

The Tookie Protocol for Peace

A Local Street Peace Initiative

Stanley Tookie Williams

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Introduction

To address the social state of emergency regarding urban violence, I have prepared this protocol for street peace – a comprehensive strategy for peace and reconstruction within the community. The design can be modified to meet the needs of a particular situation.

The United States government’s approach to urban violence is often to launch one of its intermittent “wars” on crime and then trumpet success by pointing to wholesale incarcerations, measures which fail to deter or to rehabilitate the criminal mentality. Meanwhile, for a generation of disgruntled youth and adults, living the thug life and going to prison have morphed into an underdog aspiration.

But placing blame is irrelevant. We must concentrate on a workable solution.

The approach to resolving an epidemic begins with understanding the origins of it, the causes and effects. To broach this issue I draw on my life and gang experience as the co-founder of the infamous Crips. I grew up in South Central Los Angeles amidst poverty, street gangs, pimps, prostitutes, police tyranny, illegal drugs, criminality, and other social injustices. Here was a social vacuum without paternal guidance, without career-oriented programs, and without a nurturing village or community to support the male rite of passage toward becoming a responsible adult. Violence, gangs and street level socioeconomic crimes (selling drugs, robbery, prostitution and theft) were – and continue to be – direct results of living in these conditions.

This social vacuum has spawned Black urban nihilists like the Crips, the Bloods, and many other street gangs. Gangs serve as a weapon of rebellion against parental authority, culture, religion, community, law enforcement, the world, God, and other gangs. The muscular irrationality of a gang’s instinct to survive is used to justify any wrongful act, even at the expense of a family member, stranger, friend or foe.

The phrase “by any means necessary” serves as a destructive rationale for street gangs to fend for themselves in society, without regard for anyone else. Each faction operates as an independent, lawless body that has no difficulty recruiting among the disenfranchised.

The absence of access to affordable housing, health care, quality education, secure employment and other necessities produces social instability. Any efforts to establish a peace policy will be doomed unless there is tangible social progress. Peace cannot be sustained without it. Poverty, racism and hopelessness foster an environment that supports the growth of toxic conditions.

Understanding Retaliation

From an illusory elitism of gang membership, a pattern of retaliation has emerged that perpetuates the pattern of murder-for-murder. In this scenario there are no winners. And the losers are too often buried in graveyards, maimed by gunfire, or incarcerated for their crimes.

Like a pendulum, retaliation swings back and forth with its inevitable, brutal payback.

Trying to stop belligerent gangs from retaliating against each other is difficult. Retaliation brings a sense of machismo and an earned street “reputation.” Society sees only a cycle of senseless murders, an unending tragedy. It would amaze both gang members and others in society to hear that conflicts between Crips and Bloods on death row – where I live – are rare. These sworn enemies engage in non-hostile dialogues, banter, share food and books, study, and exercise together on the same prison yards without controversy.

If notorious rivals who have been exterminating one another for more than three decades can establish a truce in prison, then a cease-fire is surely possible in society. Throughout California prisons, Crips and Bloods coexist for the purpose of survival. That simple philosophy can be transmitted to rival gangs in society. Instead of our killing each other, that energy can be harnessed to oppose poverty, illiteracy, unemployment, discrimination, and other social and judiciary injustices.

There are many reasons why warring factions should avoid this cycle of violence and retaliation, of *lex talionis* (eye for an eye): inno-

cents are injured or killed, and the psychic and social scars on adults and children are handed down to next generations.

Conclusion

There is no quick-fix remedy for the gang epidemic.

Here on death row I have discussed a street gang truce with individuals from different age groups, geographical locales, gangs, and mentalities. I discovered that my ideological and philosophical outlook on peace was in step with perspectives of the newer and the older generation. I also realized it is illogical to create a peace not based on an individual *and* collective improvement of the lives of community members. Failure to establish a truce that includes a social agenda will cause any negotiation for peace to relapse into war.

