

## A successful Tribunal, a successful movement

# Reparations Tribunal Holds 10th Commemorative Session

PHILADELPHIA — The 10th Commemorative Session of the International Tribunal on Reparations for African People in the U.S. could easily have been considered a success even before the first person testified before this court, which was founded by African people colonized in the U.S. to put the U.S. government on trial for its history of terror and colonial slavery waged against our people.

Even before the arrival of the first of more than 200 people who attended the commemoration ceremonies and the reparations tribunal here in Philadelphia from November 8th through November 10th, the growing strength of the reparations demand was obvious throughout the U.S. and gaining strength in Africa itself.

More and more organizations and personalities have united with some version of the reparations demand. Massachusetts legislator Bill Owens has introduced reparations legislation into the Massachusetts Senate and U.S. Congressman John Conyers has done the same within the U.S. Congress.

A variety of organizations have also been founded to pursue the reparations demand. In addition, several personalities who had been associated with the demand in the past have recently re-emerged, enthusiastically demanding reparations, sometimes after having gone for months and years without having done any work to win reparations.

No wonder, then, that the organizers of the 10th Commemorative Session could consider their work a success even before the beginning of the 10th Session. For more than any other sources, the reparations tribunal and its sponsoring organization could claim responsibility for the growing acceptance of the reparations demand within the international African community, even in instances where many of the reparations organizers themselves do not know the source of their current inspiration.

Like all but one of the sessions of the reparations tribunal which preceded it, the 10th Commemorative Session of the International Tribunal on Reparations for Africans in the U.S., was sponsored and conducted by the African National Reparations Organization, a mass organization founded by the African People's Socialist Party in 1982 and led by the APSP since its founding.

The only session of the reparations tribunal not sponsored and conducted by ANRO was the initial tribunal held in Brooklyn, New York in November, 1982. This historic founding tribunal was organized and conducted by the African People's Socialist Party, although it was not intended by the APSP to be a Party institution when it was initiated.

When the initial reparations tribunal was conceived by the Party, it was seen as a means to advance the entire anti-colonialist movement within the U.S. and to unite all African anti-colonialist forces around a concrete program that most of us claimed to embrace in theory.

The attempt to unite the movement around the reparations tribunal was a failure. The turnout of anti-colonial organizations for the unity meeting called by the Party in preparation for the founding tribunal was negligible. The then-president of the Provisional Government of the Republic of New Africa (RNA), Imari Obadele, came to the meeting only to condemn an unrelated article that had

appeared in *The Burning Spear*, the Party's news organ, at a much earlier date which had challenged the philosophy of New Africanism which is embraced by the RNA.

But if Imari's RNA used an old *Burning Spear* article as the basis of its hostility to the founding of the reparations tribunal and the African National Reparations Organization as the mass anti-colonial organization through which our movement might achieve practical unity through work around reparations, other organizations and personalities, some of which actually boycotted the founding reparations tribunal, had no such excuse.

The National Black United Front (NBUF), which like the RNA had adopted reparations in its founding document and whose national office was then located in New York, the site of the founding reparations tribunal, refused to support the founding reparations tribunal when NBUF's leader at the time was not given the leading role at the reparations



Chairman Omall Yeshitela  
tribunal.

In an article preceding the founding reparations convention, the national organizer of the NBUF was quoted in the *National Guardian*, a New York based white liberal newspaper, as stating that reparations was not "germane" to our people. The truth is that many of the forces who now support the reparations demand — both liberals and nationalists — were opposed to the reparations tribunal and continue their opposition up to now because of its relationship to our Party.

The role of the Party in the founding and organizing of the reparations tribunal represented the re-emergence of the organized strength of the African working class which had been brutally suppressed, defeated, disorganized and dispersed with the defeat of the Black Revolution of the Sixties. For many African liberals and nationalists the African working class is more despised and feared than the white ruling class colonial oppressor.

This is because the African working class truly has nothing to lose but its chains. Unlike the African petty bourgeois liberals and nationalists, the African working class cannot realize its genuine needs and aspirations without the total revolutionary destruction of parasitic white capitalism.

But the nine years of reparations work done by the Party and ANRO leading up to this 10th Commemorative Session of the International Tribunal on Reparations for African People seriously challenged the complacency of various of the nationalist forces. They became increasingly con-

cerned lest they be left out of an ability to acquire money and resources in their own class interests from the reparations demand. This and the achievement of reparations pittance by the Japanese for their internment by the U.S. government during the second imperialist war made active believers out of nationalists and the liberals as well.

Now there is a growing unity within the primitive petty bourgeoisie around the reparations demand. This does represent somewhat of a problem since although the primitive petty bourgeoisie, like the masses of African workers and other impoverished black people, does suffer from colonial oppression, its interests, tactics and ultimate aims are different from those of the revolutionary African working class. Indeed, as a social force the petty bourgeoisie has better connections, more resources and is generally better organized than the African working class.

Nevertheless ANRO organizers of the 10th Commemorative Session of the International Tribunal on Reparations for African People in the U.S. were able to view all of the current reparations activity from every quarter as a victory, though qualified.

The three day Commemorative event began with a banquet at the Church of the Advocate where an enthusiastic banquet crowd was treated to food, culture and political analysis. Not only were there activists and banquets participants from Philadelphia, but participants came from 13 other cities and 10 other states including Washington, D.C.

The banquet was opened by ANRO Chairwoman Junis Wilson who, after offering an ANRO self-criticism for the delay in beginning the event and for the other evidence of organizational difficulties explained the work of ANRO and the significance of the reparations work under its leadership.

Comrade Sister Junis Wilson explained how although many others did reparations work in the past, before ANRO and the African People's Socialist Party, the Party has really advanced the concept of reparations and advanced the question within the context of political economy that not only explains how and why the U.S. colonial white nationalist state owes African people reparations, but how the entire U.S. and world economy were born from and are today directly tied to the impoverished and wretched conditions of existence experienced by African people.

Sister Junis also explained how the many years of the existence of the reparations tribunal had built our "own international arena within which to put the U.S. government on trial" and to begin the process of international isolation of the U.S. government among the laboring and exploited masses of the world. She also explained how ANRO was built nine years ago to take the reparations demand out into the homes of the African community and how the new spate of interest in reparations by so many forces was evidence of ANRO's success.

After thanking everyone for coming out Sister Junis took time to caution that the time for hard work was just beginning, and that the state of the world economy which is throwing African people into even greater economic distress makes reparations work more important than ever. Sister Junis then reminded everyone present of ANRO's upcoming July convention which



## INTERNATIONAL TRIBUNAL ON REPARATIONS FOR AFRICAN PEOPLE IN THE U.S.

should result in the creation of an even bigger ANRO reparations organization and movement.

The culture for the banquet was provided by Jabali Wazuri, a revolutionary poet, and J and B Strongarm, a Philadelphia based rap group. The cultural presentations by the two different acts served to bridge the periods of struggle between the Black Revolution of the Sixties and now.

Wazuri is an electrifying artist whose performance style is reminiscent of the best of our conscious cultural workers of the Black Revolution of the Sixties. He began his cultural performance with a rendition of "Redemption Song" by the late Bob Marley. This was followed by an Uhuru Movement favorite, "Africans Must be Organized."

After four more excitingly performed readings, Brother Jabali was followed by J and B Strongarm, whose group name as well as the adopted names of the artists themselves mock the relationship that colonized Africans have with the court system, prison and the police.

J and B Strongarm came to the stage raising the chant "Free Mumia Abu Jamal" and calling on the audience to join in the chant demanding the freedom of the popular Philadelphia journalist who is on death row on a frame-up police killing charge. Standing before a huge ANRO banner which adorned the stage calling for the freedom of Mumia and all political prisoners, J and B Strongarm kicked off their performance with a rap entitled "Trial by Fire" which summed up the experience of Africans colonized within the U.S.

