

The "O"

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New Afrikan Service Organization (NSC-NASO)**



Dr. Mutulu Shakur with his son Tupac and with his grandson

BIOGRAPHY OF DR. MUTULU SHAKUR

Date of Birth: August 8, 1950
Nationality: New Afrikan
Incarcerated at: Coleman, FL

Dr. Mutulu Shakur is a New Afrikan (Black) man whose primary work has been in the area of health. He is a doctor of acupuncture and was a co-founder and director of two institutions devoted to improving health care in the Black community.

Mutulu Shakur was born on August 8, 1950, in Baltimore, Maryland as Jeral Wayne Williams. At age seven he moved to Jamaica, Queens, New York City with his mother and younger sister. Shakur's political and social consciousness began to develop early in his life. His mother suffered not only from being Black and female, but was also blind. These elements constituted Shakur's first confrontation with the state, while assisting his mother to negotiate through the maze that made up the social service system. Through this experience Shakur learned that the system did not operate in the interests of Black people and that Black people must control the institutions that affect their lives.

Since the age 16, Dr. Shakur has been a part of the New Afrikan Independence Movement. As a part of this movement Dr. Shakur has been a target of the illegal Counterintelligence Program carried out by the Federal Bureau of Investigation (COINTELPRO). This was a secret police strategy used in the U.S. starting in the 1960's to destroy and neutralize progressive and revolutionary organizations. It is believed that Dr. Shakur's resistance to this program led to his arrest and trial.

During the late sixties Dr. Shakur was also politically active and worked with the Revolutionary Action Movement (RAM), a Black Nationalist group which struggled for Black self-determination and socialist change in America. He was also a member of the Provisional Government of the Republic of New Afrika which endorsed the founding of an independent New Afrikan (Black) Republic and the

establishment of an independent Black state in the southern U.S. Dr. Shakur also worked very closely with the Black Panther Party supporting his brother Lumumba Shakur and Zayd.

In 1970 Dr. Shakur was employed by the Lincoln Detox (detoxification) Community (addiction treatment) Program as a political education instructor. His role evolved to include counseling and treatment of withdrawal symptoms with acupuncture. Dr. Shakur became certified and licensed to practice acupuncture in the State of California in 1976. Eventually he became the Program's Assistant Director and remained associated with the program until 1978.

From 1978 to 1982, Dr. Shakur was the Co-Founder and Co-Director of the Black Acupuncture Advisory Association of North America (BAAANA) and the Harlem Institute of Acupuncture. Where, at Lincoln, Dr. Shakur had managed a detox program recognized as the largest and most effective of its kind by the National Institute of Drug Abuse, National Acupuncture Research Society and the World Academic Society of Acupuncture, at BAAANA he continued his remarkable work and also treated thousands of poor and elderly patients who would otherwise have no access to treatment of this type. Many community leaders, political activists, lawyers and doctors were served by BAAANA and over one hundred medical students were trained in the discipline of acupuncture.

By the late 1970's Dr. Shakur's work in acupuncture and drug detoxification was both nationally and internationally known and he was invited to address members of the medical community around the world. Dr. Shakur lectured on his work at many medical conferences, and was invited to the People's Republic of China. In addition in his work for the Charles Cobb Commission for Racial Justice for the National Council of Churches he developed their anti-drug program.

Dr. Shakur has furthermore been a dedicated worker and champion in the struggle against political imprisonment and political convictions of Black Activists in America. He was the founding member of the National Committee to Free Political Prisoners. He has been a leader in the struggle against the illegal U.S. and local American law

enforcement programs designed to destroy the Black movement in America and has worked to expose and to stop the secret American war against its Black colony.

Through his political work, Dr. Shakur has been associated with the Committee to Defend Herman Ferguson, a Black activist and educator charged with conspiracy in the RAM conspiracy case of the 1960's; the National Task Force for COINTELPRO Litigation and Research, which researched and initiated suits against the FBI and American law enforcement agencies for criminal acts, spying and counter-insurgency warfare tactics; and the National Conference of Black Lawyers. He has also endorsed support for the legal defense of political prisoners and prisoners of war, including Imari Obadele, Ph.D., Rev. Ben Chavis, Geronimo (Pratt) Ji Jaga of the Black Panther Party, and Assata Shakur and Sundiata Acoli of the Black Liberation Army.

In March 1982, Dr. Shakur and 10 others were indicted by a federal grand jury under a set of U.S. conspiracy laws called "Racketeer Influenced and Corrupt Organization" (RICO) laws. These conspiracy laws were ostensibly developed to aid the government in its prosecution of organized crime figures; however, they have been used with varying degrees of success against revolutionary organizations. Dr. Shakur was charged with conspiracy and participation in a clandestine paramilitary unit that carried out actual and attempted expropriations from several banks. Eight incidents were alleged to have occurred between December 1976 to October 1981. In addition he was charged with participation in the 1979 prison escape of Assata Shakur, who is now in exile in Cuba (the question of Dr. Shakur being charged with participation when in fact they alleged he masterminded her escape creates the true fact of COINTELPRO).

After five years underground, Dr. Shakur was arrested on February 12, 1986.