I am convinced that peace is possible, despite the many lives that have been lost from years of youth gang warfare. This document is designed to assist those whose aspirations are to create a cease-fire, end gang violence and restore social order. Pessimistic individuals may quote the English translation of the Latin phrase, *si vis pacem, para bellum* – if you desire peace, prepare for war. But I strongly disagree.

Real peace will conquer war.

Signature Agreements

Perpetual Peace Accord for Opposing Gangs

Acknowledged here and now on this month _____, day _____, and year _____, is a perpetual Peace Treaty between the warring parties: _____ and _____ . This word-of-honor agreement binds the aforementioned rival factions to put aside their differences, be they ideological, political, religious, philosophical, racial, economical, geographical, criminal, material, personal and collective retaliation, or any social reliance on violence or murder. This document is an oath of responsibility for the parties involved to co-exist in peace and reconciliation for the security of their communities, residents and offspring.

Signatory: _____

Date: _____

Observing Witness: _____

Point I:

Proclamation

A-1: WE THE INVOLVED PARTIES WILL immediately cease fire and end any verbal, written, or physical violence against one another.

A-2: WE THE INVOLVED PARTIES WILL cease and desist the perpetuation of drive-by shootings, walk-up shootings, set-up shootings, ambushes, murder, drug deals, robbery, vandalism, kidnapping, rape, extortion, female and child abuse, illegal profiteering, or any other kind of violence or criminality.

A-3: WE THE INVOLVED PARTIES WILL use every nonviolent measure to resolve all past, present, or future conflicts between us.

A-4: WE THE INVOLVED PARTIES WILL learn to respect one another and co-exist in peace within the community and elsewhere.

A-5: WE THE INVOLVED PARTIES WILL help to restore order and to rebuild the community.

A-6: WE THE INVOLVED PARTIES WILL not disrespect, instigate, or taunt each other or family members, relatives, wives, girlfriends, and acquaintances of the opposite parties.

A-7: WE THE INVOLVED PARTIES WILL not encroach upon each other's community or neighborhood without prior notice, to avoid suspicion or conflict.

A-8: WE THE INVOLVED PARTIES WILL help individually and collectively to keep the community safe from any improprieties.

A-9: WE THE INVOLVED PARTIES WILL not use the Peace Accord as camouflage to commit mayhem against each other.

A-10: WE THE INVOLVED PARTIES WILL neither seek out nor plot with acquaintances or outsiders (defined as parties not obligated to this Proclamation) to carry out vendettas against each other.

A-11: WE THE INVOLVED PARTIES WILL not allow mistreat-

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ment or harm to befall any individuals appointed as Peacekeepers or others involved in the peace process.

A-12: WE THE INVOLVED PARTIES will put forth effort to become educated, computer-literate, and to learn a trade that will enable us to become productive in the reconstruction of our community.

A-13: WE THE INVOLVED PARTIES WILL eliminate any self-destructive behavior and personal vices – illicit drug usage, drug dealing, abuse of alcohol, inhalants, etc. – that would intoxicate our minds, impair our judgment and jeopardize the peace negotiations.

A-14: WE THE INVOLVED PARTIES will work side by side to do whatever is ethical to uphold the Peace Accord and Proclamation, and we vow to live in harmony.

A-15: WE THE INVOLVED PARTIES recognize both the Peace Accord and Proclamation as being fair and attainable. We agree to its entire contents.

Signatory: _____

Date: _____

Observing Witness: _____

Point II:

Violations of Proclamation Clause

This written clause is designed to maintain fairness in the determination of possible violation of Point I: Proclamation, and to determine what, if any, will be the punitive measures. Violations committed by parties from either side will be adjudicated (via monetary fines, community labor, expulsion, etc.) ONLY by a selected nonpartisan Peacekeepers Committee, to avoid possible hostile reactions by a violator from either party. Violations will be recognized as followed:

- I: To violate the cease-fire in any form;
- II: To violate any of the provisions in the Proclamation, including A-1 through A-15;
- III: To assist another party member to violate the Proclamation;
- IV: To alter or rewrite the agreed-upon Proclamation to favor one party's interest over the other party's;
- V: To obstruct any of the appointed Peacekeepers from performing their duties to maintain peace.