The keynote address at the banquet was provided by APSP Chairman Omali Yeshitela who complimented ANRO for the nine years of work that has put reparations on the map. The Chairman presented the history of ANRO's reparations work and showed how that work has set the pace for all reparations work in the U.S. today. The Chairman began his presentation with these words:

"Sisters, brothers and comrades, I'd like to express our great appreciation, especially to ANRO, the African National Reparations Organization, for the tremendous work that it has done in pulling these three days together that we're going to be here in Philadelphia. It hasn't been an easy task, the job that ANRO has taken on, but the significance of the task is to be seen not so much by what we're doing here tonight, although that's extraordinarily valuable, but by the fact that everywhere you look today somebody's talking about reparations. As quietly as its kept, the reason they are talking about reparations is because of the work that ANRO has done over the last nine years."

On November 9th, the second day of the ANRO Reparations Tribunal 10th Commemorative Session, an awards program was also held at the North Philadelphia Church of the Advocate. This program was to give recognition and awards to some of the people in and out of the Uhuru Movement who have made contributions to the black reparations demand within the U.S.

The program was also for the purpose of allowing the various reparations groups to put their respective reparations programs before the people at the tribunal for consideration. This would allow for all the reparations groups to win support for their programs.

ANRO Chairwoman Junis Wilson was the first speaker introduced by Troy Henderson the Philadelphia-based representative of the ANRO National Coordinating Committee. Brother Troy had acted as moderator for the entire Commemorative program.

Chairwoman Wilson continued her assessment of the seriousness of the reparations work and repeated her call for the Africans present to join the African

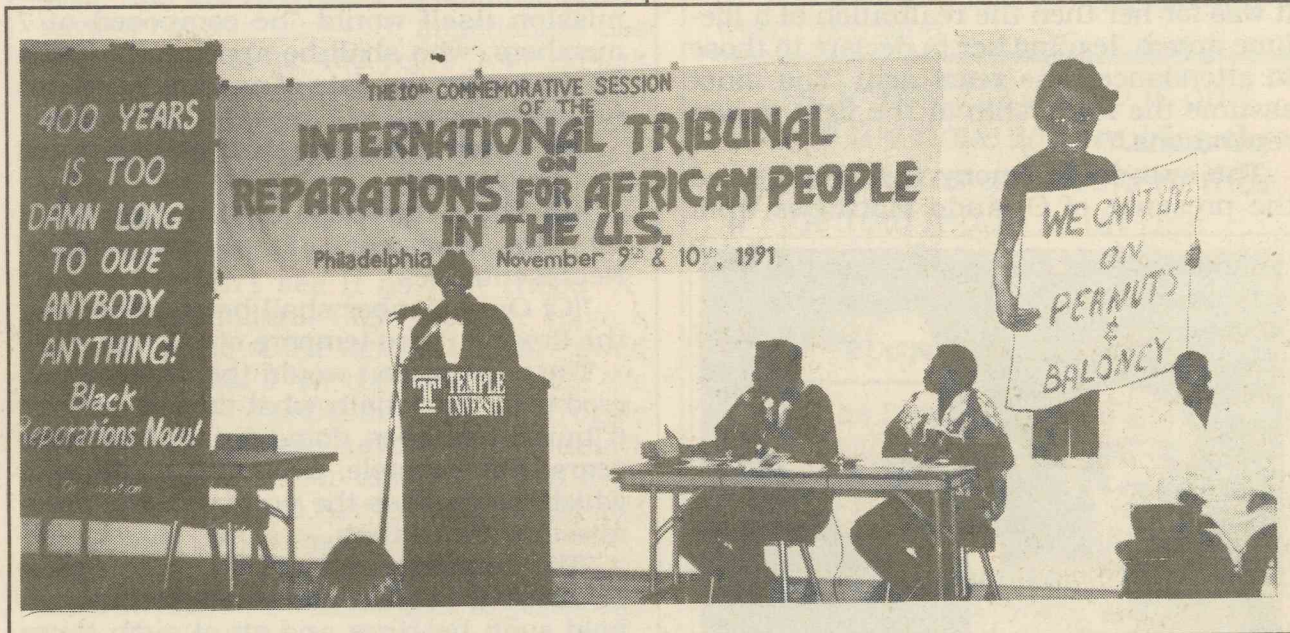
National Reparations Organization. Declaring, "Reparations means liberation... Once we get the masses involved in this process we're on our way," Chairwoman Junis challenged any suggestion that the demand for reparations was unattainable.

"Just look what we have done!" she exclaimed. "We have built the entire infrastructure for U.S. imperialism. It's on our backs. We have fed the entire Earth while we wallow in hunger, while we die in ditches. ANRO has a lot of work to do," she continued. Chairwoman Junis introduced the

of African people."

Continuing, Sister Akua said that the Chairman should be thanked for providing the only correct sum-up of the Black Liberation Movement of the Sixties. "Chairman Omali has been the only person to come forward and expose the counterinsurgency," she said.

"He made it possible for those of us involved in the Black Liberation Movement of the Sixties to have a home to come back to. We want to thank him for the theory of African Internationalism and for the vision to call for the creation of the National Peo-



Testifier on police brutality and murder at Tribunal

theme of the day's ceremonies as dedicated to recognition of those people in the colonized African community for their "tremendous work around this question of reparations."

Among those to be recognized for their reparations work, either separately or directly through ANRO, were Dr. Yusef Kly, an ANRO supporter and leader of human rights work through the U.N. recognized International Human Rights for African American Minorities (IHRAM). Illness prevented Dr. Kly from being present and Arkansas activist lawyer Victor Hill was also unable to be present.

It would also be the following day, during the actual tribunal session before Dorothy Lewis, ANRO's first National Coordinator and its former chairwoman could appear and make a presentation to the body in attendance of the 10th Commemorative Session. Dr. Leonard Jeffries, the noted African historian who is currently under assault by the entire ruling class establishment in New York, would also make his presentation during the actual court session.

The presence of Dr. Jeffries was particularly meaningful to ANRO leaders because Jeffries was not only present for the founding tribunal nine years previous, but it was his presentation in November 1982, that made the basic historical case which justified the existence of the court, the charges against the U.S. colonial government and the justness of the demand for African reparations.

But on this day, November 9, 1991, the awards ceremony of the 10th Commemorative Session of the International Tribunal on Reparations for African People in the U.S. was going full blast. Everyone was applauding as Sister Akua Njeri, the national president of the National People's Democratic Uhuru Movement, widow of Fred Hampton and revolutionary in her own right, was approaching the platform to introduce APSP Chairman Omali Yeshitela who would be receiving the first award of the day.

In introducing Chairman Omali, Sister Akua called on those gathered to thank the Chairman for his work, not only for the cause of reparations and the founding of ANRO. "We need to thank him," declared Sister Akua, "for continuing to involve us in the only real struggle being waged in the United States of America for the liberation

ple's Democratic Uhuru Movement. And, I want to thank him personally for putting the welcome mat on the front porch," she finished.

African People's Solidarity Committee Chairwoman Penny Hess was introduced for her award acceptance by Philadelphia-based Mshindi Shabazz, chairman of the African National Prison Organization.

In his comments before calling Hess to the platform, Shabazz explained how the "African People's Socialist Party brought science to the question" of our relationship to whites in the liberation struggle against U.S. domestic colonialism and for socialism. Shabazz explained how most people work with a definition of who white people are that is provided by white power itself. However, explained Shabazz, "White people is a concept they created to give a subjective cover to the parasitic relationship between Europeans and others."

Shabazz explained that the African People's Solidarity Committee (APSC) was created as an organization of the APSP and functions under the leadership of the Party in order to control the opportunism that is inherent in the relationship between Europeans and other peoples. "Nobody understood this question of solidarity before the Party," Shabazz continued. "This is the most principled relationship we can have: white people engaged in white citizen's reparation."

While explaining that the road to socialism is painted black, Shabazz said of whites, "We're not saying you can't ride on this highway; we're just going to show you which way to go. You don't have to go to the Department of Motor Vehicles [to ride on this highway]. You've got to join the black revolutionary movement."

APSC Chairwoman Penny Hess, in accepting her award for the work she has done in supporting the reparations demand of African people and raising the demand within the North American community as an obligation of all white people, declared that "reparations is the African People's Solidarity Committee." She further stated that reparations work has "opened up for us an opportunity to break with U.S. imperialism. Izwe Lenu i Afrika (Africa is your land)!"

