

# UNIMA

"COLLECTIVE WORK AND RESPONSIBILITY"

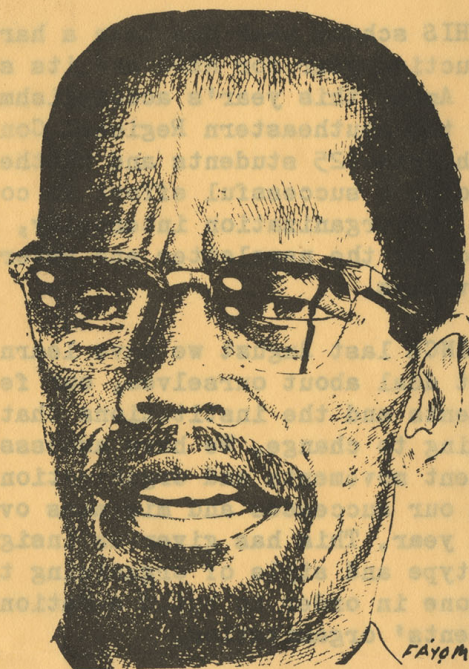
NEWSLETTER OF THE NATIONAL BLACK STUDENTS' ASSOCIATION/SOUTHERN REGION

Vol. I, No. III/May 1977

12ADM

NBSA BLACK STAR PRODUCTIONS

## MALCOLM X



**'AMERICA  
MEANS  
PRISON'**

**NBSA**



**PRODUCTION**



E D I T O R I A L

Greetings Brothers and Sisters,

THIS year is going by very quickly. May has come and as many schools break for summer we at NBSA find that it's time for our yearly evaluation and time to begin organizing for our summer program.

THIS May edition of UJIMA (Collective Work and Responsibility) is the last regular edition for this school year. In August we will publish one summer edition and resume regular publication in September. During the summer we will publish a few brief news sheets that will inform you about our activities and other news of importance.

THIS school year has been a hard, yet productive year for NBSA and its supporters. Among this year's accomplishments were the Southeastern Regional Conference which drew 125 students and southern schools, a successful effort to consolidate the organization internally, publication of the newsletter and several other activities.

SINCE last August we have learned a great deal about ourselves, our fellow students and the institutions that we are working to change. We have assessed past student movements and organizations along with our successes and mistakes over the past year. This has given us insight into the type and style of organizing that must be done in order to build a National Black Students' organization.

WE want it to be clearly understood that we are still building NBSA, that the organization is still small in comparison to what it should be.

WE also want it to be clear as to the type of organization we are striving to build. Across the country there are local Black students' organizations who find themselves seeking cures for chronic student apathy, battling the combined effects of the media and backward institutions and striving to find viable alternatives to negative fads. We see the need for these Black students and student organizations to pull together to form one large, power-

ful organization with a common goal which relates to the liberation of our people. The formation of NBSA is an effort to meet that need. Organizations and individuals can join as members who will have a part in determining the direction of the organization.

WE recognize the need for an organization that does not stop at issue raising, but goes on to establish ongoing programs that will meet the needs of our people on a continuous basis. Our position is that we must do concrete and consistent work on the campuses and in the Community in order to dissolve artificial barriers and to build a working relationship with the larger Black Community. Black students must organize to make our power felt. We can be a powerful force for the liberation of our people and we do have a responsibility to the Black Community locally and nationally.

OUR staff at present is small, overworked but supremely dedicated to the growth and development of NBSA. Our members have made great personal sacrifices of time and resources in order to get the organization moving. It is because of this type of dedication and the correctness of our cause that we know. . . WE WILL SUCCEED!!

Yours in Struggle,

Kojo M. Owusu





## WHO WAS MALCOLM X?

FEBRUARY 21st of this year (1977) marks the twelfth anniversary of the assassination of Malcolm X. While many of our people know more about white bigots and phony so-called negro leaders, few of us know, or even care, about one of the greatest, if not the greatest, Black leaders of modern times: MALCOLM X.

BORN Malcolm Little in Omaha, Nebraska, on May 19, 1925, Malcolm became a school dropout at age 15. At twenty-one, Malcolm fell victim to the "fast life" and was convicted of burglary and sent to prison. Malcolm left prison in 1952 and dedicated himself to building the Black Muslim movement. At this time he adopted the name of Malcolm X. Malcolm declared his independence of the Nation of Islam in March of 1964.

HOWEVER, before Malcolm's separation from the Nation of Islam, he was instrumental in the development of both consciousness and direction to that body, as well as to many of his Brothers and Sisters in the united states, as well as abroad.

