

"All the Consent  
That's Fit to Manufacture"

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Juneteenth Edition  
Marking the present to  
commemorate past and future  
liberations

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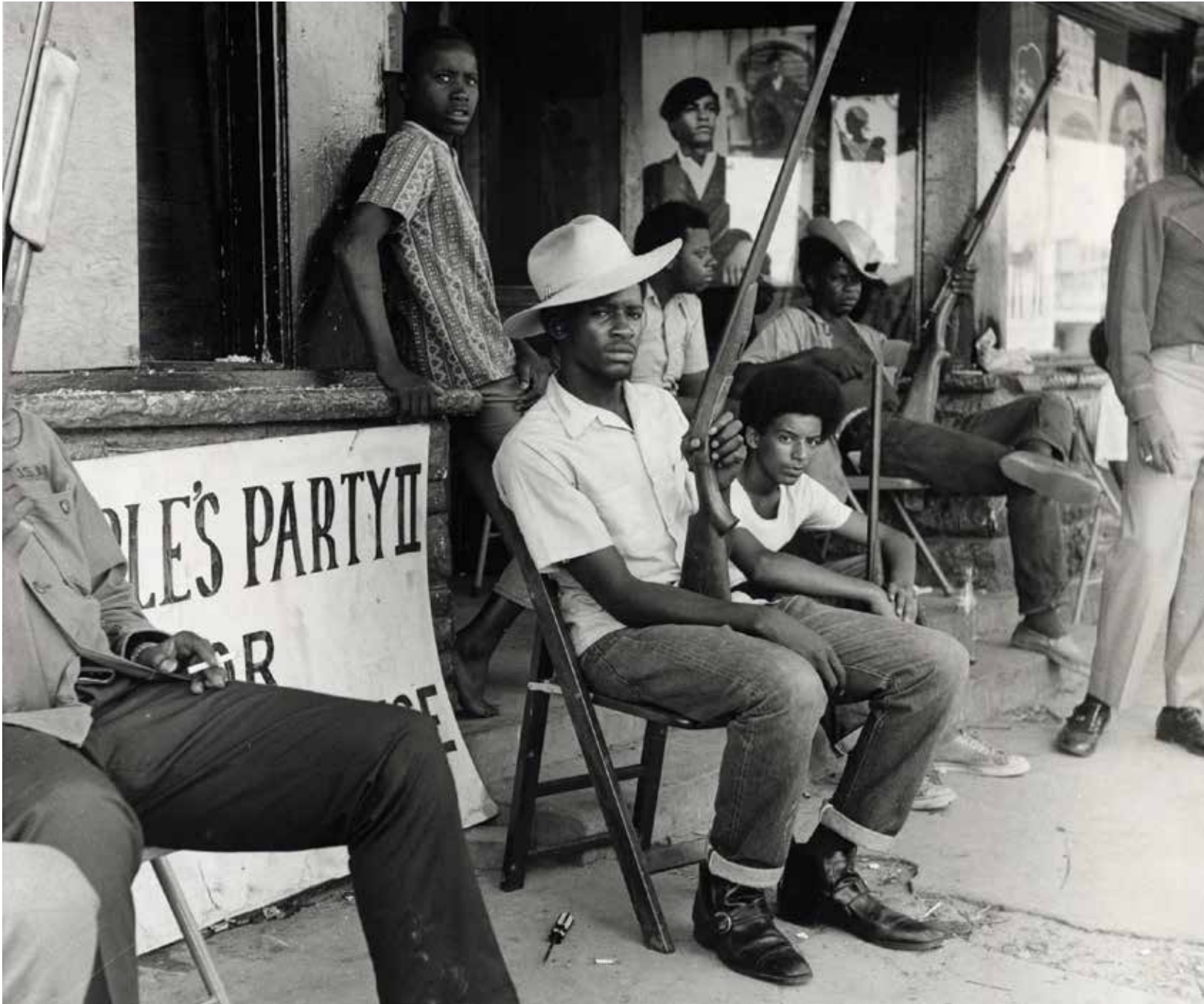
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FREE

RIGHTS ARE WHAT WE MAKE AND WHAT WE TAKE —

## UNTIL ALL OF US ARE FREE



Bill Thompson, Houston Post

Men with rifles sit outside the 'People's Party II' headquarters in Houston, Texas in 1970, days before police killed the Party's founder Carl Hampton. The People's Party II would become the Houston Chapter of the Black Panther Party.