The awards ceremony was then interrupted by the entrance of Queen Mother  
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Moore whose presence was greeted by a thunderous round of applause by those present. The 88-year-old wheel chair-bound Queen Mother Moore was introduced by Chairman Omali as "truly a giant." Queen Mother Moore was also at the founding reparations tribunal and the accompanying creation of the African National Reparations Organization which would pursue the demand for reparations. It was for her then the realization of a lifetime dream, leading her to declare to those in attendance nine years ago: "You must assume the leadership in the fight to win reparations."

The awards ceremony then recognized the presence of Orlando Matthews from



Akua Njeri, NPDUM President, and Troy Henderson, Philadelphia ANRO President

Memphis, Tennessee. Brother Orlando had received literature on the 10th Commemorative Session and had made the trip to Philadelphia to represent the African American Political Action Committee and win support for a planned April mule train caravan from Memphis to Washington, D.C.

Brother Vince Godwin, vice chairman of the National Coalition of Blacks for Reparations in America (NCOBRA), was next. Brother Vince began his presentation by thanking the ANRO organizers for holding the event, adding:

"I thought it important to recognize that this [the reparations tribunal] has been one of the most constant and creative forums that we have been able to use in our internment here to show the world that we are one people in moving against this system, constantly. I think it's important to recognize the fact that what you are doing here today is continuing a history that has never ceased in terms of struggling for our freedom."

Much of the work of NCOBRA seems to revolve around the Conyers Bill, identified as H.R. 3745. The Conyer's Bill calls for the U.S. colonial congress, "To acknowledge the fundamental injustice, cruelty, brutality, and inhumanity of slavery in the United States and the 13 American colonies between 1619 and 1865 and to establish a commission to examine the institution of slavery, subsequent de jure and de facto racial and economic discrimination against African Americans, and the impact of these forces on living African Americans, to make recommendations to the Congress on appropriate remedies, and for other purposes."

The Conyer's Bill calls for the U.S. Congress to establish the "Commission to Study Reparation Proposals for African Americans Act."

Among the purposes established by the Conyer's Bill are:

"(1) Examine the institution of slavery which existed from 1619 through 1865 within the United States and the colonies that became the United States, including the extent to which the Federal and State governments constitutionally and statuto-

rily supported the institution of slavery;

"(2) Examine de jure and de facto discrimination against freed slaves and their descendants from the end of the Civil War to the present, including economic, political, and social discrimination;

"(3) Examine the lingering negative effects of the institution of slavery and the discrimination...on living African Americans and on society in the United States..."

If enacted by the U.S. colonial congress, the Conyers' Bill would be cited as the "Commission to Study Reparation Proposals for African Americans Act." The commission itself would "be composed of 7 members, who shall be appointed, within 90 days after the date of enactment of this Act, as follows:

"(A) Three members shall be appointed by the President.

"(B) Three members shall be appointed by the Speaker of the House of Representatives.

"(C) One member shall be appointed by the President pro tempore of the Senate."

The commission would then be empowered to do essentially what the reparations tribunal has been doing for the last nine years. For example, Section 5 of the bill, which establishes the powers of the commission, states that:

"The commission may, for the purpose of carrying out the provisions of this Act, hold such hearings and sit at such times and at such places in the United States, and request the attendance and testimony of such witnesses and the production of such books, records, correspondence, memoranda, papers, and documents, as the Commission considers appropriate...."

In many ways the ANRO organizers recognize the Conyers' Bill as an ANRO victory. When the founding reparations tribunal was held, such a bill was unthinkable. In fact, one of the most "radical" Africans serving on the U.S. colonial congress refused to endorse the 1982 tribunal. However, the years of work by ANRO, hosting reparations tribunals throughout the U.S., from New York to California and from Florida to Ohio, has helped to make reparations the most outstanding economic demand among the colonized African community.

This, and the reparations achievement by the Japanese community, has made reparations an acceptable demand, one that has even demanded a response from various colonial ruling class media sources, making it possible and necessary for African petty bourgeois forces to begin to jump on the bandwagon to protect their own class interests.

For this reason, although the Conyers' bill represents an important political concession to our movement, revolutionary forces must be careful in how we attempt to deal with it. For the truth of the matter is that the U.S. Congress is not a revolutionary organization in the service of our people. Its every action is part of the counterinsurgency designed to block independent revolutionary activity by our people. None of our work can be dependent on the Conyers' bill although it may be used in various ways to politicize the masses of African people around the reparations issue. In the final analysis the organization and commitment of the masses of African people must be the strategic key to the achievement of reparations if it is to have any revolutionary content.

APSP Chairman Omali used the presentations by NCOBRA and the other reparations organizers to speak on the need and possibility for uniting work around the reparations issue. Stating that he recognized there are differences among the various groups demanding reparations, Chairman Omali stated that is not a real problem. "Reparations is an issue which should unite the entire anti-colonial movement in the U.S. Ten years ago ANRO was

built with this in mind," he said.

In his presentation Chairman Omali recognized the difficulty of organizations find unity in ideology. However, the Chairman said we can get around ideological disunity through unity in the work to win reparations. Chairman Omali stated that the Uhuru Movement welcomes the existence of the various organizations doing reparations work, because reparations is a strategic demand, bigger than what many of the reparations organizations themselves understand.

Stating that "there is no way to put a price on what has happened to us," Chairman Omali explained how the value of commodities within the Euro-American capitalist world is ultimately tied to the exploitation of African labor. The theory of the Uhuru Movement — which the ANRO reparations work participates within — recognizes the slave trade and the subsequent stolen value of African labor to be the key to the establishment and continuing existence of the parasitic white capitalist system.

A presentation by African People's Solidarity Committee Chairwoman Penny Hess followed that by Chairman Omali. Hess saluted ANRO's 10th Session of the reparations tribunal and commented on how everyone is now talking about reparations because of the ANRO work. Explaining that when APSC was formed by the Party as a Party organization it was given the responsibility of going to the white community to organize for the revolution, Hess declared, "The only way a North American or white person can be considered progressive is to deal with the question of reparations for African people. That is fundamental because that is the cornerstone of this system, its pedestal and foundation."

Hess said that APSC sees the reparations question as being deeper than just economics. It has to do with the history of white complicity with the system's attack on African people. Included in this complicity were the hundreds and thousands of white people who participated in lynchings of Africans and the white women who had African men lynched on the bogus charge of having raped or even looked at a white woman.

Hess included the tremendous cultural rip-off of Africa and African people by white power as also indicative of the need for black reparations. This includes the great civilization of Africa which was destroyed in the process of creating the white capitalist system of the U.S.

Hess continued that white people must say, "Yes, we owe reparations, not just the U.S. government," because the entire system is for white people. Declaring that reparations has nothing to do with charity, nothing to do with any favor that anyone is doing for anyone else, Hess declared that "All the problems in white society have to do with being part of a colonizing nation."

"Our understanding of reparations, taking it to the white community, is our liberation as well. We recognize that the African revolution and the liberation of Africa — that is the liberation of everyone," she ended.

The awards ceremony essentially ended the ceremonial portion of the 10th Commemorative Session of the International Tribunal on Reparations for African People in America. On the following morning, November 10th, the reparations tribunal itself opened at Temple University to take testimony and evidence supporting our reparations claim. Although the reparations tribunal usually lasts for two days, this tenth session of the tribunal was equal in quality to any of the previous tribunals. If the enthusiasm of all the participants was any indication, the best is still yet to come.



# "It's our turn — Reparations Now!"

by Junis Wilson

A tremendous debt is owed to African people. We are committing ourselves to right a wrong because our lives depend on it. We are committing ourselves to rectify this situation for our children who are yet unborn and our children who are here today, to transform it, to redistribute the wealth back into our own hands so that we can take control of our lives.

It's been a long, long time. This banner over here says, "Four hundred years," but it's more than 400 years. Either way it's still too damn long to owe anybody anything.

