



A Quarterly Newsletter

SPRING 2011

The Community Newsletter for Self Respect, Self-Defense & Self Determination

Pardon the Jackson Sisters!

No Longer Captive, But Still Not Free

Jamie and Gladys Scott, two biological sisters who have been referred to as the “Scott Sisters”, were released from Central Mississippi Correctional Facility in Pearl, MS on January 7, 2011. They were falsely accused of participating in a robbery with a net of approximately \$11.00. The innocent Scott Sisters, endured 16 years and 32 days of double life sentences. Upon release, the sisters received suspended sentences which ultimately translated to life on parole. They are subject to curfew, restricted travel, and random drug testing. Still property of the Mississippi Department of Corrections (MDOC), they are also required to make monthly payments to the state. Both sisters are currently working diligently to “re-enter” society, notwithstanding, the prison industrial complex and the noose it has positioned around their necks. Jamie Scott, while inside this institution has developed diabetes and suffered stage 5 renal failure.

In 2010, Attorney Chokwe Lumumba, one of the founders of the Malcolm X Grassroots Movement and Jackson, MS City Councilman, other community activists and organizations developed the Free the Scott Sisters Committee. The committee’s plan was to rally, protest, submit a Petition for Pardon, and demand the immediate release of Jamie and Gladys Scott. This entire miscarriage of justice simultaneously addresses the institutional rape that occurs daily throughout this empire. Undeniably, these sisters are not



alone in their plight. Men, women, and children of Afrikan descent, frequently fall prey to the criminal injustice system, one of amerika’s most profitable businesses. It appears that, New Afrikan sisters and brothers behind prison bars that are falsely accused

and convicted or victims of disproportionate sentencing exist in numbers far surpassing that of their European counterparts. “We can’t afford to be spectators while our lives deteriorate. We have to truly love our people and work to make that love stronger” Assata Shakur.

Though we realize that protests and rallies will not sustain our struggle for the total liberation of our people, we do accept and appreciate this tactic as a tool for the much needed organizing and ongoing political education in our communities. On April 1st, 2011 in Jackson, Mississippi we will continue our fight for the complete vindication of Jamie and Gladys Scott, political prisoners, prisoners of war and other victims of the prison industrial complex. The local Free the Scott Sisters Committee will march from Farish Street Park to the Mississippi State Capitol. Please contact us at 601-353-4455 for more information.✊

-Halima Olufemi is a member of the Jackson chapter of MXGM.

FREE THE LAND!

The Malcolm X Grassroots Movement is an organization of Afrikans in America/New Afrikans whose mission is to defend the human rights of our people and promote self-determination in our community. We understand that the collective institutions of white-supremacy, patriarchy and capitalism have been at the root of our people's oppression. We understand that without community control and without the power to determine our own lives, we will continue to fall victim to genocide. Therefore, we seek to heighten our consciousness about self-determination as a human right and a solution to our colonization. While organizing around our principles of unity, we are building a network of Black/New Afrikan activists and organizers committed to the protracted struggle for the liberation of the New Afrikan Nation - By Any Means Necessary!

OUR 6 CORE PRINCIPLES

1. We actively support and struggle to defend the Human Rights of Afrikan people in the United States and around the world.
2. We demand Reparations, or repayment for four hundred years of slavery, colonialism and oppression of our people in the United States of America.
3. We promote Self-Determination and must organize for the liberation of the Afrikan nation, held colonized in the United States.
4. We oppose Genocide or the acceptable and calculated killing of our people by individuals, institutions and organizations of the United States government, through lynching, disease, police terror and any other means.
5. We demand the release of activists who have been imprisoned because of their commitment in seeking human rights and liberation for our people. These brothers and sisters are Political Prisoners and should be recognized as such.
6. We actively struggle to End Sexist Oppression. We oppose any form of oppression that limits women from reaching their fullest potential, as manifested in our cultural, economic, political and social institutions, practices and beliefs. We actively oppose those beliefs, ideas, terms, etc. that limit the human worth of women and contribute to violations against women.

THE MALCOLM X GRASSROOTS MOVEMENT

Chapter Updates

Atlanta, GA:

The spring is a busy time for the Atlanta chapter. The chapter hosted two film viewings in the month of April: CONINTELPRO 101 on April 3rd and Black August on April 7th. On May 19th, Malcolm X's birthday the New Afrikan Women Caucus will screen about Queen Mother Moore, who was a high influence on Malcolm X's ideology around Afrika's importance to Black Liberation in America. We are also gearing up for our annual Malcolm X Festival on May 21st in the Malcolm X park (Westend Park). Finally we are excited to announce the start of our Afrikan Scouts started in Atlanta again! For more information contact Taliba at taliba@mxgm.org.

