

BLU 1^o

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In gestation . . .

You're holding an embryo. This is our initial issue, and in this moment of bright-eyed (if sleep-deprived) creation, it seems appropriate to give a manifesto of sorts for *blu* and to reflect briefly on its conception.

blu was conceived as a nerve connecting cells of people; a forum where ideas can be exchanged and actions formulated between a widening circle of socially active individuals and organizations. That said, and with the current issue completed, the form that has emerged is more a collage of solicited essays, reprints, brief personal reflections, and an orgy of page-making. We don't apologize. Remember, *blu* is an embryo and embryos grow.

Another point that hit us as we leaf through the pages is the extensive space dedicated to the struggle of the EZLN in Chiapas. Although not intended initially, we decided this is good. The Zapatistas as an organization have a lot to teach the movement throughout the hemisphere. And the United State's economic incest with Mexico, consummated by NAFTA, compels us as citizens to support and aid the indigenous struggle.

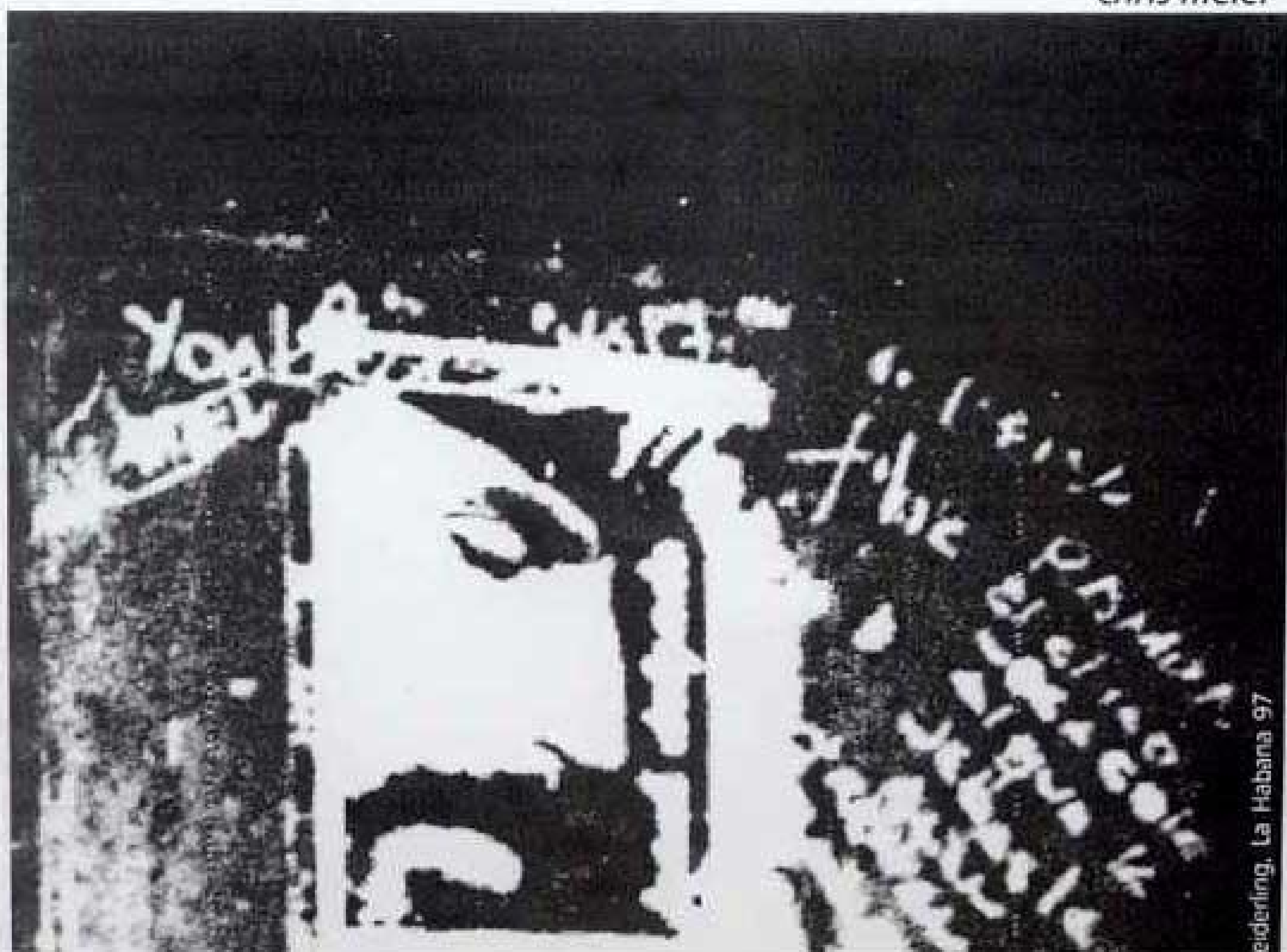
As far as overall *blu* 1 content goes, we're still in debate. Although we consider ourselves politically informed and socially active, we are comfortable and middle-class. "So what," you say, "so are millions of other Americans." Precisely our point. We don't suffer injustice. We are spared the tyrannies and evils of the neo-liberal economic model. Hell, in every product we purchase we benefit from neo-liberalism. And although we try to "change the system" and "protest injustice," we often find ourselves cause hopping, protesting the latest and worst, and then moving on. El Salvador in '88. L.A. in 1992. Haiti in 1994. The more gruesome the details, the sexier the struggle. And once the international magnifying glass has strayed elsewhere, the suffering goes on.