Before we leave here today, we must fill out an African National Reparations Organization application. Fill out an application to *participate*. In this period when we say "participate," we are talking about making a commitment to get involved. This is a different period. Right now the crisis for our people has deepened. Our very backs are against the wall. We don't have any time anymore.

We see the suffering as we look around trying to eke out a meager living as we do, trying to feed ourselves. We can see the condition that our people exist in. We can see our people on the street corners in Philadelphia where it gets brutally cold, huddling over these little vents trying to get some heat. We see our people in the food lines. We see our people huddled under trees and around burning garbage cans, just trying to survive.

It has to be that 400 years is too long. It has to be that enough is enough. And it has got to be that there is something that you can do other than suffer. There must be something that you can do other than accept this life. There must be something that you can do other than just decide that maybe tomorrow this too shall pass — because it won't.

Four hundred years has taught us that it doesn't pass and that we will have to seize control. If we have anything to look forward to, it's going to be as a consequence of us seizing this thing by its tusks and riding it right out to the finish.

That's what it means right now when we start saying, "This is what I can do." What I can do today is go down to the kitchen and help Sister Anditu cook some food to feed the people who are here. That's a start. It could be that I go to the Uhuru House tomorrow and ask Brother Troy if there's any leaflets that I could take so I could organize somebody out there myself.

We all live in communities. I could organize my next door neighbor, even the brother that I see huddling over that vent, because he's looking for a way out. So I could bring it to him.

That's the criminality of us not doing this reparations work like we should. We are damning the people to prolonged misery. It is as if we are saying consciously, those of us who understand and are taking on this responsibility, that we will sit by and let this system exist for the people for another 400 years. We will keep this from the people.

But the people have a contribution. They want out of this. Nobody can tell me that our people don't want out of this. I know that they do and that we have the responsibility to open it up because our people

have been the recipients of the vicious blow of the United States ruling class, of U.S. imperialism, worldwide imperialism. We have been the recipients of continuous blows. We have been beaten bloody, but we still have the strength. We are still here.

It's time for us to begin to reciprocate. It's time for the people to begin to dish out. It's time for the people to begin to fight back.

That's what it means for us to bring it to the people: give them an opportunity to begin to fight back, to equip them with the tools that are necessary to stop the brutal savage beating that U.S. imperialism has been giving us for 400 years. I would ask you again to go to the back of the room and to sign up; I want to see everybody sign up.

There's also a reparations claim. This is your indictment. You are making your individual claim for reparations. But we don't see reparations in just this stagnant way. We don't see it as just these "X" amount of dollars. Right now we have a general sense of the figures that are owed to us, but that's not the full question. We have to begin to make the political struggle and in that process advance the ultimate struggle which is for total liberation from the grips of United States imperialism and worldwide imperialism.

We want you to fill out your claim for reparations. Join the struggle to make this fight. We want to begin to develop ANRO chapters in other places as well.

ANRO's got a tremendous part of the responsibility. But I want to say to all the other Party forces here that you have to



Akeem Jamal, a Tribunal judge, and Junis Wilson, national ANRO Chairwoman

struggle to take reparations out in your work. It is also a part of your responsibility to delegate somebody in your organization for this work if you can. I know a lot of places where the Party is just starting up and there's just a few of us.

But even if you don't have the forces, you must understand the centrality of the reparations question to the movement that we have today. You must understand what it means and the strategic part that it plays, so you write a leaflet informing the people, helping them to understand the justness of the reparations demand.

I believe that once we begin to take out the reparations demand to the people, things will happen. The people are not the problem. I don't care what state they exist in. That's not the problem. The problem exists with us in not organizing the people to the reparations demand, organizing the people to reparations.

Party forces need to begin to mobilize right now for July, when we are having a convention. This is a part of the overall process to overturn the work as it is now and to move this reparations question forward.

There have been several different periods in the reparations work as ANRO knows it. In one period we were fighting merely for the whole question of reparations to emerge in an organized way within

the Black Liberation Movement. We made that fight in 1982 when we beat down the path and knocked on all the doors and tried to get what was left of what we identified as the movement to unite with this question.

We got the response that it was "not germane" and other different excuses from the so-called forces that professed to be staunch revolutionaries. We see some of these people talking about reparations today with a certain kind of urgency. Those were the same people that we talked to then and who told us that the question wasn't germane.

*The period right now is one where we have to convince the United States government that it's getting ready to un-ass reparations for black people! They are going to get up off of some reparations!*

As far as I'm concerned, it's still not germane for them. We don't say that lightly. We have evidence that it's not germane. Even the fact that they are now calling for reparations is not to say that the question of reparations is germane to them. What is germane is that they see another way in which they can make money off the backs of African people. They see a new deal for themselves. That is what's germane.

Imperialism usually buys off some colonial subjects to sustain itself. We have the same kind of leaches inside our movement, inside our community. They go from one deal to another and try to use African people as pawns. That's what we see existing today.

So we're not waiting for them. The question is not with them. The question is with us and the people. This is the period to do it. It is not the period to convince us inside of ANRO that reparations is germane. Nor is it the period to convince the movement as a whole, although I don't know a lot of times what I'm talking about when I talk about a Black Liberation Movement. I think that's another question for another time.

The period right now is one where we have to convince the United States government that it's getting ready to un-ass reparations for black people! They are going to get up off of some reparations!

That's what we should be looking for. This is a new day. That's where we should be moving. The only way we can convince them that they have to un-ass our money is by mobilizing African people. We can't do it any other way. We have to organize and mobilize African people. We have to mobilize everything that can be in alliance with us on our own terms. Mobilize, organize everything that is moving that can line up on our side of this question.

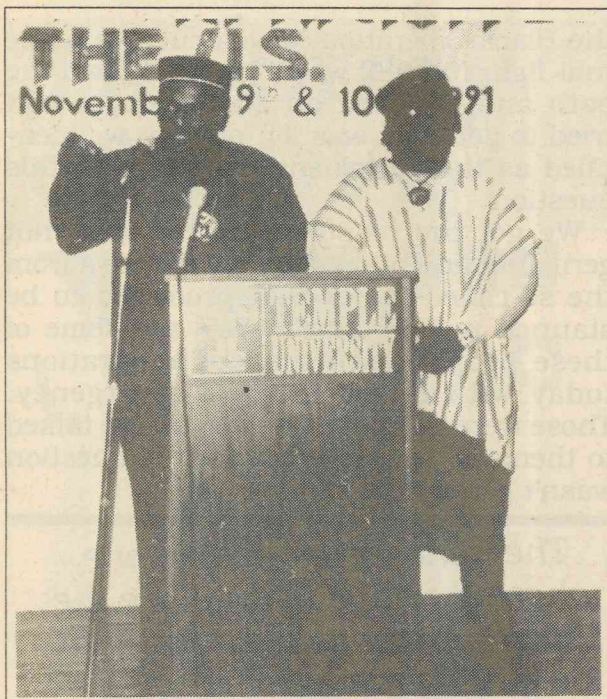
This is not a period where we can just conservatively deal with our adversaries. We have been in a death waltz with U.S. imperialism all our lives, and the lives of our people before us, for 400 or more years. We've been in a death dance and we have to act like we're in a death dance. It is their survival or our survival.

So we aren't conservative. We are no modest. We don't boast and say this is correct or this is what we have done because we want to boast. We say these things because African people need to understand that we have the responsibility, the ability and the will to defend ourselves and to liberate ourselves.

We can do it. It's in our hands. That's why we hold ourselves up and say, "Look what we can do. Look what we have done. That's why we hold it up before each other. That's why we hold it up before the Africa

*See Reparations, page*





Leonard Jeffries

## “We’re in a heroic struggle for humanity”

by Leonard Jeffries

Uhuru brothers and sisters! It is a pleasure to come back to Philly and be a part of this tenth commemorative tribunal.

I remember my presentation in Brooklyn at the first tribunal. It was a very significant presentation for me, one of the most meaningful things I've ever done. Dr. Clark and Dr. Ben could not come, so they recommended me. Then Sister Margaret Burnham and others could not come either because of the system blocking them. So they said, “Brother, you've got to make a strong statement.” I found the courage to do that....