MALCOLM became known to great numbers of both Black and white people in the united states in 1959. At that time, Malcolm appeared on the David Frost show. After that appearance, the fame and power of Malcolm X grew in leaps and bounds.

HIS works and teachings took the Black struggle for freedom to a higher level. He refused to accept the notion that freedom meant only the gaining of a few 'civil' rights.

MALCOLM said that freedom and self-determination are based on the control of land. He taught that we will never be free until WE control the land upon which WE live, the government that WE choose and the necessities of our lives (food, shelter, protection, education, transportation and communication).



MALCOLM X called on us as Black people to define our own struggle and not to have it defined for us by others. He brought out the fact that the Black movement in the united states is not an isolated struggle, but is an integral part of the international movement for freedom from european domination. He was the first Black person born in the united states to receive a state dinner from a foreign government (in 1964 Kwame Nkrumah of Ghana gave Malcolm an official dinner). He was invited to several countries around the world and was invited to speak at several colleges and universities throughout the united states.

MALCOLM promoted the concept of self-defense. He taught that it was foolish for Black people to allow ourselves to be attacked by anyone without offering resistance. This was a change from what some other leaders taught.

MALCOLM X and what he stood for should be remembered by all Black people not just once a year, but every day of our lives; and that memory should inspire us to strive to make the ideals of which he spoke become real.



# WORDS FROM 'BEHIND THE WALLS'



WORDS FROM BEHIND THE WALLS is reserved for inmates to voice their opinions and to relay messages that THEY want to relay. WE DO NOT EDIT THE MESSAGES SENT TO US FROM THE INMATES. Therefore the views and positions presented in WORDS FROM BEHIND THE WALLS do not necessarily reflect the views of the staff of UJIMA or those of the National Black Students' Association.

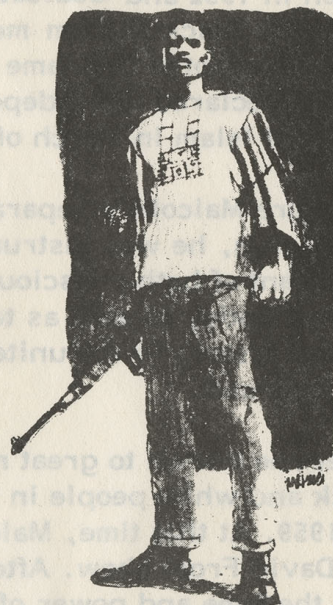
## BREAK THE CHAINS

### CONCLUSIONS BASED ON HOPE

by Brother Edward D. Rimka

DURING the past month. . .after hearing some compassionate and indifferent comments made about the efforts relatively few people have made to commemorate the causes and effects of the riot at Attica, and after hearing a couple of ludicrous debates by politicians hoping to elected "The Man" next month. . . and after living somewhat of a personal crisis with my family due to my position as a prisoner in Atlanta while my family suffers alone in Detroit, Michigan. . .and after receiving and sending a few what could loosely be called love letters, I've been thinking a few things I'd like to commit on paper and share with those I encounter, either in conflict or harmony or deceit:

FREEDOM of the individual has been an unnatural condition in the history of our race. . ."race" meaning people. It is only within the past few hundred years that a significant share of the population has come to think of such freedom as a natural state, a right. Now, as government grows ever more complex, we seem to lose another measure of that freedom, until the possibility of totalitarian rule--such as that which is found in most prisons--becomes horrifyingly real for the whole world. As the rulers gather more strength, will there again be men with the courage of spirit to seek liberation through revolution--as those of Attica did?



THE world is changing; the world has always changed. Whether change is for the better or the worse is a matter of orientation, or of position. The fish that is caught will be good for man. For the man, this is a good thing; for the fish, this means only death. Perhaps we need a liberation of perspective, to show us the good inherent in the worst of evil.

TOO often we do not understand what another may be saying. We miss the meaning of intent, of actions, of words. If we cannot liberate our understanding of others, what then can we think of ourselves?



## Conclusions Based on Hope, cont'd

THE future of crime seems assured; the criminal mentality has been with us since the dawn of our history. More people are being arrested, prosecuted and incarcerated for crimes ranging from moral charges, petty thefts, malfeasance of office and crimes of passion--but is that necessarily a good thing? Not if you are a criminal. . .

MAYBE part of the purpose in the life of a criminal is to disprove the old adages that you can't teach an old dog new tricks or that a leopard can't change his spots. Put a person in prison and he will change, but you may or may not like the change. People change, usually, only because their situations change. The situations of some prisoners as they spend their X amount of time in jail is to, in essence, find a liberation of the mind, and of the soul, and from the bonds of the commonplace pain--to find a way to a better time, a better world.



