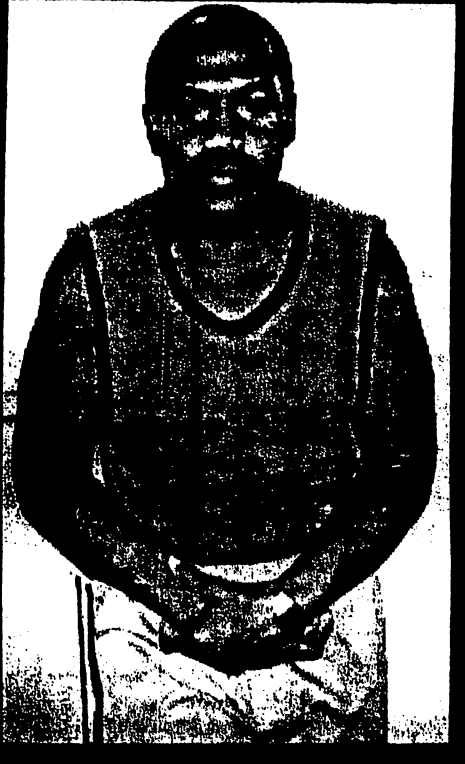
Interview with
Ojore Lutalo

New Afrikan Prisoner of War



Plus Essays & Analysis, by Ojore Nuru Lutalo

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INTERVIEW WITH OJORE LUTALO

INTERVIEW QUESTIONS FOR COMRADE OJORE

INTERVIEW BY:
HERU SEMAJ TETGREN OF
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INTERVIEW CONDUCTED ON JANUARY 5TH, 2003

(Q) BROTHER OJORE, HOW DID YOU FIRST GET INVOLVED IN THE LIBERATION MOVEMENT?

(A) IT WAS IN THE EARLY 1970'S. I STARTED GROWING WEARY OF MY LUMPEN LIFESTYLE.

(Q) IF POSSIBLE, CAN YOU EXPLAIN THE SITUATION THAT LED TO (YOUR) KIDNAPPING FROM THE STREETS?

(A) IN 1981, I CAUGHT A STATE CASE (SO CALLED ARMED ROBBERY; AGGRAVATED ASSAULT; POSSESSION OF A WEAPON FOR UNLAWFUL PURPOSE; POSSESSION OF A WEAPON WITHOUT A PERMIT, POSSESSION OF A WEAPON BY A CONVICTED FELON) AND ELECTED TO GO UNDERGROUND AS A POLITICAL FUGITIVE RATHER THAN PLACE MY FATE IN THE FASCIST HANDS OF AMERIKA'S DRACONIAN KANGAROO-COURT SYSTEM. I WAS SUBSEQUENTLY CAPTURED ON APRIL 20TH, 1982 ON A FEDERAL FUGITIVE WARRANT (UNLAWFUL FLIGHT TO AVOID PROSECUTION AND CONFINEMENT) BY TEAMS OF HEAVILY ARMED F.B.I. AGENTS IN NEW YORK AFTER BEING SET-UP TO BE CAPTURED BY AN EX-BLACK PANTHER NAMED "LENNY BAKER" WHO HAD BEEN WORKING UNDERCOVER! AFTER I WAS IN CAPTIVITY, I FOUND OUT THAT LENNY BAKER HAD BEEN WORKING UNDERCOVER AS AN AGENT FOR THE STATE AND FEDERAL LAW ENFORCEMENT AGENCIES FOR YEARS! I ALSO FOUND OUT THAT LENNY BAKER HAD SET-UP ANOTHER BROTHER TO BE CAPTURED BY THE F.B.I. AS I WAS IN 1974, AND IN 1982, LENNY BAKER HAD SET-UP ANOTHER REVOLUTIONARY BROTHER TO BE CAPTURED BY THE F.B.I. I DO NOT KNOW (IF) LENNY BAKER IS ALIVE OR DEAD AS OF THIS WRITING; BUT IT IS SAFE TO SAY THAT IF LENNY BAKER IS STILL ALIVE, HE IS STILL FUNCTIONING AS AN UNDERCOVER AGENT! WE SHOULD HEED

TO (THE) SCIENCE THAT THE RAP GROUP PUBLIC ENEMY DROPPED ON US IN WELCOME TO THE THE TERRORDOME: EVERY BROTHER AIN'T A BROTHER, 'CAUSE A COLOR COULD JUST AS WELL BE UNDERCOVER- INFORMANT LENNY BAKER HAD STATE CHARGES PENDING AGAINST HIM WHEN HE SET ME (UP) TO BE CAPTURED BACK IN 1982!!

(Q) DO YOU BELIEVE THAT YOU WERE TARGETED BY COINTELPRO ACTIVITIES? IF SO, WHY?

(A) PRIOR TO ME GOING UNDERGROUND, I HAD BEEN VISITING SOME BLACK LIBERATION ARMY (BLA) BROTHERS AWAITING TRIAL IN THE BROOKLYN HOUSE OF DETENTION WITH LENNY BAKER. I BELIEVE THAT I BECAME A TARGET/VICTIM OF THE GOVERNMENT AFTER I WAS CAPTURED DURING AN ARMED EXPROPRIATION/GUN BATTLE IN 1975 AND THE FASCIST STATE MADE ME A MEMBER OF A RADICAL OFFSHOOT OF THE NATION OF ISLAM (NOI) CALLED THE NEW WORLD GENERALS (NWG) AND A "MEMBER OF THE NEW WORLD GENERAL'S DEATH SQUAD..SEE THE ENCLOSED NEWSPAPER ARTICLES ENTITLED: BANK HEIST SUSPECTS NABBED IN GUN BATTLE; SECURITY TIGHTENED FOR RADICAL'S HOLDUP TRIAL; TRIAL STALLED BY DRAB DUDS; 2 DEFENDANTS SCOLD JURORS ON RACISM; THREE PLEAD GUILTY ENDING 'RACIST' TRIAL; ROBBER WANTS HIS AMMO BACK; 'DEATH SQUAD' MEMBER ESCAPES PRISON, AND COURT UPHOLDS GUARD'S FIRING... THROUGHOUT THE ABOVE TITLED NEWSPAPERS ARTICLES, I AM BEING REFERRED TO AS LEROY BUNTING, WHICH WAS MY GOVERNMENT/SLAVE NAME BEFORE I CHANGED MY NAME TO OJORE NURU LUTALO TO REFLECT MY AFRIKAN HERITAGE. AFTER ONE OF MY CAPTURED COMRADES-IN-ARMS ESCAPED FROM TRENTON STATE PRISON IN 1979 (SEE THE ENCLOSED ARTICLE ENTITLED: "DEATH SQUAD" MEMBER ESCAPES PRISON) THE STATE TOOK THEIR SURVEILLANCE TO A HIGHER LEVEL BY SECURING A SUBPOENA FOR THE TOLL BILLING RECORDS OF SOME MEMBERS OF MY "FAMILY" TELEPHONE NUMBERS! SEE THE ENCLOSED CORRESPONDENCE DATED DECEMBER 24TH, 1982 THAT ONE OF MY SISTERS' RECEIVED FROM THE NEW JERSEY BELL TELEPHONE COMPANY IN WHICH IT GOES ON TO SAY: "WE RECEIVED A SUBPOENA DATED MAY 7TH, 1981 FROM THE NEW JERSEY STATE POLICE



FOR YOUR TELEPHONE NUMBER FOR NOVEMBER 1980 THROUGH APRIL 1981!"

AFTER I RECEIVED THE ABOVE MENTION LETTER FROM MY SISTER, I WROTE THE NEW JERSEY STATE POLICE REQUESTING DATA UNDER THE NEW JERSEY RIGHT TO KNOW LAW (N.J.S.A. 47:1A-1), AND I RECEIVED THE ENCLOSED RESPONSE DATED JULY 12TH, 1983 WHICH IN PART SAID: BE ADVISED THAT NEW JERSEY STATE POLICE INVESTIGATION REPORTS ARE NOT PUBLIC RECORDS, AND WE CANNOT RELEASE THEM TO A NON-CRIMINAL JUSTICE AGENCY..."

THE STATE AND FEDERAL POLITICAL MONITORING OF ME HAS NOT CEASED AS THE BELOW LISTED AFFIDAVITS WILL ATTEST AND THE MEMORANDUM FROM THE MONMOUTH COUNTY SHERIFF'S OFFICE GANG INTELLIGENCE UNIT IS CAUSE FOR ADDITIONAL CONCERN..

(1) FIVE-PAGE NOTARIZED AFFIDAVIT OF A PRISONER NAMED WAYNE LEE & DATED MARCH 3RD, 1993.
(2) ONE-PAGED NOTARIZED AFFIDAVIT OF A PRISONER NAMED DANIEL A. WALKER AND DATED MARCH 3RD, 1993.
(3) TWO-PAGE NOTARIZED AFFIDAVIT OF AN EX-PRISONER NAMED JAMES SPANN AND DATED MARCH 4TH, 1993.
(4) THIRTY-ONE PAGE NOTARIZED AFFIDAVIT OF THE ABOVE NAMED PRISONER WAYNE LEE AND DATED SEPTEMBER 22ND, 1999.
(5) THREE-PAGE MEMORANDUM FROM THE MONMOUTH COUNTY SHERIFF'S OFFICE GANG INTELLIGENCE DATED 9TH, 1999; FEBRUARY 2ND, 1999 AND DECEMBER 16TH, 1998.

