

# THE OFFICIAL NEWSLETTER OF THE NATIONAL BLACK RADICAL POLITICAL CONGRESS (NBRPC)

## HONORING AND PRESERVING THE AUTHENTIC LEGACY OF ASSATA SHAKUR

Khalid Raheem, National Co-Chair  
National Black Radical Political Congress (NBRPC)

Since news reports of her death emerged on September 26, 2025 there has been much written and reported concerning Assata Shakur. Traditional news outlets have portrayed her as either a Black criminal or a Black activist.

Both accounts are inaccurate and do a grave injustice to her history, impact and the historical significance of the movements from which she emerged. Today's' liberal and so-called progressive media outlets would have us believe that Assata was just another in a long list of Black activists/militants from that period (1960's, 1970's) who opposed Jim Crow and white-supremacy. While the more moderate and conservative media portray Assata as a common criminal hell bent on committing indiscriminate acts of violence. Both types of portrayals are actually purposeful and intentional misrepresentations intended to further alienate people from the ideas, concepts and practices of engaging in a serious movement to fundamentally change (revolutionize) the United States. Assata Shakur was about that.

### HIGHLIGHT

LESSONS  
LEARNED FROM  
NEW YORK  
MAYORAL  
CAMPAIGN

HOW TO STOP  
GENTRIFICATION!  
PART II

CONDEMNING  
THE ACTIONS OF  
THE ISRAELI  
GOVERNMENT

ASSATA SHAKUR  
WORD SEARCH

SAVE THE DATE  
5<sup>TH</sup> ANNUAL  
CONVENTION  
OCT 2026 NYC

# THE ALTERNATIVE

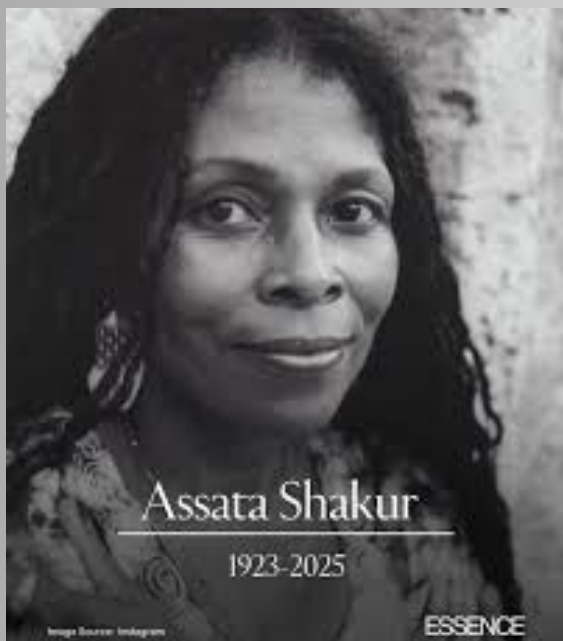
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VOL 2



# support black radical politics

## HONORING ASSATA SHAKUR CONT.

She wasn't just opposed to racism and white-supremacy: she was also vehemently opposed to capitalism and imperialism as well. She was pro-socialist and pro-self defense too. So, let us be vigilant as we pay tribute to the legacy of our comrade and sister and push-back against those who may want to white-wash and sanitize her history in order to deepen the colonization and control of Black political thought and movement. Assata belonged to the Black Panther Party (BPP), not the Democratic or Republican Party. Her army was and remained the Black Liberation Army (BLA). Assata Shakur was much more than just an activist, she was a revolutionary.



## LESSONS LEARNED FROM NEW YORK MAYORAL CAMPAIGN

Nnamdi Lumumba, Recording Secretary  
National Black Radical Political Congress  
(NBRPC)

The surprising New York City Democratic party primary win for mayoral candidate Zohran Mamdani, a democratic socialist state assembly member from Queens, has caused an unique crisis in the national ruling class political circles. His unexpectedly strong showing re-ignited long festering criticisms of how the Democratic party ignores bread and butter issues of working-class people.

The Republican party is attempting to seize on Mamdani's campaign as proof of their long-standing misidentification of the Democratic party as a socialist party. Knowing that they have no chance to win the mayoral election with their Guardian Angel leader turned republican candidate, they are using Mamdani's campaign to whip up support in their own base to try to obscure his critiques of U.S. domestic capitalist policies that attack working people.

As well as the ruling class forces, his run is being monitored closely by Black radical organizers across the country who see in it both possibilities and limits for radical change through electoral politics.