Signatory: _____

Date: _____

Observing Witness: _____

Point III:

Peacekeepers and Monitoring Committee

B-1: Mediators, who may be members of local faith-based groups or other community-based organizations, initiate an outreach process to begin establishment of a Peacekeepers Committee. In the beginning they play a crucial role in identifying the founding members of the Peacekeepers Committee. Once this core group of founders is established, their outreach abilities are used to further expand the Peacekeepers Committee, and the founders become members of that Committee.

B-2: Members of the Peacekeepers Committee will consist of several – preferably former – local gang leaders or influential gang members; church leaders or influential members of the church congregation; local political representatives; grassroots community leaders; concerned parents; and other reliable and interested people within the community.

B-3: The Peacekeepers will assemble daily or less often – depending upon the severity of the situation – until there is peace and community stability. Meetings can be held in a specific home, basement, garage, church, gymnasium, or in any enclosed facility. To provide safety for all the people involved in the peace negotiations, implement “pat searches” and metal detectors.

B-4: Selection of Peacekeepers Committee members can be held annually or biannually.

B-5: All Peacekeepers will wear a specific-colored armband and insignia of peace to identify them. Any vehicle driven by a Peacekeeper will have a visibly attached white flag prior to venturing into any recognized area of either party participating in the transition to peace.

B-6: All decisions related to peace strategies and/or violations of peace among either party must be voted on by the Peacekeepers Committee before any such measures are enacted.

B-7: Each Peacekeeper is required to allocate his or her time to monitor specific communities and war zones. Moreover, he or she is

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expected to keep in touch with members of both parties.

B-8: Any Peacekeeper Committee member can be voted off the Committee if he or she is neglectful of duties or guilty of any wrongdoing – be it criminal or otherwise.

B-9: To prevent Peacekeepers from involvement in law enforcement issues, they are to leave the investigation of serious crimes to the authorities.

B-10: The Peacekeepers obligation is to implement and maintain peace and *not* to play the role of a police officer, a member of the FBI, the Central Intelligence Agency, or any other law enforcement agency.

B-11: The Peacekeepers Committee is expected to create Buffer Zones (see Point V: Buffer Zones) within the community to meet the needs of either party. These Buffer Zones are necessary for the provisions of peace meetings, socializing, sharing information and providing sanctuary.

B-12: All Peacekeepers must recite and sign a written oath regarding their responsibility to establish peace.

B-13: No Peacekeeper will act as a vigilante or enforcer through means of violence, nor will any Peacekeeper suggest or rely upon representatives of either party to act as vigilantes or enforcers.

Signatory: _____

Date: _____

Observing Witness: _____

Point IV:

Peacekeepers Oath

I, _____, do solemnly swear to uphold all the obligations of being a Peacekeepers Committee member. Throughout the course of my appointed duties I promise to be truthful and fair with either party. As a Peacekeeper my responsibility is to establish and maintain peace within the community. I vow to adhere to everything required of me within the Peacekeepers Committee, Point III: B-1 through B-13, and the Peacekeepers Oath.

Signatory: _____

Date: _____

Observing Witness: _____

Point V:

Buffer Zones

Both parties agree to designate neutral areas called Buffer Zones that are monitored by the Peacekeepers Committee. These Buffer Zones will be set up to provide either party with a safe haven for peace talks, intermingling, relevant information sharing, meetings, etc. Such Buffer Zones can be established in a church, office, home, recreation center, building, or any kind of structure or territory, including a block or entire community. All members from either party will agree never to violate the sanctity of the Buffer Zones, which are created to assist in peaceful negotiations.