WAYNE LEE WAS A STATE PRISONER WHO WAS RELEASED FROM PRISON AND AGREED TO BECOME AN INFORMANT FOR THE F.B.I. IF THEY COULD SECURE HIS RELEASE FROM THE MONMOUTH COUNTY JAIL- WHICH THE F.B.I. DID. SEE WAYNE LEE'S MARCH 3RD, 1993 AFFIDAVIT- WHICH STATES THAT THE F.B.I. USED THEIR INFLUENCE ON THE STATE COURT TO HELP EFFECTUATE AND BRING ABOUT THE REDUCTION OF WAYNE LEE'S BAIL. IN TURN, (THE) F.B.I. WANTED WAYNE LEE TO WORK WITH THEM IN SETTING ME UP AND OTHER PRISONERS BY HAVING WAYNE LEE COME INTO THE PRISON ELECTRONICALLY WIRED TO VISIT THE TARGETED PRISONERS! THE F.B.I. WANTED WAYNE LEE TO ENGAGE US IN A DISCUSSION AND/OR DIALOG, THAT COULD BE USED TO MOUNT CRIMINAL CONSPIRACY CHARGES AGAINST ME AND THE REST OF THE TARGETED PRISONERS- OR HELP THEM TO REVEAL AND IDENTIFY REVOLUTIONARY BROTHERS THAT MIGHT POSSIBLY BE IN THE STREETS OR COMING TO THE STREETS SOON WITH PLANNED AGENDAS- AGAIN, SEE THE AFFIDAVIT OF WAYNE LEE DATED MARCH 3RD, 1999. THE F.B.I. ALSO

"ASKED" WAYNE LEE WHETHER-OR-NOT HE BELIEVED THAT MY BROTHER SEKOU TYEHIMBA AS WELL AS ME COULD BE HELPFUL IN PROVIDING HIM WITH INFORMATION THAT WOULD PAY OFF IN LEADING TO THE ARREST AND CAPTURE OF (A) BROTHER NAMED ARTIE WASHINGTON WHO IS BEING SOUGHT BY THE STATE & FEDERAL AGENCIES FOR SHOOTING IT OUT WITH A NEW JERSEY STATE TROOPER BACK IN 1989- SEE THE ENCLOSED ASBURY PARK PRESS NEWSPAPER ARTICLE DATED, TUESDAY, NOVEMBER 14TH, 1989, AND ENTITLED NEPTUNE SHOOT–OUT REENACTED., INCIDENT FILMED FOR SERIES ON T.V.: "AMERIKA'S MOST WANTED."

ON PAGES 17-18 IN WAYNE LEE'S THIRTY-ONE-PAGE AFFIDAVIT, WAYNE LEE IS SAYING" THE FINAL MEETING THAT I HAD WITH LAW ENFORCEMENT AUTHORITIES TOOK PLACE AT THE NEW JERSEY STATE POLICE BARRACKS IN HAZLET TOWNSHIP. THE LAW ENFORCEMENT AGENCIES THAT I MET, AND SPOKE WITH ON THAT DAY WERE FROM THE F.B.I.; NEW JERSEY STATE POLICE ANTI-TERRORIST TASK FORCE DIVISION AND THE NEW JERSEY STATE PRISON INTERNAL AFFAIRS DIVISION. REPRESENTING SAID AGENCIES (WERE) ONE SPECIAL AGENT TIM SULLIVAN, F.B.I.; AN UNIDENTIFIED NEW JERSEY STATE POLICE AT THE RANK OF CAPTAIN FOR THE (ATTF-DIV) AND NEW JERSEY STATE PRISON AND EAST JERSEY STATE PRISON NEW JERSEY DEPARTMENT OF CORRECTIONS INTERNAL AFFAIRS DIVISION, RON HOLVEY AND TIMOTHY DILL." WAYNE LEE WAS TRANSFERRED FROM NEW JERSEY VROOM BUILDING READJUSTMENT UNIT (VRU)- PROTECTIVE CUSTODY UNIT- FOR HIS SUPPOSED FINAL MEETING WITH THE ABOVE NAMED LAW ENFORCEMENT AGENTS.

F.B.I. AGENT TIM SULLIVAN IS THE SAME AGENT WHO QUESTIONED A FEDERAL PRISONER NAMED DANIEL A. WALKER. SEE WALKER'S MARCH 3RD, 1993 AFFIDAVIT IN WHICH AGENT SULLIVAN ASKED HIM IF HE KNEW ARTHUR WASHINGTON, OR IF HE KNEW OF HIS WHEREABOUTS. WALKER WAS ALSO ASKED DO YOU KNOW OJORE LUTALO (AKA LEROI BUNTING), AND IF HE KNEW (OF) AND PLOT TO RECRUIT BROTHERS IN THE TO COMMIT BANK ROBBERIES AS DIRECTED BY BROTHER HOUSED IN MANAGEMENT CONTROL UNIT AT TRENTON STATE PRISON...

MS. BONNIE KERNESS, ASSOCIATE DIRECTOR OF THE NEWARK, NEW JERSEY BASED CRIMINAL JUSTICE PROGRAM ALSO BECAME A TARGET OF THE POLICE POLITICAL MONITORING BECAUSE THE POLICE FELT THAT SHE KNEW ARTHUR WASHINGTON AND HIS WHEREABOUTS- SEE JAMES (KEN) SPANNN MARCH 4TH, 1993 AFFIDAVIT IN WHICH HE WAS ASKED TO GET IN TOUCH WITH MS. KERNESS AGAIN TO SEE IF HE COULD FIND OUT THE WHEREABOUTS OF "ARTHUR

WASHINGTON" SINCE JAMES (KEN) SPANN AND MS. KERNESS WERE FRIENDS.

MS. KERNESS NAME IS ALSO MENTIONED IN THE MONMOUTH COUNTY SHERIFF'S OFFICE GANG INTELLIGENCE UNIT MEMORANDUM ALONG WITH MY NAME AS WELL AS MY BROTHER'S NAME. YOU HAVE MY PERMISSION TO MAKE THESE DOCUMENTS "AVAILABLE" TO INTERESTED READERS ONCE THIS INTERVIEW (IS) CIRCULATED TO GIVE THE READERS OF THE INTERVIEW A FULL UNDERSTANDING OF THE EVENTS.!

(Q) IN READING THE CORRESPONDENCE THAT WE'VE RECEIVED THUS FAR.., I'VE NOTICED THAT YOU HAVE PRODUCED EDUCATIONAL MATERIAL (ON) OTHER POLITICAL PRISONERS, HOW ARE YOU ABLE TOO NOT ONLY RESEARCH YOUR INFORMATION BUT ALSO PUT IT INTO A DISTRIBUTABLE FORMAT?

(A) INFORMATION IS KNOWLEDGE, SO I'M ALWAYS SEEKING OUT DATA! IT'S NOT DIFFICULT TO GATHER INFORMATION FROM SUNDRY SOURCES IF IT HAS ANY RELEVANCE TO MY OBJECTIVES.. ONCE I SECURE WHATEVER I AM IN QUEST OF, I CREATE HEADING OR DESIGNS.IF NECESSARY AND GET IT XEROXED FOR CIRCULATION...

(Q) WHAT IS A POLITICAL PRISONER AND PRISONER OF WAR? AND DO YOU FALL UNDER THIS CATEGORY?

(A) A POLITICAL PRISONER IS AN INDIVIDUAL WHO HAS ENGAGED IN STRUGGLE AS A WAY TO FREE HIS PEOPLE, AND SHE OR HE HAS BEEN INTERNED FOR THEIR BELIEFS OR SPEECH, OR POLITICAL IDEAS AND CONCEPTS. A PRISONER OF WAR IS AN INDIVIDUAL WHO HAS WAGED PROTRACTED ARMED STRUGGLE AGAINST A TYRANNICAL ORDER, AND WAS CAPTURED, AND INTERNED- YES, I DO FALL UNDER THIS CATEGORY. I AM A PRISONER OF WAR- ARMED STRUGGLE IS OUR ONLY OPTION! IT'S BEEN SAID THAT FREEDOM IS NOT FREE, AND I AGREE!

(Q) HOW IMPORTANT IS IT THAT YOURSELF AND OTHER FREEDOM FIGHTERS LIKE BECOME RECOGNIZED AS POLITICAL PRISONERS AND PRISONERS OF WAR?

(A) IT IS EXTREMELY IMPORTANT BECAUSE OUR EXAMPLES CAN BE USED TO INSPIRE OTHER PEOPLE TO STAND UP AND RESIST THE CRIMES OF THE POWERS THAT BE; BUT JUST BEING LIP-SERVICED RECOGNIZED (FREE POLITICAL PRISONERS AND PRISONERS OF WAR) HAS NO REAL MEANING BECAUSE YESTERDAY'S POLITICAL

PRISONERS AND PRISONERS OF WAR HAVE BEEN ABANDONED IN CAPTIVITY FOR THE MOST PART! "SITTING" AROUND AND ALLOWING POLITICAL PRISONERS AND PRISONERS OF WAR TO DIE AND LANGUISH IN AMERIKA'S CONCENTRATION CAMPS IS A CRIME ON THE BEHALF OF THOSE WHO SPEAK OF LIBERATION, AND SUCH A CRIME SHOULD HAVE NEVER BEEN COMMITTED! THERE IS NOTHING REVOLUTIONARY ABOUT APPEALING TO THE STATE ON ONE'S KNEE TO FREE THIS POLITICAL PRISONER OR THAT POLITICAL PRISONER IN "LIGHT" OF THE FACT THAT POLITICAL PRISONERS AND PRISONERS OF WAR ARE INTERNED FOR OPPOSING THE REACTIONARY PRACTICES OF THE STATE!

(Q) WITH THE CURRENT LEVEL OF APATHY SO PREVALENT IN THE AFRIKAN COMMUNITY, WHAT WOULD YOU SAY OR DO, TO TRY TO SPARK THE PEOPLE TO PROACTIVE MOVEMENTS?

(A) I WOULD START SETTING EXAMPLES TO GIVE PEOPLE A REASON TO STRUGGLE- PEOPLE ARE NOT GOING TO COMMIT THEMSELVES TO A "LIFE" AND "DEATH" STRUGGLE/SITUATION FOR SOME GRAND IDEAS "FLOATING AROUND INSIDE SOMEONE'S HEAD" WITHOUT BEING ABLE TO SAY THIS IS MINE, AND I AM NOT GOING TO ALLOW ANYBODY TO TAKE IT FROM ME.. THOSE OF US WHO SPEAK OF LIBERATION MUST SET MODELS THAT ARE TANGIBLE! THOSE OF US WHO SPEAK OF LIBERATION SHOULD HEED TO THE FOLLOWING WORDS OF THE LATE BOOKER T WASHINGTON: "ALL OF OUR FREEDOM STEM FROM ECONOMIC INDEPENDENCE! WE MUST UNDERSTAND THAT... OUR ORGANIZATIONS MUST UNDERSTAND THE LAW OF ECONOMICS: CONTROLLING YOU RESOURCES WILL CONTROL YOUR WORLD! WHEN THE CONTROLLER OF YOUR ECONOMICS NAMES THE TUNE, THE ECONOMICALLY DEPENDENT MUST DANCE!"

