The Bloody Massacre Of Our People On October 23 At Miracle Valley, Arizona Is Further Evidence Of The Need To Put The U.S. On Trial For Its History Of Genocide Against Our People

Reparations Now! An Idea Whose Time Has Come

Queen Mother Moore, the oldest and certainly most persistent revolutionary in the United States, an African American Internationalist who has stood with such giants of our people as Marcus Garvey and Malcolm X. Her consistency and deep commitment are revealed in her program, the People's Plan for Reparations, pushing forth the right of African people to have justice, throughout the decades. Queen Mother Moore's political leadership points to the fact that African people have been struggling for liberation from European-North American domination, and for reparations for the historic crimes that have been committed against Africans, from the very beginning of the European assault on our people.

The African people fought the invaders on the coast of Africa and rebelled on the slave ships and in the labor colonies. An example is the great Cinque, who led the attack on the slave ship Amistad, threw the pirate crew overboard, and attempted to sail the ship back to Africa in the end of the 18th Century. When the winds blew the Amistad to the U.S. shores and it was seized, Cinque and his people went before the U.S. courts and successfully argued that they were free Africans who had been wrongfully kidnapped, and they therefore deserved their freedom and the protection necessary to return to the continent.

Throughout the 19th Century, African people fought against the conditions of slavery, fought for justice, and realized that the capitalistic system could not be built on the backs of the enslaved and victimized people based on our winning reparations from our oppressors, we would have been able to build a new Africa, the African continent. This is a real path we followed. We have been an independent nation in the world, and we would have been able to fight the imperialists and colonialists who tried to conquer our continent.

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Our mothers and fathers invested sweat and blood. Three hundred and ten years we worked in this country without a dime in return—I mean without a dime in return. You let the white man walk around here talking about how rich this country is, but you never stop to think how it got rich so quick. It got rich because you made it rich.

Throughout the growing Black Power Movement in the late 1960s, the elements of African people's necessary strategy for liberation began to take shape. These elements included the necessity of hooking up with other anti-colonial struggles around the world, the identification of our condition as domestic colonialism, the need to demand reparations as a necessary component of winning our independence and free development. RobertWilliams, at the founding of the Republic of New Africa, called for 400 billion dollars in reparations as well as the territorial settlement from imperialism. (Esquire magazine, Vol. LXXI No. 1, Jan. 1969, p. 72). The Black Panther Party put forth the demand for reparations in all the work they did, as seen in Point 3 of the Panther 10 Point Program:

We want an end to the robbery by the white man of our Black Community. We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two miles. Forty acres and two miles was promised 100 years ago to any African black man as compensation for the murder of black people. We will accept the payment in cigarettes and sugar, which will be distributed to our many communities. The Germans are now paying the Jews in Israel for the genocide of the Jewish people on this continent.

The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

Likewise, the Junta of Militant Organizations (JOMO) in Florida, forerunner of the African People's Socialist Party, put forward their demand for reparations in all of our mass work. Similarly, the people of the Caribbean through such organizations as the National Union of Barbados and the New Jewel Movement of Grenada have put forth demands for reparations from our people through documenting the wealth stolen from African people over the centuries and through uniting with the call of the Non-Aligned Nations Conference for Reparations of 300 billion dollars for the "underdeveloped" countries of the world who have been colonized by the imperialist nation peoples.

One of the most well-known demands for reparations came towards the peak of the U.S. civil rights movement. In 1966, James Foreman and the National Black Economic Development Conference called for 500 million dollars per year for reparations for the generations for the beginnings of black development. In the "Black Manifesto" presented at that conference and taken throughout the country, African people pointed out:

We the black people assembled in Detroit, Michigan for the National Economic Development Conference are fully aware that we have been forced to the wall because racist white America has exploited our resources, our minds, our bodies, our labor. For centuries we have been forced to live as colonized people inside the United States, victimized by the worst, racist system in the world. We demand reparations to build the most industrial country in the world.

We are therefore demanding of the white Christian churches and Jewish synagogues, which are part and parcel of the system, that they begin to pay reparations to black people in this country. We are demanding 400,000,000 dollars from the Christian white churches and the Jewish synagogues. (New Republic, June 21, 1969).

Soon after, in 1972, the Black Political Convention made a major platform item their demand for reparations. In 1973, the Review of Black Political Economy carried a whole issue on the subject-seeking to determine ways to estimate the amount of reparations owed and the economic basis of the campaign.

At this time, however, the Black Power Movement was facing vicious attacks and was unable to carry out the mass campaign that the reparations demand was beginning to mobilize. Indeed, the U.S. government assaults came at a time that the mass mobilizations of Africans for independence, and for historical justice and reparations, threatened to destabilize the whole imperialist power. It is appropriate, then, that after 1970, the African movement for freedom and independence has again struggled to put forth its strategy and all African people have been poured into the masses in a massive way, that Reparations should once again be picked up, should be put forward by all those who can contribute. It is an historical memory, history and truth about the right of African people for reparations. And then it will be taken by the masses of African people, will be carried forth as it has been developed through the centuries, and will ignite our people's struggle for freedom and independence. Reparations now!
The "Oldest Revolutionary in U.S." Supports Party's Reparations Effort

NEW YORK—Many people who are aware of the Party's drive to build the World Tribunal and Reparations Conference think that the demand for reparations is one that the African People's Socialist Party began with its Point Number 11 of its 14-Point Working Platform which reads in part: "We want the U.S. and the international imperialist class of states to repay Africa and African people for the centuries of genocide, oppression, and enslavement of our people."