### Juneteenth Celebrates Revolutionary Love

This is a message to all Black people in America, living as we still are, as a colonized people: Juneteenth was always a radical celebration. It is radical that despite the US empire's history of enslavement, genocide and dehumanization, we survive. This survival is ensured by revolutionary acts of love. For hundreds of years, Black folk celebrated Juneteenth with no acknowledgment from the state; our joy was our own. A day off work and closed banks do not legitimate the radical spirit of this day. The joy that we express on Juneteenth is that of the slave, un-slaved. And within that joy, of the colonized person taking some freedom, we find Revolutionary Love for each other and all other colonized peoples.

On Juneteenth, Black Southerners, particularly Texans, honor and celebrate our struggle. Despite evidence that Black revolutionary struggle was essential to emancipation, historical revisionists claim that these formerly enslaved people were passive and ignorant of their freedom. As W.E.B. Du Bois theorized, the Civil War would not have ended without the mass acts of plantation sabotage, desertion and armed struggle carried out by the enslaved Black masses. Both Union and Confederate documents describe the actions of enslaved people in the terms of "revolt" and "rebellion." Black Africans have always taken revolutionary action, from the New York Rebellion of 1712 to Nat Turner's Rebellion in 1831 and the mass revolts of the Civil War.

Revolutionary Love is revolutionary action. It is the will to survive, as a people, by any means necessary. It is action towards collective survival, and action to make and celebrate more life! Colonizers not only take lives, but also control and manage daily life — in the heart of the em-

pire, Black Americans are constantly surveilled. Therefore, to make more life is to collectively resist the structures that strive to reduce our lives to property and capital. We reject any shameful attempts at domination; we will have only more freedom, more joy, more life.

When we understand Juneteenth as an expression of Revolutionary Love, and when we understand that Revolutionary Love means struggling to secure the liberation of oppressed peoples, we also understand that on Juneteenth we are called to solidarity with the Palestinian people. As colonized peoples, Palestinians and Black people endure the same injus-

**"Revolutionary Love is an active mode of struggle. It is not co-existence, nor is it an invocation of peace."**

tices and seek the same freedom from state-organized abandonment, incarceration, land theft, environmental racism and displacement from their homes

Revolutionary Love is an active mode of struggle. It is not co-existence, nor is it an invocation of peace. As Malcolm X said, "You don't have a revolution in which you love your enemy. And you don't have a revolution in which you are begging the system of exploitation to integrate you into it. Revolutions

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## Lama Jamous' Reporting Defends the Future of Gaza

### Foreword

Black and Palestinian freedom are at the heart of the world's liberation movements. No vision of liberation will be complete without them.

Afro-Palestinians' history stretches back centuries and is inextricably intertwined with that of their neighbors. Many today can trace their roots to family members brought over by the British during the late Ottoman and Mandatory periods. Regardless of their origin, or the racial categories imported by British colonization, by 1948 they had become a part of Palestinian society and experienced the Nakba as Palestinians, fighting for their land alongside their Arab compatriots. Indeed, the first woman jailed by Israeli forces was Fatima Bernawi, a Palestinian of Nigerian descent. And like their neighbors, Afro-Palestinians were expelled from their homes by the Zionist forces as well.

This is the case for the grandparents of 9-year old journalist Lama Abu Jamous, who's become internationally known for her reporting on the ongoing genocide in Gaza. After being brought over during the Ottoman empire, her grandfather settled in the Naqab. He was displaced to Khan Younis during the Nakba. Like many Palestinians, her family still has the paperwork showing their claim to her grandfather's home, a fact she's highlighted in her Instagram videos, viewed by hundreds of thousands.

Lama began reporting on the conditions of her people in order to "bring the voice of Palestinian children to the world." She proudly sports a press vest and helmet, interviewing adults and children alike. Despite her age, she speaks with a steadfastness that can only be described as sacred strength.

While herself facing displacement, bombardment and the struggle to eat or drink, she became a witness to the martyrdom of Gaza's youth. Her question, asked repeatedly in her reporting, is a condemnation: "what is the fault of these children?"

The struggle for freedom is a universal one. Black freedom fighters in the US have continually assured us there is no liberation without the freedom of Palestinians. There is likewise no freedom in a world where children must report on their own destruction. When asked about her experience in Gaza as an Afro-Palestinian, Lama echoes this: "we are all Palestinians." Under Israeli occupation, the biggest threat is not racial disparity but rather the indiscriminate bombing her and the millions of Gazans are facing.

The Israeli army has been known to target journalists in order to silence the truth about their heinous crimes. To date, it has murdered at least 108 journalists in Gaza. Lama and her father have now been evacuated to Egypt for her safety. We spoke with her about Palestine and her dreams for the future.

This interview took place on May, 22, 2024.