Signatory: _____

Date: _____

Observing Witness: _____

Point VI:

Gang Membership Renunciation

The long-term objective is for an eventual dismantling of all disruptive parties (gangs, sets, 'hoods, groups, organizations, empires, etc.) that are prone to create havoc within the community. There will be party members from either side interested in changing his or her lifestyle. Point VI is written to protect any person who decides, or is encouraged, to give up his or her membership from any disruptive group.

1: All parties agree to allow any member who chooses to disassociate himself or herself from membership or association with any disruptive group representing either party to do so without threat or enactment of ridicule, violence or retaliation.

2: Former members of a disruptive group representing either party will be allowed to continue helping to establish peace without fear of repercussion.

3: Counseling and reorientation will be offered to any individual who decides to quit membership in a disruptive group representing either party.

4: For whatever reason, if any ex-member of a disruptive group rejoins his or her group, he or she will be excluded from the ongoing peace initiative.

Signatory: _____

Date: _____

Observing Witness: _____

Putting the Theory of Peace into Practice

Establishing Peace

The process for creating peace among hostile factions requires a neutral mediator or mediators. The following is a process mediators should use to initiate a peace process:

Have as many supporters as possible on board prior to contacting either of the warring parties.

Schedule a meeting separately and together with local churches, mosques, synagogues, temples, community-based organizations, violence prevention programs, schools, veterans groups, Masons, businesses and local politicians to discuss their participation in the grassroots struggle for peace. Present a proposed peace document to each of these entities that illustrates the critical role of each of these groups to the community peace process.

If a mediator (or mediators) is not familiar with either of the parties, then that mediator should seek assistance from a reliable source who is acquainted with both sides and is capable of setting up separate meetings with each of the most influential representatives of the opposing parties to recruit their participation in the development of the community's peace process.

Prior to the meeting, the mediator should learn as much as possible about the individuals the mediator is scheduled to meet.

Whenever the mediator (or mediators) determines that positive gains have been made during the dialogue with both sides, then the leaders of the opposing parties should be invited to attend a joint meeting in a neutral setting. Make it known that for security purposes, pat-searches and metal detectors will be implemented.

During those joint meetings, encourage both parties to express themselves while the mediator (or mediators) observes and listens carefully. Since both sides are protagonists in the peace process, make sure to embody their most reasonable suggestions in tandem with your ideas about peace.

Present both parties with a comprehensive peace strategy that is

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viable and attainable.

Seek assistance in the peace process from the parents, family members, relatives and other associates of the leaders and members of the opposing parties. With both parties aware that people they care about will also be present at each peace meeting, rally, march and other social functions, potential hostile actions should be avoided by all participants.

To effectively address urban warfare the peace plan should address situations within a community, block-by-block, and expand as the project prevails.

Draw from influential sources such as Original Gangsters who are incarcerated from within either party. Redemption, integrity and aspirations can be found among the most wretched.

Do a background check on members of the Peacekeepers Committee to prevent possible infiltration and sabotage to your process by agent provocateurs. (There *will* be attempts by internal and external sources to disrupt the peace protocol. A viable peace policy supported by a staunch community can overcome its detractors' obstacles.)

Initiate study groups to familiarize both parties with the origins of their ancestors and culture. Help them to develop pride in themselves and in their heritage. Teach them to renounce their self-hate that produces violence, and show them how to cleanse themselves with dignity, honesty, justice and righteousness.

With peace as the objective, fear or flight is not an option. When you reduce the human factor to its bare essentials, we all want to live. Everyone's life is on the line. It will require instinct, intellect, sponsors, and absolute courage to bring together a tractable peace agreement. With the majority of the community on board, peace can prevail.

Maintaining Peace

To establish peace is one reality, to maintain it is another. To preserve peace will require consistent discipline, upkeep, interaction, and monitoring. Here are a few suggestions:

In addition to the Peacekeepers, select a Community Watch

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Group organized with video cameras to monitor activity in the community. This is a precautionary – and interim – method to let police and everyone else know that they’re being observed. Post large, visible signs to forewarn that these areas are being video-monitored.

