

MAIN LINE

TRANSFORMING THE CRIMINAL MENTALITY INTO
A REVOLUTIONARY MENTALITY

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INTRODUCTION

This issue of Main Line covers a range of topics, from the war in Ukraine; to the revival of the Party's organizing work around the Clenched Fist Alliance (CFA) (a project aimed to politicize, unify, and organize the various street and prison tribes into revolutionary organizations); an analysis by our Spokesperson for the Revolutionary Intercommunal White Panther Organization of the primary social forces that make up the tribes, namely the Lumpen; answer to a question that is constantly raised by Comrades who come to the movement from the street and prisons, namely when and what form of armed struggle is appropriate in the movement especially here in Amerika; what the Panther Solidarity Organization (PSO) is and is not as our Party's principal mass organization; the failures and contradictions inherent in allowing unremolded members of the petty bourgeoisie (or middle class) to assume leadership of revolutionary work and struggle, which is a problem that has plagued and crippled revolutionary efforts here in the U.S. for decades, and has even impacted our Party's work and development, where we have such elements and influences within our own Party that must be struggled against; the role of the white masses and Comrades in the unified struggles we are pursuing under Revolutionary Intercommunal and Black leadership; and the inherent evils of the capitalist and prison medical system, its failures to serve the interests of the people over profits, and its use as a weapon aimed to murder political prisoners, myself included in my own ongoing battle for treatment for recently diagnosed prostate cancer, which the pigs have deliberately left untreated for over a year. Hence our theme of protecting our leaders and defending the people.

As an explicitly political medium, Main Line is open to any and all feedback, criticisms, thoughts, suggestions, and questions, which we reserve the right to print in future issues and publish on any of our platforms alongside our responses.

Dare to Struggle Dare to Win!
All Power to the People!

Kevin "Rashid" Johnson

THE WAR IN UKRAINE: IT'S ONLY AN "ILLEGAL INVASION" WHEN IT'S DONE TO WHITE PEOPLE (2022), by Kevin "Rashid" Johnson

March 6, 2022

Wars for Wall Street by RashidAs millions of Afghans sit starving under punitive US sanctions in the wake of a 20 year military invasion and occupation by Amerika that shattered their country, the US media and political mouthpieces are denouncing the Russian invasion of Ukraine as an "unjust war."

In the days leading up to the invasion of Ukraine, US president Joe Biden protested to the world that Putin was looking to create a pretext to invade Ukraine, even preparing a false flag event. Of course US officials know a lot about inventing pretexts for foreign military invasions, they did it to justify invading Afghanistan in 2001, and Iraq in 2003. Amerika's false flag event was none other than the events of 9/11; see my prior article, "Was 9/11 An Inside Job?"(1)

For 20 years, Amerika committed every conceivable war crime and atrocity against the civilian populations in Iraq and Afghanistan, all in the interests of accessing and controlling Middle East fossil fuel reserves. But not a word of protest or criticism was heard in the media about Amerika's aims or actions in these decades-long invasions and occupations that propped up puppet US governments that collapsed only moments after the US invaders withdrew. This was imperialism of the most blatant sort. Just like the long-standing unconditional US military, political, and economic support for the fascist Zionist occupation, land theft, and depopulation of Palestine by Israel.

But now that such an invasion has been staged by Russia (a US rival) against Ukraine (a country of people with white complexions), the media and political podiums are alive with

protestations that the deed is evil and Russia is evil's incarnate. Just as it was deemed a "Holocaust" when white-skinned Jewish people were targeted by the German Nazis who have gone down in infamy, but when AmerIndians were subjected to the exact same policies of genocide (exterminating tens of millions), land theft and continental expansion by Amerika, it is hailed as a great achievement of Western civilization.

Of course the Russian invasion is an unjust incursion against the people of Ukraine, but it is also a struggle internal to US global imperial dominance, where Russia who aspires to upstage US global hegemony, is angling to prevent Amerika's continued efforts to set up an outpost on Russia's borders through the US puppet Ukrainian government signing onto its NATO alliance.

This is just the sort of internal rivalry against US global dominance that we have analyzed for some time under our theory of Revolutionary Intercommunalism which forms the principal contradiction in the world today.(2)

Amerika is struggling to maintain its world dominance, creating chaos and anarchy and the danger of nuclear war in its effort to do so.