ONE MIGHT HAVE A GOOD IDEA, BUT A GOOD IDEA WITHOUT CAPITAL IS JUST A GOOD IDEA- IT TAKES MONEY TO BE REACTIONARY- SO PRETENDING TO BE REVOLUTIONARY WITHOUT MONEY IS JUST A PIPE DREAM! REVOLUTIONARY ECONOMIC PROGRAMS/OPPORTUNITIES NEED TO BE DEVELOPED IN CONJUNCTION WITH REAL HOUSING PROGRAM- HOSPI-



TALS, CLINICS, LIBERATION SCHOOLS AND LAND MUST SECURED SO WE CAN GROW OUR OWN TO PROVIDE FOR OUR OWN... WE MUST PROVIDE DRUG-FREE COMMUNITIES! WE ARE LACKING SERIOUS OFFENSIVE FORCES IN OUR COMMUNITIES TO "PROPERLY" ADDRESS THIS ISSUE OF KILLER-COPS.. WE MUST BRING BACK THE PEOPLE TO DISPENSE REVOLUTIONARY JUSTICE TO THE UNJUST- THE BLACK LIBERATION ARMY!

(Q) WHAT WOULD YOU TELL THE UNPOLITICIZED "THUG" BROTHER ON THE BLOCK TO INCITE THOUGHTS OF LIBERATION?

(A) I WOULD NOT ATTEMPT TO TELL THE UNPOLITICIZED "THUG" BROTHER ON THE BLOCK ANYTHING: UNLESS I WAS OUT THERE SETTING AN EXAMPLE FOR THEM TO LEARN FROM AND SAY- THIS CAN BECOME A FACTOR IN OUR LIFE/MY LIFE! TALK IS CHEAP, AND YOU CAN'T WIN OVER THOSE UNPOLITICIZED BROTHERS AND SISTERS ON THE BLOCK (WITH) SWEET SOUNDING TALK! KEEP IN MIND THAT EVERYBODY CAN'T BE REDEEMED; BECAUSE EVERYBODY DON'T WANT TO BE REDEEMED, SO SEARCH OUT THOSE WHO DESIRE TO SEE A CHANGE!

(Q) WHAT ADVICE DO YOU HAVE FOR THE CURRENT ORGANIZERS, "FREEDOM FIGHTERS, AND WARRIORS" FIGHTING FOR AFRIKAN LIBERATION?

(A) BECOME MORE AGGRESSIVE! LEAD BY EXAMPLE SO YOU CAN POINT OUT YOUR EXAMPLES FOR OTHERS TO FOLLOW IF THEY DESIRE TO SEE (A) CHANGE IN THEIR EVERYDAY LIVES BECAUSE STRUGGLE SHOULD BE ABOUT MAKING A DIFFERENCE IN THE EVERYDAY LIVES OF THE PEOPLE NOW! TAKE THE ARMED STRUGGLE TO OUR OPPRESSORS IN PREEMPTIVE WAYS NOW! THAT LATE KWAME TURE SAID: "THE MASSES OF PEOPLE ARE READY FOR STRUGGLE. IT'S THE INTELLIGENTSIA WHO ARE NOT READY!" SO DON'T USE THE WEAK EXCUSE THAT THE PEOPLE ARE NOT READY!, SO YOU CAN SIT BACK AND CRITICIZE! WE GIVE THE STATE NO REASON TOO RESPECT US AND FEAR US BECAUSE WE ARE NOT DARING! TAKE HEED TO THE WORDS OF THE LATE BOOKER T. WASHINGTON AND BUILD FROM THERE! REMEMBER: REVOLUTION- REAL REVOLUTION - IS ILLEGAL! RESISTANCE IS LEGAL BECAUSE WE HAVE A HUMAN RIGHT TO REPRESSION FREE IF WE ARE WILLING AND READY TO OPPOSE AGGRESSION WITH AGGRESSION!

(Q) IF YOU WERE LIBERATED FROM THE PRISON INDUSTRIAL COMPLEX TOMORROW, WHAT WOULD BE THE THING THAT YOU WOULD DO?

(A) I WOULD FIRST SHAKE THE HAND(S) OF MY LIBERATOR(S)! THEN I WOULD SECURE A GOOD BULLETPROOF VEST AND A GOOD GAS MASK, AND I WOULD LEAVE FOR A SHOOTING RANGE TO TIGHTEN-UP MY SHOOTING SKILLS, AND DWELL ON THE OTHERS THAT I LEFT BEHIND SINCE OUR STRUGGLE IS LACKING FIGHTERS..

(Q) OTHER THAN THE ANARCHIST BLACK CROSS FEDERATION, ARE THERE OTHER PRISONER RIGHTS ORGANIZATIONS THAT HAVE SUPPORTED YOUR EFFORTS?

(A) THE ANSWER IS A RESOUNDING NO...! OUTSIDE OF THE (ABCF), BONNIE KERNESS HAS BEEN MY STEADFAST AND ROCK-STEADY SUPPORTER SINCE 1986!! BECAUSE OF HER SUPPORT OF ME AS A POLITICAL PERSON AND HER SUPPORT OF OTHER POLITICAL PEOPLE INTERNED, SHE IS AS (I) AS, A TARGET/VICTIM OF GOVERNMENT POLITICAL MONITORING AT WORK AS WELL AS AT HOME! BONNIE KERNESS GAVE ME A VOICE! WHEN OTHERS SPOKE OF SUPPORTING POLITICAL PRISONERS, BONNIE TOOK A STAND! SHE WAS RESPONSIBLE FOR GETTING REPORTER BILL SANDERSON OF THE MAINSTREAM BERGEN RECORD NEWSPAPER HERE IN NEW JERSEY TO INTERVIEW FOR THE JUNE 11TH, 1992 ARTICLE ENTITLED "NEW JERSEY POLITICAL PRISONERS DO HARD TIME IN SOLITARY" THAT (I) SENT YOU FEATURING ME AND HOW THE NEW JERSEY DEPARTMENT OF CORRECTIONS (NJDOC) WERE INTERNING CERTAIN PRISONERS IN THE PRISON'S NEFARIOUS MANAGEMENT CONTROL UNIT (MCU) OUT OF FEAR OF OUR POLITICAL AND RELIGIOUS IDEAS! BONNIE WAS ALSO KEY IN GETTING THE CHANNEL 9 T.V STATION TO COME INTO THE PRISON AND INTERVIEW CERTAIN PRISONERS IN THE MANAGEMENT CONTROL UNIT (MCU) BROADCAST SEGMENTS OF THE INTERVIEW. I TOOK PART IN THE INTERVIEW, AND WILL BE SEND-



Image of Jonathan Jackson by Zolo Agona Azania

ING YOU A COPY OF IT IN THE NEAR FUTURE. IF YOU ARE INTERESTED IN GOVERNMENT SURVEILLANCE PACKET ON BONNIE KERNESS, YOU CAN WRITE HER FOR A COPY OF IT (AT) THE ADDRESS LISTED BELOW:

BONNIE KERNESS
972 BROAD STREET
6TH FLOOR
NEWARK, NEW JERSEY 07102
TELEPHONE: (973) 643-3192

(Q) WHO HAS BEEN INFLUENTIAL IN THE DEVELOPMENT OF YOUR IDEOLOGIES?

(A) MY FIRST SERIOUS POLITICAL READING WAS A PAMPHLET BY THE LATE CHE GUEVARA ENTITLED VIETNAM AND WORLD REVOLUTION. CHE REALLY IMPRESSED AND INSPIRED ME WITH THESE WORDS: "WE CANNOT FORECAST THE FUTURE, BUT WE MUST NEVER GIVE WAY TO THE MISERABLE TEMPTATION TO BE STANDARD-BEARERS OF A PEOPLE WHO YEARN FOR FREEDOM BUT REJECT THE STRUGGLE THAT GOES WITH IT, AND WAIT "FOR" VICTORY LIKE A BEGGAR, WAITING FOR CRUMBS!" OTHER PEOPLE (WHO) INSPIRED ME TO STRUGGLE WERE THE LATE HAITIAN REVOLUTIONARY GENERAL DESSALINES, THE LATE KWAME NKRUMAH, THE LATE FRANTZ FANON, THE LATE AMILCAR CABRAL, THE LATE NEW AFRIKAN KUWASI BALAGOON, THE LATE CINQUE, THE REBEL SLAVE, THE LATE NATE TURNER, THE LATE MAO TSE-TUNG, THE LATE BRAZILIAN REVOLUTIONARY CARLOS MARIGHELA AND THE LATE DAVID WALKER, WHO COMPOSED WALKER'S APPEAL IN 1829, AS WELL AS LORENZO KOMBOA ERVIN, THE AUTHOR OF A MUST-READ BOOK ENTITLED: ANARCHISM AND THE BLACK REVOLUTION...

(Q) WHAT IS YOUR CURRENT POLITICAL IDEOLOGY, AND HOW HAS IT (BEEN AFFECTED BY) YOUR CURRENT KIDNAPPED CONDITION?

(A) MY CURRENT POLITICAL IDEOLOGY IS ANARCHISM, AND I HAVE BEEN AN ANARCHIST SINCE 1975. I DEFINE MYSELF AS A NEW AKRIKAN ANARCHIST BECAUSE I AM AN AFRIKAN FIRST AND AN ANARCHIST SECOND. (I) DO NOT DEFINE MYSELF AS A NEW AFRIKAN AS DEFINED BY THE REPUBLIC OF NEW AFRIKA (RNA). I HOLD THE POSITION THAT WE ARE ALL NEW AFRIKANS AFTER WE WERE STOLEN FROM AFRIKAN AND BROUGHT TO AMERIKA IN BONDAGE AND RAPED OF OUR CULTURES, LANGUAGES, BELIEFS AND NAMES THAT WERE PARENTS/TRIBE GIVEN. MY IDEOLOGY HAS RESULTED IN SIXTEEN (16) YEARS OF FORCED ISOLATION IN THE PRISON'S REPRESSIVE MANAGEMENT CONTROL UNIT (MCU). AS YOU ARE

AWARE, I WAS RELEASED FROM MANAGEMENT CONTROL UNIT (MCU) ON JANUARY 16TH, 2002 VIA A FORCED COURT SETTLEMENT FOR "MERELY" ENTERTAINING REVOLUTIONARY THOUGHTS THAT THESE FASCIST "CRETINS' HERE DID NOT NOT APPROVE OF. DURING MY INTERNMENT IN THE CONTROL UNIT, I HELD THE POSITION THAT I'M INNOCENT BECAUSE I'M A MILITANT, AND BECAUSE I'M A MILITANT, I WAS BEING "SUBJECTED" TO SELECTIVE POLITICAL PERSECUTION BY THE WARDENS HERE FOR ME MERELY ENTERTAINING MILITANT THOUGHTS- SO I JUST HELD ON TO MY CONVICTIONS DURING MY SIXTEEN (16) YEARS IN THE CONTROL UNIT, AND I SURVIVED THE PSYCHOLOGICAL TORTURE THAT BROKE SOME OTHERS!

(Q) HOW IMPORTANT IS THE ORGANIZING OF AFRIKAN WHO ARE ALSO BEING DETAINED WITHIN THE PRISON INDUSTRIAL COMPLEX?