Dr. Shakur is the father of six children. His son Tupac was assassinated in 1996. He has solid evidence that it was a continuation of COINTELPRO. The F.B.I., the Federal Bureau of Prisons and law enforcement made every effort to keep him separated from his son Tupac.□

Dr. Mutulu Shakur – American Political Prisoner

Propaganda Press/Freedom in Guyana
2/22/2006

In a war against Black people in the United States that spans over four centuries and for many generations, few will rise as frontline soldiers on behalf of the oppressed. In such an enduring struggle, few will have the stamina and fortitude to fight and remain committed. Even fewer will have the courage.

But, in the spirit of the slave revolters—the Nat Turners and the Gabriel Prossers, and the Harriet Tubmans—new men and women rise, taking life and action.

Dr. Mutulu Shakur, a lifelong activist in the New Afrikan (Black) Independence Movement and a Doctor of Acupuncture, is one of those people. Because of his dedication to the Black liberation struggle—a struggle for human rights—he is currently being held prisoner by the U.S. government at Marion, a federal prison located in Marion, Illinois.

Notorious for the violation of civil and human rights of inmates, Marion has recently been declared inhumane by Amnesty International.

In 1987, Shakur was sentenced to 60 years imprisonment for an alleged conspiracy by the Black Liberation Army/New Afrikan Freedom Fighters against the U.S. government. Because of his political action, Dr. Shakur was marked a criminal and arrested. Since that time, there has been immeasurable and inhumane abuse inflicted upon Shakur from behind prison walls, unwitnessed by the public eye.

And still, he is not broken.

As a fearless activist for Black Liberation, Shakur was cofounder of the Republic of New Afrika (1968), and is now at the forefront of efforts to expose the FBI's illegal COINTELPRO (Counter Intelligence Program) campaign of domestic repression. As an acupuncturist, Dr. Shakur cofounded the Black Acupuncture Advisory Association of America and was one of the pioneers in using acupuncture in the treatment of substance abuse. He is a dedicated member of the New Afrikan People's Organization.

But, it is no easy struggle. Because of his consistent activism, even from within the prison system, he is persecuted. There are no rewards for his work. Instead, there is only cruel and unusual punishment. Dr. Mutulu Shakur helped found the Islamic Young Men's Movement, a youth prisoner organization, and was a key organizer in the historic gang truce between the Bloods and the Crips at Lompoc Penitentiary. He is recognized in the international media as an American political prisoner and freedom fighter. The government, however, fearful of his positive influence over massive numbers of young, Black minds, tries everything to disempower him.

At 4:00 a.m. on the morning of March 4, 1994, Dr. Mutulu Shakur was abruptly taken from his cell at the Federal Correction Facility at Lewisburg, P A, and transferred to Marion. There was no 7-hour notice and he was not allowed to take any of his personal belongings. Since his incarceration at Lewisburg, Dr. Shakur has not been charged with a crime, nor is there any indication that his classification has changed. His sudden transfer is not separate from the reasons that led to his arrest. Dr. Shakur has been and remains an organizer committed to changing the living reality of Africans born in the United States.

"We are establishing a continuum of resistance of the oppression of New Afrikan People against the oppression of 400 years of slavery and genocide." Dr. Shakur affirms. "Many of us engaged in the conflict, targets of the conflict and victims of the conflict find ourselves in jail or cemeteries or find ourselves suffering mental stress and Post-Traumatic Stress Syndrome. Without the recognition that a conflict exists, the martyrs and patriots of our struggle will continue to be labeled criminals in the annals of history. It is a significant political struggle for our movement and allies of our movement to create the recognition that there exists, and will continue to exist, political prisoners and prisoners of war in America."

While former South African political prisoner Nelson Mandela has been liberated from incarceration and continues to work on "behalf" of his "people," political prisoner Dr. Mutulu Shakur, right here in America, is sentenced to life behind bars because he believes in and struggles for basic human rights.

But still, he is not broken.□

Interview with Dr. Mutulu Shakur, 10/24/97

by Daniel Burton-Rose

Int: You've done a lot of organizing around African-American history and awareness since you entered prison. How has that played out?

Shakur: Let me say this. The situation that we're talkin' about now is a part of a litigation. And the litigation has to do with First Amendment violations, false information which effects the liberty, interest, as well as a right to petition government for relief. A part of my political history, and commitment to the struggle of Black people, encompasses the struggle for human rights. When I was captured, tried, and was convicted, nothing in my personal life altered in my defense of myself. You follow me? And therefore when I became a prisoner and was sent to federal prisons, I felt then an obligation to be conscious about what human rights activities as well as what responsibilities I had to a younger population of Black prisoners, Latin prisoners and the like, who made up the majority of federal prisoners. And so we began to try to connect the Black community—the larger community, the cultural community, the educational community—to the prisoners so that the changing atmosphere of the American population through the political machinery, against prisoners, against

rehabilitation, in support of recidivism and the like, would run up against some kind of resistance.

And so we began to put forward culture as one of the means to bring together members of the Black community inside of the prisons, for prisoners who were involved in many fratricidal [contradictions], behavior modification that was detrimental not only to the prisoners, not only to the prisoners and their families, but also to the orderly running of an institution. And so we began to be about bringing culture, bringing educational structure, different but paralleling whatever was available within the federal Bureau of Prisons, and particularly in Lompoc, paralleling whatever educational structure they had set up.

The philosophy at that point when I began my sentence at Lompoc seemed to be ambivalent towards—I should say there was a different mindset than exists today, in terms of whether rehabilitation was an objective of the Bureau of Prisons [the BOP has since officially dropped rehabilitation as a goal]. And it was in the policy of the Bureau of Prisons that existed a guideline that governed the behavior and the inclusion of community participation in various programs that effect the culture, religion and education of prisoners. So in order to do these things we had to follow these guidelines.