But while the Party's Working Platform is designed to inform us of the means of achieving the needs of the people in a practical way, the reparations demand has been with our movement for a long time and Point 11 of our 14-Point Working Platform is the Party's way of implementing a basic Party policy of "from the people to the Party, from the Party to the People." For many years the people have demanded in different ways that we be paid back for the crimes the U.S. has committed against us. Now the Party has taken that demand and summed it up in Point 11 of our Working Platform, and we are actually organizing the people around their own demand.

One of the longtime leaders of the demand for black reparations is 85-year-old Queen Mother Moore, who prides herself as being "the oldest revolutionary in the United States." Queen Mother Moore, who has worked with a variety of organizations during her sixty years of activism, was an early follower of the great Marcus Garvey. During recent discussions with members of the African People's Socialist Party at her Manhattan home she talked about Garvey and the Party's plan to build a mass organization to press the demand for reparations after all these years of only having it talked about in our movement.

One of the stories Queen Mother Moore retells is the time in 1929 when Marcus Garvey came to speak in her hometown, then in New Orleans. The mayor and other local officials had burned Garvey "from speaking," but Garvey was going to ignore the ban and carry his message of black freedom to the black people who had assembled at the longshoremen's hall.

The hall was surrounded by police, and as Garvey began to speak, he was interrupted by cops who, just as today, had no respect for the First Amendment of the Constitution when it comes to the free speech of black people who are speaking about freedom. When the police threatened to "run him in" if he spoke, the people rose up as one and raised their guns, chanting "Speak, Garvey, speak!" Queen Mother Moore's eyes lit up as she told how the defiant, freedom-seeking black people of New Orleans backed the cops down and allowed Marcus Garvey to speak on that day sixty-six years ago.

Queen Mother Moore remembers the beginning of the reparations demand in the U.S. as 1957 in New Orleans, organized by the Association of Ethiopian Women. The Association took their documentation and their demand to the United Nations, but were told there was nothing the U.N. could do unless a member nation of the U.N. would intercede in our behalf. At the time the U.N. was absolutely dominated by the U.S. and its stooges, and it was impossible to get a member nation to intervene in our behalf. Therefore, the reparations demand did not get the hearing it demanded.

However, although the U.N. did not hear the demand for reparations, it was clear that the demand struck a deep and instant response from African people throughout the world. According to Queen Mother Moore, "When we did our demand we received boxes of letters from black people all over the world saying 'I want my reparations. Please file my reparations for me.'" Unfortunately, in recent years those boxes of letters were destroyed in Philadelphia.

"I was very happy, very happy to see you young ones take it on," Queen Mother Moore said of the present effort being made by the African People's Socialist Party. "It makes me feel good to know that it is a demand our people will always make until we are paid!" Queen Mother Moore also thought it was "very good" that the Party is using the approach of the two-day World Tribunal preceding the reparations convention as a way of presenting evidence and documentation to the world justifying our demand.

In the African People's Socialist Party we have a saying that we must struggle from generation to generation for independence in our lifetime. Queen Mother Moore is living testimony of the truth of that saying. Now from the lips of the Queen Mother Moore we must add another slogan in our struggle for reparations: It is a demand our people will always make until we are paid.

BREAD, PEACE, AND BLACK POWER!

AT COMMUNITY JUSTICE HEARING
Dessie Woods Supports Tribunal and Reparations Demand

1978 Demonstration to free Dessie Woods in Plains, Georgia by Party-organized Committee to Free Dessie Woods

OKLAHOMA, Ca.—One of the tasks taken up by the local committees which are building for the World Tribunal and Reparations Convention, scheduled for New York during November 13-16, is the organization of community Justice Hearings. The Justice Hear- ings are conducted as a means to collect testimony from black people throughout the U.S. to be presented at the World Tribunal as evidence of our oppression.

The first Justice Hearing held by the Oakland Committee was at the Uhuru House, National Office of the African People's Socialist Party. A "mysterious" fire on October 1st had caused damage to the office and there was no elec- tricity, so the Justice Hearing was held with the help of an oil lamp which provided the light.

On October 7th committee members were able to hear testimony from Dessie Woods, who spent several years in a Georgia prison for shooting and killing a white man who attempted to rape her and a woman companion. The African People's Socialist Party led the five-year-long struggle which freed Dessie Woods and made her name a household word throughout the U.S. and the progressive movement in Europe. Although Woods joined with an anti-Party group of ex-Party members in attacking the Party during the last year of the campaign to free her, she has enthusiastically endorsed the Party-led campaign to build the World Tribunal and Reparations movement.

During her testimony, Woods talked about how she had been drugged, beaten and tortured by reac- tionary officials of the prison at Hardwick, Georgia where she was held. Woods also attributed her refusal to the movement of the thousands of people around the world who had been mobilized to her defense by the leadership of the African People's Socialist Party.

