

Appendix I

The following historical overview was written by Ahati N.N. Toure and was included in the first Jericho Manual. This reflects the movement, times, and thoughts/analyses of the movements from which Jericho was created-- the Republic of New Africa and New African Liberation Front. We acknowledge that it lacks citations, leaves out other conditions and peoples' struggles, etc. With all that said, this analysis is a work in progress. There has been respected criticism and suggestions for a rewrite. Considering this a work in progress, the outcome will be a well researched, scholarly, and reputable analysis of our struggle that reflects not only the outlook of Jericho, but also the world and conditions from which it was born.

Historical Overview in the Matter of Political Pioneers, Prisoners of War The Case of the Afrikan Independence and Integrationist Struggles

The Afrikan's first encounter with the Americas under European invasion, and particularly the territory that later became known as the United States, was as a prisoner of war. In 1526 — 93 years before 1619, the date usually cited for the first recorded Afrikan enslavement by the English in Jamestown, Virginia — the first 100 Afrikans were held captive in what is now called South Carolina by about 500 Spanish enslavers. The Afrikans launched an armed struggle against the Spanish and escaped to the territories controlled by the neighboring indigenous nations that surrounded the settlement. For Afrikans held captive in the United States, this begins the era of enslaver domination.

Afrikans, the United States' first prisoners of war, were warred upon by nearly every nation of Europe. Danes, Swedes, Dutch, French, Spanish, Portuguese, English, some of whom eventually became Americans, coordinated an international criminal smuggling and enslavement operation, backed by European banking, insurance and other financial interests, that victimized hundreds of millions of human beings. It was, indeed, an international war by Europe upon Afrikan peoples all across

the Afrikan continent. In the process of that war, the Europeans, during five centuries, slaughtered some 50 million to 100 million men, women and children in the hinterlands and coastal areas of Afrika and in the journey across the Atlantic Ocean en route to the enslavement centers in the newly-invaded Americas. Millions more were terrorized, tortured and killed in the so called New World. This action by Europeans against Afrikan people stands as the greatest act of genocide in the history of humankind.

Those who did survive, captives, prisoners of war, were forced to labor in European economic enterprises. Not only were they thrust into a rigid caste hierarchy in which Europeans set themselves up as the permanent superiors, but they were subjected to a wide array of human rights violations and crimes against humanity routinely carried out and sanctioned by European law. Despite, or perhaps because of, the tremendous loss to Afrikan humanity, the economic benefits to the European criminal enterprise were staggering. Some Afrikan researchers calculate reparations owed by the U.S. regime to Afrikan people in the united states alone calculated solely on the basis of the value of economic exploitation to the U.S. economy would range from \$5 trillion to \$17 trillion!

Afrikans in the United States, recognizing they were prisoners of war in an alien and imperial

system run by an alien and imperial people, took up armed struggle to liberate themselves and reclaim their independence. The standard response during the era of European enslaver domination was execution for Afrikans who joined the liberation struggle. But to recapture them the European regime was often forced to employ a military response. In the Haitian Revolution of the late 18th and early 19th centuries, Afrikan revolutionaries crushed the might of the French dictator Napoleon Bonaparte's crack troops. But those captured by the French enslavers were subjected to torture, imprisonment and execution. In Brazil, Afrikans established the Republic of Palmares and fought off the Dutch and Portuguese through 100 years and 31 wars.

The same was true in the United States. Afrikans organized resistance all across the enslaver strongholds of the regime's northern and southern territories. Some managed to set up independent states in portions of the United States where American imperialism had not yet wholly imposed itself. Scholars estimate Afrikan revolutionaries established at least 50 independent maroon communities in the forest, mountain and swampy regions of Virginia, North Carolina, South Carolina, Georgia, Louisiana, Mississippi, Alabama and Florida, seeking in various ways to duplicate the Afrikan societies from which they came. The largest and most notable of these existed in the "Dismal Swamp" along the Virginia-North Carolina border and in Florida in confederation with the Seminole nation.