Dallas, TX:

The early portion of 2011 shows improvement compared to last year because of growth and improved local analysis. Our goal this year is consistency! We are thankful for having consistency in membership for several years and our chapter is in the loop with many things that happen locally.

Our strategy is to increase membership, delegating responsibilities to several instead of few, accepting responsibility for areas that need increased training. Since January we have successfully organized events, and are looking forward to improving with more proactive work. For this, stricter adherence to structure, protocol and education is necessary. Most of our work this year has focused on developing a city-wide referendum supporting the DPD Civilian Review Board lead by the Dallas MXGM as well as SDS. Contact Charles at ogoodson13@yahoo.com for more information.

Oakland, CA:

On February 19th and 20th, the Oakland chapter of MXGM helped to organize a People's Hearing on Racism and Police Violence. The Hearing was organized after a rash of police murders of New Afrikans, most notably the murder of Oscar Grant. The Hearing was organized to give the community space to speak truth of their experiences with the police and other state enforcement agencies as well as provide people with ways to plug in to organizing work. Testimony was heard on racial profiling, police murder and terrorism,

COINTELPRO and State Repression. Conversations concluded with organizing efforts and campaigns that address these issues. MXGM members Liz Derias and Mama Ayanna Mashama gave powerful and compelling testimonies. Sanyika Bryant gave the keynote and summation. These testimonies will be sent to the UN as evidence of human rights violations. Go to <http://peopleshearing.wordpress.com/> to see video of the hearing. Contact Sanyika at sanyika.unity@gmail.com.

Philadelphia, PA:

The Philadelphia Chapter of the Malcolm X Grassroots Movement started 2011 with increased membership and new plans to establish presence in Philadelphia. We are working with local community organizations to begin laying the ground for a new community garden. In April we plan on hosting monthly community education programs focusing on topics like police brutality, the prison industrial complex, healthy lifestyles, Afrikan history and culture, and other topics relevant to the New Afrikan community. To contact the Philadelphia Chapter of MXGM for more information on programs, campaigns and events please email darasia@mxgm.org or call (267)702-4590.

Washington D.C:

We have been holding meetings at Sankofa Books & Cafe to discuss plans of action for Chapter work. This includes organizing around the plans to build several WalMarts in the area (at least 5). A MXGM DC will contribute a Know-Your-Rights workshop for the groups who are working against the development. Members are continuing to work with other local groups on the right-to-housing and right-to-income campaigns as unemployment approaches 20%. Latent members are emerging to take on public park space for community gardening. The goal is to diminish the amount of people who suffer and die from preventable diseases such as diabetes, obesity, and heart disease due to the lack of quality food by promoting urban gardening. "Poverty should not limit people's access to healthy foods." We spent a day tilling the land and planting the seeds; we are now awaiting the harvest. Contact Nicole at wrton247@gmail.com.



Sudan: The Price of Separation

On July 9, 2011 Africa's largest country will be split in two as a result of a referendum in which 99% of Southern Sudanese voted in favor of secession from the north. The results reflect their desire to be free from decades of oppression and marginalization by successive Northern-dominated regimes. After enduring a 22-year brutal war, in which two million people were killed and four million more were displaced, the people of Southern Sudan are ready to be full citizens of their own sovereign nation.

As a northern Sudanese living in the diaspora, I am experiencing this historic moment with mixed emotions. While I'm inspired by the realization of a decades long dream of self-determination, I feel disheartened by the balkanization of yet another African state, whose colonial history deepened already

existing divisions paving the way for war and ultimately for this secession. The demands of the Southern Sudanese liberation struggle represent the Sudan many of us in the North wanted: a unified nation in which wealth and power is equitably distributed and where everyone, regardless of ethnicity, faith, or gender is treated with respect and dignity. Yet, our government failed to make unity a viable option for Southerners during the interim period following the war. Thus, we are now left with two states, both controlled by elites and infinitely more vulnerable to neo-colonial exploitation and interference.