And so we did that. And over the course of my five-year imprisonment at Lompoc, we were able to at least two to three times, sometimes four, bring in outside community representatives and various cultures, and very artistic presentations, as well as workshops and forums that we believe effected those prisoners and that community. We had the support of the 100 Black Men of Santa Barbara, we had the support of the Phi Delta Kappa, we had the support of the NAACP Image Award folks, we had the support of the New Afrikan People's Organization, we had the support of various Muslim organizations, as well as the support of the various cultural groups around the area. As well as the academic area—we were able to enlist Black history instructors, and you know, get aids for the programs we were doin'.

That process began under the Black Culture Workshop. And so we were quite successful in using that as a means begin to approach the various fratricidal groups inside the prisons, street organizations and the like, to begin to talk about Peace. To talk about thinkin' about what they had done to the community, how destructive their continued fightin' within the community was. So we began to talk about the Peace, the Peace Treaty, and the peace within the prisons, and working together around community and prison issues that can effect our community internally and externally [to the prison].

The period that we were in Lompoc also was the Rodney King period. The Rodney King period had a tremendous impact on the world, obviously, but clearly on the west coast. And so the pre-trials and trials of the officers accused of brutally beating Rodney King, and then the end results, in the verdict in favor of the police, and then the subsequent riots or rebellions or belligerence that happened within the community of Los Angeles, that even moreso called for an understanding of what role these gangs and the prisons play, and the whole disproportionate amount of Black and Latin prisoners in these prisons.

And so in exercising our First Amendment right in terms of talking and speaking and trying to get some understanding and putting these things into context within the prisons as well as within the political context. Obviously I'm a political animal, I have a political ideology, I have political goals and objectives. Now these political ideologies, goals and objectives are not alien to the Bureau of Prisons or to the Justice Department or for that matter to the judge who sentenced me. It's a part of my nature. But we felt that it was important in making the analysis that brutality is sanctioned by the Black community, and the Latin community, because of the view that the gangs' violence against ourselves and our community gives support for the need of more repressive police laws and actions, you follow me? And so buildin' off of that we were able we were able to get them to understand within that context their error, you follow? And so we were able to do a lot of good things.

In the midst of that we had an "angry white male backlash"—I guess that's what the Republican Party called it. And in that period the angry white male backlash also lended its support to industrialized prison

industry, creating laws in prisons that would just be about the development of labor of economic enrichment of Wall Street, on the one hand. On the other hand, they used Law and Order like they have used Law and Order from time on to get the angry white male elected. The way the campaigns were run—hard on crime, low on support of community resources, and high on new laws overturning the ability of criminals to have fair trials.

And so that impact brought forward in the legislation in the Congress these new crime bills, the mandatory sentences, RICO and the like. I think before I left Lompoc gangs had begun to be indicted under RICO, and so what was initially developed for high finance crime was initially was now at the very low rung of the ladder. And so this was becoming an educational tool.

Along with this came an attitude, long prevalent within the Bureau of Prisons, for the right, or the more anti-rehabilitation, the more fascist, the more arrogant and abuse-of-power element in the Bureau of Prisons and prison system in general in America, began to take. Swap amenities within the prison system. And so they would take one example out of a million non-examples as a basis to change laws, to alter how prisons were run. With those laws came more and more cutting away of the access of the community to the prisons and the prisoners. And also came along with that the limiting of the access to the legal law library, the legal access machinery to overturn convictions. Along with that came recreational changes, you know, weights and television, various sundry things.

And so the education process was becoming, you know, more and more intense. Because not only were you in an atmosphere movin' from where you could teach and try to have some impact on these prisoners, the atmosphere changed so belligerent internally and so repressive that leaders—people who had positive influence, influence that did not violate any Bureau of Prison regulations—were taken and put in isolation, segregation and control units in order to isolate them from the population, whereby leaving a void in constructive leadership, leadership that could give some aid and assistance to a lost population, a lost element, who were being shipped in by the thousands under this new crack law, and who under the mandatory sentences weren't receiving any type of initiatives for good behavior, you follow me. And so we began to be put in hole, began to be segregated from the population of federal prisons.

And so that's my story. That's where this litigation that I'm involved with comes into play. Along with the fact that I'm a political person. Along with the fact that my beliefs are adverse to the United States position on Black people, and in particular to the Bureau of Prisons' strategy of how to maintain Black people in the docile position within these prison systems, where they will have no impact. You have any questions, 'cause I can go on and on.

Int: Yeah. I've heard from several white political prisoners who've been in since the '70s that it's tougher for them now than it used to be, that they aren't afforded the same respect and given the same space the used to be. Are you feeling that as well? What's it like being a political prisoner these days, especially in the Black prison community? Do you get much respect as an elder?

