



THE FUSE

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NEW AFRIKAN PRISONERS ORGANIZATION

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The People Are The Best Judges!

With one year of struggle behind us, and a long period of intense struggle ahead, NAPO believes that those of us sincerely committed to the struggle to FREE THE PONTIAC BROTHERS and to the larger struggle of which theirs is a part, must understand the necessity for taking the struggle to the masses of our people, because they are the best judges, and the only legitimate ones.

As We take the struggle to the people--whether around such questions as change of venue, counsel of choice, quashing the indictments, the nature of the frame-up and the facts of how the Brothers were hand-picked during the so-called "investigation"--no matter what the particular issue at any particular time, NAPO's position and approach to the work is based on the following:

1. NAPO understands the struggle to FREE THE PONTIAC BROTHERS as part of the larger struggle to free ALL our people. All black people inside present u.s. borders are members of a colonized nation, which We call NEW AFRIKA.

The New Afrikan nation was formed in the 17th century as a result of the kidnapping and enslavement of our ancestors. The experience of "chattel slavery" caused the peoples of the many nations and tribes forcibly taken from the African Continent to share a common history, and to acquire a common destiny. Our roots were and are in Africa, but We are a NEW Afrikan people, and We are still struggling to regain our Independence.

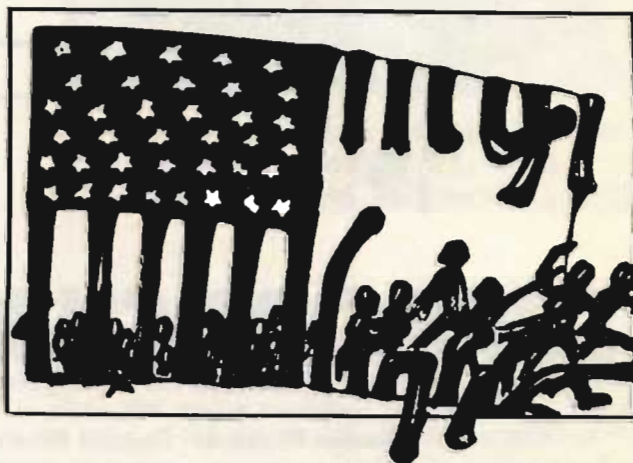
NAPO recognizes the Pontiac Brothers as members of our nation, and their struggle is a part of our nation's struggle against genocide, national oppression, the continued colonial domination of New Afrika, and for its Independence. Therefore, the call to FREE THE PONTIAC BROTHERS should be made alongside such calls as THE BLACK NATION CHARGES GENOCIDE, FREE THE LAND, and INDEPENDENCE FOR NEW AFRIKA IN OUR LIFETIME.

2. Insofar as the Pontiac Rebellion and the struggle to free the Brothers is viewed by many largely within the context of the "prison struggle" or the "prison movement", NAPO puts forth the understanding that--vis-a-vis our people, our colonial status and our struggle for Independence--prisons are a part of the entire "justice system" in the u.s., which functions as a colonial institution with the purpose of helping to maintain the subjugation of our nation.

U.S. prisons and the "justice system" of which they are a part serve to aid in the repression of the New

Afrikan Independence Movement, and as instruments of genocide against our people. Thus, all struggles, all movement by our people taking place inside and around u.s. prisons are in reality struggles which are part of our New Afrikan Independence Movement. Thus, when We say FREE THE PONTIAC BROTHERS We also say SUPPORT AND JOIN THE NEW AFRIKAN INDEPENDENCE MOVEMENT--IN THE PRISONS AND ON THE STREETS!

3. NAPO views the Pontiac Rebellion as a spontaneous--tho justified--act which took place within the context of our peoples' historical resistance to national oppression and genocide.



On July 22, 1978, in keeping with the character of rebellions, the men at Pontiac stood up in reaction to intolerable conditions. They exposed the colonial state as being responsible for those conditions, and called into question the entire "justice system" and the legitimacy of the u.s. imperialist state.

But, since that day, everyone involved in the struggle have come to understand that it won't suffice to call upon the state to improve prison conditions, or to "administer justice" to our Brothers. The conditions which led to the Rebellion exemplify a contradiction between oppressed and oppressor which can only be resolved by the oppressed themselves; the "administration of justice" can be done only by the masses of New Afrikan people, because they are the best judges and most wise and righteous.

4. Since July 22, 1978, the struggle which began with the spontaneous Rebellion has acquired conscious purpose and direction. The political consciousness of the Pontiac Brothers, their families,

friends and supporters has risen to higher levels. The Pontiac Brothers are recognized as POLITICAL PRISONERS. Their families and friends now represent an organized force in the black community which is committed not only to the freedom of the Brothers, but also to smashing the death penalty as a means of genocide against black people; to the freedom of all Political Prisoners and Prisoners of War; and toward contributing in this way to the healing of the national black family through the achievement of national Independence.