Multinational corporations, such as Toyota and Chevron, are already vying for the mineral and oil resources of Southern Sudan. In the north, Chinese, Malaysian and

Indian oil companies continue to line the pockets of the elites in power in order to negotiate contracts that maximize their profits. It is ordinary citizens on both sides of the soon to be border between north and south who will suffer the consequences, until they are able to unite and mobilize at the grassroots level to push for democratic change and an end to elite and external control of our countries' wealth and resources. With separation looming, unifying people from all parts of the region in this common struggle is critical for the future of Sudan, north and south. ✊

-Nisrin Elamin is a member of the New York chapter of MXGM

The African Elephants in the Room at the World Social Forum



Attending my first World Social Forum on the continent of Afrika seemed befitting. I was to travel to the continent for the first time to begin relationships with people who have a shared history of racism, colonialism, patriarchy and greed for profit (globalization and capitalism) and see how those relationships could grow to be a tool in liberation for the continent and the Diaspora. 2011 has been designated by the United Nations as the year of Afrika and the Afrikan Diaspora.

The World Social Forum (WSF) had four themes: climate justice, gender violence, capitalism and the finance crisis, and militarism. The World Social Forum was a five day process of collective movements in the form of demonstrations, workshops, declarations, meetings, and movement assemblies.

Although the WSF was taking place

in Afrika, and the U.N. has declared 2011 to Afrika, and the opening day of the Forum was allotted to Afrika and the Descendants; overt attention to racial justice past and present seemed to be missing from the conversation. The crippling state of capitalism was a heavy part of discourse and strategic conversations to develop a new world, but there was no concrete racial analysis in the conversation. Without understanding the connection of race and capital; this new world could be a possible improvement because it was created by social justice seekers but it will be incomplete with the huge blackface of justice without dedication to eradicating racism and the roots of how it is implemented and used to maintain social domination.

Another necessary conversation I had the opportunity to be a part of, and our nationalism movement needs to be apart of,

is the topic of Sexism and further crucial Sexuality in terms of Heterosexism and Homophobia. In many conversations around the continent, the work is around the need to allow people to live as their whole selves.

A critique of the Black Nationalism movement, is this stagnant position on sexuality. As a black woman this reminds me of the white Feminist Movement, that wanted for women to struggle and win gains based on their gender but not include their race. In addition, the Black Liberation movement during the 60's and 70's wanted women to progress the race and not move in a progressive way around gender and sexuality. This is the same demand we are having on our queer community members in our Movement. The movement does not allow for all our community members to be their whole selves. They can do work for the entire black community on any of the 'accepted' issues but not challenge the social norms by bringing their entire selves to the Movement.

This is a critique of movement, social justice movement, black liberation movement, a people's movement. In order to create a just world for all, free of oppression, social constructs, and hierarchy; we have to end oppression on all levels. When ending that oppression, we have to target the threat of the oppression and the privileges that others gain from it even if not active perpetrators.✊

- Adjoa Taliba is a member of the Atlanta chapter of MXGM



December 9, 2010--inmates effectively shut-down several Georgia state penitentiaries when they went on strike demanding compensation for their forced free labor and to improve their living and working conditions. This display of solidarity across the state prison system (accomplished with the ingenuity of using cell phones purchased from guards) made this the largest prison strike ever in the U.S. empire.

Laundry workers refused to wash linens; kitchen workers refused to go to prepare meals. Outside crews did not report to the fields to cut grass or establish construction for local towns. All jobs (or “details”) ceased. Inmates carried out sit-ins and many even refused to leave the cells to denounce the various forms of repressive demands placed upon them. Inmate “jobs” provide little pay, and in fact, is much like slavery as is defined by the thirteenth amendment of the US Constitution. This was one of the chief concerns the strike was meant to address. Other conditions include issues of food provisions lacking in both quality & quantity. Friday through Sunday (and on government ‘declared’ holidays) inmates are fed a notoriously small breakfast and one other meal at night. Another major concern is overpopulation.

Like slave ships, men are packed tightly in their living quarters. Cells that are 6 x 12 and designed originally for one person are now packed with three men. Inmates also protested medical services and co-pays, disciplinary report fees, and the new ban on tobacco products.

The strike was organized from the inside while support was gathered from various local and national community groups. The corporate media did its best to downplay the story of a rebellion. Georgia State Correctional authorities (some included black men acting

“The corporate media did its best to downplay the story of a rebellion.”

as overseers) attempted to strip these men of their dignity referring to strikers in meetings attended by MXGM members as “trouble makers” and “perps”. At the same time the state continues to perfect its system of low / no wage labor for public and private corporations, it continues to make a profit from overcharging inmate families for collect calls, assuming family members will remain silent and inmates cannot muster support from the outside world.

