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**Journal of the National Steering Committee
New Afrikan Service Organization (NSC-NASO)**



Comrade Bobby Dixon, Minister of Justice, NABPP-PC

All Eyes On Us

By Bobby Dixon

From behind the enemy lines of the California State Prison System; from within the "Belly of the Beast" that is the American Injustice System; I greet you and call your attention to the annual commemoration of "Black August," and I invite you – fellow prisoners and families throughout Amerika – to join us in

honoring our beloved martyrs with fasting, study, sharing Panther Love and knowledge in the spirit of George and Jonathan Jackson, Sean Bell and Gus Rugley, Hasan Shakur and all who have laid down their lives in the struggle to give humanity a brighter future.

Comrade George Jackson was a founder and the Field Marshall of the original Black Panther Party Prison Chapter, who was gunned down in the yard by guards at San Quentin, and Hasan Shakur was the original Minister of Human Rights of the New Afrikan Black Panther Party Prison Chapter (NABPP-PC), who was executed by the State of Texas for a crime he did not commit.

We also remember Oscar Grant, a 22-year-old Black man whom the Oakland police handcuffed behind his back, forced him to lie face down on a subway platform and then shot him in the back. This cold-blooded murder was caught on cell phone videos and millions have seen it on the internet. People in Oakland immediately took to the streets in righteous protest, and protests continue. This has become a symbol of the continuing national oppression in "post-racist" Amerika. This must stop! And we must move beyond protest to make revolution and advance society to Communism.

We shed tears for our fallen comrades and for the masses brutally victimized by the racist, fascist, murdering police. We have a right to cry over our dead – for every life is precious beyond measure. The loss of each who has been killed by the oppressor in this land of our exile and enslavement is intolerable. We consecrate this month to those who have been taken from us but who will never be forgotten – for the love of freedom which their lives were dedicated to.

Our grief is real, and so is our determination to continue the struggle until all are free and the oppression of our people is no more. Our grief and our pain makes us more human – and stronger – because it is based upon love. Our love and determination helps the people to struggle on and brings us closer to liberation. We must stand up as one – a united people – determined to win our liberation in this century.

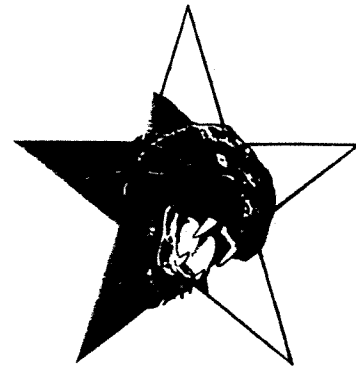
To clear our minds, I propose that we eat but one meal a day throughout the month of August – and fast completely on August 7th: in honor of Jonathan Jackson – and on August 21st: in honor of George Jackson – and again on August 31st: in honor of Hasan Shakur. On these three fast days, we should be quiet and contemplative, and throughout August we should study and abstain from watching TV and listening to the radio.

During this month, the veterans of the struggle and elders among us should make a special effort to reach out to and teach the youth our history and the lessons of our people's struggle. We should strengthen our commitment to practicing Panther Love and throw away old grudges and resentments and initiate new friendships. We draw those around us closer and build the bonds of brotherhood and sisterhood between us.

Besides fasting, Comrades should work out and get a little physical exercise, and strive to put mind, body and spirit in balance. Some texts I recommend for study are:

- "The Norton Anthology of African American Literature," edited by Henry Louis Gates, Jr. and Nelly Mckay
- "Race and Ideology: Language, Symbolism and Popular Culture," edited by Arthur K. Spears
- "The 43 Laws of Power," Robert Greene and Joost Efficers
- "The Mis-Education of the Negro," by Carter Woodson

And anything by WEB DuBois, Kwame Nkrumah, Huey Newton, Franz Fanon and George Jackson.



An Address to the Conscious Comrades

By All Khalid Abdullah
Minister of Human Rights NABPP-PC

Revolutionary Greetings, and a clenched fist salute to every comrade fighting for freedom, justice, and liberation from oppression and exploitation!

If any reading this think we are living in the "Land of Milk and Honey" or where freedom resides; you are sadly mistaken. If you believe your voice and your vote count in the governance of this land, or that the elected officials (white or black) are acting in your behalf – either you are of the ruling class or you are seriously mistaken.

If you believe your life is being protected by the police who occupy your neighborhood, you are delusional. If you think that having a Black President in the White House means your life is now going to be "Peaches and Cream," you have been bamboozled, hoodwinked and hung out to dry.

None of the long-standing problems and oppressive conditions imposed upon our people have been lifted and won't be until we ourselves get organized to fight for our liberation. All the prayers and wishful thinking in the world won't change a thing. To change reality we have to struggle consciously and in an organized way. We need a Party to lead this struggle and a United Front to bring all who can be united into the struggle. Anything short of that won't do.