THE PEOPLE ARE THE BEST JUDGES!
PUT THE STATE ON TRIAL!
FREE THE PONTIAC BROTHERS !
FREE ALL POLITICAL PRISONERS AND
PRISONERS OF WAR!
VICTORY FOR THE NEW AFRIKAN
INDEPENDENCE MOVMENT!

Keep her quiet...she's not relevant to this case!



SUPPORT CHANGE OF VENUE

Lamont Richards - Pontiac Brother

Now is the time for unity among all Brothers, Sisters, prisoners, Concerned Families and Friends, as well as attorneys, to hear and support the change of venue for the 14 Pontiac Brothers from Bloomington to Chicago.

As you know, the 14 Pontiac Brothers have suffered a crucial blow from the colonial state, as well as from the department of corrections and idle mob! The state has divided the 31 Pontiac Brothers in an attempt to weaken our strength and support. We have been crying for help, and fighting to have the trials of the 14 also in Chicago.

The struggle for a change of venue for the 14 Pontiac Brothers to be tried in Bloomington must be taken to the people now! All 14 Brothers are facing life in prison if we continue to let the colonial state misuse us as well as the frame-ups!

If Cook County is the only place with the facilities to accomodate the trial of the 17 Pontiac Brothers (the rationale used by judge Miller), then it must surely also be the only place that can accomodate the trials

of the other 14 Pontiac Brothers. What makes Bloomington/McClearn County a better place to hold the trials?

The colonial state has put us farther into the hands of even more racist people in Bloomington! The population of McClearn County is approx. 105,000, with 85,000 living in the Bloomington-Normal area, the vast majority of whom are white and far from being "fair and impartial" in their perspective on the Pontiac Rebellion! The sprinkling of liberals, activists and progressive students are not likely to be among those comprising the juries of the 14 Pontiac Brothers!

So everyone must hear our cry and struggle to get our trials out of Bloomington NOW! Bloomington is a very long way for our trials--can you, or must the 14 Brothers take that long dangerous ride into a place that clearly imperils our future?

BUILD TO WIN!

From a Pontiac Brother--"14"
Lamont Richards, A-81385
Stateville



THE NEW AFRIKAN DECLARATION OF INDEPENDENCE

WE, the black people in amerikkka, in consequence of arriving at a knowledge of ourselves as a people with dignity, long deprived of that knowledge; as a consequence of revolting with every decimal of our collective and individual beings against the oppression that for 300 years has destroyed and broken and warped the bodies and minds and spirits of our people in amerikkka; in consequence of our raging desire to be free of this oppression, to destroy this oppression wherever it assaults mankind in the world, and in consequence of our inextinguishable determination to go a different way, to build a new and better world, do hereby declare ourselves forever free and independent of the jurisdiction of the united states of amerikkka and the obligations which that country's unilateral decision to make our ancestors and ourselves paper-citizens placed on us.

We claim no rights from the united states of amerikkka other than those rights belonging to human beings anywhere in the world, and these include the right to damages, reparations, due us for the grievous injuries sustained by our ancestors and ourselves by reason of united states lawlessness.

Ours is a revolution against—our own oppression and that of all people in the world. And it is a revolution for a better life, a better station for mankind, a surer harmony with the forces of life in the universe. We therefore, see these as the aims of our revolution:

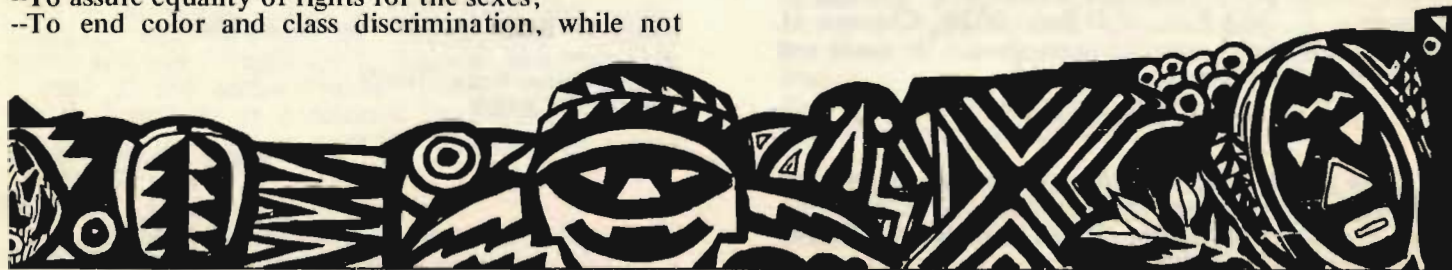
- To free black people—New Afrikans—in amerikkka from oppression (colonialism);
- To support and wage the world revolution until all people everywhere are so free;
- To build a New Society that is better than what We now know and as perfect as We can make it;
- To assure all people in the New Society maximum opportunity and equal access to that maximum;
- To promote industriousness, responsibility, scholarship, and service;
- To create conditions in which freedom of religion abounds and man's pursuit of god/and/or the destiny, place, and purpose of man in the universe will be without hindrance;
- To build a black independent nation where no sect or religious creed subverts or impedes the building of the New Society, the New State Government, or the achievement of the Aims of the Revolution as set forth in this Declaration;
- To end exploitation of man by man or his environment;
- To assure equality of rights for the sexes;
- To end color and class discrimination, while not