Shakur: Well, [laughs] it is true that the element of prisoners that are coming in are not necessarily criminals. They have committed criminal acts but they have not been worldly. They have no sense of their community, their nation, their role in it, the history of their struggle, you know, that gave them the rights that they had to commit whatever criminal act, or put them in a position to resist those criminal acts. And so you have what we consider a more apolitical element of prisoners comin' in to the prison, And so a political prisoners who does not continue to be about their values and principles and morals, concerning the struggle for human rights and dignity, would become isolated and lumped into a whole [group] of oldtime prisoners. [prisoners doing a lot of time]. And so you have to distinguish yourself by your principles and your morals, and by followin' through with what your commitment is. But outside of that I think that issue of political prisoners—or political persons for that matter, no matter where you are, inside the more restricted prison or outside in the broader community—the political person has not received their respect or credibility because it has been as a result of COINTELPRO, we have to say that it was quite effective, and that it has taken the sting out of

political organizing and political mass movements. Now mass movements must be based on religious elements rather than purely political objectives.

And so we are going through a metamorphosis. And at some point because the contradictions haven't changed it will come back, I have no doubt on that. I see the signs of that everyday. We have a responsibility to—repression breeds resistance, or at least the need to understand what's goin' on. I think a lot of that same element that is apolitical is also naive about what they had anticipated their rights to be within the context of their government and as citizens. And so that naive element will also be a motivating factor to determine why was it gotten from what they thought it was, to where it is today.

Int: Have you felt much support from outside, or from the hip-hop movement at all?

Shakur: I have to admit that my base is not purely political. It is political but my base is service oriented. I spent many years treating drug victims with acupuncture and healing people. That's what I do, that's what I do better than I do anything else. I spent many years organizing around housing and welfare rights and around prisoners' rights and the like. I didn't just fall from the sky. And so my base of support comes from many brothers and sisters—and others, white, Black, Green or whatever—who have had experience with me and understand my genuine commitment to human rights as well as my commitment to my political prisoners. And so I'm lucky in that way, for now, up until now. That my patients, my students—I've taught acupuncture for years I have many students across the country, in all classes—and my political comrades in terms of housing, and welfare rights, and international support for various countries that were under apartheid or alike. We've done a lot of work in those areas so people consistently demonstrate concern for us.

On the other hand we've also enjoyed the youth. Part of the mass-based work has been liberation schools and teachin' children, camps for people. We have the New Africa People's Organization, we have the Malcolm X Grassroots Movement, we have the December 12th movement, the John Brown Anti-Klan movement, and a lot of student organizations, they know of our work they know of our consistency. I'm not no celeb, or that kind of thing [laughs], but on fundamental work and fundamental commitment I think that people genuinely understand that I've tried to be about that, with my errors and my mistakes and the like. But they have been based upon trying to do, as opposed to not do.

Int: Tell me a little more about how you came to be imprisoned.

...[text not legible]...involved in the expropriation of armored trucks, and the liberation of political prisoners.

Int: Involving Assata?

Shakur: Yes. And being responsible for [freed] political prisoners who were underground. And I was convicted of all of those charges, and I am serving 60 years on those charges. Me and my co-defendant Marilyn Buck. Who happens to be a white woman, anti-imperialist. And so that's what my case is about. I can't say that anybody gets a fair trial, but we are involved in overturning that conviction and re-establishing the political motives behind the frame-up.

Int: Is there anything else you want to talk about?

Shakur: I would like to talk about the hip-hop nation. As you know my son was murdered, assassinated in Las Vegas, last year September 13th, 1996. And I think that I have an obligation to always speak about the impact that Tupac and the hip-hop nation have on the growing development of the youth. Everything has its positives and its negatives. I believe that the void of the independence movement or the political movement was created, the natural response would be for an aggressive, belligerent youth development. Without a political leadership, that youth development would go in various directions. I think that whatever you might say about my son and other rappers, there was never a loss for political analysis within the context of his music. There was never a loss for political understanding within the context of his movement.

There was also what we would call the street reality. But the fact that a lot of people are now awakened to a certain reality, can put it in a cultural context, is the reflection of most suppressed people's first stage of awareness. That the culture speaks for the base of the people. And Tupac, Biggie Smalls, Paris, and other rappers—the Ghetto Boys and the like—speak to that.

What we're hopin' is that the street organizations become much more aware of what their actions have done to create an atmosphere of fascism, that is an excuse to repress the whole community. And as they mature from that stage to another, stage, that they keep their organizational capability and understand their responsibility to rectify the things that they have created. And that we love them and they are us. And we have a responsibility for the errors as well as for the victories. But we want unity, we want more study, we want more analysis in their music, and we want to dance and party too! 'Cause ain't no party like a thug-like party. [laughs.] From their perspective. And if we understand what the thuggery is, and the history of thuggery, as opposed to the United States [government's] analysis, we might understand what we're talkin' about.

But as far as that is concerned, I feel more aligned with the energies of the youth than with the defeatism of the elders. I feel more a part of it because it was what I'm around. Seventy percent of the population in these prisons are under thirty. And so those who are over thirty and under forty have grown up inside these prisons. They have no perspective of adulthood. So I have an obligation, I have a lot of love and I have a lot of respect for what I've learned and what I've been able to share, and what I've been able to see manifest from those experiences. So we say aim high and go all out.

Int: re: getting threatened with isolation for activism.

Shakur: In litigation now.

Int: Because of [being sent to] ADX?

Shakur: Because of my speech.

Int: Was there a specific speech that got you sent to ADX?