Both the Peacekeepers and the Community Watch must work in shifts, around the clock, to monitor behavior and maintain peace. Their availability is critical to uphold order.

Communal communication is necessary to supervise the war zone areas. Strategic points can be established throughout a neighborhood provided with computers, cell phones, walkie-talkies, etc., to monitor social activities. During the day, at-home mothers and elderly folks are suitable candidates for Community Watch Groups. Whenever there appears to be improper activity, Watch Group members should contact the Peacekeepers to address the situation. The most serious incidents (shootings, murders, etc.) must be left up to law enforcement agencies. Peacekeepers and Community Watch members are not police officers.

All Peacekeepers and Community Watch Groups should interact with all people in the community. Throughout the neighborhood, go door to door to discuss the peace policy or to distribute peace fliers. If there are people who refuse to discuss peace with you, leave a flier in their mailbox or underneath the windshield wiper of their car. *Let no community resident be ignorant of your peace initiative.*

Follow through on every policy that will create peace.

Maintain contact with all parties under the peace accord. Keep them abreast of progress being made, and/or any concerns, suggestions, etc., concerning the truce.

Remind all individuals participating in the peace process that they will be held accountable for their inappropriate behavior. Established and agreeable guidelines for punitive damages will be enforced by Peacekeepers. Damages can range from monetary fines, community work, expulsion, or other requirements of the peace agreement. Maintain a written report on the progress of the peace negotiations.

Always encourage all individuals involved in the peace process.

To preserve a truce, children must be educated about the premise

of peace. The knowledge of peace combined with their direct participation will help to create a generation of peace idealists.

To disarm is the ultimate gesture of peace and a true moment of reckoning. Disarmament is not a coward's way out, but rather a wise person's way *in* for peace. However, for me it would be a disservice to suggest to anyone that they disarm themselves when peace is still a theory and not a living practice.

It is a myth that manhood and womanhood can be defined through the barrel of a gun. Realistically, the majority of people who do possess weapons will not surrender them under any circumstances. Moreover, if a self-hate mentality is maintained among community residents, violence will continue, with or without the presence of guns.

For people to disarm themselves, they must first disarm their minds with education and enlightenment in support of an ultimate peace. Dare I entreat every man, woman and child to lower the barrel of their weapons in honor of peace?

Social Agenda for Peacekeepers

It is unrealistic in any attempt to establish a peace policy without including a social agenda. History has shown that communities and nations have either prospered or perished depending upon the viability of their social agenda – which is an orderly system that promotes prosperity for all its residents.

Throughout history, we see that the absence of peace and a workable social covenant can give rise to nihilistic settings. Here in America, the subculture of gangsterism and criminality continues to devastate communities with its lawless agenda. This social agenda, in the paragraphs below, has been designed to help reintegrate the so-called gangbangers, criminals, ex-cons, and other incorrigibles into society.

Education and Career Trade Programs

This process is geared to provide each individual with the opportunity and information to earn a high school diploma or a General Equivalency Diploma.

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In addition to this fundamental education and certification, individuals with scholastic ambition are encouraged to pursue further education: in politics, socioeconomics, computer technology, architecture, sociology, psychology, mathematics, history or law. Their education and skills will be valuable assets in the redevelopment of both themselves and their communities.

Establish a relationship with local schools, colleges, youth centers, and technological centers to request their assistance in bringing the students' education to fruition.

Create your own study groups and computer classes to be held in a home, church, garage, basement, youth center, or other places.

Political Awareness

Stress the importance of being politically conscious. Encourage individuals to read relevant materials (newspapers, magazines, books, websites, etc.) to become politically literate, recognize their rights and the power of their votes.

Educate them on the duties and obligations of each local political representative to further their community involvement.

Teach residents to be alert to political dynamics that affect their lives. Impress upon them that if the politician representing their district has not improved their lives by helping to develop jobs, livable housing, health care, quality education, no addicts/drugs/homelessness, safe, clean neighborhoods, and reduced poverty, violence and crime – then something is wrong.