You have to understand that we have been a part of a heroic struggle for humanity. It has not been a question of just fighting for ourselves. We've been fighting for humanity. We have never targeted another group, even today.

Nevertheless, it is important for us to make the statement about rich Jews with property and power that are a part of the rich white man syndrome, because the denial is so enormous. There's nobody from that community, not one single person, whether he is left, right or center, who has stood up to say, “Yes, some of our people are involved in the destruction of African people.” Not one single person. The denial is so great that we have to expose it. It reflects the process of control over African people's minds, spirit and particularly their ability to think critically.

I tell the people wherever I go, “Don't get mad, get glad. Don't get mad, get prepared.” Dr. Jeffries is not out here for himself; he's out here for the African future. These young brothers who sit here, that's why we're raising this serious question. Black men have to stand up and be counted at this juncture of our history.

We have to understand that there's a process that's been in place for years to destroy us. But that does not mean that we cannot and do not have the obligation to stand up. It is the African male who is the special target of this society. You can almost name a date, 1965, after the Watts rebellion, that the system decided to go into a heightened intensity against the African male....

If you don't put the African experience at

the center of whatever your educational process is, even for white youngsters, you're not educating. You're miseducating.

I was part of a four person task force, a Latino, Dr. Patricelli an Asian, Dr. Yu, a Native American, Professor White, and myself. We studied 150 documents of the New York State Board of Education. All of us, never having met with each other, concluded that none of those documents dealt effectively with true education of our people. None of them dealt with the world community. None of them helped develop a global perspective.

We came up with our recommendations that went to a task force. My recommendation was submitted November 1988. Then I did a summary report of the four reports in January 1989, and submitted the final report in March 1989. I was out of the curricular battle by March 1989.

The task force took it. In July 1989 they came with a “curriculum of inclusion.” Its strategy was devised to use Dr. Leonard Jeffries as the whipping boy, scapegoat and red herring for the curriculum struggle. Its strategy was to paint him as anti-white and anti-Semitic, as someone with crazy theories about black people being superior because of melanin.

We don't have such theories. I wish we would. If black people are special, it is because of our courage, our understandings and our history of struggle. It doesn't have anything to do with pigment. The

*...the situation of European humanity was being devastated. Look at women in the context of Europe. White women need to do an analysis of what the white man has done to them. The death and destruction of hundreds of thousands of European women as witches needs to be understood. The symbol of the witch hunt is right there in the European history in the 1300s.*

truth shall set us free.

The pigment does allow us to withstand the ultra-violet rays of the sun better than anybody else. It does reveal that because we have been withstanding the ultra-violet rays of the sun for many, many, many thousands of years, we are the original people. That's science and that's history.

There's only one human race, based upon this scientific data, and that is the African race. Everybody else is a mutation of African genes. We just have to lay that out there. But people can't deal with that. They'd rather play games around anti-Semitism. Now they're coming up with the anti-white and anti-gay claim.

We don't have time for that. We are pro-African people because when African people get themselves organized, they will help the masses of people get themselves together and make an enormous move toward destroying the system of white supremacy.

The major problem is white supremacy. How do we define it? White supremacy is the systematic institutionalized process of what I call the three “D's” — domination, destruction and death, put in place, maintained and sustained by rich white men with property and power.

They employ a whole host of others to participate. It doesn't make any difference what color they are as long as they have the same VIP — values, interests, and principles and precepts. When they can find some others who are fully in agreement with their values, who understand what their interests are and are following their precepts and their principles, then

they have a coalition of interests. That's what happened with white folks being involved in our oppression.

The Catholic Church initiated the enslavement of black people, along with the Portuguese in the 1400s and 1500s. When they expanded the enslavement process, the Catholic Church reached out for the Spanish throne.

Then when the Protestant reformation emerged in 1517, the Protestant nations attempted to rip off the system of enslavement from the Catholic nation. They enlisted other people, including rich white men called Jews who had the merchant connections and the financial connections. This is not an indictment of most Jews who are struggling like everybody else and who at that time were particularly being persecuted. But you have to deal with the truth.

If folks can't deal with the truth, then it blinds us. It doesn't allow our people to make a critical analysis of who our friends are and who are not. If you keep raising up some civil rights movement which was a distortion of the human rights struggle, and you keep talking about some civil rights workers who were murdered, that blinds you. It creates misconceptions. While the civil rights workers had a commitment to struggle for what they felt was true, that is not a reflection of the millions of white folks. That is not a reflection of many black folks. And it's certainly not a reflection of Jews.

I can speak that truth because I was with them. I am not some Johnny-come-lately....

But if you look at this system before the 1400s and 1500s, Europe was in a devastated situation. It was land poor, resource poor and people poor. Europe couldn't maintain its political integration. The German nation was disintegrating. Even the Catholic Church had trouble. There were two popes, one in Avian, France protected by the French army and one in Rome protected by the German army.

European health was impossible to maintain. The bubonic plague (they call it the black plague, I call it the white plague) was running throughout Europe. From 1300 to 1450 half of the European population in many areas was wiped out by it.

Of course the situation of European humanity was being devastated. Look at women in the context of Europe. White women need to do an analysis of what the white man has done to them. The death and destruction of hundreds of thousands of European women as witches needs to be understood. The symbol of the witch hunt is right there in the European history in the 1300s.

Joan of Arc, one European woman who said she followed the spirit of god and the call to raise the banner of the people, led the fight against the English. Then when she helped bring victorious armies to her people, the leadership of the Catholic Church wanted to know why she did what she did. She said, “A spirit told me to fight for my people.” So they said, “A spirit? Could you come to a meeting of a little group of us to discuss that?”

Poor Joan, innocent as she was and heroine of her people, went to the tribunal. The people asked her, “Why did you do what you did?” She said, “I felt for my people and a spirit told me to help my people mobilize, organize and fight for their freedom.” They said, “Put her ass at the stake and burn her.”

Joan of Arc, symbol of European female freedom and courage, was burned at the stake by these rich white men with property and power that have a system of domination, destruction and death. We have to understand it.

People of color all over the world in this period of time were trying to raise them-

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# "We can get reparations if we are organized."

The following presentation was excerpted from a speech given at the International Tribunal in Philadelphia, Pa., on November 10, 1991, sponsored by the African National Reparations Organization. Dorothy Lewis belongs to Black Reparations Commission and has been instrumental in educating African people throughout this country about the demand for reparations.

by Dorothy Lewis

Thank you very much. I'm so happy to be here. It's amazing that it is 10 years now, because I think when we started out 10 years ago, we thought we'd have this handled in about three years. Time has not borne that out to be true. I want to acknowledge ANRO and APSP and all of its leadership for the outstanding job you've done in keeping this issue on the front burner.

It's our speaking that's going to keep the issue alive. When you think about all of the issues out there, the one most closely analogous to ours is that of the [Jewish] holocaust. The only way that it has stayed alive is in people's speaking it. We don't really read about it that much, but we hear about it all the time in the news. It's incumbent upon us to make our issue known by keeping it out on the front burner in our speaking.

One of the things I had attempted to do in recognizing that fact was to enroll all of the people who were talking about our different problems and concerns by hooking the reparations issue up to those issues. It's not just enough to tell us all the problems. We know all the problems. We experience them daily. But we have to know what the solution is.

We had a real task getting people just to say "reparations." Now 20 years later, I remember when I started out in Alaska. We had tried to enroll the NAACP in taking on the issue of reparations. That didn't happen. Now some 20 years later the NAACP at its national conference adopted a reparations resolution. The National Urban League has a reparations component to their annual state of the race program....

I find it really exciting to be here because usually when I speak, I have to speak to audiences that haven't heard very much about reparations. But I know you're fully informed, so there's a lot that I don't have to say. But even after all of these years, after all of Queen Mother Moore's work, ANRO, APSP, my work and the Nation of Islam, and all of those people who have come before us, we still are confronted with people who don't know what reparations means and have no idea of their relationship to it.