Shakur: From Lompoc to Lewisburg, from Lewisburg to Marion, from Marion to Florence, and to here. And they all claimed that I have too much influence on the Black youth, blah blah blah, whatever. □

We Want Freedom Any- Way For Mumia by Mutulu Shakur

**So you say, at last this period has passed,
they lost**

**We must kill him, He must pay
The words he spoke taught too much
Shed the light, Exposed the truth
WE WANT HIS FREEDOM ANY-WAY**

**Of course the power remains the same
Contradictions, Are we to ignore?
Victory? There are many objectives
Fighting within the void of unpredictably
WE WANT HIS FREEDOM ANY-WAY**

**Shame! of what?
Truth will raise the light he illuminated
Move! Oh yea, that's the way**

**Reality! Fearless, Tears are no answer
Just fuel
WE WANT HIS FREEDOM ANY-WAY**

**We wouldn't then, And we won't now
Condone the killings of our future
Fearlessly we march, sign and draw
To DAMN with the consequences
WE WANT HIS FREEDOM ANY-WAY**

**We want our freedom any-way
Here comes the light - yes, And the wind too
Oh, It's not the light but the breath of it's glow
Oh yea, The wind must blow
WE WANT HIS FREEDOM ANY-WAY**

**I'll take my chances to join the fight
We must! We have no choice
F or victory is in the fight
The results are the reward
In the star chambers of death
You mix the Confused, Bad and Deviant
With the Just and Righteous
Oh, Know we're not confused
What must be said is that there is a difference
We are the victims
We know It's never changed
Release the DREAD - Repent the abuse of
power
WE WANT HIS FREEDOM ANY-WAY**

**The gas, The chair, The needle
You won't cleanse your hypocrisy that way
The battlefield of HUMANITY challenges your
genocide
We beg not
Our spirit calls out to a higher Authority
We are not ashamed
It's been our companion against all odds.
The passion and justice of our conviction
cleanses our concern
WE WANT HIS FREEDOM ANY-WAY**

**We've come too far to submit
Patty Rollers - Whippings - Hangings too
DAMN THOSE SHIPS
Hold fast my BROTHER, We can see your light
Of course the light will be lit again
WE WANT YOUR FREEDOM ANY-WAY
YOUR FREEDOM IS OUR FREEDOM ANY-WAY**

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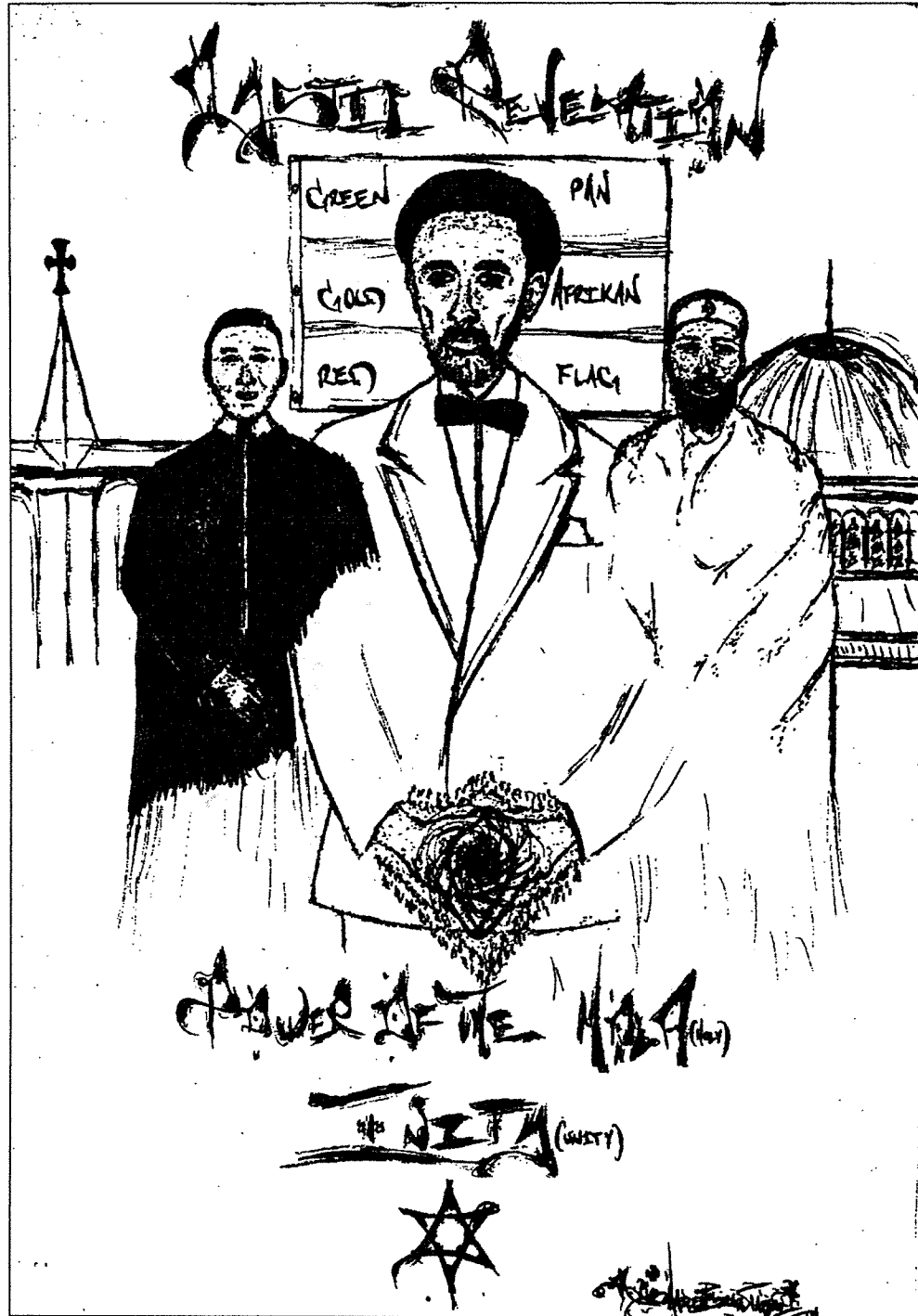


"[The advancement of black people into power] exemplifies a flawed understanding of what it means to tackle modern-day racism....when the inclusion of black people into the machine of oppression is designed to make that machine work more efficiently, then it does not represent progress at all.... [it's] a model of diversity as the difference that makes no difference, the change that brings about no change.