We are today in worse straits than ever. Under slavery and subsequent conditions we were at least needed by our oppressors and exploiters. Today we are considered surplus mouths to feed. Our labor power can't be profitably exploited, and so the oppression is not just to downpress us and keep us "in our place" but to eliminate us. Capitalism is in decline, and we were always the "last hired and first fired." Now they are flooding our ghettos with poison and guns and marching us off to concentration camps.

We had better pay attention and treat this as an emergency situation. Even the choice of a Black President is ominous. Have you never heard of a "Judas Goat?" The propaganda machinery is working overtime to promote confusion and disregard to everything but self and material wealth, when it is time to get clear and focus on unity. We can overcome, but only if we open our eyes and are willing to stand up and fight.

I believe that our principles, morals, ethics and common sense can direct us to choose the right path – the revolutionary road – to get through this crisis and come out on

top. The New Afrikan Black Panther Party – Prison Chapter's 10-Point Program is a road map pointing the way.

Does this mean we won't make mistakes or need to use our heads to find our bearings? Of course not! It just points us in the right direction.

Those who didn't know Comrade Hasan Shakur (aka: Derrick Fraizer), who was murdered by the State of Texas for a crime he did not commit and which the actual perpetrator confessed to, ought to check out what this brother represented. From Death Row he organized a Texas Chapter of the Human Rights Coalition. He was a founding member of the NABPP-PC, and its first Minister of Human Rights, and even as they marched him to his death he was all about the people and the struggle he knew would continue after he was gone.

Hasan envisioned building HRC into a powerful national and international organization to fight for prisoners' human and democratic civil rights under the leadership of the New Afrikan Black Panthers. He saw this as a necessary and component part of the world revolution to overthrow capitalist-imperialism. And he saw that the Black liberation struggle was also a component part of this revolution, and that it must be rooted in a clear sense of what human rights are all about.

We who have been so oppressed, so degraded, humiliated and stripped of our culture and sense of who we are can relate to the basics of what it means to be human. It is our responsibility to stand up not only for ourselves but to represent everyone who is oppressed and lead a worldwide united front to end all oppression.

We must never surrender the basic truths or allow ourselves to be infected with racism and self-centered individualism. All ideologies that are too small to embrace all of humanity are false and must be swept away. Being human has nothing to do with skin color, nationality, gender or sexual orientation. We are all part of the same family – sisters and brothers descended from a common ancestral mother.

The stand for Human Rights negates all lies and foolish notions promoted by those who seek only to profit from exploitation of other people. The time is NOW to begin to set things right. As Hasan used to say: "The sooner begun the sooner done!"

So I ask all of you to stand up and join us. Join hands with NABPP-PC in building the United Panther Movement, HRC and the fight for prisoners' human rights. Dare to Struggle and Dare to Win!

In the Trenches...

Ali Khalid Abdullah, July 5, 2010

No Three Strikes for Our Children

By Jerri Lynn Coleman

Our children are in the midst of being mislead, misunderstood, miseducated and mistreated. With that said, I will address issues that concern children all across the world, but mostly in my great state of Mississippi. As a daughter, mother and grandmother, I say it is time to take a stand and address issues that affect them; 1.) injustice, 2.) education, 3.) obesity, and 4.) the economy.

We, as parents, must get involved in our children's lives daily by communicating with them, asking the important questions such as: How was your day? Who are your friends? Do they

go to school? Who are their parents? Are you in a gang? Are you or your friends doing drugs? Where is your homework? And are you or anyone you know being bullied?

Ask the questions and demand true answers. Show that you care. Demonstrating your involvement will let your child know that you are there for them and that you care. Give them hugs, kisses and words of encouragement to do their very best at all they do.

I was once told by a vocational teacher, Mrs. Jackie Smith, that we, as Black women in prison, already have three strikes against us. She looked around the classroom filled with twenty convicted Black women studying to get their GEDs and she said: "You ladies already have three strikes against you; you are Black, you're in prison and you're uneducated."

Those words changed my life forever, and for whoever is reading this, my message is to save our children. We must get serious about our children's health. The rate of obesity is too high, causing overweight children to be at risk for stroke and heart attack, or becoming diabetic. Obesity can and will lead to an early death.

It is a known medical fact that overeating and eating unhealthy foods can cause obesity. It is important that our children get annual health checkups to learn their health stats, watch what they eat and avoid unhealthy habits. Therefore, if they have any health problems they can be diagnosed and treated. It may just save their life.

A person with a heart problem or diabetes can live a normal healthy life if it's found out and treated in time. With a diet plan, exercise and medications, a patient can live a long active life. Our children learn by example, so parents should get on the "health ball" and encourage their children to eat fruit instead of candy bars and chips. Fix more baked and grilled food instead of fried food. They will eat what you prepare with a little encouragement.

For those teenagers who think it is "cool" to do drugs, fight, drink, gang bang, quit school and have unprotected sex, or are dealing in any activities they shouldn't – STOP! Life is too precious to be ended by foolish decisions. Live your life to its fullest potential. No one said it would be easy. That's why we must apply ourselves, and if you need help, ask for it. A closed mouth doesn't get fed.