IS it a good thing to forget so quickly what used to be? The hopes of humankind have always rested on tomorrow, on the better day that must follow after a time of trouble. We look to the future in the sure knowledge that our situation in life will improve, our most troublesome problems will be solved. The future means progress, and progress is always for the better.

OR is it? No matter what benefits might accompany a change, there are those with the philosophy of "don't rock the boat; it

was good enough then, it's good enough now."

WELL, times have changed--even in prisons--whether we like it or not. Alternatives to being a prisoner, even in prison do exist. There is a future, which may be a very short time, as far as many prisoners are personally concerned. The sensible prisoner/person does not hide from such alternatives; instead, he considers the way in which they can be faced and/or avoided. Yesterday is gone. Together we will face tomorrow, live in it, survive in it. Tomorrow will be better, if there is a hope of liberating ourselves from our worst enemy--ourselves.

THERE is no retreat in memories of the past. Prisoners/people don't spend X-amount of time and not get bitter unless they have a method to avoid it. Many try to stay in a state of relative confusion mentally so no bitterness can crystalize. The men of Attica had the courage of their confusion, while prison-keepers prefer the larger confusion of their bureaucracy than the smaller certainty of a man trying to be free.

"TRYING to be free" calls for the learning of three things: (1) A growing awareness that feelings and emotional needs are often reasons that don't need to be justified further. . . they are usually a source of creative, valid, human inconsistency. (2) If there are no arguments in a relationship someone isn't being honest. . . no two people agree on everything. (3) How to say "I love you" and keep your back from up against the wall.

I ain't quit thinking, but we'll  
call this  
the end.

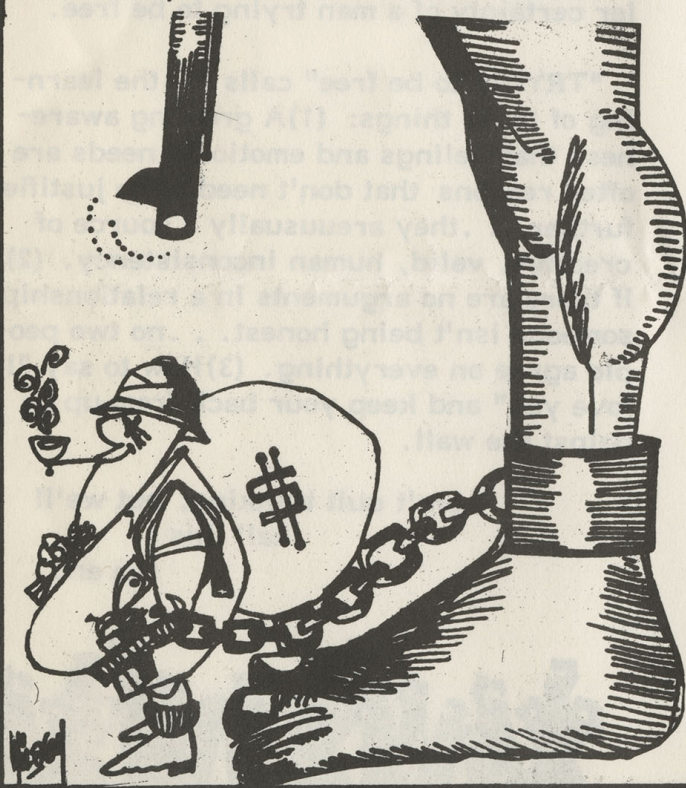




## THE REAL IMPACT OF GARY GILMORE'S EXECUTION ON CAPITAL PUNISHMENT

by Brother Eldson McGhee

THE term capital punishment has once again taken on some real substance and meaning in the united states of america. Utah's violent, mad, savage yearning to kill has been momentarily satisfied with their historical, cold Monday morning taking of Gary Gilmore's life, but this only served to make the other 30 some states with capital punishment laws to rush to suck the blood of the Black and poor people they got trapped on death row. The death penalty is a cruel and primitive effective means of approaching the problem of crime in a society which can afford to land a spaceship on the planet of Mars many million miles away from its surface. This is an awesome reality that could very well mark the beginning of the end of the few freedoms that are afforded poor people in this country, and consequently the fall of america. Any country whose government will spend billions of dollars to explore space and fail to prepare its citizens for a day to day living any better than it did Gary Gilmore is in real trouble.



THIS writing is not meant to arouse the fears, or exploit the ignorance of any searching mind which it may encounter, nor am I attempting to deal in demagoguery because there is a dire need for us to control our emotions and start dealing with the realities confronting us. The psychologists, sociologists, penologists, and the other learned people responsible for the criminal justice system in this country tried to hide their own faults by making the general public believe that Gilmore was some kind of evil demon who just wanted to die. Not one time did these professionals stop to admit that Gilmore was only a foreshadow of what's yet to come if this country does not start responding and attending to the real needs of its poor citizens.