It means that we still have a big job to do. There's a big vacuum out there to be filled. I think our bottom-line task is to fill that vacuum to make it so that every time you hear "jobs," you also hear "reparations." Every time you hear "health care," you hear "reparations." Every time you hear "homelessness," and so on. All of the issues that relate to our community, which we're making demands for, are reparations issues and we should call them that. It's not about charity. We were the charitable people. People have lived off of our backs. We've got to turn that around....

The Japanese reparations bill turned things around. I think that was sort of the turning point, because we were up against a wall of apathy and resignation. Our people would hear the issue about reparations and agree with it but say, "Oh it will never

happen." "Oh, the U.S. government won't do that." "It's impossible."

Now we have organizations taking the issue on. The National Bar Association recently spoke on the issue in a *Jet* article. They said they were going to support it, but they didn't believe it would really happen. That's what we're up against, that kind of resignation and apathy.

I say their belief is in the wrong place. We're not doing this because we believe the U.S. government will do it. We're in this because we believe *you* will do it. We know that the power is in the people. When we make up our minds to do something, then we will get it done.

The U.S. government hasn't ever given us anything. Never. We're not talking about a gift to us. It's about demanding what is owed us. When we get it, it will not be that "they gave it to us." They *paid* it. They returned some of what they stole. We have to be clear on the language that we use.

The bill that's now before Congress — you have one here also in Philadelphia that one of your Congressmen introduced — is not a perfect bill. But it is what we've got. What can we do with what we've got? We can use it to a certain degree. It's one way of further politicizing the issue, raising it to another level.

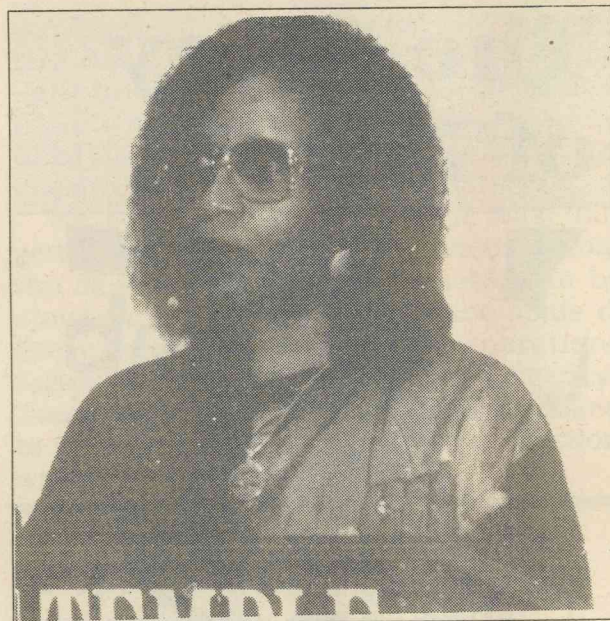
*There's a big vacuum out there to be filled. I think our bottom-line task is to fill that vacuum to make it so that every time you hear "jobs," you also hear "reparations." Every time you hear "health care," you hear "reparations." Every time you hear "homelessness," and so on..... People have lived off of our backs. We've got to turn that around....*

We know we're not a monolithic community. We have our own problems and ideas about how things get generalized. But the reparations bill in Congress has given us a new kind of credibility. Where people before wouldn't let us on programs or let us talk, now they will do that. For years I've been employed in the U.S. government and wanted to have a reparations agenda. I've been ostracized because I kept raising the issue. Now this past year, because it was on the legislative agenda, I was able to get a workshop within the government to deal with the agenda. We've got to make this issue an issue that's everywhere — in our schools and whatever organization you're in — it's got to be that generalized....

I know that we can get reparations. I believe that we can get reparations in three years if we make up our minds, if we are organized. To me, just getting reparations isn't the issue. But once we make up our minds, we can get it.

Is it worth the effort? I say that the demand may be worth more than the money. Just putting forth the demand and what has to go in that, may be of more value than any reparations amount that we could ever receive no matter if we got everything that we've asked for or everything that we demanded. That's because there is a lot that has to happen on the way to reparations.

When we raise the issue of reparations, we have to say for what. You have been finding out "for what" during this tribunal.



Dorothy Lewis

There are all kinds of "for what."

It indicts the U.S. government. It indicts our oppressors. We're so quickly and easily enrolled in going out and fighting everybody in this country and in the world but our own enemy. We don't even seem to know who our own enemies are. We look at each other and shoot and kill each other.

I think that it's important to raise this issue so we can begin to look at who we are in the world, who we are in this country. I'm reminded of a movie that I saw some time ago. You've probably seen it too. It's called "Total Recall." The advertisement for that says something like, "When you steal a man's mind, erase his memory, give him a new identity, the worst thing that can happen is total recall." Yes, that's it. That's what this is all about — total recall. Once we've totally recalled what has fully been done to us, then it's all over. Not only will we get reparations, we'll know what direction to go after we get it. I think *that's* what we're really looking for: to reclaim our minds....

I have one other poem to share, and then I will sit down. When I first got involved with this after I left Alaska, there was a group dealing with the Bakke decision, affirmative action. Now we've come full circle with Clarence Thomas out there. We can see from what happened with Clarence Thomas that we are not a community of one mind. But for those who were involved in preferential treatment, this is not my updated version.

Reparations,  
Not Preferential Treatment."  
Pay me my inheritance,  
I'll send myself to school  
You've done nothing but teach me lies  
anyway.  
I'll treat myself like I prefer to be treated.

Release my inheritance; Don't give me no job  
Ain't been paid for the last 400 years of jobs you kidnapped and gave me  
Besides, you've already given me plenty of work to do  
Got to rebuild the Nation you kidnapped, raped, pillaged, terrorized, genocided and stole  
I'll do for myself what needs to be done

Give me back my sons and daughters  
from your military  
They ain't got no enemies over there

Open them prison doors. The crooks are out here  
He wouldn't have committed no crime in your stolen America,  
if you hadn't stolen him, his family, his livelihood, his manhood and the fruits of his labor

Open them prison doors  
The mass murderers are in the Oval Office.

See Dorothy Lewis, page K



## The Story of MOVE



Alphonso "Moe" Africa

The following testimony was given at the 10th Tribunal sponsored by ANRO in Philadelphia, Pa. on November 10, 1991. This year's Tribunal gathered testimony on the counterinsurgency against the African community, and how this countersurgency directly impacts on the lives of African people. MOVE presented a moving accounting of the terror unleashed against it by the police agencies of Pennsylvania. Unfortunately, as with all the testimony, this is just an excerpt.

by Abdul and Alphonzo Africa

...On March 28, 1976 several MOVE members were just getting out of jail for contempt sentences. This was late at night. As the people were getting out of the bus that had brought them back from Holmesburg prison, police converged on the scene, claiming that MOVE was causing a disturbance. But all MOVE was doing was being happy and jubilant about our people coming home from jail.

What took place was an attack against MOVE by the police. Chuckie Africa told the police to leave us alone, that all we were doing was celebrating our people coming home from jail. The police ignored him and everybody else. They pulled out their night sticks and began beating MOVE people. Jerry Africa was struck over the head with a night stick so hard that the night stick broke in half. Janine Africa was trying to protect her husband Phil Africa when she was grabbed by a cop and knocked to the ground while she had her baby still in her arms. She was stomped and nearly beaten unconscious. At the same time her baby's skull was crushed and the baby died.

The next morning MOVE notified the media about the attack the police launched against us. We notified the community and everybody who we came in contact with. The police denied that any such beating took place or that any baby was killed. They attempted to deny it based on the fact that we don't have birth certificates for our babies.

To prove what we were saying, we brought the baby forward and showed the news media and the city councilmen like Lucien Blackwell that it was in fact our baby who had been killed by the cops. We also brought forth the black jacks and the cop's hat that they hastily left behind after the fracas.

They had made charges against MOVE people based on this incident. But after we brought forward this evidence, they dropped all the charges against the MOVE people who they had arrested that night. They tried to deny that anything at all took place.