In some cases Afrikans held captive in the United States carved out through armed resistance — at least temporarily — a space for independent self-rule. Some scholars point out in one instance in 18th century South Carolina there arose an organized and highly disciplined Afrikan uprising that fought off the

might of the American military for three years before the revolutionaries were eventually defeated, captured and executed. Prepared to fight to the death to reassert their national sovereignty, the Afrikan revolutionaries sent their women and children to Florida, at that time under the nominal occupation and control of the Spanish, and to areas inhabited by the indigenous peoples of the continent and maroon societies built by Afrikans who had successfully escaped from the American-occupied areas to the north.

The Afrikans of the Florida territory, in confederation with the Seminole nation, had established an independent state during the early 19th century, to which many Afrikans had escaped from the American-controlled areas in the enslaver-dominated South of the United States, some of them using the Florida corridor as a means to flee to the Caribbean islands and escape the white supremacist dictatorship altogether. The American enslaver regime, sensing a threat to the criminal economic system it had created, launched a military assault against them. It was a war, costing the regime millions of dollars that dragged on for 42 years. The Americans utilized the combined forces of their Army, Navy and the Marines before the Afrikans and the Seminoles were finally defeated. Those who survived the war were deported to the Oklahoma territories, and many Afrikans from there escaped into Mexico.

While the Afrikan masses in the South were struggling to create independent zones within the United States, and using armed resistance to do this, the European-educated Afrikan elite, mostly intellectuals and human rights activists in the North, were waging a political campaign to end the enslavement of Afrikan people. Some, like Martin Delany, Paul Kofi, and John Russwurm, advocated repatriation to Afrika (particularly to Sierra Leone, Liberia and

Nigeria) and the establishment of independent states and settlements in the Afrikan homeland. Others, like Frederick Douglass, David Walker, and Henry Highland Garnet (who later became disillusioned with the prospect of Afrikan equality in America and opted for independence in Afrika) fought for the abolition of inferior caste status and for integration into American society as social, cultural and political equals with the European population. The abolition of enslavement status became a crucial precondition for its realization.

Just as in the 1960s, 1970s and 1980s, many of the 19th century Afrikan intellectuals became victims of political repression. David Walker, the fiery author of the renowned *Appeal to Colored Citizens of the World*, a tract that, among other things, advocated the violent overthrow of the enslaver regime, was believed assassinated in Boston under mysterious circumstances in 1830. Douglass, who had escaped from enslavement and who had since become a captivating orator, writer and newspaper publisher, was forced to flee into exile in England for a time to escape recapture and re-enslavement by the regime. Samuel Ringgold Ward, an Afrikan Congregational minister and human rights activist, eventually fled the United States for Canada and later England, saying the American regime was irredeemably corrupted and unalterably committed to the enslavement and subordination of the Afrikans it held as captives.

The human rights activists in the North not only advocated through writings and speeches the abolishment of enslavement, but they also organized open and covert resistance to the regime. This included breaking Afrikans

captured under the regime's "Fugitive Slave Act" of 1850 out of jail and smuggling them to British-held Canada (more than 100 years later the New Afrikan freedom fighter Assata Shakur was liberated from a women's prison in Clinton, New Jersey, and smuggled to political asylum in Cuba). This clandestine smuggling operation, carried out in collaboration with European progressives, also brought Afrikans seeking escape from enslavement to the northern areas and to Canada. In northern New York State, Afrikans allied with the European revolutionary John Brown, whose activities there were financed by a European businessman, were participating in the operation of a clandestine training center for armed struggle against the enslaver regime under cover of an agricultural commune.