(A) IT IS EXTREMELY IMPORTANT TO ORGANIZE THE APOLITICAL BROTHERS AND SISTERS WHO ARE BEING DETAINED WITHIN THE CONFINES OF AMERIKA'S CONCENTRATION CAMPS, BUT THERE IS NOTHING TO "INSPIRE THEM" TO EMBRACE LEFT-WING POLITICS BECAUSE THERE AREN'T REAL EXAMPLES BEING SET OUT THERE IN MINIMUM SECURITY FOR US TO POINT OUT TO THEM AS TO WHY THEY SHOULD STRUGGLE- THESE APOLITICAL BROTHERS SIT BACK AND WATCH HOW THE POLITICAL PRISONERS AND PRISONERS OF WAR IS BEING TREATED BY THE STATE AND NOT "BEING" SUPPORTED BY THOSE WHO SPEAK OF LIBERATION ON THE OUTSIDE, SO THEY CORRECTLY HOLD THE POSITION THAT WHY SHOULD WE GET INVOLVED WHEN THE POLITICAL PRISONERS AND PRISONERS OF WAR WHO ORIGINATED FORM THE STREET HAVE BEEN ABANDONED? SOME "APOLITICAL PRISONERS" DO BECOME POLITICIZED DURING THE COURSE OF THEIR STAY IN CAPTIVITY, BUT THEY DO NOT STAY THE COURSE ONE THEY ARE RELEASED FROM CAPTIVITY! SOME SAY THAT THERE WAS NOTHING OUT THERE ORGANIZED FOR THEM TO GET INVOLVED WITH, AND THE REST OF THE POLITICIZED SOCIAL PRISONERS ARE PRISON REBELS MERELY PLAYING A GAME WITH REVOLUTION BECAUSE THEIR PRISON-MADE REVOLUTIONARY COMMITMENT WERE NEVER MEANT TO EXTEND BEHIND THE PRISON WALLS.. I AM WEARY OF ALL POLITICIZED SOCIAL PRISONERS, AND I OFTEN TELL THEM THAT THE REAL TEST IS OUT THERE IN THE COMMUNITIES (AT) LARGE EXTENDING OVER A PROTRACTED PERIOD OF TIME. MOST "POLITICIZED SOCIAL PRISONERS" MASTER THE REVOLUTIONARY RHETORIC, SO PEOPLE WHO ARE POLITICAL ON THE OUTSIDE SHOULD BE WEARY OF WHAT THEY SAY!

(Q) WITH THE RECENT EVENTS SINCE SEPTEMBER 11TH, HAS THERE (BEEN) AN INCREASED LEVEL OF OPPRESSION TOWARDS ORGANIZ-

ING? IF SO.., HOW?

(A) SINCE THE FLAWED CONSTITUTION OF THE UNTIED STATES OF AMERIKA WAS SUSPENDED AFTER THE GREAT, GREAT, GREAT REVOLUTIONARY ATTACKS ON AMERIKA ON SEPTEMBER 11TH VIA THE PASSING OF THE PATRIOT ACT OF 2001, ALL ATTEMPTS AT SERIOUS ORGANIZING ARE BEING SUPPRESSED IN THEIR INFANCY IF SUCH ORGANIZING CAN BE "DETECTED" BY AGENTS OF THE STATE AND THEIR CIVILIAN LACKEYS! IF THE GOVERNMENT WAS UNDER DOMESTIC MILITARY ATTACKS BY DOMESTIC INSURGENTS ASSOCIATED WITH POLITICAL PRISONERS AND PRISONERS OF WAR, THE GOVERNMENT ATTACK FORCES WOULD BE KICKING DOWN (THE) DOORS OF THE AFRIKAN POLITICAL PRISONERS/ PRISONERS OF WAR RESPONSE CADRE (APPRC)! WHY IS IT THAT PEOPLE IN OTHER COUNTRIES MUST COME TO AMERIKA AND DO WHAT AMERIKAN AFRIKAN "SLAVES" ARE SUPPOSE TO BE DOING: MAKING WAR UPON THE OPPRESSORS? IT'S (A) SAD SHAME!

(Q) DO YOU BELIEVE THE PEOPLE WILL BE ABLE TO "VOTE" IN A SYSTEM? OR DO YOU BELIEVE THAT A TOTAL REVOLUTION IS "NECESSARY" TO ACHIEVE TRUE LIBERATION FOR THE PEOPLE?

(A) ANYTHING SHORT OF TOTAL REVOLUTION IS A SHAM! HISTORY CAN ATTEST THAT VOTING DON'T WORK FOR THE DOWNTRODDEN AND THE DISPOSSESSED!

(Q) HOW CAN THOSE INTERESTED ON THE OUTSIDE BEST BATTLE FOR YOU?

(A) WHEN I REACH OUT FOR ASSISTANCE RESPOND TO MY CALLS IN A TIMELY FASHION- START THINKING ABOUT MAKING HOUSING, FOOD AND CLOTHING ARRANGEMENTS BECAUSE I AM SLATED FOR PAROLE BOARD REVIEW WITH A COUPLE OF YEARS.

(Q) DO YOU SEE THE PRISON INDUSTRIAL COMPLEX AS NEW TECH SLAVE PLANTATIONS?

(A) WITHOUT QUESTION, AND THEIR ORCHESTRATERS SHOULD BE "ATTACKED WITHOUT UNDUE DELAY!"

(Q) WHAT WOULD YOU TELL OUR CURRENT FREEDOM FIGHTERS ON HOW TO PICK AND CHOOSE OUR BATTLES?

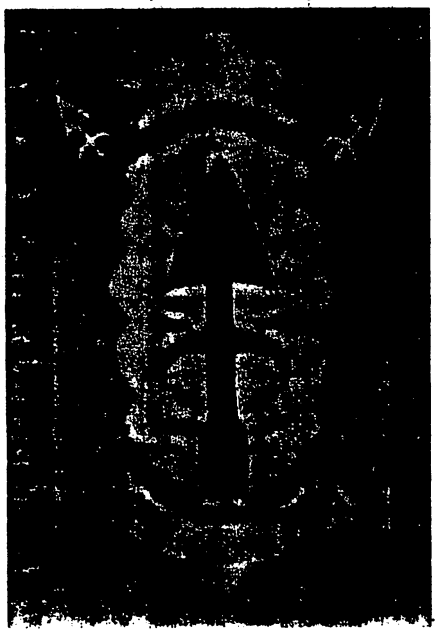
(A) DO NOT OVER EXTEND YOURSELVES- DO NOT MAKE COMMITMENTS (THAT YOU CANNOT) REALIZE. PREPARE PROPERLY, AND

MOVE FORWARD SINCE HASTE MAKES WASTE...!

(Q) IF GIVEN THE OPPORTUNITY, WHAT WOULD YOU SAY TO THE PEOPLE?

(A) ALWAYS QUESTION ALL FORMS OF LEADERSHIP AND ALL FORMS OF AUTHORITY BECAUSE I KNOW OF NO GROUP OF MEN OR WOMEN WHO ARE SO WISE AND JUST THAT THEY COULD BE TRUSTED WITH CONTROL (OVER) THE RIGHTS OF OTHER MEN AND WOMEN. I WOULD SAY TO THE PEOPLE: QUESTION THOSE WHO SPEAK OF LIBERATION IN DEPTH AS TO WHY "THINGS ARE NOT" THE WAY THEY ARE SUPPOSE TO BE BECAUSE IT'S LONG BEEN MY POSITION THAT NONE OF US ARE BEYOND BEING QUESTIONED, CRITICIZED, AND CORRECTED!
EARTH CRISIS,
ALL OF THIS SUFFERING,

OJORE N. LUTALO
PO-861-59860
SBI# 0000901548
TRENTON, NEW JERSEY
08625-0861



"Spear of New Afrikan Nation"
by Zolo Agona Azania

Layout provided by
the Los Angeles Branch Group of the
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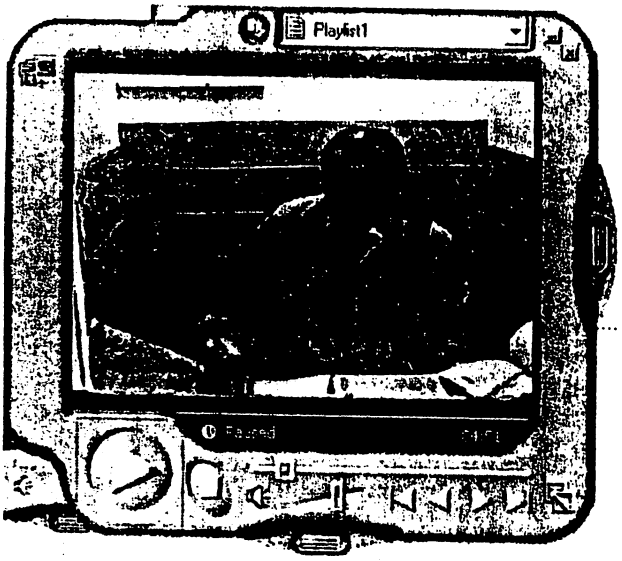


"My name is Ojore Lutalo and I'm a Political Prisoner ...."



A Captive's Conversation

Maximum Security

The plate glass window was shatter-proof,
though cracks radiating from its center
told of some violent try
to break the pain of isolation.

He looked suave, elegant
in his prison jump-suit,
well-spoken, hospitable
over the grainy phone-wire.

I put my hand to the glass
in greeting. He matched the gesture--
as near a handshake as we will ever have.

We talked of writers we had read--
Fanon, Nkrumah, Douglass,
DuBois-- and revolutionaries I did not know.
"You need to read him," he would say.

He tested me on Malcolm, on King--
whom he condemns as a sell-out--
but courteously (he gets so few
visitors it doesn't pay to drive them off).

He has no time for fiction (though
he has spent sixteen years in solitary
lockdown, which could have gone
faster with novels and poetry);
his life is too full of incident.

None
of the writers I would have mentioned--
Toomer, Wright, Baldwin, Ellison,
Hughes, Morrison, Walker, Dove--
writers who feed my soul, would
have spoken to him.

For him the revolution
has no place for any imagination
but the political.