## LESSONS LEARNED FROM NEW YORK MAYORAL CAMPAIGN (CONT.)

Mamdani's campaign speaks to the urgent needs of working-class people. He has centered housing, transit, and public safety in ways that challenge the priorities of developers, police unions, and corporate elites. His embrace of democratic socialism and international solidarity—especially with Palestine—shows a willingness to confront U.S. imperialism at home and abroad. For many young people and workers, this language is inspiring and signals a break from business-as-usual politics.

At the same time, Mamdani's campaign has contradictions that limit independent Black and working-class politics. He is running within the Democratic Party, a party that has historically managed and maintained the very systems of exploitation that Black radical organizers work to dismantle. Even as a democratic socialist, his platform must fit inside electoral rules shaped to protect ruling-class interests.

While he has a base of support in the Democratic Socialists of America, DSA, both his and the DSA's reliance on the Democratic party to have a platform leaves his campaign vulnerable to forces within the Democratic party to blunt his stances. Can such a campaign shift the balance of power in favor of oppressed and working peoples, or will it be forced into reformist compromises?

For African people, there is also the challenge that Mamdani's leadership may overshadow or sideline the voices of Black radicals and grassroots organizations who are building independent political power. We are already seeing him may position compromises in pursuit of saying the right things to decrease his chances of negatively impacting voters.

Despite its contradictions, Mamdani's run matters. It shows that if there is organization, resources and a strong support system, there is space for openly radical campaigns to gain mainstream attention and resources. For formations like the National Black Radical Political Congress, the lesson is not to copy Mamdani, but to see how bold politics can shift public debate. His campaign may help open political room for radical Black working-class candidates who do not simply speak against racism, but who stand for reparations, ending mass incarceration, social justice, self-determination and solidarity with other oppressed peoples.

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## **PART II: HOW TO STOP GENTRIFICATION! (COLONIAL CAPITALISM'S EXPLOITATIVE HOUSING DISPLACEMENT POLICY)**

By Charles Barron--Black Panther Party veteran, Former New York City  
Councilmember and New York State Assembly Member and Co-  
founder of Operation P.O.W.E.R.

### **CITY COUNCILMEMBER DEFERENCE**

It is the traditional practice and concept of city councilmember difference that give each one of the 51 New York City Councilmembers the power to determine what's going to be built on city owned land and privately owned land when the developer is seeking city council approval. This power can and should be utilized by New York City Council members to stop gentrification from coming into their districts. Unfortunately, far too many New York City Council members surrender their power to the speaker of the city council, or the mayor, or worst yet, the real estate industry for personal and political benefit.

### **A THE UNIFORM LAND USE REVIEW PROCEDURE (ULURP)**

Once a developer is selected by The New York City Department of Housing Preservation and Development (HPD), the application must then go through The Uniform Land Use Review Procedure (ULURP). Once again, the city council has the final authority and power in the ULURP process in determining what's going to be built on city owned land. The city councilmember has the final say and power, in coordination with the city council, in determining which housing proposals will be approved for their districts. This is the opportunity for the city councilmember to stop gentrification and see to it that only real affordable housing, as defined by the councilmember, is built in their districts. The following is the step-by-step process of The Uniform Land Use Review Procedure.

1. the developer files a ULURP application with The Department of City Planning. A copy is sent to the affected community board.
2. The application and the project is then certified by The Department of City Planning.
3. The community board has 60 days to review the project, hold hearings, and make a decision. The decision is purely advisory.
4. After the community board finishes, the borough president and the borough board have 30 days to review the project and make a recommendation (advisory) to the Department of City Planning.
5. The City Planning Commission has 60 days to vote on the project once the borough president is done.
6. Then the city Council gets the project. It has 50 days to accept, reject or modify the project. Traditionally the city council usually follows the lead of the Councilmember in whose district the project is in (council member difference).
7. After the City Council has held its final vote on a project, the mayor can veto it, if the mayor acts within five days.
8. The city council still gets the final word. If the mayor vetoes the project, the city council has 10 days to override the mayors veto with a 2/3 majority vote.

As you can clearly see, the power in determining whether a community is going to be gentrified or not, is in the hands of the city council and its members. As the great congressman from Harlem, Adam Clayton Powell once said, "use what's in your hands." You have the power in your hands to stop gentrification. USE IT!