This first attempt is just the beginning, as these men stood up across racial lines and gang ties to send a larger message. Some are guilty of crimes that require separation and access to a rehabilitation regimen. Unfortunately, the later does not happen in these institutions. Despite this, these confined and brutalized men understood that they deserve not to be thrown away. Curtained off from the public eye, the state authorities have created conditions that no human being should have to accept, and for a few days people who are not expected to stand up did. They have since been separated and given individual penalties for interrupting the state’s revenue streams both to public and private entities. However, for those of us who had some contact with these men and their families, and for whom have friends and family locked up in state institutions across this country this strike was a powerful assertion of humanity that caused us to stand in solidarity because the inmates themselves have reclaimed their stake for human rights. ✊

- Kamau Adeabiodun is a member of the Atlanta chapter of MXGM

Editorial

The Development of Youth Leadership Amongst African Descended Youth

To speak about the development of youth leadership in Africa and throughout the African Diaspora we must first define youth, leadership, and then speak about these in the African context both on the African Continent, as well as in the African Diaspora (where African people live in the world). For the purpose of youth leadership we will define youth as being of ages 6 – 30 years old. A leader is someone who is able to exert influence on others, motivating them towards a common goal. With these broad definitions of youth and leadership we can clearly see that Youth Leadership can include diverse categories, some positive and some negative. In the African context youth leadership has been instrumental in the development of Culture and Civilization, as well as in historic battles against evil and inhumanity, and will prove to be vital in the further liberation of, and growth & development of African-descended people worldwide and human kind.

The Brown v. Board of Education Cases were when we saw parents and students working to end segregation in the schools of the United States South. Dr Martin Luther King Jr. was only 26 years old when he participated in the Montgomery Bus Boycotts. February 1, 1960 Ezell Blair, Jr.,

Franklin McCain, Joe McNeil, and David Richmond, all freshmen at North Carolina A&T, sat in at the Woolworth's lunch counter in Greensboro, North Carolina. Ella Baker saw the potential for a new type of leadership that could revitalize the Black Freedom Movement and take it in a new radical direction. On April 16-18, 1960, Ella Baker called The Southside Student Leadership Conference on Nonviolent Resistance to Segregation at Shaw University to gather all sit-in youth leaders to meet one another, discuss respective struggles, and explore the possibilities for future action. It is from this conference that the Student Nonviolent Coordinating Committee (SNCC) was formed. Huey P. Newton, Eldridge Cleaver, Angela Davis, H. Rap Brown, Mark Clark, Fred Hampton, Stokely Carmichael, and Bunchy Carter were all young organizers with the Black Panther Party for Self-Defense in the 1960's.

It was youth who created the Culture of Hip-Hop, which has impacted youth worldwide, in 1973 and youth were the primary catalysts to the Gang Peace Treaties in Chicago, IL and Los Angeles, CA in the early 1990's. Youth were critical in the anti-apartheid movement in South Africa. June 16th is Youth Day in South Africa!

In 2005, droves of youth from all over the country came to aid of people of Louisiana and southern Mississippi after Hurricane Katrina. Jena 6 organizing nationwide was done by youth to protest legal injustice in Jena, LA. Barak Obama was wise to utilize popular media to galvanize youth organizers all over America to assist him in his election.

Haiti has benefited from youth organizing to raise money and resources for the victims of 2010's earthquake and youth continue to organize around issues like the murder of Oscar Grant in Oakland, CA by a police officer, Kathryn Johnston's murder by police, and other social injustice worldwide. ✊

-Thairu "B.I.G. Nel" Obuya is a member of the Atlanta chapter of MXGM

Our Pledge...

We must build the Malcolm X Grassroots Movement for Self-Determination, Self-Respect, and Self-Defense. The Black Nation charges genocide!

We must Free the Land...Free the Land...Free the Land...

BY ANY MEANS NECESSARY!!!



MESSAGE TO THE GRASSROOTS

SPRING 2011



- 10 things you can do to join the movement:**
1. Write a letter to a political prisoner
 2. Make a donation to the Malcolm X Grassroots Movement by visiting www.mxgm.org
 3. Join the Malcolm X Grassroots Movement!
 4. Get trained to be a part of a neighborhood Copwatch
 5. Get trained to conduct Know Your Rights workshops in your school, church, community center, corner store.
 6. Coordinate a Know Your Rights workshop in your neighborhood
 7. Volunteer to help with petition signing campaigns
 8. Show your support by attending an upcoming rally or protest in your area
 9. Share the knowledge! Pass this newsletter on to someone else!
 10. Speak your piece! Write an article for this newsletter!