As a result of these accumulated incidents of brutality and mistreatment, MOVE decided to launch a demonstration. This demonstration was on May 20, 1977. It was a major demonstration demanding the release of all our political prisoners and an end to the harassment by the city of Philadelphia. It was also to make clear to the police in the city of Philadelphia that we weren't going to take any more of these undercover beatings.

We told the cops that there weren't going to be any more undercover deaths. This time they better be prepared to murder us in full public view because if they came at us with fists, we were going to come back at them with fists. If they were going to come at us with clubs, we were going to come back at them with clubs. If they come at us with guns, we were going to come back at them with guns.

The reason we were coming back at them with things such as guns is because we knew that that's what they respected. When MOVE came out in front of our house with those guns and sticks police commissioner O'Neal stated that it was no crime for us to have the guns.

But four days later the city side-stepped that statement and Judge Len Abraham issued warrants for 11 MOVE members on riot charges and possession of instruments of crime and so forth. The city of Philadelphia put up a blockade against MOVE. After that blockade, they staged a raid on MOVE based on some warrants that were issued in a civil court.

I want you to understand this. They issued criminal warrants for MOVE out of a civil court. That is illegal all across the country. You cannot practice criminal law in a civil court. The DA went to the civil court to get criminal warrants for MOVE members, and that's what they used on August 8, 1978 to come in and raid MOVE.

But it's illegal to get criminal warrants out of a civil matter. The DA doesn't have any jurisdiction in a civil court. The city solicitor is the one to draw out anything from the civil court. This is one reason that the warrants were illegal.

They used these very some warrants on May 13, 1981 when they went up to Rochester, New York to raid MOVE. The illegal warrants have been used on every raid that they have pulled on the MOVE organization. On May 13, 1985, again it was an improper legal procedure that took place.

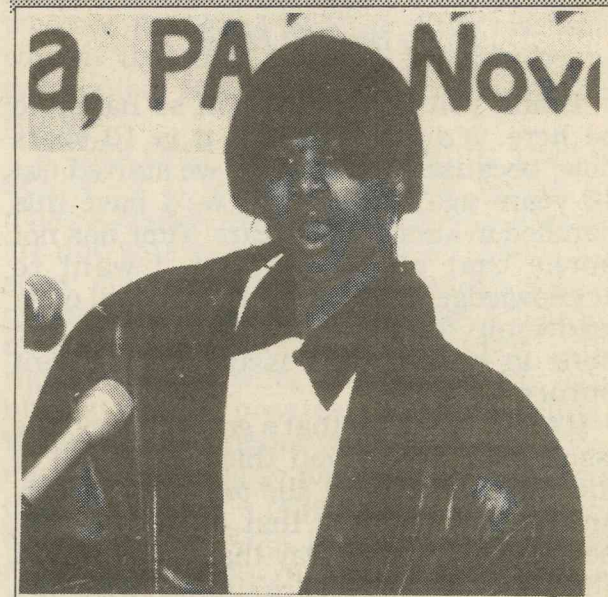
The city of Philadelphia refused to talk to anybody about that situation because MOVE had stated to officials, city officials, the news media and everybody that would listen, that if one official came forward and gave a good faith effort to honestly look into the grievances that the MOVE organization was speaking about, then there wouldn't be a need for a confrontation. But they refused. They refused to be level-headed and do what they are always talking about: listen to reason, talk about the problem. They refused that.

After they refused to do any kind of talking to MOVE, the police launched a full scale military assault on MOVE with tear gas, water cannon, shot guns, Uzis, M-16s, silence weapons, brownie automatics, M-60 machine guns, 20 mm anti-tank guns and 50 caliber machine guns. Some of these weapons were illegally obtained with the help of the U.S. Alcohol, Tobacco and Firearms Agency. It was a wide-ranging conspiracy to eliminate the MOVE organization.

After the May 13th disaster, Ramona Africa was charged with conspiracy, riot and multiple counts of simple and aggravated assault. She was the victim, but they blamed her for riot and conspiracy. They conspired in 1984, over a year previously for the May 13th bombing. They made practice runs with C-4. They had make-

See MOVE, page K

## Myra Grant Testimony on Brother's Murder



Myra Grant

by Myra Grant

My name is Myra Grant. I'm from Philadelphia. I am the sister of the late Michael Grant who was beaten to death on the fourth of April of this year by the Philadelphia police department.

From what I was told, my brother was on his way to pick up his family. He was stopped by the police at 40th and Parkside. To this day, we still don't know what the violation was supposed to have been. He had a white Acura Legend. I believe that's that's the only reason he was stopped.

From what the witnesses said, the police said something to my brother. My brother never said anything back, but they snatched him out of the car. They never once asked him for his license. They didn't even give him a chance to put the car in park. They just snatched him from the car and commenced beating him with flashlights and night sticks until he fell limp and stopped moving. They even continued to beat him after that.

We got the police report and it said that he was stopped for a traffic violation. We still don't know what that supposed violation was.

I believe that it just had to do with the kind of car he was driving. Other people who have been beaten by Officer Debellis have gotten in touch with me. They said that they were also stopped, even though they didn't do anything, but one person had a Jeep, another one had a Maxima. They believe that's why they were stopped too.

Both of the people in these other cases were brothers with nice cars and they were young, in their 20's. One was 28 and one was 25. My brother was 35.

One of the policemen who beat my brother to death is named Officer Debellis and another is named Deboe. Perhaps three months after the incident, someone from the *Inquirer* did a story in which the record of Debellis' police brutality was so long that it covered two pages of the *Inquirer* discussing the people he'd already beaten and brutalized.

We're suing the police department. We're suing the commissioner. It's being

See Grants Murder, page L



# "I'm here to tell you that my son was brutally murdered"

by Shawisha Martin

Uhuru. Salaam Alaikum. My name is Shawisha Martin from Baltimore, Maryland. I am up here to speak about the death of my son, Sadiq Ali Martin on September 23, 1991.

Brother Jeffries said dominance, destruction and death. It well describes the insanity of white America.

I lost my son by a vicious and violent attack of the Baltimore county police department on September 23rd. My son and two other young men, Africans, were on the grounds of a neighborhood high school. My son, 19 years old, a twin, was murdered by the Baltimore county police, allegedly for stealing a car radio. He was in his 1988 Dodge Raider truck which had a radio inside. He didn't have a need for another radio. So this is very hard to believe.

The officers blocked off the entrance of the school and called for back-up because they alleged that my son and his friends had broken into a 1987 Mustang and taken the radio out of it. When the back-up arrived, my son and his friends decided to leave the school grounds. At least 20 to 25 officers fired on my son, causing him to panic.

As they tried to leave the school grounds, in his panic, my son was circling a tree at least five or six times because he didn't know what to do. As he started to circle this tree the last time, an officer jumped from behind the tree, took a stance and shot my son in the heart. Prior to the fatal shooting, 20 to 25 officers were shooting at the young men, and for some reason this one officer (or more than one officer, we don't know because we haven't received an autopsy report), shot my son either one time, which they are saying, or three times, which we believe.

My son's vehicle came to a stop. The officers snatched him from the vehicle, threw him to the ground, put their foot on his back, and handcuffed his feet and his hands. They claim that a helicopter was on route to take my son to an area hospital, but they took him way across town to another hospital. They also cancelled the helicopter. At the time, my son worked for the United States Post office. He had just gotten off work that morning, so I didn't know why he hadn't come in. He usually came in around 7:00 to 7:30.

About 12 noon someone called me and said that it looked like my son's truck on the TV. They said that something had happened at the area high school and that someone had been shot and he was fighting for his life at St. Anthony's Hospital. Immediately my husband went to the school. I stayed at home because I had my granddaughter there.

My husband did not come back, so I got very panicked and decided to call the police station. They could not give me any information. The hospital couldn't give me any information either. Lastly, I called the television station because I had missed the report. By the time I got to the TV it had gone off.

The police officer came to my home. He said he didn't have any details. He was just there to give me support. Later it came

over his radio that it had been a homicide and he took me to St. Anthony's Hospital.

In the meantime, they had my husband there waiting 45 minutes to an hour hoping and praying that my son would survive, but my son had already died. He was dead on arrival at the hospital. They gave him CPR on the field, but they still had my husband believing that they were working on him.