Thus, in addition to providing testimony of the brutality of the U.S. judicial system, including prison, Woods was also able to demonstrate by her endorsement and open support of the Party and the Tribunal and Reparations Campaign, the unifying significance of the campaign for the struggle to over- throw U.S. domination over our black lives.
Convention Set to Organize Mass Reparations Organization; November 15-16 in New York; Steering Committee Elected; Agenda Established

NEW YORK—Although the African People’s Socialist Party is armed with the invincible theory of African Internationalism, we recognize that theory alone cannot resolve the issues. Black people everywhere are oppressed and poverty-stricken within the U.S. and Africa, and equally brutally exploited throughout most places in the world where we have been forcibly dispersed. Theory alone can be compared to headlights without an automobile. Although the path to be travelled is well lighted, no distance is ever travelled because there is no power, no engine to provide the transportation. Therefore, along with our invincible theory there must be an engine, there must be power; there must be action.

The African People’s Socialist Party is a Party of theory and action. But ours is not simply a Party of theory and action (practice). Ours is a Party based on concrete theory that is tested and proved in all its action (practice). The unity of theory and practice is given life through the African People’s Socialist Party. Our Party is the material realization of the unity of theory and practice. Ours is a Party of action.

The theory of our Party is an invincible theory because it is the theory of the people. It is not a passive and sterile, purely abstract theory of the professional philosophers and professors. It is not a theory that begins and ends in the classroom. The theory of our Party is a guide to action. African Internationalism seeks to make the struggle for reparations a public-spirited effort. It is the struggle for reparations a public-spirited effort. It is the struggle for reparations a public-spirited effort. Public-spirited effort.

The pre-convention meeting was presided over by the New York based National Committee to Build the World Tribunal on Black Reparations. The New York National Committee coordinated the October 16 meeting in the same tradition that has established it as one of the hardest working committees building for the World Tribunal and the reparations foundation convention. Following extensive reports from Mario Drummonds, chair of the outreach committee, and from defense, anti-semitism, and unity with the call for reparations by the Native people and the non-Leadership. When Laura Dalton, a leading member of the National Steering Committee who is also a founding member of the hard-work-theory convention, proposed structure and constitution for the organization to be pulled together at the National Steering Committee planning Convention.

Using graphs and a map Sister Laura asked the committee to adopt the convention and propose a document that the Vietnam People’s Committee would take to the founding convention for ratification. After much discussion, the Vietnam People’s Committee decided to adopt the convention although certain changes were suggested to guarantee that the role of some countries would be filled out with more clarity.

The rules of procedure for the convention were also adopted, and the Steering Committee voted to call the organization being built the African National Reparations Organization (ANRO). The Steering Committee planned the following agenda for the founding convention:

- Monday, November 15
  - 1 Registration (9 a.m. - 11 a.m.)
  - 2 Orientation (11 a.m. - 12 noon)
  - 3 Lunch (12 noon - 1 p.m.)
  - 4 Opening Session (1 p.m. - 2 p.m.)
  - 5 Adoption of Constitution
  - 6 Election of National Officers
  - 7 National Conference (5 p.m. - 6:30 p.m.)
  - 8 Reports from Regions (6:30 p.m. - 7 p.m.)

- Tuesday, November 16
  - 1 Registration (9 a.m. - 10 a.m.)
  - 2 Closing Session (10 a.m. - 11 a.m.)
  - 3 Workshops (10:30 a.m. - 1 p.m.)
  - 4 Lunch (1 p.m. - 2 p.m.)
  - 5 Plenary (2 p.m. - 5 p.m.)

All in all the October 16 conference was an historic occasion. It helped everyone to understand a little of how their own leadership, or leadership, can put its money where its mouth is, that our movement can carry a concrete demand of the people. For some time there has never been any doubt of this. One such person is Dorothy Lewis, a sister from Maryland who is also a member of the National Steering Committee. Since 1964 Sister Dorothy has travelled the length and breadth of the U.S., struggling to win unity and support for the reparations demand. Finally, after all the meetings, Everybody promises and disappointments, Dorothy Lewis’ struggle to keep the 160 meeting is about to see her dream come true.

Then there is Brother Ben Golson, from Philadelphia, who was also at the October meeting and who is presently building a reparations committee in Philadelphia. Brer Golson-El is already the director of a Philadelphia-based organization which has already filed claims for reparations with various U.S. agencies, demanding $500 billion dollars as a collective settlement for our whole people, and ten thousand dollars per each individual.

Sister Dorothy and Brother Ben Golson-El are only two of the thousands of African people in the U.S. who understand the need for Bread, Peace, and Black Power. They are two among the thousands who understand there must be just reparations for all African people in this country. The African People’s Socialist Party understands this also. We have learned it from the people like Sister Dorothy and Brother Ben, and as we are a Party of action we have taken this understanding from the people and we will return it to the people on November 15 and 16 in the form of our founding organization.

FROM THE PEOPLE TO THE PARTY: FROM THE PARTY TO THE PEOPLE!