We stand with the people of Ukraine in their just struggle against Russia's invasion and also against US dominance whose imperialist agenda in Ukraine is even more sinister than Russia's.

Dare to Struggle Dare to Win!
All Power to the People!

Endnotes:

1. Kevin "Rashid" Johnson, "Was 9/11 An Inside Job? (A Reply to Mike Novick of TURNING THE TIDE newspaper)" (2020), <http://rashidmod.com/?p=2864>

2. Kevin "Rashid" Johnson, "What is Revolutionary Intercommunalism and Why We Endorse it" (2021), <http://rashidmod.com/?p=2917>

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BLOOD IN THE CLENCHED FIST ALLIANCE (2022)

April 23, 2022

By Kofi Donkur AKA L.I., with an introduction by Kevin "Rashid" Johnson, Defense Minister, Revolutionary Intercommunal Black Panther Party

INTRODUCTION BY RASHID

The following article by Comrade L.I. exposes how he and several other Black 'gang' leaders were set up by government officials to be taken out, by dropping them into a prison system where racist white and Mexican gangs predominate—many of whom worked in collaboration with the pigs to target Blacks. This experience and others in the Virginia prison system, where he witnessed first hand how government gang task forces deliberately manipulate and facilitate rivalries and wars between groups, opened his eyes to the long standing practice of racist repression aimed at youth of color and the 'gangs' in particular. In the midst of it all he found that uniting these groups was the only real defense against these designs, which he successfully did.

During 2010 I wrote an article, "Kill Yourself or Liberate Yourself, the Real US Imperialist Policy on Gang Violence Versus the Revolutionary Alternative"[1]. That article was addressed to the youth involved in the street tribe (so-called gang) culture, and laid out the designs of the pigs and enemy ruling class to manipulate them into cycles of criminality and violence on the scale of self-inflicted genocide.

Along with the article the New African Black Panther Party (NABPP), now the Revolutionary Intercommunal Black Panther Party (RIBPP), initiated the Clenched Fist Alliance (CFA), an initiative that aims to return the street tribes to their original purposes of serving and defending the oppressed communities and to raise their political consciousness. The CFA is an umbrella structure which any tribe or

set may join so long as they unite with the 10 point program of the RIBPP.

On a larger scale we recognize the revolutionary potential of the tribes. The youth have always been the primary force of resistance that overthrew oppressive systems of power. Which is what the pigs fear in the so-called gangs. This fear was confirmed when Bunchy Carter united Cali's largest gang of the 1960s, the Los Angeles Slausons, with the original Black Panther Party, forming the L.A. Chapter of the BPP. In turn the pigs had Bunchy assassinated by agents in the US (United Slaves) organization that was led by Ron Karenga, and maneuvered to prevent the alliance and merger of other gangs like the Blackstone Rangers in Chicago with the Panthers. When their efforts to incite a violent rivalry between the Stones and the Chicago Panthers failed, the FBI and Chicago cops assassinated Chicago Panther chairman Fred Hampton, Sr. and maneuvered to bribe the Stones to suppress community protests in Chicago with corporate payoffs and immunity from prosecution for crimes committed in the communities.

The street gangs have since been primary targets of government subversion and manipulation into cycles of rival wars with each other and predatory behavior against their own communities including flooding them with narcotics. Which in turn has given officials ammunition to villainize and wage war on them and our entire communities. The fear generated within the communities by the gangs' behavior and anti-gang pig propaganda also leads communities to turn to the pigs for protection against the tribes (murdering and sweeping our youth into prisons by the millions) instead of looking to these organizations for support and defense and recognizing the pigs as the real terrorist forces against our people.

We have seen the tribes live up to their potential in recent years, from the historic hunger strikes in Cali prisons in 2011 and 2013, where 6,000, then 12,000, then 30,000 prisoners went on strike against the torture of long term solitary confinement of 'gang-validated' prisoners in Cali, which grew into a national movement against the widespread abuse of solitary in U.S. prisons; to the work strikes that swept the U.S. prison system from 2010-2018; to the 2015 "Agreement to End Hostilities" that followed the hunger strikes where all the tribes in Cali's prisons agreed to end rival and racial violence between themselves, which is still holding although the pigs have repeatedly tried to undermine the truce ever since; to the mass protest of 2020 in the wake of the police lynching of George Floyd.