I'm here to give testimony to the death and brutalization of young Africans all over the United States. We African mothers and fathers have to put an end to it, because we are losing our men and we will be losing our women. My child was not a criminal. My child was unarmed. My child lost his life over a petty theft, a piece of a car.



Shawisha Martin

Why such deadly, violent force was used is because the society that we live in is here to take the lives of young African males all over the United States. I'm quite sure that everyone can bear witness to the fact that every day something happens to some young African man. We have to put a stop to it.

I'm doing everything in my power to get justice for my son's death, because the criminal was not my son. The criminal is the United States of America. I think that America feels that we Africans will not fight for our children. But if it takes every breath in my body, I will make sure that my son did not die in vain. I will bring the culprits to justice who caused my son's death, because I lost a part of my life when they took his life.

He had a future and he was a father of a two-year-old. He was going to attend college in the spring. He had a twin sister who attends Delaware State College. He has another sister who attends Spellman College in Atlanta, Georgia and he has an older brother who attends Howard University in Washington, D.C.

I don't say this to say that all our children have to attend school. I say this to say that America feels that our children don't deserve anything, that our children cannot drive Jeeps, that our children cannot attend college, and that our children do not work.

They want a fight and I will give them a fight, because my son would expect this of me. My son is not at peace and he's not at rest until the injustices that have been brought against him are settled.

The grand jury found that the officer was justified and no charges were brought against him. We have obtained a well-known African attorney, Will Murphy and Johnny Cochran from Washington, D.C. But as I have said many times, even though there will be a civil suit and there will be a monetary suit, I'm not here to get rich off of my son's death. I'm here to make sure that justice is done because they are there to serve and protect us, not to take our children's lives.

I brought some of the things that we're doing in the Baltimore area. We have flyers out that have a list of demands to find out why deadly force was used, was there any other measure that they could have used,

why was he taken across town to an area hospital, and why was there a delay in informing the family. They have not to this day come to my home and informed me of anything that my son did. We have picketed two police stations in Baltimore and, as I said, the fight goes on.

I felt that I needed to make this known here at the tribunal because it needs to be known not only in Baltimore, but worldwide. All the deaths of young African males should be known worldwide. We do not fight as parents who let their children be slaughtered like animals, who sit back and do nothing. That's why they continue to kill our children. We have to stand up and start fighting. We brought them into this world — no one has the right to take them out. Thank you.

## "Testimony on murder, terror and brutality"

by Shukura Jamila

The following presentation is an excerpt from testimony given at the International Tribunal in Philadelphia, Pa. on Sunday, November 10, 1991. The Tribunal was sponsored by the African National Reparations Organization.

Uhuru! I'd like to say that I'm honored and glad to be a part of the tenth session of the International Tribunal on Reparations for African People. This is a serious event for me. It's serious because this government has absolutely no regard for the democratic rights of African people. Even more than that, this government and State power has absolutely no regard for the life of African people....

On December 7th, almost one year ago today, a brother by the name of Dayton Wilson, Jr. was on his way home. His home is in Hayesville, Kansas, about six or seven miles south of Wichita. Dayton worked in Wichita. He was on his way home about 6:00 o'clock in the evening.

A North American said that he had come over into his lane, so he followed Dayton home. Dayton drove up in his driveway. This man took it upon himself to say that Dayton must be drunk. So he was going to do a citizen's arrest and try to get the police there because this man came over into his lane. We don't know if that really happened either.

Dayton got out of his car on his own property. This man walked out, a young North American, possibly about 18 or 19 years old, and started to argue with him. Dayton told the man to get off of his property and he didn't.

Dayton went inside his house and told his wife and his daughter to go in the back room because he didn't know what was going to happen. He got his pistol. I think he really just wanted to scare the man away. He just wanted him off of his property.

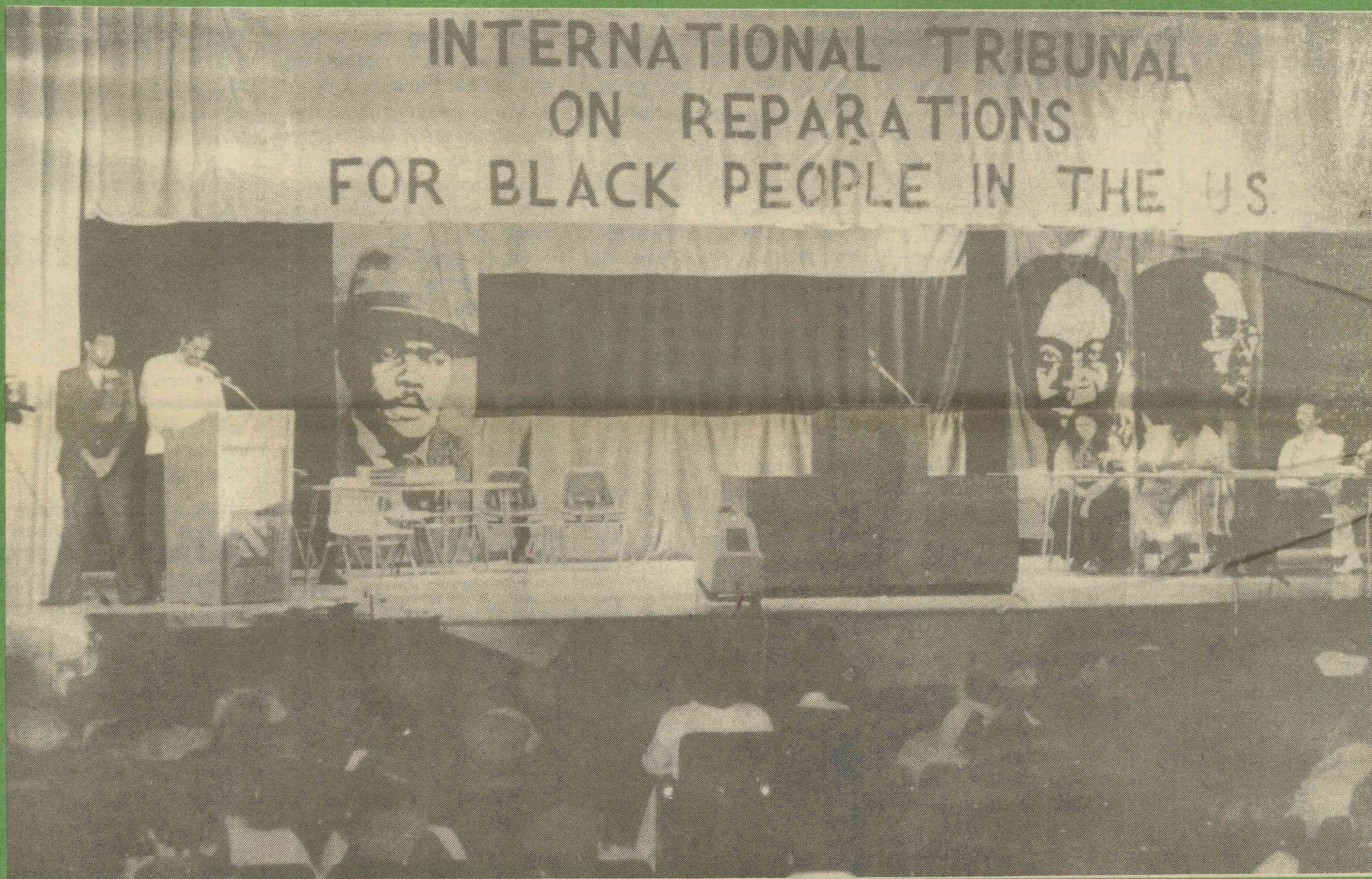
According to his wife, Dayton had looked for his shells for his pistol, but he couldn't find them. So he went back outside with an unloaded gun. I think you should never mess around with unloaded guns.

Dayton went back outside. The North American had gone down the street. He

See *Brutality*, page J



# Reparations Tribunal Scheduled for Philadelphia This Year



*Black People's Court in 11th Year!*

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