But there is music:
jazz, the blues, rap



Ojore N. Lutalo #59860
Trenton State Prison
Management Control Unit

February
4
1986

TO

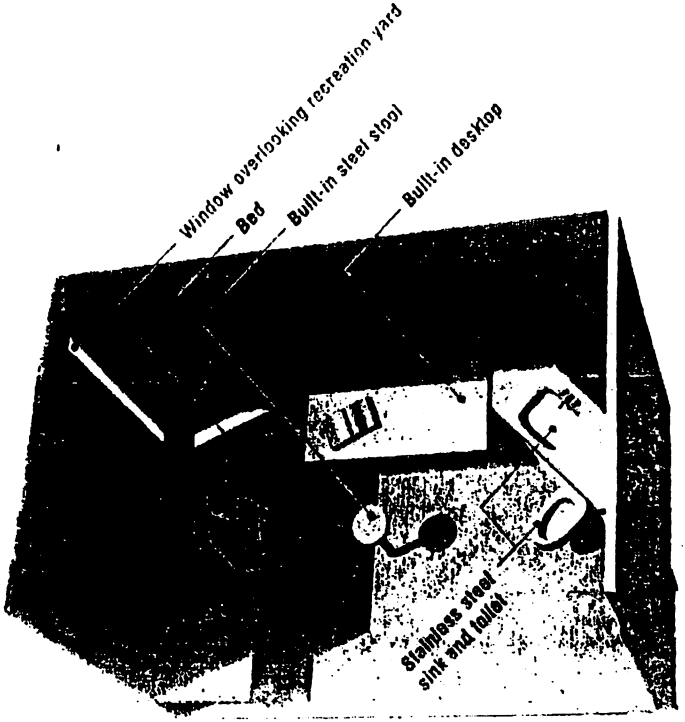
WEDNESDAY
January
16
2002

OJORE NURU LUTALO
59860 / PO 861
SBI# 0000901548
Trenton, NJ 08625

Unsoftened

PLEASE RECYCLE





NEW JERSEY STATE PRISON

A Captive's Conversation

3

and reggae. Beautiful
girl singers like
Nancy Wilson, Dakotah Staton,
Sarah and Ella. Outlaws
like Parker and Miles,
Thelonious. I mentioned Ahmad Jamal,
a new recording of a concert in France.
"Jamal, he has that great number...."
"Poinciana, 8 1/2 minutes long. When
I play that record I'll play that cut
two or three times."

He looked over at the friend
who had brought me,
smiled and nodded.
For a moment I was not
some tourist in maximum,
another do-er of good.

We shared a memory of a song,
crisp, percussive piano, no words,
light accompaniment, riffs
repeated again and again,
8 1/2 minutes, joyful play.

I could hear the song, it was in the
room, radiating through
the window--
dadda-de dadda-de, dadda-de dadda-de--
no words, though the song
has them-- "Poinciana, your fragrance
speaks to me of love..."

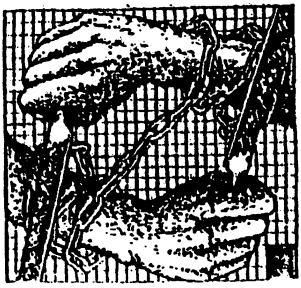
--banal love-words,
useless for a revolutionary
whose work, he says,
is "political assassination."

I put my hand to the window.
He covered it with his. Time
was up. In the car, I kept
hearing the song.

By Paul Lacey



Welcome
To
The
Terror
Dome
concentration camp.
NEW JERSEY
STATE PRISON





PRISON

G-125a

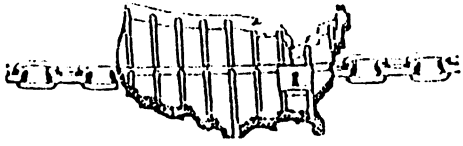
DEPARTMENT OF CORRECTIONS
NEW JERSEY STATE PRISON

NOTICE OF MCU SCC CLASSIFICATION DECISION



NAME: Lotulo, Ojore NUMBER: 59860

Assignment: General Population



An Ad Hoc meeting of the MCUSCC was held on January 16, 2002. TRENTON STATE PRISON

It is the decision of the Committee to Administratively re-assign you from the Management Control Unit and assign you to General Population at New Jersey State Prison.

This will advise you that should you become involved in any activity that formed the basis of your original placement in MCU you will be considered for assignment into the Management Control Unit.

1986, 1987, 1988, 1989,
1990, 1991, 1992, 1993,
1994, 1995, 1996, 1997,
1998, 1999. **2000** **2001** 2002

Special Classification Committee: Chairman: _____

Professional Services: _____

Custody: _____



WEDNESDAY
JANUARY
16
2002

Date: 1/16/02

cc: MCU folder
inmate's Folder

Delivered to inmate by: _____
Name and Title

Date Delivered: 1/16/02

PERSECUTION

Ojore: *Feel Persecuted Too*

Be Prepared For the Cops!



OFFICER FRIENDLY?

Use the following guidelines (if you feel like it) should you be visited by a security agent of the state (Police, FBI, Secret Service, DEA, CIA PU, etc.):

1. **DO NOT LET THEM IN - You do not have to give your consent to any search of your house, car, or person unless they have a warrant. Politely refuse and tell them to contact your lawyer. If you do consent to a search it can affect your rights later in court.**
2. **If they have a search warrant- ask to see it. Make sure they do not exceed the boundaries set by the warrant. Do not interfere with, or obstruct, the search- you can be arrested for it.**

3. **SAY NOTHING.** You do not have to answer questions or identify yourself. It is not a crime to refuse to answer questions, even if they have a warrant, although it may make you appear suspicious. What you say to the police is always important as it will be used against you and others. Politely refuse and tell them to contact your lawyer.
4. **DON'T BE INTIMIDATED.** Be polite but firm. They may pretend to have information. Let them rave, let them lie, let them make up stories. It means nothing. Do not try to outwit or question them. They may be stupid, but they are trained in how to obtain information. Even a bit of seemingly harmless information can help them and hurt you or others.

5. **KEEP CAREFUL RECORDS.** Of everything they say or do. Write down everything.
6. **6.LET OTHERS KNOW.** Don't go on the defense- get offensive. Go public. Spread the word. Alert other friends, (relatives, children, coworkers, everyone) and tell them to refuse to cooperate, put out literature, contact the media. Demonstrate. Keep careful records of all forms of harassment you and others experience.
7. **IF YOU ARE ARRESTED.** Tell the police nothing besides your name and address. Ask to see a lawyer immediately. Do not talk without one. Anything you say can be used against you or others. Make no decisions about your case until you have talked to one.

8. **IF YOU ANTICIAPATE TROUBLE. Do not carry address books or any materials which may help the authorities use drugs, traffic tickets and other things that can be used against you. Establish security procedures within your group. Keep duplicates of all important material in a safe place. Keep in mind the state is not beyond fabricating charges or using extralegal means, so prepare emergency and contingency contacts and plans, be security conscious, and stay alert.**

Never Sign Anything
Never (Say) Anything,
When The Pigs Got You!

- The late Cinque - General Field Marshal Of The Symbionese Liberation Army (SLA)

Don't Talk To The Cops, And Prepare Yourselves For the Cops By Reading:
1. IF AN AGENT KNOCKS: FEDERAL INVESTIGATORS AND YOUR RIGHTS (SI UN AGENTE LLA MA A SU PUERTA) IN ENGLISH AND SPANISH.
2. DON'T TALK TO COPS
3. BE PREPARED FOR THE COPS.

Ojore N. Lutalo
CN 861-59860
Trenton, New Jersey
MCU
08625

REMEMBER THAT THE AUTHORITIES ARE NOT ABOVE GOING TO GREAT LENGTHS TO SQUELCH SUBVERSIVE TENDENCIES. KNOW YOUR ENEMY AND LEARN FROM MISTAKES OF THE PAST. AND REMEMBER - YOU ARE NOT ALONE...

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www.abcf.net

SOME THOUGHTS ON THE ONUS OF DOING PRISONER SUPPORT WORK

BY NEW AFRIKAN ANARCHIST POW, Ojore, N. Lutalo

ANY MOVEMENT THAT DOES NOT SUPPORT ITS POLITICAL INTERNEES IS A SHAM MOVEMENT!

(A) COMMITMENT-PROTRACTED: Undertaking the responsibilities of prisoner Support work necessitates commitment of a protracted nature. So anybody out there in minimum custody (the extended communities at large) should contemplate their willingness and readiness of their resolve to commit themselves to this kind of protracted work because history can attest to the numerous numbers of Sisters and Brothers who became involved only to "drop out" after becoming bored with the work, or the novelty of the work abated, and they moved on to something else like so many other Anarchists have done! We need to think in terms of five, ten, fifteen and twenty-year commitments. Anarchists are known for their short attention spans if a project necessitates structure!

(B) STATUS OF PRISONER(S): Before people commit themselves to prisoner-support work, they should consider the status of

REMEMBER,

"here we remain, yesterday's

OJO
NEW
PRIS



Ojore N. Lutalo is a New Afrikan Prisoner of War locked down in Trenton, New Jersey, for actions carried out in the fight for Black Liberation.

In Ojore's own words, he is "serving a parole violation sentence (we received 14 to 17 years) stemming from a 1977 conviction for expropriating monies from a capitalist state bank (in order to finance our activities) and engaging the political police in a gun battle in December 1975 in order to effect our departure from the bank, and to ensure success of the military operation..."

"After my parole violation term terminated in December 1987, I started serving a forty year sentence with a twenty year parole ineligibility (I was paroled in 1980, and I have been back in captivity since April 20, 1982) that I have received in 1982 for having a gunfight with a drug dealer. The overall strategy of assaulting a drug dealer is to secure monies to finance one's activities, and to rid the oppressed communities of drug dealers."

Ojore was originally arrested with New Afrikan P.O.W. Kojo Bomani Sababu, and was struggling with comrade Andaliwa Clark up until the point that Andaliwa was killed in action within the confines of New Jersey's infamous Trenton State Prison after he shot two prison's security guards in the repressive Management Control Unit (M.C.U.) on January 19th, 1976 when they tried to stop him from escaping from captivity.

Ojore was a comrade of the late Kuwasi Balagoon, a New Afrikan anarchist P.O.W. "I've been involved in the struggle, the war against the fascist state since 1970. I've been an anarchist since 1975 without any regrets. Prior to my involvement in the struggle, I was just another apolitical lumpen (bandit) here in Amerika."

"I was... influenced and highly motivated by the Black Liberation Army (B.L.A.) here in Amerika. These sisters and brothers were New Afrikans just like me from the streets of the ghettos who took the initiative militarily, to start assassinating members of the state's security forces who were murdering black people in our communities. From the inception of all revolutions, I feel that the people need armed combat units to check state sponsored acts of terrorism by the government's security forces. In addition, I feel that these armed combat units are necessary to show the people that fascist acts of state-sponsored terrorism... will be responded to militarily. In 1975 I became disillusioned with Marxism and became an anarchist (thanks to Kuwasi Balagoon) due to the inactiveness and ineffectiveness of Marxism in our communities along with repressive bureaucracy that comes with Marxism. People aren't going to commit themselves to a life and death struggle just because of grand ideas someone might have floating around in their heads. I feel people will commit themselves to a struggle if they can see progress being made similar to the progress of anarchist collectives in Spain during the era of the fascist Bahamonde..."