If a friend asks you to participate in any of the above; perhaps you need new friends or you should say, "if you're really my friend you wouldn't be asking me to do wrong or offer harmful things to me that could take my life or jeopardize my future."

It's important to stay focused on school and surround yourself with positive people whose dreams are similar to yours. You can join extracurricular activities. This will occupy you with positive thought and give you less time to be idle with useless matters.

Never allow anyone to tell you that doing what is right is "wrong." Never feel bad or ashamed of doing the right thing. Doing right you will never "strike out."

Become a positive part of your community by getting involved and giving back. You can do it. We can do it, one child at a time.

We are screaming all across the world: "No three strikes for children."

- Jerri Lynn Coleman, Native of Columbia, Mississippi

The Politics of Soul

By Tom Big Warrior

"Not to have a correct political point of view is like having no soul."

– Mao Tse-tung

Two revolutions have created the modern world, the agricultural and the industrial, but until they are accompanied by world socialist revolution, millions will annually die from preventable hunger, preventable diseases and preventable wars. Every couple of seconds a child dies in the agony of hunger pains. Most often it is a poor Black child – but Black, Asian or White, it doesn't matter – it is a terrible crime for which we all bear responsibility. It is a fact that we are either "part of the solution or part of the problem."

It is not that there are "too many people" – in fact it takes fewer and fewer people to grow enough food for everybody to eat well. We can produce enough of everything we need for everybody on the planet to live a comfortable life with plenty of leisure time to pursue whatever makes them happy. We could do this even if there were many times the number of people that there are, and we could do it in such a well-planned and organized way that we preserved the balance with the natural environment that will sustain us for many more generations to come.

We can educate and train enough doctors and health care professionals so that everyone gets full and decent health care and preventable diseases get prevented. And we can put an end to wars by eliminating the cause of war and abolish the division of the world into nation states and imperialist and exploited countries. We can create a world without boundaries, without armies, air forces or navies, nuclear weapons or other weapons of mass destruction. We can – in short – evolve to a higher level of social organization based upon the principles of equality and social justice for all.

Evolution involves revolution. Old exploitative and oppressive social relationships have to be swept away and replaced by new and more functional relationships. How violent these revolutions must be depends entirely upon the reactionaries who try to prevent them. As Mao correctly pointed out, "Imperialists and all reactionaries are 'paper tigers.'" Strategically we must despise them, because they put themselves in opposition to the interests of the broad masses of the people and, indeed, the higher and strategic interests of all of humanity. They must inevitably lose and be swept away.

But tactically, they have great power, not only weapons of mass destruction and a whole array of armed enforcers, spies and agents, but great wealth and control over the mass media, the religious and educational establishments, the entertainment and every other industry. From cradle to grave they control every aspect of our lives. Before we can do anything else, we first have to liberate the ground under our own feet. We have to liberate our minds and seek out and grasp – firmly – a correct ideological and political perspective.

This is even more powerful than everything we are up against – because it is objectively true, and as they say "the truth shall set us free." I'm not talking about the "freedom" of escapism – tripping off on religion or some other idealism that "feels good" and gives us a false sense of "well being." True

consciousness is going to make you uncomfortable – in fact burning with desire to set the world right side up. What's more it is going to demand you chose between your personal comfort and being part of the solution. That's the price of having a "soul" and being a full human being.

Truth is objective. It exists independent of our recognition of it, because the material world exists independent of our consciousness. Objectively, all truth serves the cause of revolution because revolution is the main trend in the world, and truth, whether we want to acknowledge it or not, reflects reality. A correct political point of view is both objectively true and partisan. It is partisan because revolution takes the side of the oppressed and exploited – the proletarian class – which is the only all-the-way revolutionary class: the first class that can be thoroughly scientific and objective in its outlook because it doesn't need to get over on anyone and it doesn't need to lie to itself. It doesn't have a hidden agenda. Its class interests coincide with the highest interests of humanity as a whole.

In its struggle to liberate itself from oppression and exploitation, it must end all oppression and exploitation. Other classes have contradictions with the capitalist-imperialist ruling class, but they also benefit from the class system, and so long as there are classes, there will be exploitation and the oppression that goes with it. The *petite bourgeoisie* (middle class) aspire to be the new big bourgeoisie. However reform-minded they may be, they don't want to give up their privileged position in society or see the power to run things pass to the proletarian majority whom they think they are better than, smarter and more ambitious than, and better qualified to run society.

All deviations from a correct ideological and political line reflect this class perspective, whether as right or "left" opportunism. They are objectively false and misleading and reflect the idealism of the *petite bourgeoisie* and its seeking to hold back the revolution from going *all-the-way*. Right and "left" errors are inevitable, even for honest and sincere proletarian revolutionaries, and thus we must use the method of "criticism and self-criticism" and keep summing-up practice and adjusting our perspective and political line as we go to stay on the revolutionary road.

