that goes with that: oppression, dope, capitalism, war, etc.

My question is, how would you feel about doing a hip hop issue, or section where we can juxtapose hip hop’s role and our job as members of the hip hop generation and PP/POC/POCs. You could set it off by asking 3 or so questions in the next issue. I would suggest something like:

1. How has hip hop influenced consciousness of the hip hop generation?

2. Does the Hip Hop Generation have a role in struggle today? What is it?

3. What should PPOC/POCs be doing, or how should we be using hip hop to bridge the gap and support PP/POWs?

That will give some of the brothers and sisters time to col-
collect their thoughts and send in some articles, poems, etc.

The point is that we are losing our true leadership. You can’t get away with just sitting in these hell holes and the system is constantly mowing into new forms of keep-
ing PP/POWs off the streets and out of the limelight.

For example here on the doc of the bay—they just imple-
memented a system now where they’ve taken all the solid civil rights and human rights and all the people who’ve been struggling, fighting, and dying and not bending, breaking, or cracking, for all those years under the worst conditions the state can offer, all while still educating the next generation like myself, and stuck them in 3 or 4 units away from the rest of the population in the SHU. So now you’ve got isolation, in isolation, in isolation. They’ve created a super SHU, within the SHU to deliberately keep the older guys away from the younger ones. No guidance. No leadership. No experience. So what do you think will happen—all we have to do is look at our communities for the answer! Chaos, petty criminals pre-
tending to be leaders, etc.

Not to mention the fact that the rallies, the world wide marches, the petitions to the UN...and all the asking for justice from an unjust system, government...isn’t going to, hasn’t been working by itself. Someone...a group of some-
one’s have to begin to take up the mantle of responsibility just like the PP/POWs to decide, and address the need for liberation of all illegally held prisoners of war and political prisoners, with direct action.

This is the type of direction the politicized prisoners of conscious and prisoners of conscious need to receive. This is the direction the hip hop must begin to send. I think a good place to start is with 4struggle, by opening up that dialogue...and a section on the role of hip hop and PPOC/POCs who are part of the hip hop generation will do that just fine.

Strength and continued courage.

Akili (Aron Castlin)

Editor’s note:

4strugglemag welcomes and endorses Akili’s suggestion. Political prisoners are a very small part of the overall 2 12 million prisoners in America today. The majority of them are and will be, the leaders, thinkers and actors in the coming wave of survival and liberation struggle.

The three questions Akili proposed are a good starting point for a wide discussion, for both prisoners and people outside. 4strugglemag will help facilitate this dialog by printing material we receive. This material can be a let-
ter or essay, graphics, poem, rhymes. We will reserve a section in the next issue (to begin this discussion, and as it continues we can devote more space or an entire issue to this question.

Communicate to Educate-Educate to Liberate!