Employment Placement

When an individual has completed an educational process, he or she will need to find a job. An Employment Placing Panel can be created to help find a suitable job for each individual. This will require phone calls, emails and footwork to locate available jobs. This “recruiting” process is itself a useful skill.

Teach each individual etiquette and mannerisms: how to speak well, dress properly, maintain good personal hygiene, be prompt, patient, and develop a good work ethic. The objective is to gain employment, then to begin to build a solid employment record.

Socioeconomic Commission

Establish a Socioeconomic Commission consisting of entrepreneurs, bankers, economists, stockbrokers, and other business professionals. Contact people whose resources can be a valuable asset.

Your presentation to these business-oriented people must be cogent, reasonable and doable. Remember that the Peace Protocol and the Social Agenda is a unified package that includes the specific role of Socioeconomic Commission members.

The Commission's mission is to help create a system of small businesses that in turn promote ownership, local employment expansion, and overall community economic development. In addition, the commission's mission is to teach a grassroots individual how to administer a small business enterprise.

Encourage individuals to reduce their consumer spending and debt.

Peace March

Beginning with the famous August 28, 1963, march on Washington (climaxed by Martin Luther King's "I Have A Dream" speech), there have been numerous other peaceful marches that have momentarily seized our focus on relevant issues. The march of peace is akin to the march of war, because both are predicated on the notion of overcoming obstacles to success.

When we march in the name of peace, let us march with a strategic purpose that will produce tangible results: peace, employment, housing, health care, education, property ownership, and other amenities.

Community Cleanup

Another important reality is the need to clean up the community, block by block. I can already hear people moaning at the thought of having to clean up the community. There are run-down neighborhoods that should be a priority and need immediate addressing, much as a person cleans his or her own home. Knock on every door on every block and ask for everyone's participation in the clean-up project.

Signature Agreement

Community Peace Accord

We the people of the community named here – _____
_____ – do solemnly swear to participate in the Street Peace Protocol to restore decorum and to provide safety for all residents. We agree to work side by side with all other people whose goal is the pursuit of peace. We are not a vigilante group, militia, nor are we working in the capacity of a law enforcement agency. We function as an independent peace group and as concerned citizens of our community. We believe that peace can be established and maintained through dedicated work.

We agree to adhere to the standards of this document, without fail.

Signatory: _____

Date: _____

Observing Witness: _____

A Final Note From Tookie

There are no books or manuals on how to create a peace policy for street gangs. I have drafted this peace protocol to serve as a prototype or framework on which to build. It is a common-sense approach that beckons the heart and invites your strong intention to assist those who live in chaos and fear, both children and adults. I hope that my insight will move society – and gang members – to draft from this peace protocol and make it work.

As you move in this direction, you will learn to construct a peace policy that will meet the necessities for peace in your neighborhood, in your city, in your nation. There is much serious work ahead, and the entire community will depend upon each and every one of you. Keep in mind that even the warring souls of gang members yearn for peace but are blind to its path. Your faith, wisdom, concern, and guidance can help show them the way. Never allow yourself to be distracted or discouraged by detractors and dissenters whose views are counterproductive.

Finally, I call upon the pure energy of human beings and institutions – gangs, ex-cons, parents, churches and mosques, schools and universities, youth centers, think tanks, university professors and other educators, entrepreneurs, entertainers, human rights agencies, social organizations, politicians, rappers, newspapers, media broadcast outlets, the employed and unemployed, the wealthy and the poor, the young and the elderly, and anyone else who is interested in promoting street peace – to help create a new community of safety and well-being. This peace protocol is not the solution. Look in the mirror. There is the solution.

ABOUT THE AUTHOR

In the early 1970s, many young people of South Central Los Angeles were members of small gangs. The youngsters roamed South Central, taking property from whomever they chose, including women and children.