A lawyer, Donald Holbrook, representing the Salt Lake City Tribune and KUTV, a Utah television station, which was seeking to have the media ban on Utah's executions declared unconstitutional, revealed that Gilmore was trying to sell front row seats to his own execution. Gilmore was quoted as saying that he wanted to leave some money for his mother who is old, crippled with arthritis and on welfare; for his girlfriend who in her mid-twenties is the survivor of three disastrous marriages and the mother of three children and for the families of the two men he murdered to "vent a rage." It is a natural enough desire for every person to want to lessen the burden of those he loves, but the efforts of poor people to do this in america is becoming more hopeless and desperate each day.

I am not attempting to justify what Gilmore did because Black and poor people must start assuming full responsibility for their actions. However, as one who has been sentenced to natural life imprisonment, I can relate to the suffering that



## Gary Gilmore, cont'd

Gilmore chose to avoid by asking to be shot, executed. His experiential background was that of the typical poor person in this country and in his attempt to escape this reality he found that there was no worldly hope. Death was a relief to him and in dying he has opened a new door, however dark, of possible escape for those who become truly desperate and hopeless.

HE was not born a murderer or desperate or hopeless, but rather his experiences of growing up and trying to survive in america made him all of these things. Sure, he has been eliminated, but the conditions that made him the vicious, desperate, hopeless, murderous animal that america had to slay are still running rampant in poor and Black communities across this country. These are the conditions that cause Black and poor people to unjustly attack and murder each other, to "vent a rage." And those who have the means of changing these conditions of oppression and fail to do so are more vicious and dangerous than all those being executed, or imprisoned for life.

IT may sound superficial but Black and poor people must rekindle the get-up and go of the non-violent movement and clean our own lives and communities of the conditions which drive a person to commit a crime; or the ruling class will have a new passtime. Instead of watching soap operas on TV every day they will be tuning in on live executions, and it won't stop with the 422 poor people already on death row in this country; nor with those of us already incarcerated. The more executions are had the more they will want and the Utah authorities proved in Gilmore's case just how quickly the law can be manipulated to impose the death penalty.

IN an attempt to implement a 1971 resolution of the Judicial Conference of the United States, the U.S. appeal courts agreed that their goal for final appellate disposi-



tion of criminal cases was a period within six months from the filing of the notice of appeal. They reasoned that: "Analysis of the individual time factors inherent in the various steps of the appellate process dictates that anything less than six months would be unrealistic." (See the Local Rule for the Fifth Circuit U.S. Court of Appeals) It was stated that a national concern mandates and justice requires that this be their shortest period for the appeal process. Yet, the State of Utah was able to appeal and get reversed a lower court decision postponing Gilmore's execution and still took his life, all within a matter of hours, on Monday morning, January 17, 1977. There is no law to restore life.

THE death penalty and incarceration are not a solution to the problem of crime and the continuous application of these methods as such will certainly lead America into a state of total anarchy. Crime has become a difficult problem in this society because those in charge see it as a means of staying in charge and this is made apparent by the prevailing trend of attacking the effect and ignoring the cause of criminality. Nevertheless, poor people can no longer afford to sit back and allow the insensitive or irresponsible the luxury of this kind of manipulation and then scream abuse of power. The abuse of power occurs when we are so insensitive and irresponsible as to entrust others with this kind of control over our lives without first searching out the full possibilities of such an arrangement.