Thus, the history of Afrikan struggle against American oppression and exploitation — by any means necessary — is centuries old, and the response of the American regime has been covert, political, legal and military in its attempt to stifle it. This was certainly borne out in the era immediately preceding the activism of most of today's Afrikan political prisoners and prisoners of war, whose persecution by the regime stems directly from their political activities in the late 1960s, throughout the 1970s, and into the early 1980s. Most were profoundly shaped by the lives and the assassinations of two great figures in Afrikan struggle. Omowale Malcolm X (El Hajj Malik El Shabazz), the father of Afrikan revolutionary nationalism, whose work in generating substantial international support for the Afrikan human rights struggle within the United States proved brilliantly effective, was assassinated in 1965. The assassination was one of a coordinated series of worldwide U.S. Central

Intelligence Agency-sponsored assassinations and coups d'état intended to destroy the anticolonial movements of Asia and Afrika, as well as those within the colonial powers of Europe and the United States.

Evidence points to Malcolm's assassination being carried out through American intelligence in coordination with the New York City Police Department, the Federal Bureau of Investigation and the Nation of Islam, which had been thoroughly infiltrated by police and FBI agents and informants. Three years later, the apostle of nonviolence, Dr. Martin Luther King, Jr., who in his posthumous essay, *A Testament of Hope*, had rejected Malcolm's internationalist strategy as unnecessary and, by subtle implication, unpatriotic, was assassinated. King had attempted through his nonviolent philosophy to radically democratize and humanize American society in an all-out assault against what he called its three fundamental evils — capitalist exploitation, military imperialism and white supremacist oppression. Evidence points to King's assassination being authorized by the Johnson White House and carried out by American military intelligence in a complex collaboration that involved Army Special Forces, informants within King's own organization, the Southern Christian Leadership Conference (SCLC), the FBI, the Memphis Police 14 Department and organized crime.

Even in its response to the spontaneous people's uprisings that erupted throughout the mid to late 1960s, the regime utilized its military forces to occupy the Afrikan areas and to quell revolt. Thousands of troops, equipped with M-16s and patrolling in jeeps and tanks, flooded city streets all across the country and imposed martial law in response to successive waves of people's revolts against the white supremacist dictatorship.

The Case of the U.S. Regime's Colonization of Indigenous Nations

The indigenous nations of the North American continent were also the subjects of military aggression and occupation. The U.S. regime, at first militarily weak, had to rely on treaties and subterfuge in its agenda of total occupation of the so-called North American continent. It eventually gained economic and military strength for an outright assault against the last strongholds of American Indian independence in the closing decades of the 19th century. The control of land was the key, for the regime — in a frenzied race against other imperial European competitors, like the English to the North, and the Spanish and French to the South and West — aimed at the exploitation of the land for European settlement and population expansion, agricultural wealth, and exploitation of mineral resources. Rationalized by white supremacist and imperialist ambitions, the regime's policy, popularly known as "manifest destiny," was an antecedent to Adolf Hitler's notion of *lebensraum* ("living space"), the need for the Nazi regime to expand beyond Germany's borders into Eastern Europe and to supplant the Slavic population (whom the Germans considered to be an inferior race) with a German one. A century earlier, the Americans were animated by a similar genocidal lust for power and control of the so-called North American continent. In the words of one American ideologue: "The rich and beautiful valleys of Wyoming are destined for the occupancy and sustenance of the Anglo-Saxon race. The wealth that for untold ages has lain hidden beneath the snow-capped summits of our mountains has been placed there by Providence to reward the brave spirits whose lot it is to compose the advance guard of civilization. The Indians must stand aside or be

overwhelmed by the ever advancing and ever increasing tide of [European] emigration. The destiny of the aborigines is written in characters not to be mistaken. The same inscrutable Arbiter that decreed the downfall of Rome has pronounced the doom of extinction upon the red men of America.”

Indeed, the push to control a sizable portion of the continent seemed destined to succeed. The leadership of the Democratic Party, having seized an electoral victory in 1844, would peacefully settle with the British in Canada on the border for Oregon in the Northwest and prevail in war with Mexico, robbing it of Texas, vast tracts of the lands of New Mexico, and California, thus expanding the regime’s control of the continent to the south and to the west, and gaining control of the coasts on both the Atlantic and the Pacific. Flushed with this victory, the imperialists’ ambitions could not be contained, and they set their sights on new horizons: the colonization of Alaska, Hawaii, Cuba and American domination in Central America. As the regime’s fifteenth president, James Buchanan, argued in 1858 it was “beyond question the destiny of our race to spread themselves over the continent of North America,” adding “the tide of emigrants will flow to the south, and nothing can eventually arrest its progress. ... Central America will soon contain an American population.”