The revolutionary proletarians are not immune to petty-bourgeois aspirations and idealism. We have to keep struggling to grasp reality and determine what is objectively true and struggle to purge ourselves of wrong ideas and ideology. The petty-bourgeois literally have to commit "class suicide" and adopt the class stand and perspective of the revolutionary proletarians to walk the revolutionary road, discarding their old ideology and prejudices by the wayside.

To the bourgeois and petty-bourgeois perspective, everything centers on self – on the primacy of the individual – in opposition to the collective – the masses. They view "common" as a "dirty world," and they view themselves as

"special," smarter, more educated, refined and cultured. In examining his own development of a revolutionary proletarian perspective and class stand, Mao wrote:

"If you want the masses to understand you and want to become one with them, you must be determined to undergo a long and even painful process of remolding. I began as a student and acquired at school the habits of a student; in the presence of a crowd of students who could neither fetch nor carry for themselves I used to feel it undignified to do any manual labor such as shouldering my own luggage. At that time it seemed to me that the intellectuals were the only clean persons in the world and peasants seemed rather dirty beside them.

"Having become a revolutionary I found myself in the same ranks as the workers, peasants and soldiers of the revolutionary army, and gradually I became familiar with them and they with me, too. It was then and only then that a fundamental change occurred in the bourgeois and petty bourgeois feelings implanted in me by bourgeois schools. I came to feel that it was those unremodelled intellectuals who were unclean while the workers and peasants are after all the cleanest persons even though their hands are soiled and their feet smeared with cow dung. This is what is meant by having one's feelings transformed, changed from those of one class to those of another."

Because the proletariat needs the petty bourgeoisie in the united front to overthrow capitalist-imperialism and in building socialism, we must make concessions to their point of view and demands, which we call "bourgeois rights," like the right to higher pay for their work and special rewards for their service. Under socialism these "bourgeois rights" can only gradually be restricted and eliminated as the working class becomes able to take on more of the tasks in collectively running society.

Leadership is an art as well as a science. The proletariat must become skillful in uniting all who can be united at each stage in the struggle to keep the movement towards classless society going forward. We can't confuse one stage for another or skip stages and jump right to the higher stage of socialism. Nor can we allow ourselves to get mired in "gradualism" or fail to make necessary leaps forward when it is possible to do so out of fear we will lose the support of some vacillating allies. Inevitably we will, and the unremolded petty-bourgeois will criticize and resist every restriction of their "bourgeois rights" and extension of power to the common people. Some will jump out and openly become counter-revolutionaries – wailing about how cruelly they have been "wronged" and "deceived."

We have seen first hand how the Black bourgeoisie and petty-bourgeoisie abandoned the Black masses after some concessions had been won allowing for their upward mobility - even while the BPP was being suppressed and the ghettos were being treated like "war zones" and the unemployed youth like "enemy combatants." We have seen how the "labor aristocracy" turned its back on the unorganized, unskilled workers after they won a more secure situation and higher wages and concessions for themselves. We have witnessed how the unselfish and fraternal aid given by the socialist countries to the struggling exploited and oppressed countries transformed into "social-imperialism." This attitude of "I got mine, screw you!" will manifest itself at every stage in the struggle and needs to be combated with "cultural revolution" and strengthening the leadership of the revolutionary proletariat within the movement.

Right errors amount to capitulation to the vacillations of the petty-bourgeois and their tendency towards reformism and gradualism holding back the development of revolutionary consciousness and the initiative of the oppressed masses. "Left" errors are rightist in essence because they weaken the united front and the ability of the revolutionary proletariat to lead it. Errors become opportunism when they become consolidated: In effect, when people "lose their souls."

Some people say: "Socialism has failed in every country it was tried." But how is this true? Did it fail to sweep away old and dysfunctional social, economic and political relationships and conditions? Did it not dramatically improve the masses conditions of living? Did it fail to empower the people at the bottom of society? At least to some extent it must be conceded that it did all of these things but not fully, and it failed to prevent capitalist restoration by those in positions of leadership taking the capitalist road.

This shows that things do transform into their opposites, and rapid advances in the development of the productive forces can empower a rising (and frustrated) petty-bourgeois and *de facto* bourgeoisie under socialism – particularly when people are in a hurry to develop a backward, semi-feudal country into a world power while skipping through the capitalist stage of development under the dictatorship of the proletariat and under conditions of imperialist encirclement and "cold war."

Class struggle continues – and intensifies – under socialism, and the struggle can move forward or backwards. On the one hand you had the masses enthusiastically taking on the challenge of revolutionizing society and entering the modern world, making great sacrifices to build the foundation for future prosperity by prioritizing heavy industry and building national infrastructure at the expense of higher wages and more consumer goods. On the other you had a rising professional class of experts, engineers and officials – a *petite bourgeoisie* and *de facto* big bourgeoisie – heavily dominated by a necessarily powerful military-industrial complex and state bureaucracy.

The bourgeois rights of this class included greater income and access to consumer goods and more importantly authority over the management of the economy and affairs of state. Expediency and pragmatism came to replace using revolutionary science, and political patronage came to replace democratic centralism and people's democracy. World War II particularly tended to promote Soviet nationalism and weaken proletarian internationalism. Many conditions acted to undermine socialism, not least of all the need for a powerful state to defend socialism.