Ojore is presently locked down in an M.C.U. in Trenton. "I'm encased in a cage of steel and concrete surrounded by by high prison walls topped with gun towers and rows of razor wire while sadistic fascist I'm not complai accepted revol armed struggle come to terms of death and c

WE'RE STILL HERE

rban guerrillas, abandoned in captivity"

-Ojore Nuru Lutalo

ORE N. LUTALO

AFRIKAN

ONER OF WAR



OJORE N. LUTALO
P.O 861-59860
SBI# 901548
TRENTON, NJ
08625-0861

e being watched by
pigs. Nevertheless,
ning because I have
ution, which is an
for me, and I have
with the prospects
aptivity... The vast majority of the Prisoners of War and Political Prisoners now being interned here in the concentration camps of North Amerika aren't receiving any assistance (e.g.: being liberated, assistance in liberating ourselves, financial assistance needed to obtain food packages, winter clothing, reading material and postage stamps) from the so-called progressive revolutionary organizations, groups and individuals here in Amerika. With our talents, we have been abandoned here in the state's numerous concentration camps and our M.C.U.'s by those out there in what we call minimum custody..."

We don't need moral support because we have purpose. We don't need anyone to tell us to stay strong because we are going to remain stead-fast anyway, because we have come to terms with the prospects of death and captivity."

The Anarchist Black Cross Federation (ABCF) encourages everyone to be in contact with Ojore for more information. Be considerate and include postage stamps in your letter. (Trenton State Prison allows you to send postage stamps while many other prisons do not)

Or you can contact the ABCF for information on what we do to support Ojore and the Anarchist Subsistence Program which sends funds and other materials to anarchist PP' POWs (like Ojore), or the non-partisan Warchest Program.

"It's hard to figure how prisoners and "Militant Politics" don't appeal to people with a Political bent on the outside. But that explains everything. One cannot be about Revolution -any type of Revolution- without dealing with prisoners and the prospect of going to prison yourself."

Words of The Late New Afrikan Anarchist, Kuwasi Balagoon

the prisoner who might be a social prisoner who is totally apolitical, and has no interest in becoming political, or social prisoners who became politicized during the course of their captivity and have histories of reverting back to their old ways of life once they are released from prison. Lastly, you have the prisoners who were politically active (above and underground) before their capture and subsequent internment.

Distinguishing the differences between the above status of prisoners is important because Anarchist Political Prisoner "Robert Thaxton" recently wrote me a letter saying "when I had a relatively stable life in Austin, Texas, I started to do Anarchist Black Cross (ABC) work there (this was about a year...prior to the start of the Anarchist Black Cross Federation) and some prisoners sent me appeals to find them legal help, some demanded money - lots of it, every month, or they wouldn't consider writing or

Being in "captivity is a terrible" adversity, but adversities are tests of a person's loyalty!

Ojore N. Lutalo, New Afrikan Anarchist POW

"otherwise being involved with projects I was then trying to initiate or others were only interested in having me hook them up with nude pictures of woman companeras." Being a POW and knowing other Political Prisoners of War, I can say that I'm certain that such requests as they had been asked of Robert Thaxton never came from a Prisoner(s) who came into the concentration camp system as a Political Prisoner or a Prisoner of War. I can't say the same thing for social prisoners (not all social prisoners) because I know some apolitical social prisoners as well as some politicized social prisoners who are only interested in meeting women and exploiting (the) concerned and vulnerable out there in the communities at-large, for money and material things. I also know some people out there in minimum custody who only show an interest in prisoners (apolitical as well as political) when they need the prisoner's input to enhance their political careers, or some Left-Wing or Right-Wing "project" that they are working on.

For too long, some people on the Left have been reluctant to support political prisoners imprisoned for actions with which they disagree; in particular, for the use of Armed Actions.
Struggle Maxim Excepted From "Breakthrough"

(C) CREDIBILITY: In struggle, all that we have is our word. So it's essential that Sisters and Brothers who become involved in the arena of Prisoner Support honor their word at all times with prisoners, so that their credibility is never called into question by a prisoner or other outside Sisters or Brothers doing prisoner-support work.

From the inception of any involvement on the behalf of prisoners, outside Sisters and Brothers should assess their "resources," themselves included, and honor all commitments that they make to prisoners. If for some reason they are not able to honor a prior commitment, let the prisoner know why by writing or visiting! If a Sister or Brother commit themselves to a writing correspondence relationship with prisoners (which at times can be or become overwhelming), they should be prepared to answer all letters in a timely fashion. If for some reason they are not able to respond to a letter upon receipt,

they should forward the prisoner(s) in question a postcard or a note, making them aware that their letter was received, and that the letter will be responded to in depth (if necessary) at a later date due to other commitments or immediate pressing problem(s) at hand!

From the inception of any involvement on behalf of prisoners, outside Sisters and Brothers should draw up an agenda of the things that they can and cannot do for a prisoner(s), and make the prisoner(s) aware of this when contact is established with the prisoner(s). If the outside Sister or Brother is not interested in a personal relationship with the prisoner(s), she or he should make the prisoner aware of this without being shy or ambiguous. If a personal relationship does develop between people in maximum and minimum custody, so be it, because such *relationships can be rewarding to both parties involved* if they are <u>honest</u> with each other and don't live illusions.

When a Sister or Brother outside receive a letter from a prisoner stating that he or she is a political prisoner or a

Prisoner Of War without enclosed documents to substantiate their claim, and reservations are abound, they should write the prisoner(s) back, and request documentation in order to give their political status credence. The Anarchist Black Cross Federation (ABCF) have produced a booklet to address such concerns, and a brief description of its contents are listed below, and it can be ordered from the address listed below if you are interested.

ABCF Guide to Political Prisoners and Prisoners of War Support* How And Why To Build Principled Support Relationships With Political Prisoners and Prisoners of War.

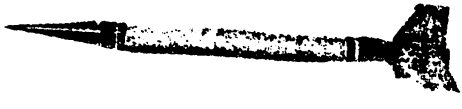
---

*A practical guide compiled with the help of Political prisoners & Prisoners of War themselves based on concrete history and work experience. It will help answer all of these questions and more. The ABCF Guide to PP/POW Support contains a brief history of the ABC and the ABCF, the only PP/POW definitions that were democratically agreed upon at an International Tribunal; specific procedures for obtaining

documentation on PP/POW'S, information on visiting, phone contact, food/clothing packages, an updated list of U.S. PP/POW'S, as well as a listing of all North Amerikan ABCF (groups) using them.

Analyze This!

2000



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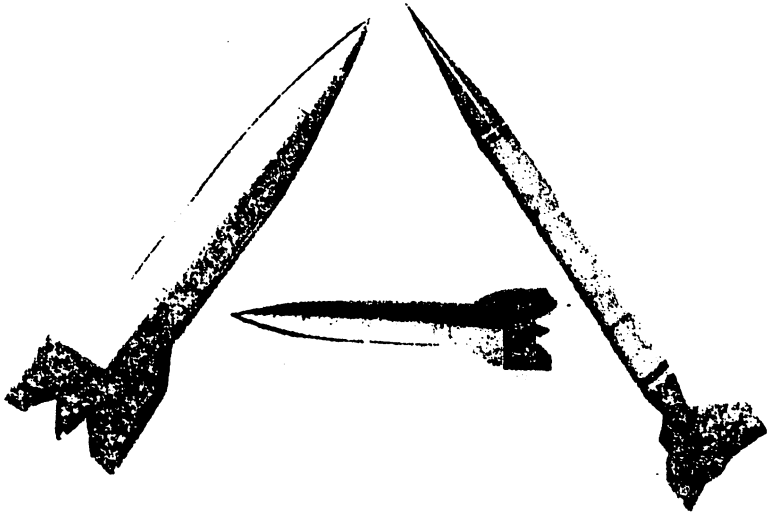


OJORE N. LUTALO
PO BOX 861-59860
SBI 0000901548
TRENTON,N.J.
m.c.u.08625-0861

SOME THOUGHTS ON REPARATIONS



Ojore Nuru Lutalo

SOME THOUGHTS ON "REPARATIONS"

OJORE N. LUTALO
New Afrikan Anarchist and POW

To **oppress** a race physically, culturally and economically and then label its reactions to the fascist aggressions bestowed "upon" it as being **pathological**; is not only **morally** wrong, it is **criminal** and a **fraud**; so in our just struggles for reparations, we as a **victimized** people must be **willing** to employ all methods of struggle as advocated by the late Malcolm X who urged struggle **by any means necessary** as we forge forward with our just struggle and remember the following words of the late Frederick Douglass: "Where justice is denied, where poverty is enforced, where ignorance prevails, and where any one class is made to feel that society is in an organized conspiracy to oppress, rob and degrade, then neither persons nor property will be safe . . ."

In our struggles for **reparations** sisters and brothers, one just **demand** must be for **land** because without **land** to grow food on, and build public housing to sustain ourselves, we will end up like **beggars** waiting on crumbs from the efforts of others like our sisters and brothers in the tiny cotton town of **Cruger, Mississippi** in the delta black-belt who have **"Power Over Nothing"** in spite of the fact, that **they hold office, make laws, but are still "crippled" by poverty**

because they do not **own** the town's cotton gin mill that blacks depend on for jobs, and the whites also **own** all "the" land on which any new housing or other new businesses could be built!

In our struggles for **reparations** sisters and brothers, we "must as a dispossessed people" take heed to the following words of the late Booker T. Washington who said, All of our freedoms stem from economic independence! We must understand that! Our organizations must understand the law of economics: controlling your (resources will control your world!). When the controller of your "economics" names the tune, the economically dependent must dance.

There is no question in my mind that enslaved Afrikans were "crucial" to the rapid development of the **Amerikas** as we know them today, laying the foundation for its mind-boggling **riches** and prominence in the world's economy today.

In our struggles for **reparations** sisters and brothers, we "must in our struggles for **reparations** make **land-demands** or (forever) remain dispossessed" and dependent upon a racist and fascist government who has proven itself as being **proficient at administering death and misery** upon those people that they have enslaved, (and) are dependent upon its economic and military survival (s) . . . We are economic slaves, and we must dare to struggle in order to "liberate ourselves from our draconian plight, or forever remain beggars as we

are viewed" now!