Interestingly, American imperialist expansion into Cuba was a long-standing interest of the white supremacist dictatorship dating back to the regime’s third political ruler and first secretary of state, Thomas Jefferson, who reputedly dreamed of Cuba as an American state. American imperialists, including former secretary of state and soon-to-be regime president, James Buchanan, argued the colonization of Cuba was an imperative of the regime’s national security interests. “Indeed,

the Union can never enjoy repose, nor possess reliable security, as long as Cuba is not embraced within its boundaries,” they declared in 1854. The imperialists feared Cuba, like Haiti, would become another independent Afrikan-ruled republic that would strengthen the Afrikan revolutionary struggle that was raging, or that simmered just below the surface, in various parts of the United States. “We should ... be recreant to our duty, be unworthy of our gallant forefathers, and commit base treason against our posterity, should we permit Cuba to be Africanized and become a second St. Domingo [Haiti], with all its attendant horrors to the white race, and suffer the flames to extend to our neighboring shores, seriously to endanger or actually consume the fair fabric of our Union.”

Hence, the war against the indigenous nations of what became known as the North American continent was the first stage in the regime’s imperial expansion in the so-called Americas. To effect the removal of these nations, genocide was a fundamental element in the regime’s strategy; the American regime employed chemical and biological warfare against them. Its most notorious effort was the use of small pox infected blankets for distribution among indigenous populations. The Americans were well aware that the Indian populations had no immunity to European diseases. Such efforts depopulated whole sections of the continent. The regime also sponsored drug trafficking in the form of alcohol to foster drug addiction among the indigenous populations to undermine the moral, physical and spiritual health of the various nations (more than a century later the CIA would be discovered to have fostered the crack cocaine epidemic within Afrikan communities across the United States). This assault also contributed to the rapid

depopulation of many areas. In the area known by the European conquerors as New York State, many Indian spiritually-based resistance movements among the legendary Six Nations Confederacy focused on the evils of alcohol as an essential part of the internal social struggle against European oppression. The regime also exploited in the age-old methodology of divide and rule conflicts among various Indian nations, routinely violated treaty agreements, and engaged systematically through its military in assassinations, rape, torture, mutilation, massacres, including of elders, women and children all of which eventually led to its military triumph and control.

Partitioning the conquered lands for its own purposes, the regime forced the surviving populations on to reservations, which were, more or less, military-controlled concentration camps in the least agriculturally productive areas it could find; the imperial regime had initially placed its administration of the conquered peoples under the Department of War. The absence of good agricultural land or plentiful wild game forced Indians into a crushing dependency upon the Europeans conquerors for food and livelihood. The regime supplied bad, often rancid food. As in the case of the Afrikan captives, the Europeans also practiced cultural genocide against the Indians, taking their children away from their parents and nations to remote boarding schools, where they attempted to make them into semi-Europeans, alienated from their national cultures and traditions, given European names, forbidden to speak their languages or to practice their religions.

The regime, in the 20th century, also attempted to impose American citizenship status on the indigenous peoples, a stratagem it had used and that proved, on the whole, more successful in undermining the Afrikan independence

struggle several decades earlier. Its intent (in the Afrikan case as well) was to destroy the struggle for sovereignty of the various indigenous nations by having their members become American nationals. Thus, it would be able to dismiss all claims to reclamation of land under internationally-recognized treaty rights as voided by the dissolution of the nations with which the regime had formerly treated; American citizenship would have effected a “legal depopulation” of those nations into “legal extinction.”