Comrade-Brother George Jackson
Born: September 23, 1941
Assassinated: August 21, 1971

- abolishing salubrious diversity, and to promote self-respect among all people in the Society;
- To protect and promote the personal dignity and integrity of the individual, and his/her natural rights;
- To place the major means of production and trade in the trust of the State to assure the benefits of this earth and man's genius and labor to society and all its members, and
- To encourage and reward the individual for hard work and initiative and insight and devotion to the Revolution.

In mutual trust and great expectation, We, the undersigned, for ourselves and for those who look to us but who are unable personally to fix their signatures hereto, do join in this solemn Declaration of Independence and to support this Declaration and to assure the success of our Revolution, We pledge without reservation ourselves, our talents, and all our worldly goods.



BUILD THE NBHRC

NAPO joins in the call and the effort to Build a National Black Human Rights Coalition and encourages individuals and organizations to begin mobilizing for the March For Human Rights at the U.N. on Nov. 5, 1979 (Black Solidarity Day).

The charge is widespread that jimmy carter is blatantly deceitful and hypocritical in his world-wide human rights proclamations, while failing to proclaim and

Update



"Then my father went on to remind me that i had now started to climb a palm tree which was high and difficult to climb; that many were watching my progress, and much ripe fruit was awaiting me on the successful completion of my climb. He ended with a warning that if i failed to reach the top those watching me, both living and dead, would curse me for failing them. On the other hand, if i reached the top, in order simply to gorge myself with fruit, i would surely become sick and fall to the ground and die. But if i returned to my people to share with them the fruit of my labors, then all would sing my praise and thank me and honor those who had brought me to life."

From THE AFRICAN, by William Conton,
quoted in *Kitabu Cha Jua*, Fall, 1968

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For more information on the Pontiac Brothers, or to volunteer your time and skills to the struggle to free them, write to: Concerned Families & Friends of Prisoners, % N.A.P.O., P.O.Box 6020, Chicago IL 60680. Financial contributions should be made out to: Pontiac Brothers Defense Fund.

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Support ARM THE SPIRIT newspaper by sending \$6 for a subscription for yourself and a prisoner: Arm the Spirit, P.O. Box 5548, Berkeley CA 94705
The paper is free to prisoners.

enforce the human rights of black people and other oppressed nations here inside the u.s. In fact, the u.s. has never signed the U.N. Declaration of Human Rights! But the reason for both these facts is obvious: The essence of "human rights" is *the right to self-determination!*

How organizations and individuals can participate in building the National Black Human Rights Coalition-

- a. We are asking individuals and organizations, wherever they may be, to organize local Black Human Rights Coalitions and/or U.N. Mobilization Committees, allowing organizations in local areas already involved in work to link up their struggles under the Human Rights umbrella.
- b. If broad-based coalitions already exist, such as local Black United FRonts, these broad coalitions would simply have to develop a human rights agenda and build the coalition through their already existing formations.
- c. In places where there are only a few organizations and individuals, a U.N. Mobilization Committee can be built, where the sole work of this Committee would be to mobilize people and resources for the national demonstration at the U.N. on Nov.5th.
- d. Individuals and groups can participate in gathering data and information from jails, prisons and penitentiaries, as well as in their communities, for the National Petition on Genocide that will be worked on through a National Clearinghouse on Repression that is being established in New York City.
- e. Individuals and organizations can disseminate and distribute a community petition on repression and genocide, where the objective is to get from across the country tens of thousands of Black signatures charging the u.s. government with violations of our Human Rights, increased repression, and calling for the complete and unconditional release of all Black Political Prisoners.
- f. Organizations and individuals can help to expand the base of the NBHRC, which is essential, by disseminating basic information on the Coalition, as well as holding forums, seminars, teach-ins, and speaking engagements in their local areas. The NBHRC has organized a national Speakers Bureau that will be available for speaking engagements across the country.

- g. Organizations and individuals can and must help raise funds for the work of building the U.N. mobilization, as well as for the ongoing work of the NBHRC itself. We are asking black people everywhere to contribute financially to the NBHRC, and in doing so contribute to their own freedom, justice and human dignity.

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