Stanley Tookie Williams, 17, was then a high school student with a fearsome reputation as a fighter and leader of South Central's west side neighborhood. To protect family members and friends, Tookie – with Raymond Lee Washington, also 17 years old, who lived on the east side – created the Crips street gang for Black teenage males.

By 1979, the Crips had grown from a small Los Angeles gang of boys to an organization with membership of boys and young men who claimed the streets in many cities throughout Southern California as their “territory.” They had become like the gang members they had once sought to protect themselves from – they had become gangbangers who terrorized their own neighborhoods.

A rival gang member murdered Raymond in 1979. That same year, Tookie was arrested and charged with murdering four people. In 1981, he was convicted of those crimes and placed on death row.

Over the coming decades, to Tookie's surprise, the Crips gang would spread across the nation and around the world.

Since 1989, Tookie has worked to redeem himself from a Crips legacy of Black-on-Black crime and community destruction. He has authored nine anti-gang books instructing youth how *not* to follow in his footsteps. These books are in schools, libraries and juvenile correctional facilities in the United States and Europe as well as parts of Africa and Asia. Tookie also created the Internet Project for Street Peace, an international peer mentoring program for children. He regularly provides “live” mentoring via the telephone when he calls schools and juvenile correctional facilities to steer kids away from gangs, crime and violence. He has also been nominated four times for the Nobel Peace Prize and three times for the Nobel Prize in Literature.

Tookie's accomplishments have all been made from his 9-by-4 foot prison cell, without a chair, without a table.

Tookie is awaiting a final court ruling on his case, which will determine whether he is executed by lethal injection by the State of California or given a new trial. He has always maintained his innocence of the crimes for which he was convicted.

Tookie can be contacted through his website at <http://www.tookie.com>. His email address is Tookie@Tookie.com.

Create a Street Peace Kit

Help the children in your community by creating a Street Peace Kit that you can donate to your local school, church, nonprofit youth agency or community policing program. The kit should include:

1. **The Tookie Protocol for Peace.** This peace protocol provides a detailed process a community can use to create peace, block by block and neighborhood by neighborhood. The document can be obtained at no cost: simply go to <http://www.tookie.com>, click on "Protocol for Peace" to print the pages from this important document. Already 92 Indiana gang members – Gangster Disciples and Vice Lords – and 150 Crips and Bloods in New Jersey have signed truce documents based on the Tookie Protocol for Peace after watching *Redemption: The Stan Tookie Williams Story* and printing Tookie's Protocol from his website.

2. ***Redemption: The Stan Tookie Williams Story.*** This 93-minute cable television movie about Stanley Tookie Williams' life was aired April 11, 2004, on FX cable in the United States. The movie received numerous accolades after its telecast, including the honor of its premiering at actor Robert Redford's Sundance Film Festival in Park City, Utah, in January. *Redemption* also won the highest award at the Pan African Film Festival in Los Angeles in April 2004 and screened in May of that same year to a standing ovation at the International Cannes Film Festival in Cannes, France. *Redemption* is now available on DVD at Blockbuster, Target and other stores throughout the United States and the rest of the world. This movie has inspired thousands of people to give up their gang membership.

3. ***Blue Rage, Black Redemption: A Memoir.*** Stanley Tookie Williams' autobiography fills in all the detail not seen in *Redemption*, the movie. Tookie talks about the origin of the Crips youth gang and his long, steady process of self-rehabilitation initiated during the late 1980s while he was housed in solitary confinement for 6 1/2 years on San Quentin State Prison's Condemned Row. With his memoir, Stanley Tookie Williams provides profound insight into the causal relationship between the socioeconomic conditions of South Central Los Angeles (and virtually any low-income city or township in the world) and the youth gang culture embedded with self-hate and self-destruction often spawned by those conditions. The messages and observations Tookie offers creates a primer for what needs to be studied in public policy, law enforcement and youth program development. For information on where to purchase *Blue Rage, Black Redemption: A Memoir*, go to <http://www.tookie.com>.