After capitalism was restored in the former Soviet Union (in all but name) following Stalin's death, the Chinese people, led by Chairman Mao, made an heroic effort to roll back the trend towards capitalist restoration in People's China with the Great Proletarian Cultural Revolution (GPCR), which added to the Science of Revolution and took Marxism-Leninism to higher stage. But still, the "capitalist-roaders" staged a successful coup following Mao's death.

Mao foresaw this possibility, but predicted that their rule would not last long. "Revolution," he pointed out, "is the main trend in history and nothing can change that." All it means that capitalism has been restored in the formerly socialist countries is that the proletariat will have to start over and build a new vanguard to lead in the next wave of the World Proletarian Socialist Revolution (WPSR).

So far there have been three great waves in the WPSR. The first was led by Karl Max and Frederick Engels in the mid-19th Century. The high point was the first seizure of state power by the proletariat in the Paris Commune of 1871, which only lasted two months before it was drowned in blood by the bourgeoisie. This led to a split in the First International the following year between the Marxists and the followers of Mikhail Bakunin, who later adopted the name Anarchists. Where Bakunin characterized the "Scientific Socialism" promoted by Marx as "authoritarian," Marx criticized Bakunin's philosophy as "petite bourgeois idealism," that is based upon ideas not rooted in objective reality.

Marx and Engels did criticize the Paris "Communards" for not being authoritarian enough in that they allowed the bourgeoisie a breathing space to regroup instead of smashing them when they had the chance. The Anarchist tendency, which has many diverse trends within it, basically holds that the proletariat should smash the state of the bourgeoisie but not form a government of its own to exercise proletarian state power while it carries out the socialist transformation of society. They agree with the goals of Marxism but not the means to achieve them.

Historically, this tendency has found its following among the petty-bourgeois intellectuals, vagabonds and the recently-proletarianized, ruined peasants, who still hold a small commodity producer mentality. They resent and resist all hierarchal structures and forms of authority and exalt the rights of the individual to do exactly as he pleases. This tendency persists today primarily among white petty-bourgeois youth, students, punks and counter-culturalists in the imperialist countries.

The "Second Wave" of the WPSR was led by Lenin and the Bolsheviks who broke with the revisionist "Marxists" that had closed ranks with their own national bourgeoisie in the First World War – that was brought on by imperialist rivalry over the distribution of colonies and "spheres of influence" in the Third World. Leninism not only called for turning the imperialist war into class war but took the side of national liberation struggles in the colonized countries. This included the "internal colony" of New Afrikans within the U.S., and led to the formation of the African Blood Brotherhood (ABB), the first armed revolutionary Black nationalist formation in Amerika, which later merged with the newly formed Communist Party – USA. Like the socialist formations of the previous wave, the CP-USA (after an initial "left" period) tended to right-opportunism, reformism and accommodation with the Democratic Party, which became pronounced during the "New Deal" administration of FDR during the "Great Depression."

President Franklin D. Roosevelt was denounced as a "socialist" and "Communist" by the right-wing Republicans, but his mission was to "save capitalism from itself" through government regulation, social welfare reforms and encouraging the formation of industrial labor unions – which the Communists wholeheartedly supported. Despite FDR's sweeping reforms, it was only World War II that pulled Amerika out of the "Great Depression." Massive government deficit spending created the "Military-Industrial Complex" which has dominated the U.S. political-economy ever since.

During the war, the western imperialist powers (the U.S. and U.K.) allied with the Soviet Union against the Axis Powers (Germany, Italy and Japan). The World Communist Movement rallied to the defense of the Soviet Union with partisan

guerrilla warfare against the Axis powers in the countries they occupied, including China, where the Communists under Mao Tse-tung had been fighting a civil war with the nationalist KMT led by General Chiang Kai-shek for many years.

During the war, the CP-USA virtually liquidated the class struggle, putting all its efforts into supporting the war, convincing itself that there would be a post-war alliance between Russia and the U.S. It was caught totally unprepared for the "Cold War" that followed and the virulent anti-Communism that was unleashed by the U.S. ruling class. It never regained the base it had built up in the workers movement as comrades were purged from most of the unions they had helped to build.

Even though the Communists in Europe had led the resistance to the fascists and Nazis and won widespread support, their ideological and political line had lost its revolutionary edge. They were unprepared for the CIA absorbing the former Nazi intelligence networks, and only where the Red Army occupied Eastern Europe (with the exception of Yugoslavia and Albania) did they manage to hang on to power (under Soviet domination). Elsewhere they retreated into reformist parliamentary politics alongside the revisionist socialist parties.

The "Third Wave" began with the Chinese Revolution which came to power in 1949. Mao had never trusted the KMT, even though they were formally allied during World War II, and while the U.S. poured money and supplies on Chiang Kai-shek during the war, the Communists, who practiced self-reliance, concentrated on turning the Japanese occupied regions of China into their base areas, leading the peasants in guerrilla resistance. By the war's end, they had a huge following and a well-seasoned fighting force. The U.S. rushed tons of supplies to the Nationalists and backed them up with the U.S. Navy and Marines, but the dye was already cast, and Chiang had to flee to the island of Taiwan to hide behind the U.S. fleet.