Earth Crisis, All this Suffering –

Ojore N. Lutalo
PO – 861 – 59860
SBI # 0000901548
Trenton, New Jersey 08625-0861

October 12th, 2003

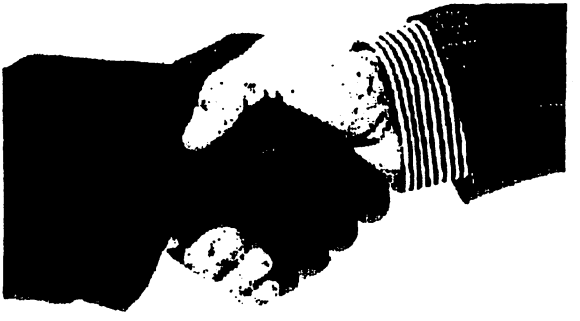
Data Sources:

1) Newspaper article "Power over Nothing" by Jonathan Tilove, The Times, Sunday June 19th, 1994

2) Newspaper Article "Getting Rich off Human Cargo: The Grim Details" by Elizabeth Olson, The New York Times, Friday, February 7th, 2003

Enviromentalism:

Lack of Racial Diversity



Interview with New Afrikan Anarchist POW Ojore N. Lutalo.
Questions posed by Tim Lapietra.

Friday - June 25th, 1999

"Go to the people/Live among them/Learn from them/Love them/Serve them/Plan with them/Start with what they know/Build on what they have..."
- *The Late Kwame Nkurmah*

Question:

What are your thoughts on the environmental movement as you see it today?

Answer:

I see today's environmental movement as a predominantly white self-serving movement of privilege; so my first question to the environmentalist movement is: Whose environment are they trying to preserve? If the movement is based on "Amerikan" ideals, I am against it! I don't agree with anything that would work to destroy individual ethnic identities in order to create a one-minded people. To serve and be helots to a draconian government and/or religion that I feel strip away any sense of self, and manipulate the people to make judgements based on color and class. If the movement is geared towards preserving an environment that is based on an un-oppressive and non-materialistic frames of reference that values and takes pride in family values as well as the qualities of life, and promotes becoming educated in one's individual ethnic background and respecting other cultures, I'm supportive of their endeavors. I also support what Green Peace is trying to achieve around the world.

Question:

How do you feel that white environmentalists (who make up the majority of the Earth First! (EF) Movement) could better reach out to people of color?

Answer:

First, the predominantly white movement must come to terms with the realization of their own oppression as it's being articulated by Julius Lester in the enclosures entitled "The Oppression of Whites," and "Look Out, Whitey! Black Power's Gon' Get Your Mama." The vast majority of white people in Amerika do not see, or consider themselves to be oppressed, and dispossessed. Most whites reject this reality out of white arrogance. They are blinded by their supposed white skin privilege that the government promotes, and they reject the fact that they are a being manipulated by the government who benefit from racial rancor, and that "racism is not an emotion: It is an intentional political construct, backed by the government and institutions." – *Helen Parilla*. People of color are not anti-environment. Most people of color are not even aware that an environmental movement exists. People of color cannot afford the privilege of worrying about a tree, and being able to worry about a tree is a privilege; and this fact is something that white environmentalists must come to terms with in their dealings with people of color who are truly oppressed and disenfranchised; and often have to

spend their every wakening hour dealing with the onus of finding ways to feed themselves; clothe themselves, pay their exorbitant rent; deal with the everyday racism in their lives and the high cost of medical care while contending with police brutality and the very real prospect of becoming victims of crime by other dispossessed people of color in quest of money that they need to pay their bills and feed their various drug "addictions."

White environmentalists must be willing to do what the Late Kwame Nkurmah is suggesting here: "Go the people/Live among them, Learn from them/Love them/Serve them/Plan with them/Start with what they know/Build on what they have." Also, if white environmentalists take heed to Kwame Nkurmah's sound advice, they must struggle hard against the tendencies of going into communities of color and start acting as saviors of the down trodden like so many other have done in the past. Some whites view themselves as saviors, and they only feel comfortable if they are working with people of color with a victim-focused identity!

White environmentalists must be willing to get into the "trenches" with people of color in order to combat the mistrust that some people of color harbor towards white people... If they are not ready to get into the trenches, there will always be a lack of trust and understanding of each others motives; and the driving forces in their struggles...

Question:

How do you see ecology as it pertains to the urban black community?

Answer:

As I see it, black communities are the dumping ground for big business pollutants, and black urban communities are set-up and designed for failure, economically and socially. The best one word description would be decadence!

Question:

To what degree do you feel that privileges (such as white privilege and class privilege) play as a role in shaping the environmental movement?

Answer:

The roles of white skin privilege and class privilege are paramount in shaping the environmental movement because white people who predominate the environmental movement do not have to contend with ills that the downtrodden have to contend with in their everyday lives! If they are left alone to shape the movement, it will only become another tool of an oppressive and capitalistic government! At first, it might appeal to many people, but if it is left alone to develop on its own, it would only serve the interest and concerns of the few; like the

"Some whites view themselves as saviors. They only feel comfortable if thy are working with people of color with a 'Victim-Focused Identity'."

- *Excerpt from an article entitled "Being White" by Dr. Barbara Reynolds...Daily Challenge (The City's Only Black Daily) Newspaper-June 16th, 1999.*

"neo-racists" of the Anti-Racist Action (ARA) groups who set agendas to resist racism without the voices or significant input from those who are affected by the oppression the most – people of color.

Question:

What would you say to an environmentalist who is a misanthropic and consequently neglects social issues?

Answer:

I would asker her or him to question their humanity. I would ask her or him to question the nature of their own oppression and their racism because in order to be a true environmentalist, you must first address the concerns of social issues. Considering we as human beings are the superior members within our environments, any issues we have will carry over and reflect on our surroundings; and effect it...

Question:

Any final comments?

Answer:

I would suggest to white environmentalists that they read the below listed literature because "tragically, many radical whites who had been allies in the Black Liberation Struggle began to question whether the struggle to end racism was really that significant," or to suggest that the struggle was over, as they moved into their new liberal positions, for the most part, this behavior has always been the practice of whites who have involved themselves in the issues of people of color, and I do not see it being any different with some segments of the now, predominantly the white environmentalist movement here in North Amerika...

(1) The Oppression of Whites – Excerpts from Julius Lester's Book Revolutionary Notes
(2) Look Out, Whitey! Black Power's Gon' Get Your Mama – Excerpts from Julius Lester's Book Look Out, Whitey! Black Power's Gon' Get Your Mama.
(3) Being White – Excerpt From an Article Entitled "Being White" by Barbara Reynolds – Daily Challenge, June 16th, 1999

"Tragically, many radical whites who had been allies in the Black Liberation Struggle began to question whether the struggle to end racism was really that significant, or to suggest that the struggle was over, as they moved into their new liberal positions..."

Excerpt from the book "Killing Rage" by Bell Hooks Page 190 from the Chapter: Overcoming White Supremacy

On Expropriations



By The
Black Liberation Army (BLA)
Extracted From The Pamphlet
"Break De Chains" - Pages 10, 11, & 12

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In taking the giant step from the realm of theory to the realm of practice, the revolutionary will encounter many obstacles and many mistakes will be made. In revolutionary war, the guerrillas will encounter many years of failure before they get their shit together. But revolutionary wars are protracted wars. In Brazil, which is one of the most important countries in Latin America and the world, the revolutionaries suffered many years of failures, and even after Carlos Marighela, along with other Brazilian comrades fled from the C.P. of Brazil, they still struggled for almost a year; with a single act of expropriation. But as Marighela says, "It is hard to discover truth except in practice."

The same people who are always crying, "we ain't ready for the revolution because we ain't got no guns" are the very same niggers who are always crying broke. And just as it is historical fact that the easiest way to arm the revolution is by taking weapons from the enemy, the most scientific way to finance the revolution is by ripping off the capitalist banks. The police have the guns and the banks have the money. So this brings us to the act of expropriation.

Expropriations (The rip-off of arms, goods or money for revolutionary purposes) of funds has been the main area of operations for which we have received the most criticism. A lot of this criticism is the direct result of the pigs reactionary propaganda. Then, too, a lot of this criticism resulted from the guerrillas bad choice of targets.

Historically, funds funneled into the black Lib-

eration movement, with the exceptions of the Garvey movement and later the Nation of Islam, came mainly from liberal whites. But as the rhetoric of the Black Freedom Fighters became more militant, the money became more scarce. The money situation is uptight all over and sympathetic people, both black and white, who have the cash are not about to give it up, especially to some crazy niggers who are going to take the cash to buy more guns, so they can rip-off more enemies of the people and use the money- for other revolutionary purposes. Realizing this source of revenue had just about been exhausted, the Urban guerrillas created his or her own objective conditions. To paraphrase Carlos Marighela, "the Urban Guerrilla uses armed struggle and concentrates his activity on the physical extermination of the agents of repression and dedicates twenty-four hours a day to expropriation from the peoples exploiters." The only question oppressed people should have concerning ripping-off the oppressor's stashes should be a question of methodology.

There are two types of expropriations: one is for the subsistence of the revolutionary and the other is for the revolutionary struggle. Many people were quick to criticize comrades who were allegedly busted in the act of sticking up taverns and social clubs, supposedly frequented by lumpen or working Black folks. Even though these comrades were moving on well known dope dens, frequented by notorious Big Time drug pushers and not by ordinary lumpen or grass roots Blacks, these comrades were still the victims of nar-

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row minded criticisms. Like everyone appeared to be hurt, because these revolutionaries had to "stoop to that level." But these criticisms are irrelevant, unless the critics can offer an alternative.

Brothers and sisters underground must deal with their personal survival. Most of them are outlaws, and unless they are receiving financial aid, which usually runs out in a short period of time, they are forced to deal with a Steve Brody. (The names "Steve Brody" and "Humphrey Bogart" are very popular among stick-up kids. While most of the people are hip to Bogart; Steve Brody became famous by placing bets all over the world on his ability to successfully jump off the Brooklyn bridge. The meaning of a
Steve Brody has changed over the years, and nobody seems to know its exact meaning.