"[Barack Obama] is being consumed as the embodiment of color blindness. It's the notion that we have moved beyond racism by not taking race into account. That's what makes him conceivable as a presidential candidate. He's become the model of diversity in this period, and what's interesting about his campaign is that it has not sought to invoke engagements with race other than those that have already existed.

"I don't even know that I would even look for black leadership now. We looked to work with that category because it gave us a sense of hope. But that category assumes a link between race and progressive politics and, as Stuart Hall says, 'There aren't any guarantees.' What's more important than the racial identification of the person is how that person thinks about race."

- Angela Davis, 2008



His Divine Majesty Speaks;

We must look into ourselves, into the DEPTHS of our souls. We must become something we have never been and for which our education and experience have ill-prepared us. We must become bigger than we have been, more courageous, GREATER IN SPIRIT, larger in outlook. We must become members of a new race, overcoming petty prejudice, owing our ultimate allegiance not to nations but to our fellows in the human community.

- Haile Salassie I, to the UN, October 6, 1963

Unity in Diversity: The Source of Our Power

By Ras Haile Israel Tafari, NASO

OK, all these people have their religions and faiths. You have this God and that God, all these gods and all these religions, what are they for? What is their purpose? Can we, in the words of the Honorable Assata Shakur, "Please De-Eurocentrize" the predominant text of the Bible? Did Jesus (correctly Yeshua) sit around "Praising the Lord" all day? I recall that the man had a mission; a mission empowered by his inner intuition (sic). A mission to liberate his people from the lies and politricks of the ruling class. We know he had a so-called "religion," but it wasn't Christianity. He was an Israelite, but we can't say he was "Jewish," because he reached out to Israel not just to Judah. You can go through your Bible and see how many times he warred with the ruling class – the religious leaders. Then go back and count how many times he sat down on his posterior singing songs and staring into space. The prophet Muhammed (S.A.W.) innovated his prayer method to conform to his mission. He practiced and taught how to pray on the move. Wind with air, dirt. Prayer on a journey – he knew times were pressing, and he conformed to the struggle; the Revolution. Some people have forgotten these works by the Most Noble.

I think it's time for us in these religions to wake up to the reality of this non-religious situation. Yeshua was an initiate into the mystery schools, trained, experienced, at a young age. We keep looking to these "Old Buzzard" (no disrespect) priests, pastors, and imams, when Yeshua was a master as a youth, in realization of the situation. Remember he died at 33 – He was in the temple debating with the elders at 12. "Verily, verily, I say unto you, he that believeth on me, THE WORKS THAT I DO HE DO ALSO; AND GREATER WORKS THAN THESE SHALL HE DO; Because I go unto my father." John 14:12

Well with the scripture holding so much authority and credibility, how is it that this is not commonly accepted? As determined as Yeshua was, we have within ourselves the same initiative and the initiative to make a greater change than he did. I think we need to heal the sick, and feed the poor. I think that we spiritual practitioners also need to heal the mentally sick and feed the spiritually poor, not with religion but with truth – in deed – not in talk.

Those of you adepts in the mysteries should know that Yeshua was broad in action and in thinking. He congregated with the Buddhist priests, he built with the Hindu Brahmans, he studied the Vedic traditions. The prophet Muhammed took refuge in my country (Ethiopia) and left his blessings on that country, which at the time was a Christian kingdom. The country is still predominantly Ethiopian Christian (uniquely), with a mixture of other religions, Islam being the next most predominant. It is that these people of different castes of religion and tradition are fashionably blended together – no Palestinian-like grievances with each other.

The people of America have become so deluded that for example one may be in the presence (sic) of an Ethiopian Christian priest, and due to ignorance, judge him to be an Islamic because of his garb. In the East, this is tradition. In that tradition, there is not so much an intentional amalgamation or separation from the traditional religious appearance, only a strong instinctive motive to unite and live under one force/God. That God being intolerant to the oppression of his people. It is well, and most imperative, for us to educate first. We all can't

wake up the next day and be "George Jackson" – (having his revolutionary mind set). We must submit ourselves to re-education concerning this oppressive state, and in practice and experience provide solutions.

My inspiration, my motive for this piece (sic), was to call out to all my spiritual brothers and sisters and ask for unity and respect. To ask the people – especially those of us who serve – to see clearly our dire need for unity in diversity. Like a big crayon box; reds, and blacks and whites and yellows and browns all in the same box. Who buys one crayon? We are all in need of the entire collection! The diversity of the crayons in unity is more effective! Can we see that?