For the most part, the Indian nations, like the Afrikans of the independence struggles of the 18th and 19th centuries, fought against inclusion in European society and for the preservation of their independence in their own homeland. Their struggle was military and the subject of international law, for the United States imperial regime had treated with them as equals under terms of European international law during a time when its military might was less than equal to the Indian nations with which they were compelled, by military necessity, to treat. The political prisoners of the pan Indian nationalist movement — its most well-known formation being that of the American Indian Movement (AIM) — continue the struggle for the reclamation of land guaranteed under treaties with the U.S. regime and the restoration of national sovereignty for all the indigenous nations in the American-occupied territory.

Writes Winona LaDuke in a preface to Ward Churchill’s *Struggle for Land: Indigenous Resistance to Genocide, Ecocide and Expropriation in Contemporary North America*: “Very little land in North America should rightly fall outside native jurisdiction, administered under indigenous rather than immigrant values.” LaDuke further declares the “native struggle in North America today can only be

properly understood as a pursuit of the recovery of land rights which are guaranteed through treaties,” adding that the movement does not contemplate “governmental attempts to ‘compensate’ us with money for lands we never agreed to relinquish.” LaDuke concludes: “Native America is struggling to break free of the colonialist, industrialist, militarist nation-state domination in which it is now engulfed.”

The Case of the Puerto Rican Struggle for Independence

The people of Puerto Rico, like the indigenous nations in the so-called North American territory, and like the Afrikans stolen from their homeland and held captive in the United States, are also the victims of American imperialism. The colonization of Puerto Rico was only a part of the American overthrow of Spanish imperial rule in the Caribbean and Asia, Cuba, Puerto Rico, Guam and the Philippines. Thinking the Americans had come as liberators to free them from the yoke of Spanish colonialism against which they were struggling, the people of these far-flung islands soon came to understand the imperialists were simply trading places. In the end, the liberation forces came to the bitter realization that their hopes for liberation had been betrayed, that the so-called Spanish-American War of 1898 was motivated by the clash of the American white supremacist dictatorship’s expanding, and more global, economic interests against the decaying fortunes of a weakening colonial European power. The Reverend Josiah Strong, a leading Congregational minister in the United States, had in 1885 urged that the American mission was to fulfill the destiny of the Anglo-Saxon race, which was to dominate the globe through the conquest of “weaker races,” and to culturally colonize them through Christianization and impose upon them

Anglo-Saxon institutions, to, in effect, “Anglo-Saxonize” humankind.

The regime, in cynical statements of horror of Spanish imperialism in the lands it coveted, inveighed against Spanish domination and in support of the independence struggles of the various peoples of the islands. In a resolution in support of Cuban independence in 1898, the year of the war, the regime declared the conditions of Spanish control “have shocked the moral sense of the people of the United States, have been a disgrace to Christian civilization,” adding “the people of the Island of Cuba are, and of right ought to be, free and independent.” Despite the pretense, the regime’s agenda was clear. Declared U.S. Senator Albert J. Beveridge in a speech that same year: “Hawaii is ours; Porto Rico is to be ours; at the prayer of her people Cuba finally will be ours; in the islands of the East, even to the gates of Asia, coaling stations are to be ours at the very least; the flag of a liberal government is to float over the Philippines, and may it be the banner that Taylor unfurled in Texas and Fremont carried to the [west] coast.” Furthermore, Beveridge expounded: “The rule of liberty that all just government derives its authority from the consent of the governed, applies only to those who are capable of self-government. We govern the Indians without their consent, we govern our territories without their consent, and we govern our children without their consent. ...

“If England can govern foreign lands, so can America. If Germany can govern foreign lands, so can America. If they can supervise protectorates, so can America ...” The ocean does not separate us from lands of our duty and desire — the oceans join us, rivers never to be dredged, canals never to be repaired. Steam joins us; electricity joins us — the very elements are in league with our destiny. Cuba

not contiguous! Porto Rico not contiguous! Hawaii and the Philippines not contiguous! The oceans make them contiguous. And our navy will make them contiguous.”