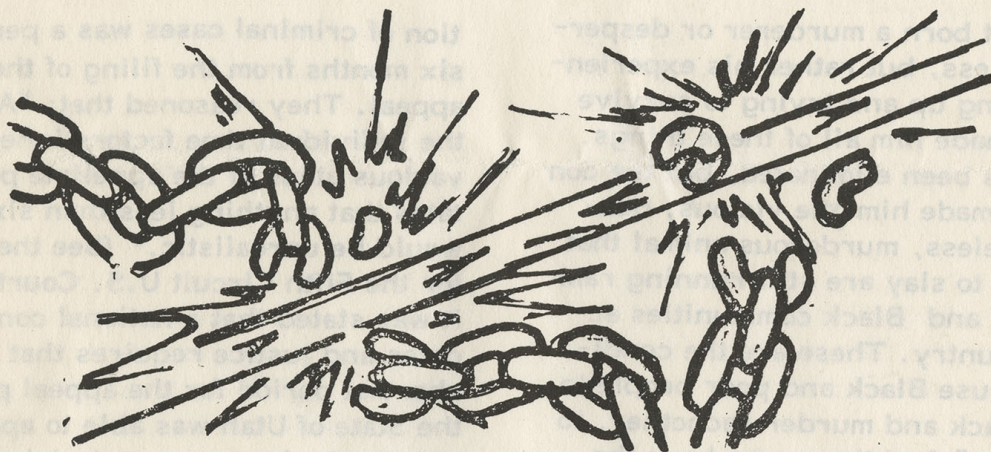
GILMORE's execution more than all else



should be viewed as a need for every Black and poor man, woman and child in this country to reassess their priorities and attitudes. There are some poor people on death row right now who left home going out to party and there are some in the

grave yard.

Brother Eldson McGhee  
29915-138  
Box PMB  
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### WHAT IF . . . ?

YOU were in rison? You would want some type of contact with the outside world. You would not want to feel as if the whole world had forgotten you. There are many Brothers and Sisters inside of u.s. prisone and jails who may be located thousands of miles from their homes, families and friends or who may not have anyone on the outside to communicate with. You can help by taking a few minutes to write an inmate. Below is a list of the names and numbers of some Brothers in the

Atlanta federal penitentiary. Soon we hope to expand the list to include inmates from other prisons. We ask the people reading this to take the name and number of at least one prisoner and to write him.

THE mailing address for all of the following inmates is BOX PMB, ATLANTA, GA 30313. When writing please remember to include BOTH THE NAME AND THE NUMBER OF THE PRISONER.

\*Bro. Michael Morrisette, #97283  
\*Bro. Veronza Bowers, #35316  
\*Bro. William Owens, #75467  
\*Bro. Frank Fernandy, #76314-158  
\*Bro. Robert Graham, #76409

\*Bro. Edwardo Brugman, #97775  
\*Bro. Wendell Trent, #00696  
\*Bro. Francisco Torres, #73885  
\*Bro. Harold Simmons, #00697  
\*Bro. Ajary Roberts, #87282

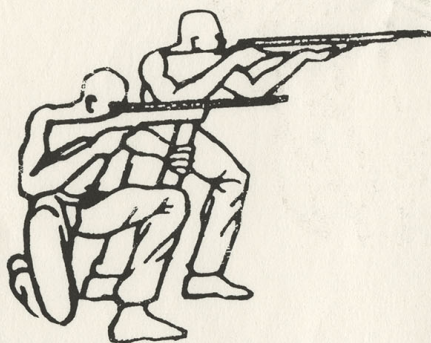
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## AN OBLIGATION BETRAYED

by Brother Robert Williams

THE struggle for Black Liberation faltered during the Reconstruction era because of the lack of disciplined unity, specific direction and well-trained leadership. It is a most fatal error for those who fight for social change to accept initial and token success as a conclusive and permanent victory. No revolutionary victory can ever be thought of as being secure until all active opposition and adverse reactions are forcefully liquidated or staunchly contained.



WE stand beseiged in almost the same position today. Do we learn nothing from history? We won some significant victories during the recent civil rights movement. We experienced certain success because of unity of purpose, specific direction and skilled and deliberate leadership. Again we have become victims of an apparition of an illusive freedom. We have deserted the standard of struggle in order to prematurely partake of the captured bounty of an opposition not yet rendered incapable of a devastating counter attack.

WE are now being rolled back. We are in danger of losing many hard-earned gains. Are those who sacrificed for these gains to be betrayed? Have they passed the standard of struggle to hands that are hell-bent on squandering the heritage of Black People? The movement is scattered and in disarray. Many youth who should have a profound commitment to continue the battle to total vic-

tory have succumbed to theffabianism of a neo-Black credit-consumer society. Finger popping and drugs freely flowing from the fountainhead of the racist liquidationists have become the master's new chains for the Black man's bondage.

CONSPICUOUS consumption and out of this world flights are not thehallmark of greatness and success but forebode a rampaging misery, degeneracy and enslavement. There is no possession on this earth more precious than freedom. Proud people will fight and die for it. Only those who so value it deserve it. Themovement now is still coasting on the thrust of those whose numbers are being thinned by time and the enemy. The thrust is waning. Unless youth take up the standard and move to the beaches, another dark night of desolation and emasculation will descend upon us. All the wheels and threads and sensual hipness and junk willcome to naught. Freedom is not a commodity of dole. It cannot be dispensed through social services. It cannot be imagined into being. Freedom like humanlife is born in labor and nurtured in growing pains. Let us entertain no illusions. Cast the BS aside and let's get back to the serious business of survival. Youth have an obligation. Fulfill it or perish.