### What was your life before October 7th?

We were very happy with our life, but since the war our life has completely changed. We're not going to school to learn, we're not studying, nothing. We now live in destruction, in a bad situation, in tents, with diseases spreading. This is a really bad situation. We deserve to have independence like all the other countries.

Long ago, our ancestors were living in peace and calm. Then the wars started, destruction, children were getting killed by the second, there was bombing and many massacres. In one of the massacres, 60 people or more were martyred together. This is unfair to our kids, who are getting unjustly killed. What's their fault? They just want to go to school and live happily. A lot of the kids were martyred. Journalists too, who were just trying to share their message and show what's happening in Gaza.

### What has been your experience as an Afro-Palestinian?

Our roots and ancestry go back to Ottoman times. We don't distinguish between races in Palestine much. Our family has lived in places like Tul Jama, Shusha, Tul el Habari, Noran and other areas in Naqab. Our family came to Gaza during the Nakba in 1948. We don't really experience a difference being Black because we are all Palestinians.

### Did you always want to be a journalist or did you turn to it after October 7th? How does it feel having to become a journalist at 9 years old to speak for your people?

We have to take up this responsibility and demand our rights. We want all kids to share the truth about what's happening in Gaza and Palestine. Of course, it feels great to do this duty, but it is an obligation on everyone.



A drawing of Lama by Ahmed Abunada, an artist in Gaza (2024).

### If it had not been for Israel's occupation and genocide, how would you want to use your talents as an artist and storyteller?

I would portray Gaza's beauty, news of happenings around Palestine, and our kids being happy and joyous.

### What do you want the world to understand about yourself and the people of Palestine?

I want the world to know that we have no fault in this. We are innocent civilian children sitting at home. I want them to know this. I want our kids to learn and get educated. We want the world to see the beauty of Gaza. I want them to know that Lama is a big journalist and Inshallah when I grow up I want to become a big journalist sharing the truth and showcasing the beauty of Gaza.

### How do you feel seeing the people in solidarity with Palestine?

I'm very happy to see people organizing these protests and showing up. I thank all of the countries that

are supporting us in fighting for a free Palestine. I want to say to the whole world: you must stand with the Palestinian nation, and to know that Gaza is extremely beautiful but is facing massive destruction. I call on people to keep protesting to make this war against us stop.

I get excited that they are standing with Gaza, but we need them to increase the pressure so that the war ends.

### What is your message to the kids of the world?

We thank the people and students in American universities for their protests for Gaza and all the countries standing with us. My message to other kids is talk about what's happening in Gaza and become journalists! Share our story. We thank you all for the protests and everything you're doing. I want Palestine to be an independent nation.

### Anything you want to leave us with?

This is a poem written by my friend recently and I'd like to share it with you.

بكتفي قتل،  
بكتفي دمار،  
بكتفي قتل الأطفال.

Enough killing  
Enough destruction

نادي  
بأعلى صوتنا،  
«أوقفوا الحرب والدمار»  
احنا ابناء الطفولة،  
بدنا نعيش بحرية وأمان.

Enough murder of children  
We call out,

العالم شاف ظلمكم،  
وشاف أطفالنا الأبطال.

The world has witnessed our child  
heroes  
They defied your injustice

تحدّوا ظلمكم وصمتكم  
وخرجوا من تحت الركام.

They defied your silence  
They rose from the rubble

بنت رجب نادى بأعلى صوتها،  
لكن قتلوها الأشرار  
فشافت أمّ تنذبح،  
هيهاتنا سبتار.

Ragab's daughter called out  
As far as her voice could carry

نحن أبناء البطولة،  
نحن جيل الأنصار.  
ولن ننسى حقنا،  
وتعود إلنا الديار،  
سنعمرها ونبنينا  
وننهزم الأشرار.

But evil slew her  
A mother slaughtered before her eyes

نحن أبناء البطولة،  
نحن جيل الأنصار.  
ولن ننسى حقنا،  
وتعود إلنا الديار،  
سنعمرها ونبنينا  
وننهزم الأشرار.

Nary a protector in sight  
We are the seed of heroism

فلسطين ستعود لنا،  
بلد الزيتون والرمان،  
والأقصى عروس عربتنا،  
وفلسطين قبلة الأحرار.

We are the generation of victory  
We will not forsake our right

Our homes will return  
We will build them and in them live

We will defeat evil  
Palestine will return

The land of olives of pomegranates  
The land of the Aqsa

Palestine the lodestone of the free  
We beseech them

"Be patient Yassir's kin"  
History tells us

"I travel in a circle"

نقول لهم،  
«صبراً آل ياسر»  
والتاريخ دوائر.