In Puerto Rico and Cuba, as in Guam and the Philippines, this meant that the U.S. regime invaded and occupied with military forces. In every place the regime’s forces invaded, it crushed the liberation forces and imposed itself and its hand-picked stooges to administer the new colonial dispensation. The resistance in the Philippines, for example, was particularly hard-fought and bloody. Hundreds of thousands of Filipinos were slaughtered by American forces. It took three years and 70,000 American troops to crush the Filipino resistance. Interestingly, the imperialists reported that “an unusually large number” of Afrikan captives sent from the united states to fight in the regime’s campaign to subdue the Philippines, enthusiastically joined the Filipino liberation struggle, wreaking havoc on American imperialist forces. As in the case of the other countries formerly colonized by the Spanish the American regime re-colonized Puerto Rico as well. It has installed an immovable military presence that has caused environmental damage and jeopardized the health of its citizens, and it has economically, politically and administratively absorbed the island- nation as a “commonwealth” possession, making Puerto Rico a colony that “belongs to but that is not a part of” the united states. In 1998, the American occupation of Puerto Rico —and the Puerto Rican struggle for independence from American imperial rule— reached 100 years. Despite the ruthlessness with which the regime has crushed resistance, the Puerto Rican Independentistas fight on in pursuit of national sovereignty and independence of their homeland.

The Case of the European Dissidents

The persecution of people for their political views is as old as European culture itself. The Catholic inquisitions of Europe are perhaps the most well-known case in point. Disagreements in political or religious views would subject those in the minority of the power equation to torture, imprisonment and execution for what were considered “abominable heresies.” European culture showed a basic intolerance for differences that was nothing short of rabid, and thousands of Europeans lost their lives in bloodshed designed to purge the population of deviant thinking. This hostility to “unorthodox” opinions and the methods used to repress them — various forms of torture to encourage renunciation of beliefs and to terrorize other would-be free thinkers — were carried over into the culture that formed the United States. Afrikans who joined the liberation struggle — particularly in the 18th century— were, upon recapture, subject to those methods of repression that were the practice in Europe for generations. In New York State alone, Afrikan revolutionaries were branded on their foreheads with hot irons, burned alive, pulled apart by chains, beaten and whipped nearly to death, dragged about by horses on New York City streets (as in the case of the Afrikan man walking home from a party in Jasper County, Texas, who was kidnapped by three white supremacist ex-convicts in June 1998 and dragged by their vehicle down a road until his body was torn apart), and otherwise physically mutilated, for resistance to enslavement. All of this was done by the enslaver regime under the cover of enslaver.

In the late 19th and early 20th centuries the hysteria in the united states surrounding socialist, anarchist, and later Marxist-Leninist thought and political activity reached the kind of fevered pitch reminiscent of Europe’s

medieval period. Thousands of European anarchists and socialists advocating for improved working conditions were brutally beaten, sometimes killed, thrust in prisons or deported to Europe under massive police mobilizations designed to root out anti-capitalist “subversion” in the country. The regime, under the control of robber barons and corrupt politicians, was a bastion of capitalist values that openly advocated the cynical use and exploitation of the European working class, including their children.

Consequently, those Europeans of the anti-capitalist stripe who protested their class oppression and who articulated their desire for a differing political, economic and social arrangement were anathema to the regime. Although, especially in the 18th and 19th centuries, Afrikans and indigenous nations (and later Puerto Ricans) in their liberation struggles were the victims primarily of U.S. military assaults, the regime’s repression would increasingly assume a more pronounced police character in the 20th century. While law enforcement oppression was always a factor for Afrikans held captive by the white supremacist dictatorship, the European dissident resistance to capitalist exploitation set in motion a new emphasis in regime tactics. Political dissidence came increasingly under the jurisdiction of law enforcement; the blatant repression of political dissent was, progressively, cloaked under the innocuous disguise of a righteous police war on “crime.” The Federal Bureau of Investigation, which for decades has masqueraded as a crime-fighting organization, has its roots in this history, in those days of political repression against European labor and human rights activists seeking social change in the class arrangements of the American regime’s capitalist order.