The imperialists tried to divide Korea in two and claim the bottom half, which led to a "police action" (war by another name). The Chinese warned the U.S.-led invasion force not to approach the Chinese border, which they did, bombing the bridges on the Yalu River. Gen. MacArthur believed the Chinese were bluffing, right up until the Chinese volunteers came pouring across the river and drove the Americans back to the sea. But the Americans came back and the war ended in a stalemate where it had begun – and the U.S. never left. Next came Vietnam, where the U.S. stepped in to take the place of the beaten French colonialists and prevent the country's unification, setting up a puppet regime in the South...another "police action."

All over the Third World, the colonized peoples were shaking off colonialism. The Indonesians were kicking out the Dutch, the Malays tried to kick out the British out of Malaya, and the Filipinos tried to kick out the Americans from the newly "independent" Philippines. "Yankee Go Home!" was a popular refrain on three continents as the U.S. moved to assert its global hegemony in the name of "Anti-Communism." In some cases it took the position of urging the old European colonial regimes to step aside and "let the police handle it." The U.S. built bases all over the world, most of which are still in place.

Chairman Mao referred to them as "so many millstones around the neck of U.S. imperialism" and pointed out the futility of trying to hold back the tide of national liberation struggles that was on the rise. "Imperialists and all reactionaries are Paper Tigers," he told the world.

"Strategically we must despise them," he said because they put themselves in opposition to the greater interests of humanity. But he acknowledged that tactically they still had "fangs and claws of iron and steel," and were capable of killing millions of people – which they did – and continue to do so.

The Vietnam War showed that the high technology of the Americans could be defeated by poor peasants in poor countries if they adopted Mao's strategy of "People's War." It also awoke the latent revolutionary potential of the American people and particularly the youth and the oppressed ethnic minorities within the U.S. and most particularly the nation of New Afrikans in Amerika. Mass protest was met with police repression, and repression bred radicalization. The Movement of the 60's and 70's rediscovered Marxism-Leninism even though the CP-USA had abandoned it. When the Sino-Soviet Split came down after capitalism was restored in all but name in the Soviet Union, the CP-USA sided with the Soviet "social-imperialists" and denounced Mao. However, the newly-formed Black Panther Party (BPP) whole-heartedly embraced him and his "Little Red Book" of quotations that in the 60's was more widely distributed than the Bible. Every Panther had one, and it illuminated the Panthers' revolutionary nationalism. As Mao pointed out, "revolutionary nationalism is applied proletarian internationalism."

Mao recognized that the struggle against racist national oppression in the U.S. had become a component part of the World Proletarian Socialist Revolution, and he predicted that capitalist-imperialism would fall when Black people rose up to win their liberation. The Panthers took this to heart and openly proclaimed their commitment to socialist revolution. It sent chills up the spines of the capitalist-imperialist ruling class, and J. Edgar Hoover, the head of the FBI, proclaimed the Panthers and their "Free Breakfast for Children Program" to be the "Greatest Threat to U.S. National Security."

For a time the original BPP set an example unequalled in American history of applying revolutionary theory to practice. The Party was crushed, not simply because of Hoover and his "dirty little war" on the BPP and its allied forces but because it was rent apart by internal contradictions and right and "left" deviations – by reformism on one hand and ultra-"left" "adventurism" on the other. The Feds nurtured this split, instigated rumors and quarrels, played upon people's egos and paranoia, and applied dual tactics of the "carrot and stick" co-opting some and crucifying others.

There have been ample examples of comrades and parties "losing their souls" by losing sight of what was basically a correct ideological and political line and being seduced to the "dark side." Time and again the great struggle of humanity to move society beyond the "Epoch of Exploitation" has been thwarted by accommodations and collaborations with the exploiters. This doesn't mean we are condemned to remain stuck at this stage, only that it is not easy to break free. It underscores that the proletariat must itself lead the struggle. We can't rely on "saviors" from the privileged classes to lead us – we must be our own liberators.

We can't settle for anything less than all-the-way revolutionary leadership guiding by the most advanced and scientific revolutionary theory. As Mao said: "The correctness or incorrectness of the ideological and political line decides everything; if we have no men, we will have them; if we have no rifles, we can get them; if we do not have state power, we will be able to seize it; if the line is incorrect, we will lose what we already have..." And he put forward three cardinal

principles: "Practice Marxism and not revisionism; unite and don't split; be open and aboveboard and don't intrigue and conspire."

Most importantly, our motivation must be love for the people and the uncompromised desire to serve them and advance society to end all exploitation. If we stray from this orientation we can "lose our soul" and end up becoming part of the problem instead of part of the solution. A new wave of the WPSR is now on the rise. This could be the one that goes all the way and sweeps away capitalist-imperialism and advances society to a new epoch of human social organization – World Communism.