I also want to stress the importance of us, the spiritual practitioners, to not only set a religious example, but for us to learn how to allow ourselves to be the vessel of our mighty God – to see ourselves as merely a pen in the hand of our Creator – to see that we are the needed pen, or crayon, which ultimately will be used to draw the most beautiful picture. We have a use, and in my opinion, we are the strongest, being backed up by the strongest. Yeshua was once asked – "What is power?" He said, "Power is vanity, it is illusion and only effective when force is involved." He said that "Force is balanced out based upon the will and direction of the creative forces." So my question on that is, "Do we believe that it is the Creator's will for people to be oppressed?" But really, "Do you believe that it is Creator's will to have, or to allow for change in this society? Don't you believe that if it's bad, it is the Creator's will to allow for it to be made good?"

Well, if you believe, then you should know that revolutionaries have force from the Creator, which in turn, at our most sincere and proper instigation will be the power that we need to overthrow the fake power.

Now before this ends, let me also stress to the people about perception. The enemy lives by a law that states, "Assume the appearance of power, and it will soon be given to you." The fascists are very organized in their wickedness. This is what amazes the people – they are "wowed." This must cease to be so. Every time there is amazement, recall the amazing Titanic. This titanic government will fall, because it's the Creator's will. Take two stacks of books. One stack is irregularly arranged, a hair from toppling, thus you have no desire within you to prevent yourself from either straightening it or knocking it over, it's nothing special – it's already in disarray (sic). But take a highly organized stack of books. You value the appearance of order and neatness, and fail to have much desire to destroy it or rearrange it without due cause. So this Establishment is just a show institution, and we suffer as a result of society's submission to the empty power. How many times can we say, "Don't believe the hype?" Never too many!

Re-education is the key to our salvation: R.A.S.T.A.F.A.R.I. to all nations!

Righteous Afrikan Standing Tall Alone Freeing All Righteous Individuals

Peace and Panther Love!

M.D. Hunter #525840
401 West Sycamore Street
Greensboro, NC 27401

Nepal Maoists Forging Ahead With Peaceful Transition



"Correctness and incorrectness of ideological and political line decides everything. If the line is correct everything will come in its way if it is wrong everything will be lost which one had before." - Chairman Mao

Following up on their landslide election victory in April, the Communist Party of Nepal (Maoist) is forging ahead with the difficult task of forming a multi-party "New Democratic" government despite opposition led by the bourgeois National Constitutional Party. In the first week of November, high-ranking party officials of the CPN (Maoist) and the CPN Unified Marxist Leninist (UML) met to form a 12-member committee to facilitate cooperation between the two communist parties, with senior Maoist leader Mohan Baidya and former UML general secretary Madhav Kumar Nepal as coordinators.

"One of the aims of the joint mechanism is to give inputs to the coalition government on state affairs and strengthen relations between the two ruling parties," said member of the joint panel and UML leader Bhim Rawal. "This is not directed against any political party."

"Whatever CPN-Maoist and CPN-UML leaders say about the high level panel, it has created uneasiness in the Nepali Congress and [on] other front[s]. As all communist parties hold about 60 percent of seats in the current constituent assembly, they don't need support of other parties for ensuring the survival of Maoist-led government. As CPN-Maoist and CPN-UML's alliance hold absolute majority with Maoists' 229 and CPN-UML's 106," commented Nepalese journalist Keshab Poudel.

This move stirred some opposition within the two parties as there is a long-standing history of conflict over ideological and political differences, and even recent violent clashes between their respective youth organizations, the Maoist Young Communist League (YCL) and UML's Youth Force (YF). These incidents have been seized upon by Former Prime Minister and a senior Nepali Congress leader, Sher Bahadur Deuba to demand that the two

youth organizations be disbanded, intimidating that "the country might be pushed towards a civil war" if they are not.

At the center of the controversy being whipped up by the National Congress Party is the issue of integrating the Maoist armed forces with the former Royal Nepalese Army and other government security forces. This opposition has been echoed by representatives of other parties within the coalition government.

"Political intrusion in the Nepal Army will be disastrous...the Maoists' politically indoctrinated Peoples' Liberation Army cannot be integrated into the Nepal Army." These are the words expressed by Nepal's Foreign Minister Mr. Upendra Yadav speaking at a journalist interaction program organized in Birgunj, Parsa district on Monday, November 3, 2008. Mr. Yadav is the president of the Madhesi Janaadhikar Forum. "Our party is totally against integrating the two armies, nevertheless, qualified PLA men who meet the standards set by the Nepal Army could well be recruited," added the Minister for Foreign Affairs.

Nepal's Deputy Prime Minister and Minister for Home Affairs, Mr. Bam Dev Gautam, has said that the Maoist PLA integration into the Nepal Army will be carried out as per the previous agreements signed between the then government of Nepal and the Maoists' Party.

"The Government will carry-out the integration of the two armies as per the 12-Point Agreement and the Interim Constitution," said Mr. Gautam. "By definition, Army Integration means armed outfits are merged together to form a bigger army," held Gautam adding, "the Maoists' militias could well be accommodated into the Armed Police Force, General Police Force, Industrial Security Force or yet another security force could be formed to integrate them into the mainstream."



Integration of the Maoist People's Liberation Army into the national army is the center of controversy.

According to Asia World News:

"Nepal's former Maoist rebel combatants have issued veiled threats against political parties over growing opposition to their integration into the national army, a media report said Tuesday. Rebel commanders said they were meeting in western Nepal to discuss how to respond to political opposition to the large-scale inclusion of combatants in the country's security forces, Kantipur newspaper said.