Perhaps the most dramatic, but least politically significant illustration of this fanatical repression, of this obsession with ideological orthodoxy, was the Hollywood crisis brought on during the so-called McCarthy era of the late 1940s and early 1950s, named for the inquisitorial tactics of the fascist U.S. Senator Joseph McCarthy of Wisconsin. Similar work was carried out by the House Un-American Activities Committee (HUAC).

To be branded a Communist (Marxist-Leninist) by the regime was tantamount for Europeans who were accustomed to enjoying the middle class privileges of the white supremacist dictatorship to social, political, economic and cultural death. An actor, writer, film director or other participant in the Hollywood film industry branded as a Communist was ostracized and economically neutralized, so stigmatized that s/he lost friends and was rendered unemployable. Once branded as an adherent of the “anti-capitalist heresy,” one’s life in the United States was over.

Indeed, to be called a Communist was tantamount to being called a worshiper of Satan within the American Christian cultural imagination, and anyone so accused assiduously denied the accusation, often with vigorous protestations of loyalty to the American regime. Indeed, as did the white supremacist dictatorship of South Afrika, the regime’s use of the Communist tag became a catch-all means by which to intimidate and to discredit the most timid efforts at the reformation of prevailing capitalist arrangements.

Even the slightest deviation from the norm was viewed as major evidence of subversive intentions, sufficient to justify political surveillance and law enforcement prosecution. As a result, the regime mobilized its

propaganda forces in the media, as well as its political and police apparatus, to crush and destroy any inkling of dissident thought and activity among Europeans, especially regarding the issue of class arrangements and the predominance of the capitalist order.

Indeed, as we have noted, the socialist and anarchist activities of Europeans, particularly at the close of the 19th and during the first three decades of the 20th centuries, were effectively neutralized through this combination of the regime's massive police repression, backed by draconian legislative authorization, and its propaganda through the media. The witch hunts of the late 1940s into the 1950s constituted the death knell to the era of socialist political activity. In the case of the motion picture industry, they effectively made Hollywood a bastion of fascism and white supremacy.

There would be a brief eruption of European radical activism in the 1960s and 1970s, catalyzed into action by the Afrikan human rights revolt that had begun a decade earlier and further energized by the growing opposition to the regime's imperial war against the peoples of Indochina — Vietnam, Laos and Cambodia. The European anti-imperialist political prisoners and prisoners of war are the offspring of this fundamental European class struggle against the capitalist order. Largely veterans of student movements of the 1960s and early 1970s, supporters of international anti-colonial struggles and the various multi-national liberation struggles within the united states, they stand accused of revolting against American imperial order.

Appendix II

Jericho Suggested Readings

Prepared by: Ashanti Omowali Alston and Adam Carpinelli

Political Prisoners and Prisoners of War

- Abu-Jamal, Mumia. *Live from Death Row*. Reading, Mass: Addison-Wesley Pub. Co, 1995.
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Churchill, Ward (Editor) and Sharon H. Venne (Editor); Lilikala Kame'eleihiwa (Hawaiian language editor). Island In Captivity. Boston, South End Press, 2005

Struggle in the Philippines

We work in solidarity with Filipino women political prisoner workers in New York.

Struggle of the Basque

Kurlansky, Mark. Basque History of the World. Knopf, 1999

The War Against Immigrants

Potential allies here in the u.s. whom we rarely speak out for. Mass and racist incarceration victims along with many of our own targeted communities.

The LGBTIQQA Struggle

People of different lifestyles, sexualities need to be defended and Jericho should not be afraid to do so, regardless of what we may feel as individuals (i.e. our own differences, sexism and homophobias).

The Struggle Against Forgetting/Remembering

We need to understand more about how historical trauma/amnesia, intergenerational trauma from anti-colonial perspectives can help us see more clearly communities' pathologic allegiance to The Empire & White Supremacy & the amerikan flag waving hysteria. Why are we our own worst enemies? Different readings

from folks who have been putting a lot of thought into it. How can we incorporate new thinkings into our outreach and organizing?

Organizing and Being Proactive

We need to read up on new ways that people are organizing and fighting back instead of pretty much doing the same ole same ole of the last 40 years.

Appendix III Jericho Chapters

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