Socialism is the transitional stage between capitalism and communism. The key question under socialism is how to maintain and strengthen the rule of the laboring masses so that they can revolutionize every aspect of society.

In his "Address to the Central Committee of the Communist League" (1850) Marx summed up the basis of all petty-bourgeois deviations:

"The democratic petty bourgeois, far from wanting to transform the whole society in the interests of the revolutionary proletarians, only aspire to make the existing society as tolerable for themselves as possible. ...The rule of capital is to be further counteracted, partly by a curtailment of the right of inheritance, and partly by the transference of ...as much employment as possible to the state. As far as the workers are concerned one thing, above all, is definite: they are to remain wage labourers as before. However, the democratic petty bourgeois want better wages and security for the workers; in short, they hope to bribe the workers..."

At every turn, the petty-bourgeoisie within the worker's movement will jump out and oppose "going too far," which will take different forms and focus on different issues, but in essence it's all the same. They will always see themselves as "realists" and be blind to their own basic idealism. This has occurred time and time again.

We must learn from the past and make it serve the future. We should not waste our time on polemics with the "Left" but concentrate on taking our ideological and political line – "Pantherism" – which is illuminated by Marxism-Leninism-Maoism – to the oppressed masses, uniting with them and their struggles and build their communities into strongholds of "Panther Power" in the context of building a worldwide United Front Against Capitalist-Imperialism.

In the prisons and youth camps, we must concentrate on education and "transform the 'Slave Pens of Oppression' into 'Schools of Liberation.'" Every cell block should have a study circle and every prison a Panther Collective. All the collectives in a state system should be organized into a Branch Committee, with its own newsletter and outside support committee. Alongside the Party we should build NASO as the solid core of the United Panther Movement, with chapters everywhere uniting a diverse spectrum of the Black community in basic unity with the Party's 10-Point Program.

We should promote the formation of a Red Fist Alliance (RFA) among the members of the various street and prison tribes as part of the United Panther Movement. These comrades should be encouraged to quit gang-bangin' and wasting their time on petty criminality and become assets to their communities and work with the Party and NASO and other progressive people's organizations to establish "Serve The

People" (STP) survival programs and build people's power in the oppressed communities, and build "Ghetto 2 Ghetto" solidarity and revolutionary intercommunalism.

We need to create all sorts of mass organizations; for women, youth, elders, tenants, employees, people with disabilities, for every sub-group and strata in the communities, and groups to address every issue of importance. We also need to address the issue of fund-raising and building an economic infrastructure to support the peoples' movement and programs.

We must promote revolution; Culturally, Socially and Politically; and "transform the oppressed communities into base areas of cultural, social and political revolution." In the realm of culture we should adopt the philosophy of "Let 100 Flowers Bloom," while attacking the problem of "poisonous weeds" and wage a "Total Assault On Bloodsucking Capitalist Death Culture!" and the capitalist "Cultural Vultures" who prey on the people's culture.

Rap, Reggae, Rock and Hip Hop are just a few of the forms revolutionary culture can take. Art has many mediums and the possibilities are not exhausted yet by any means. Socially, we need to come together and interact as communities. Lenin once said: "Revolutions are festivals of the oppressed." We have a lot to celebrate and we have a lot of work to do together. Politically, we need publications, liberation schools and forums. We need political actions, demonstrations and rallies. We need committees, coalitions and alliances. We need bookstores, local radio stations and street corner agitators. Walls cry out for murals, posters and graffiti.

As Marx and Engels stated in the *Communist Manifesto* (1848):

"All previous historical movements were movements of minorities, or in the interest of minorities. The proletarian movement is the self-conscious, independent movement of the immense majority, in the interest of the immense majority. The proletariat, the lowest stratum of our present society, cannot stir, cannot raise itself up, without the whole superincumbent strata of official society being sprung into the air."

Dare to Struggle Dare to Win!

All Power to the People!



Black August

By Mumia Abu-Jamal

San Francisco Bay View, July 28, 2009

George Jackson born Sept. 23, 1941, was not quite 30 when he was murdered at San Quentin Aug. 21, 1971, yet his writings from prison had built a large and passionate following. Inside St. Augustine's Church in West Oakland on the day of his Revolutionary Memorial Service, the first Black August event, were 200 Black Panthers in full uniform, while 8,000 people listened outside, perched on rooftops, hanging from telephone poles and filling the streets. As George's body was brought out, the people raised their fists in the air and chanted, "Long Live George Jackson!"

"George Jackson was my hero. He set a standard for prisoners, political prisoners, for people. He showed the love, the strength, the revolutionary fervor that's characteristic of any soldier of the people. He inspired prisoners, whom I later encountered, to put his ideas into practice. And so his spirit became a living thing." – from the eulogy by Huey P. Newton, former Minister of Defense, Black Panther Party, at the Revolutionary Memorial Service for George Jackson, 1971

August in both historic and contemporary African American history, is a month of meaning.