"The discussions have focused on whether to accept the decision by the political leadership or opt for another revolt," Kantipur newspaper quoted an unnamed Maoist commander as saying.

"However, there were considerable differences of opinion among the commanders of various Maoist combat divisions over what their future move should be, the newspaper said.

"The issue was sparked off after three top former Maoist guerrilla leaders met last month to discuss growing opposition to integration of former rebels into the national army," the newspaper quoted the commander as saying.

"Mahendra Bahadur Shahi, the head of the seventh Maoist division based in western Nepal, who is considered a hardliner, even threatened to start an armed revolt if politicians can't agree on the integration of the former rebels, the newspaper said."

- "Former Nepal rebel combatants threaten revolt over integration," Asia World News, Tue, 04 Nov 2008

Maoist combatant leaders have rejected integration based on individual qualification, as suggested by Foreign Minister Upendra Yadav, who represents the influential ethnic Madhesi People's Right Forum. Many Party "hardliners" fear that the gains of the hard-fought revolutionary people's war may be lost if the integrated national army is dominated by former royalist commanders.

United Nations Secretary General Ban Ki-moon flew to Nepal to lend his support to the integration process. He said integration of the former rebel combatants was "the biggest challenge for Nepal's peace process." He also agreed to extend the UN presence there for another six months.

Of the originally 31,000 Maoist combatants in 28 UN supervised camps across Nepal, only 19,000 passed the rigid verification by United Nations Mission in Nepal (UNMIN) that qualified them for integration. Those PLA soldiers who were under 18 years old were sent home.

Growing polarization between the Communists and the bourgeois

opposition led by the National Congress has prompted the Maoist-led government to recall two ambassadors; Dr. Suresh Raj Chalise, the ambassador to the U.S., and Dr. Durgesh Man Singh, the envoy to India, both of whom were NC-nominated.

"Maoists have betrayed the country and they are trying to impose authoritarian rule. Unilateral formation of [the] high level commission on the integration of Maoist combatants into national army is the beginning," thundered former prime minister Koirala, the head of the National Congress Party. The octogenarian Koirala vowed, "I will lead struggle to any forms of authoritarian[ism]."

The path of peaceful, democratic transition from monarchy to socialism will clearly be a difficult one. Many "hardliners" would prefer to impose a military solution, even at the risk of provoking imperialist intervention by India -- backed by the U.S. and the U.K.

Nepal is one of the world's poorest countries and is wedged in between Asia's giants, India and China. The new Maoist-led government must play a difficult diplomatic game of maintaining its independence while seeking aid from both of them to develop its economy, and at the same time serving the cause of international socialist revolution.

The Maoist-led Nepalese government hailed the victory of Barack Obama in the U.S. presidential election, describing it as a positive change that hopefully will lead to improved bilateral ties. In a message, Nepalese Prime Minister Pushpa Kamal Dahal, alias "Comrade Prachanda" ("The Fierce One"), said he hoped the change in U.S. leadership would lead to improved bilateral relations between the two countries.

"This moment of positive change will, I hope, be the occasion to start anew in our bilateral relationship as Nepal today seeks peace and friendly ties with all countries, particularly the United States," Dahal said, vowing cooperation "on all issues of international, regional and bilateral concerns to achieve our common goals of peace, progress and prosperity around the world."

A visit to the U.S. in September by Dahal failed to induce the Bush administration to take the CPN (Maoist) off its list of "terrorist" organizations. The Nepalese Maoists were included on the U.S. blacklist in 2002, and the Bush administration provided money, weapons and military training to the Royal Nepalese Army in its drive to crush the Maoist-led people's war.

Many U.S. expatriates living in Nepal voted by absentee ballot for Obama, and there was general celebration in Kathmandu at news of his election. □

**Imprisoned Nation
by TBW**

Miles and miles of razor wire
Wraps around the imprisoned nation
Gun towers look down upon
The yards and yards

Black kevlar helmeted goons
Behind a wall of clear plastic shields
Leather booted heels clunk
On steel catwalks

Loudspeakers crackle announcements
Rattle off numbers, names at countdown
Slamming of steel doors at lockdown
Spewing streams of pepper spray at hose-down

Single file hacks awe and shock
Stun belts restraining chairs
Spread cheek inspection stares
Fall down at the sound

Sirens wail give voice of choice
Meal loaf choke down
And swallow in urine
Smells of feet and ass

Human waste of time
Youth growing old
Going nowhere but in a minute
Talking trash and watching tv

Imprisoned nation
Miles and miles of steel-reinforced concrete
Analysis of concrete conditions
Yards and yards of orange jumpsuits

Prison blues and tattoos
One percent of amerikans
On any given day

Not giving anything away

Not giving any thing
But taking too much from too many
To serve too few
Who have taken it all

Spread the word
Shine the light of revolution
Illuminating the path forward
The shining path of people's war

From within the belly
Of the beast
Proclaim the feast
the day of liberation!

**How Would It Be?
by TBW**

If one sunny day
The 1% of prisoners
Changed places
With the 1% in the ruling class?

And the bros from the SHU
Ate lobster and drank champagne
While the idle rich got meal loaf and
Water from the toilet?

And the gangs from the yard
Had mimosas by the pool
While the polo set pumped iron
And played dominoes

How would it be
If imperialist plunder
Was a crime
And poverty and ignorance was a defense?

**NSC/NASO
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