But today, a Brody became usually denotes an act of desperation with a degree of risk. "In fact," wrote Marighela, "It is impossible for an urban guerrilla to subsist or survive without taking part in the baffle of expropriation." Before the guerrillas can Bogart Rockefeller's money, they may have to deal with a Brody. It's a question of one having to crawl before they walk. It gives the guerrillas, who, in some cases are only vaguely familiar with one another, the opportunity to get down together with gun-in-hand. Many brothers and sisters have never stuck a gun in a pig's face before, and unless they are "stick-up-kids" who have been politicized, they may be unfamiliar with the science of expropriations. The Brody has been the catalyst that has established many revolutionary

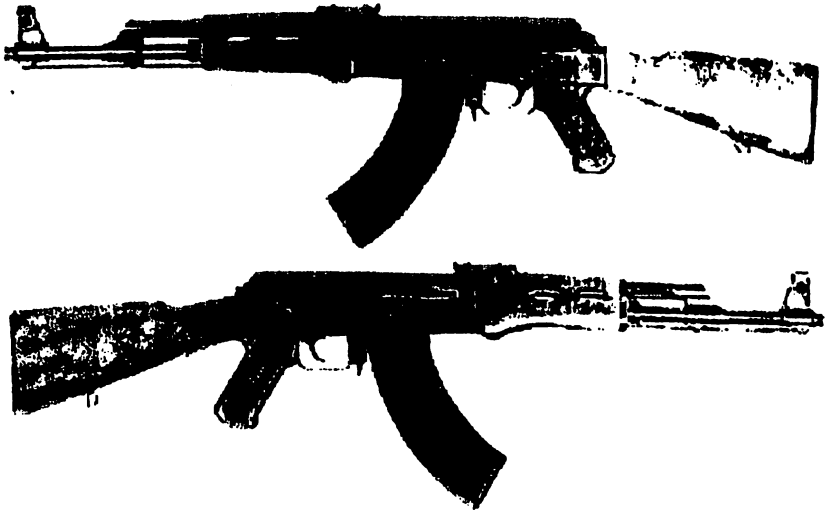
groups. It builds trust among the participants. Everyone is watching one another's back-under the gun-and it is a testing ground in preparation for going to get Rockefeller's money and his life too. That's a Bogart!

These Criticisms of Steve Brodys are very valid; but our critics should lay on us some more wisdom other than what Ray Charles laid on us a few years ago when he said "you gotta have something, before you get something-but how you get the first is still a mystery." You get the first by taking it; whether it's from the exploitive merchants on the corners; the bank on the next corner; or Tom-Mix-looking-Nigger, selling dope out of the trunk of his eldorado hog, parked on the next corner.

Sometimes the acts of revolutionaries and the acts of bandits are indistinguishable. The guerrillas must set very clear examples so that the oppressed masses can make very clear distinctions. Bandits indulge in rip-offs for individualistic reasons, for personal gain. The guerrillas deal with expropriation of funds for the purpose of financing the revolution. Therefore, the guerrillas will try to make clear the political purpose of his actions, in two ways: He will refuse to behave like a bandit either by misguided violence, or by taking money or personal possessions from customers who may be in the bank; and he will back up expropriation by some form of propaganda-writing slogans attacking the ruling class and imperialism on the wall, handing out pamphlets, or giving people leaflets explaining the political purpose of what

he is doing.

In the final analysis, there is a thin line between bandits and revolutionaries. Ali Aponte, the famous revolutionary of the Algerian Revolution, at one time was a bandit. After becoming politicized and because of a strong sense of nationalism he pointed his guns at the enemies of the Algerian people, and put his expertise at their command. Ben Bella did two years in prison for sticking up the colonialist banks. Patrice Lumumba did sixteen months for attacking Belgian post offices. At one time even Brother Malcolm (Big Red) was a bandit. Stalin was the bank robber for Russian Revolution. Ho Chi Minh spent many years in French prisons for ripping off the interests of the French colonialists. Mao Tse Tung and Choú En-Lai both had prices on their heads. And we could go on, and on. There are also tactical reasons for letting revolutionary acts seem like acts of banditry. By allowing expropriations to seem like acts of banditry, Brazilian revolutionaries gained time and were able to confuse the reactionaries for year.



Face Reality

Progressive not REVOLUTIONARY

The Real Deal!

Realities Challenge Theorists

Progressive: One believing in moderate political changes especially social improvement by government actions.

Revolutionist: An advocate of revolutionary doctrines.

Revolution: A revolution is not the same as inviting people to dinner, or writing an essay, or painting a picture, or doing fancy needlework; it cannot be anything so refined, so calm and gentle, or so mild, kind, courteous, restrained and magnanimous. A revolution is an uprising, an act of violence whereby one class overthrows another...(*Excerpt from Selected Works of Mao Tse-Tung, Volume One, Page, 27*)

Protest to loudly, and the medium of exchange will become buckshot and machinegun fire...
- *The Late George L. Jackson*

Some aspects of the United States Constitution afford people (the) supposed right to verbally express themselves, and some people elect to exercise this supposed right by defining themselves as being a revolutionary or revolutionaries as opposed to being a progressive or a revolutionist because it's chic and legally safe to do so.

It's a fashion statement and more romantic-sounding to define oneself as being a revolutionary or revolutionaries as opposed to the less adventurous-sounding progressive or revolutionist; but the real reality is, the vast majority of people in today's world of left-wing politics are either progressive or revolutionist (in) their thinking and social practice.

It's not a bad thing to be a progressive or a revolutionist, (and) people should not be ashamed of defining themselves as such, (and) being defined as such because there's much more to being a revolutionary. Revolution – real revolution- is against the law(s) of all established regimes; and in order to change the law(s) or established procedures within those existing systems that one professes to be in opposition of, one must be willing to resort to acts (of) violence in order to effect a real revolutionary change, and such violence is illegal, and it will not be passively allowed by (the) existing powers that be, and in contrast, here lies the contradictions and shortcomings of those individuals here in the United States and North Amerika who define themselves as being revolutionary, or revolutionaries – they are not willing to directly involve themselves

I think about the wide gulf between a progressive and a revolutionary...the former still has fear – they know what is correct, but they still want a piece of what is!
-Bonnie Kerness – On the Differences Between a Progressive and a Revolutionary!

in acts of illegal violence for sundry reasons to bring about a real revolutionary change, so by definition, that makes them more of a progressive than a revolutionary; and in some cases, more of a revolutionist(s) than revolutionaries because they are not willing to protest too loudly out of a fear that the medium of exchange will become buckshot and machinegun fire in the middle of (the) night, and such an exchange does not coincide with the language supposedly afforded to them in some aspects of the United States Constitution that grant them the supposed right to define themselves as a revolutionary or revolutionaries!!

Revolution – real revolution – has never been easy, and the (late) Che Guevara put it best when he described revolution this way:

> And the battles will not be mere street fights with stones against tear gas, nor peaceful general strikes; nor will they be ones in which an infuriated people destroys the repressive framework of (the) ruling oligarchy in two or three days. It will be a long, cruel struggle in which the front will be in guerrilla hideouts, in the homes of the combatants, in which the repression will seek easy victory among their families, in the stricken peasant populace, in the towns and cities destroyed by the enemy's bombs – our mission, in the first moments, is to survive, then to act, the perennial example of the guerrilla carrying on armed propaganda in the Vietnamese meaning of the term; that is, the propaganda of bullets, of battles that are won or lost-but which are waged-against our enemies...
>
> Hate as a factor in the struggle, intransigent hate for the enemy, which takes one beyond the natural limitations of a human being and coverts one into an effective, violent, single-minded, cold killing machine – our soldiers must be like that; a people without hate can not triumph over a brutal enemy...
>
> We must carry the war as far as the enemy carries it: into his home, into his place of diversion, mak-

The masses of people are ready for struggle. It's the intelligentsia who are not ready
- *The Late Kwame Ture*

ing it total. He must be prevented form having a moment's peace, a moment's quiet outside the barracks and even with them-attack him wherever he is to be found; make him feel relentless pursuit wherever he goes. Then his morale will begin to decline. He will become still more bestial; but signs of decay will begin to appear.

Many will perish, victim of their own errors; other will fall in the harsh combat that is looming; new battles and new leaders will arise in the heat of the revolutionary struggle – this means a long war. And, we repeat it once again, a cruel war. To seek ways to initiate a dialogue which the disputants rejects is a fruitless task – to wish the victims success is not enough, the thing is to share their fate, to join them in death or victory...

-Che Guevara

Again, it's not a bad thing to be a progressive or a revolutionist; and Bonnie Kemess put it best when she noted in one of her letter to me the following: I think about the wide gulf between a progressive and a revolutionary...the former still has fear – they know what is correct, but they still want a piece of what is...

When the Dragon Awakes...

Ojore N. Lutalo
PO-861-59860
Trenton, NJ 08625-0861
March 28th, 1999

Fighting but Not Fighting

Words of Experience

Resist at Your Peril.

23.5 hrs a day lockdown from Feb. 4, 1986 to Jan. 16, 2002

UNSOFTENED!



In February 1986, Anarchist POW Ojore Lutalo was arbitrarily placed in Trenton State Prison's infamous Management Control Unit. MCU basically requires 23 and a half hours locked in your cell every day. An hour recreation every other day can be easily canceled. You have very restricted visits and use of the phone and no access to other prison activities. Unlike other forms of lock up in prison, MCU is not punitive: There is no infraction you need commit to be placed in MCU. You do not have to break any rules to be placed in MCU. Similarly, there is no step by step program or anything of the like you need to do to be released. You remain in MCU as long as officials feel you are a "threat."

Ojore had remained in MCU since February 4th of 1986. Prison officials would not allow Ojore to view and therefore challenge the reasons they placed him in MCU.

Years ago, several prisoners, including Ojore, filed a lawsuit against Trenton State Prison for being held in MCU. On January 16th, Ojore was released from MCU as a result of this lawsuit. After visiting Ojore under MCU hour long, non contact window visits since 1993, members of NE and Jax ABCF visited him the other day in a general population, contact visit for the first time. We are glad to see him out of the MCU and hope others get in touch with Ojore to see what they can do to help. One thing you can do is contact NE ABCF in Lancaster PA. They are the ABCF chapter that facilitates the ABCF's Anarchist Subsistence Program. This program sends monthly monetary and material support to Anarchist PP/POWs. Ojore has been receiving support from this program every month since 1997.

Contact NE ABCF and/or Ojore:

Ojore Lutalo
59860/POB 861
SBI 0000901548
Trenton, NJ 08625

NORTHEAST ABCF
c/o TIM FASNACHT
447 S. 43RD ST
APT 2-FRONT
PHILADELPHIA, PA
19104





LET IT BE SAID:

WITHOUT CONTROVERSY AND HARD TIMES, YOU'LL NEVER KNOW WHO YOU'LL BE WHEN CRITICAL SITUATIONS COME YOUR WAY. AND YOU'LL NEVER KNOW WHO YOUR FRIENDS ARE . . .

OJORE N. LUTALO
New Afrikan Anarchist and POW