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Political Convention 2025!**  
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enable us to meet our goals. Your  
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## **PART II: HOW TO STOP GENTRIFICATION! (CONT.)**

### **UNDERSTANDING THE AREA MEDIAN INCOME (AMI) IN STOPPING GENTRIFICATION**

A developer once came into my office smiling and grinning and telling me how excited he was about bringing in affordable housing to my district. He proceeded to take out these beautiful pictures on how the housing was going to look once completed. I firmly stated, "put the pictures away," and I asked him, "what is the A.M.I. requirement, the Area Median Income requirement for my people to get into your so-called affordable housing development?" He then said, "the income requirement would be as H.U.D. (The U.S. Department of Housing and Urban Development) has defined affordability, 80% of New York City's AMI." I then asked him, "Do you know New York City's AMI?" He said, "No!" I then proceeded to tell him that New York City's AMI, at that time, was \$86,000 for a family of three, and 80% of that, which he was calling affordable, is \$68,800 for a family of three. Today's New York City AMI is \$127,000 for a family of three and 80% of that is \$101,000 for a family of three. I then asked, "Do you know my neighborhood AMI?" once again he said "No.:" I then angrily said to him, "This meeting is terminated. How the hell can you come to my office telling you're going to build affordable housing in my neighborhood and you don't even know the neighborhood AMI. You insulted my intelligence!" I made him wait three weeks for our next meeting.

### **CONDEMNING THE ACTIONS OF THE ISRAELI GOVERNMENT**

Mickey Dean

National Black United Front (NBUF)

Just recently, President Donald Trump engineered a so-called agreement between the Palestinian people and the Israeli government to end the genocide in Gaza. Lest people think that Trump is some kind of hero or savior with regard to the recent agreement on Palestine, a closer look must be taken as to what was actually agreed on and what it means. Also keep in mind that Israel's goal in Palestine since 1948 has been ethnic cleansing, something that it has been engaging in for decades. The October 7 event just gave them cover to accelerate the process. And we must never forget that even after this agreement billions of U.S. tax dollars will continue to flow into the coffers of the Israeli government instead of into our communities.

When pro-Zionists are asked to condemn the atrocities of the Israeli government's actions in Gaza, they are quick to harken back to October 7, 2023, and dutifully blame Hamas and their attack on Israeli citizens for the ensuing carnage in Gaza. Israel, they say, had to respond to the attacks, and any excess in their response would never have happened had not Hamas initiated the conflict. Let me be clear that I am never in favor of slaughtering civilians – which include children – to advance any cause. But the struggle of the Palestinian people has to be placed in its proper context. Why did they respond in the manner that they did? Couldn't that have found a more peaceful way in which to protest their oppression by the Israeli government? This is a fair question and deserves an answer. For proper context in which to answer this inquiry, I will draw attention to two incidents in U. S. history – the fight of the Native people against the invading settler colonialists, and the resistance of enslaved Africans to the brutal system of chattel slavery under which they were subjected.



## CONDEMNING THE ACTIONS OF THE ISRAELI GOVERNMENT CONT.

During the early days of European settler colonialism in what became known as the United States, the settlers decimated the Native population. They took their land, raped their women, killed thousands, made and broke treaties, attempted, in many cases successfully, to destroy Native culture, and placed them on reservations where many Native people live in poverty today. The Native people valiantly fought back but were overpowered. On occasion, the Native warriors would attack a settler encampment. During the attack they killed numerous settlers, probably including women and children. After such an attack, what narrative should be advanced to accurately sum up what happened. Is the first step to demand that people denounce the brutality of the Native attack? Or should the first step be to put the entirety of the circumstances in proper perspective and denounce those who are responsible for creating the circumstances in the first place? Should a proper response be to send more weapons to the settler colonialists to help them with their brutal displacement and destruction of the Native population? Absolutely not. The root of the problem is quite clear - the settler colonialists' march against the Native population and their land. There is no "both sides are to blame" narrative. Not to clearly denounce the actions of the settlers in their decimation of the Native people and to try to straddle the fence on the issue is, in essence, siding with the settler colonialists.

The European settlers enslaved African people for over 250 years in this country. The period of enslavement was sheer brutality against the Africans. Backbreaking work with no compensation, murder, rape, whippings, barely enough provisions to survive, brutal response to any form of resistance. This existed for generations. The enslaved Africans either had to endure the horrific treatment, or seek ways escape the brutality. They couldn't vote, march, protest or petition Congress for help. Nat Turner and some of his comrades decided that their only hope was to attempt an escape.

During the attempt they killed, at least so the story goes, every white settler that they encountered – men, women, and children. Is the first response in the narrative to condemn Nat and his comrades for their actions? Should the proper response be to provide the enslavers with more weapons to put down any further uprisings? Again absolutely not. The problem and root cause of the problem are the enslavers and the system of enslavement. There are no two sides to the story. Any conclusion other than completely denouncing the enslavers and slavery is tantamount to siding with the enslavers.