It is a month of repression:

- August 1619 – The first group of Black laborers, called indentured servants, landed at Jamestown, Virginia.
- Aug. 25, 1967 – Classified FBI memos went out to all bureaus nationwide with plans to "disrupt, misdirect, discredit or otherwise neutralize" Black Liberation Movement groups.
- August 1968 – The Newark, New Jersey, Black Panther Party office was firebombed.
- Aug. 25, 1969 – Sylvester Bell, San Diego BPP, was murdered by the US organization.
- Aug. 21, 1971 – BPP Field Marshall George L. Jackson was assassinated at San Quentin Prison, California. Three guards and two inmate turncoats were killed, three wounded.

August is also a month of radical resistance:

- Aug. 22, 1831 – Nat Turner's rebellion rocked Southampton County, Virginia, and the entire South when slaves rose up and slew their white masters.
- Aug 30, 1856 – John Brown led an anti-slavery raid on a group of Missourians, at Osawatimie, Kansas.
- Aug. 7, 1970 – Jonathan Jackson, younger brother of Field Marshall George, raided the Marin County Courthouse in California, arming and freeing three Black prisoners, taking the judge, prosecutor and several jurors hostage. All, except one prisoner, were killed by police fire that perforated the escape vehicle. Jon was 17.
- Aug. 8, 1978 – After a 15-month armed police standoff with the Philadelphia-based naturalist MOVE Organization, the police raided MOVE, killing one of their own in police crossfire, and charging nine MOVE people with murder. The MOVE 9, in prisons across Pennsylvania, are serving up to 100 years each.



August – a month of injustice and divine justice, of repression and righteous rebellion, of individual and collective efforts to free the slaves and break the chains that bind us.

August saw slaves and the grandsons of slaves strike out for their God-given right to freedom, as well as the awesome price, the ultimate price always paid by those who would dare oppose the slave master's will.

Like their spiritual grandfather, the blessed rebel Nat Turner, those who opposed Massa in this land of un-freedom met murder by the state: George and Jonathan Jackson, James McClain, William Christmas, Bobby Hutton, Steve Bartholomew, Robert Lawrence, Tommy Lewis, Sylvester Bell – all suffered the fate of Nat Turner, of the slave daring to fight the slave master for his freedom.



Dear Mama

A letter to George's mother from March 1967, published in Solidad Brother

Please don't take what I expressed in my last letter too seriously. I was feeling extremely bad. Try to relax; the mental depression you are presently gripped by comes from a very common cause, particularly among us blacks here in the U.S. As a defense, we look at life through our rose-colored glasses, rationalizing and pretending that things are not so bad after all, but then day after day-tragedy after tragedy strikes and confuses us, and our pretense fails to aid or dispel the nagging feeling that we cannot have security in an insecure society, especially when one belongs to an insecure caste within this larger society. I believe sincerely that you will be a very unhappy and perplexed woman for as long as you try to pretend that you have anything in common with this culture, or better, that this culture has anything in common with you, and as long as you pretend that there is no difference between men, and as long as you try to be more English than the English, while the English ignore your attempts and use your humility to their advantage.

I suggest no action, no physical action that is, for I know you have never been a woman of action, but I do suggest that you purge your mind little by little of some of your Western notions. Direct your nervous animosity at the right people and their system, and stop, for your own sake please stop blaming yourself. If you were, right now, walking toward your kitchen with the whole family's life savings in your hand, let's say, and I sneaked up behind you and pulled the rug from under you and you fell and broke your arm, leg, nose, and the money flew into the burning fireplace, would you *get up* blaming me for pulling the rug, or would you just lay there and blame yourself and pretend that you didn't really fall, or that the whole thing made no difference anyway? The analogy is perfect.

Do you know who I blame for what has happened to me the last 25 years, and before to my ancestors? I would be narrow-minded indeed if I blamed any of you, my folks. I don't blame you for not teaching me how to get what I wanted *without getting put in jail*, nor do I blame myself. I was born knowing nothing and am a product of my total surroundings. I blame the capitalistic dog, the imperialistic, cave-dwelling brute that kidnapped us, pulled the rug from under us, made us a caste within his society with no vertical economic mobility. As soon as all this became clear to me and I developed the nerve to admit it to myself, that we were defeated in war and are now captives, slaves or actually that we inherited a neoslave existence, I immediately became relaxed, always expecting the worst, and started working on the remedy. Can you play chess? It *relaxes*, builds foresight, alertness, concentration, and judgment. Learn, so we can play next year.

“No Black person will ever believe that George Jackson died the way they tell us he did.”

-- James Baldwin

MXGM PRESENTS:

**THE
BLACK
AUGUST
HIP HOP PROJECT**

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Brecht Forum, 451 West Street, New York, NY

and the 1st ANNUAL BLACK AUGUST INDEPENDENT FILM FESTIVAL August 28th 1PM-10PM
National Black Theater, 2031-2033 National Black Theater Way on 5th Ave. between 125th & 126th Streets
presented by Black August Hip Hop Project, Malcolm X Grassroots Movement & Jill Newman Productions

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