"Radical Chic." The phrase has all the commercialized glibness of "Generation X," but it does apply. How do we, detached from the daily grind of economic repression on our over-furnished shelf in the bourgeois wasteland, become continuous in everything we do? How can we truly confront oppression, first in ourselves and then throughout the veins of modern society?

That is the debate. The answer? We're working on it. The talk around the subversive campfires has centered around a progression that the generations who have gone before us say is necessary. The revolution must begin within the individual and our relationships to one another. Then we can transform the community and the nation. It would be hypocrisy to do otherwise.

This is the beginning, a very embryonic beginning, to the building of a response.

chris meier



Assata Shakur



I was sitting in a stuffy airport lounge in the Bahamas waiting for a very delayed flight when someone handed me Assata Shakur's autobiography to help kill some hours. Assata escaped from a New Jersey prison in 1979 and fled to Havana where she found asylum. Though maligned as a violent agitator for years (and eventually convicted of murder in a grossly biased trial) her real crime was her eloquence as a Black Panther in the late 1960s. Little did I know that I would be talking to this woman, legendary among US activists, in Havana four days later. I would have thought that living in a country that is embargoed by the US would isolate someone, but her dedication to true justice for all peoples in the US remains strong and active.

emmy mason

Greetings to all of you,

Why do we need radical changes in the existing world order? Because this planet is on a collision course with destruction. The forces that are currently in power are completely indifferent to the welfare of the human beings who live here, and completely indifferent to the preservation of the flora and the fauna and the natural resources of this earth.

Why do we need revolutionary changes? Because without fundamental changes in the current power structure and in the political priorities that govern this planet, the predatory exploitation of human beings will continue to accelerate, and hunger, poverty and human misery will continue to consume the earth.

What are our choices? To go along with the status quo, knowing that future of all humanity is in danger, or to choose to live lives, committed to social justice. We live under a world system that promotes technological and commercial development, while preventing and undermining human development, spiritual development and ideological development.

Who will inherit this earth? The exploited or the exploiters? Those who fight against racism or those who perpetuate it? Those who fight sexism, or those who perpetuate it? Those who fight against oppression or those who perpetuate it?

We have the right to live in a world that is free from political repression, free from imperialism and military intervention, and free from war and war-like political policies. The more young people become conscious about what is going on, the more they will be able to make a difference.

Living in the United States means that you have a greater historical mission, because this government is responsible, not only for the suffering inside it's borders, but for human misery all over the world. At this point in history, the issue is not just changing the world; the point is to save it. For all of us who are not-so-young, it is inspirational to see young people coming together for freedom. Freedom for political prisoners. Freedom for oppressed people. Freedom for this world.

**FREE ALL POLITICAL PRISONERS!
SAVE THE LIFE OF MUMIA ABU-JAMAL!
SAVE THE LIVES OF YOUR GREAT-GREAT-GRANDCHILDREN!**