The Palestinian people existed in their native Palestine for centuries. The Zionist settlers came and stole the land, drove out most of the Palestinians, destroyed their homes, killed many of their people, and forced two million of them into what is generally known today as the outdoor prison in Gaza. Over the decades since the founding of the Zionist state, the Palestinians have been subjected to the most brutal treatment at the hands of the Zionists. Gaza has been under the most brutal occupation for the last few decades. Living conditions became unbearable and have continued to get worse. Children have been murdered, homes destroyed, more land taken via illegal settlements, hospitals and schools bombed. The Palestinians have tried peaceful resistance as well as other means. Nothing has relieved their oppression. The Zionists have been and are now engaging in ethnic cleansing and genocide against the Palestinian people. The group Hamas staged a massacre of Israeli citizens as a response. Should the first response in the narrative be to denounce the brutality of Hamas? Is a proper response to provide the Zionists with more weaponry to continue their genocidal operations.



## CONDEMNING THE ACTIONS OF THE ISRAELI GOVERNMENT (CONT.)

The plight of the Palestinian people is no different than that of the Native people and the enslaved Africans. Every attempt at resistance – peaceful or not – has been met by sheer brutality. There are no “two sides” in this struggle. There can be no straddling the fence. If we denounce the violence of the oppressed, but don’t denounce the source of the violence – the Zionist occupation of Gaza, the existence of an apartheid state, the decades of oppression of the Palestinians – then we are effectively – willingly or not – siding with the Zionist oppressors.

I absolutely abhor the loss of life of innocent people whoever they may be. We should never promote violence against civilians. However you cannot honestly claim to be for peace if you don’t denounce the cause of the violence. If the cause is not rooted out the violence will only continue. People in this country must exhibit the courage to denounce the Zionist oppressors and support the liberation of the Palestinian people. We must denounce our own government’s actions in enabling the Zionists. Anything else – and I know some people don’t want to hear this – is taking a stand on the side of the oppressors. I still maintain that the solution is what was proposed many years ago – a democratic, secular Palestine where all of the citizens – Arabs and Europeans – can live together in peace. FREE PALESTINE!

## WHO ARE THE NBRPC?

We are a collective representation of Black workers, students, revolutionaries, activists, socialists, radicals, revolutionary nationalists, communists, and anti-capitalists firmly committed to building and developing the Black communities’ capacity for independent Black political participation.

We proceed in the spirit and political traditions of those forces who attended the 1972 National Black Political Convention in Gary, Indiana with hopes and dreams of unifying Black America around an agenda of radical and revolutionary politics in pursuing Black liberation.

The organizing and convening of the National Black Radical Political Congress (NBRPC) represents a sharp critique of the current Black mis-leadership class and the dominance of neo-colonial politics within the Black community. It’s very important to provide the Black community with other perspectives and choices in advancing Black political power and radical politics.

The National Black Radical Political Congress (NBRPC) is a vehicle for Third party and independent candidates to utilize in training, organizing, funding and conducting their respective campaigns in pursuit of genuine and liberating Black Power. If you are a black, radical, independent candidate running for office and seeking training, support or endorsement please contact us:

[NBRPC CANDIDATE & CAMPAIGN  
ENDORSEMENT](#)



# ASSATA SHAKUR WORD SEARCH

M	E	K	S	T	R	E	E	T	C	B	R	M	K	K	T	A	P	W	X
A	F	E	N	I	S	H	A	K	U	R	O	F	A	G	A	D	N	W	M
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S	O	U	T	H	R	N	K	I	Y	B	L	E	E	C	K	E	R	E	C

## Find these Words:

ASSATA, SHAKUR, AFRICANS, PUERTO, RICANS, COMMUNISTS, VIETNAM,  
 BLEECKER, STREET, SOUTH, JAMAICA, CHESIMARD, JOANNE, KAMAU,  
 KOURTROOM, JOANBIRD, AFENISHAKUR, GRANDMOTHER,  
 CHANGEOFVENUE, DISMISSED, ACQUITTAL, HUNGJURY, CUBA, AUNT,  
 KAKUYA, ANTI, PANTY, JACKOSTANTY



# AFRIKAN FREEDOM WORD SEARCH

FIAFJJLYTIRADILOSQNVQCQWRPPUL  
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MFEERRYLIBERATIONJBWETMIUEAIU  
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## Word List

NKRUMAH  
SANKARA  
ZULU  
UHURU  
KEMET  
FREEDOM  
AFRICA  
ETHIOPIA  
COLONIZER  
ASANTE

## Word List

BIKO  
PANAFRICAN  
UBUNTU  
RESISTANCE  
UMOJA  
KWAME  
SOLIDARITY  
LIBERATION  
REVOLUTION  
MAAT

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**OCTOBER 2026!**

**NEW YORK CITY!**