This is why a Clenched Fist Alliance is needed and the time is ripe. The youth are more aware today of the system's oppressions than they have been in over 50 years and the street organizations have been in the thick of the struggles.

Dare to Struggle Dare to Win!
All Power to the People!

WHY I UNITE WITH THE CLENCHED FIST ALLIANCE

BY L.I.

I've read Rashid's 2010 article, "Kill Yourself or Liberate Yourself," and found it to contain perspectives that I also share. It also gives a true account of the scheme employed by Virginia officials at Red Onion State Prison (ROSP) to manufacture rival gang conflicts to create new justification for continuing to operate VA's two super prisons in remote southwestern VA—ROSP and Wallens Ridge State Prison (WRSP), after both had been repeatedly discredited for racist abuse by their almost totally white staff against a predominantly Black prison population and exposed as unneeded. I was one of the numerous prisoners housed in ROSP's so-called gang pods where these rivalries were manipulated by VA officials. I am an identified East Coast Blood leader.

On June 29, 2014 ROSP's general population was placed on lockdown, which on its face was nothing out of the ordinary. So I suspected nothing, at least not until 5 guards came to my cell claiming I had a court appearance. I was cuffed, taken to the intake area, searched, then transferred to WRSP where I was held in solitary confinement overnight.

The next morning I was again cuffed and taken to a temporary building area, where 8 others (all Black identified gang

leaders) were also being held under the pretext of having court appearances. None of us had any active court cases or appeals. We could get no answers from guards as to our true destinations.

Three hours later we were put in chains, cuffs, and shackles, and loaded into 3 vans. We departed.

On the interstate, observing passing cars out the window I noticed the license plates changing from Tennessee to Kentucky, Illinois, etc. When the transport guards got out of the vans at one stop I noticed they wore Colorado DOC patches.

We rode continuously for 27 hours to arrive at our destination, the Colorado maximum security prison, Colorado State Penitentiary, where we were then taken to separate solitary units. Upon entering the cellblock, I observed all the prisoners come to their cell doors to see who was entering. All the faces were white or Mexican. There were no other Blacks in the entire cellblock.

I was not allowed to contact loved ones until five days later. After 30 days I was transferred to CO's classification prison, Denver Reception and Diagnostic Center (DRDC). By now it was evident that whites and Mexicans were the majority of the population (95%) in CO prisons, which reversed my prison experience of 18 years. It also revealed that CO prisons have a predominantly gang population, where Latino and white gangs displayed overt racism toward Blacks. Whites wore clover, thunderbolts, 88, and various other tattoos that represented racist mentalities. These tattoos were worn with arrogance and high visibility on their faces, heads and necks. This environment came as a culture shock.

During the classification process, I and 2 of my comrades from Virginia were told by CO's gang task force that there are various gangs in the CO prison system and if we collaborated with them to coordinate or disrupt things we'd be prosecuted to the highest degree.

It became clear that VA deliberately sent us (all Black identified East Coast organization members) into a West Coast gang population, knowing our culture and orientations are different if not completely opposite.

While in receiving, the so-called gang investigation interviewed various CO gang members in our presence, often opening the dialogue with, "There are some real Bloods that were just brought here from the East Coast." In hindsight I know that this rhetoric was intended to, and did, create conflicts between us and the already established culture in CO.

On top of this we were dropped with no supports into that prison population to just figure things out on our own. Whether we adjusted or not depended solely on us. We received no form of counseling, no adjustment period, no visits from VA liaisons to aid our adjustment. It was left to us as individuals, placed in a racially hostile rival gang environment, to sink or swim. It was a deliberate move calculated to place us in harm's way; exactly the sort of move described by Tookie Williams in his book, *Blue Rage, Black Redemption*, where gang task force agents and cops instigated and aggravated gang wars and rivalries by deliberately dropping identified gang members into rival neighborhoods to be attacked or killed.

In CO we found the white and Mexican gangs engaged in open violence against Blacks, and the white gangs openly collaborated with prison officials.

During 2017 a Black prisoner was killed by one of the white gangs at Limon Correctional Center. The prison was placed on lockdown for two weeks and all members of the white gangs were moved, but only temporarily. When the prison was taken off lockdown all those whites were moved back in and a race riot erupted. Only Blacks were on the ground hurt from the riot and guards targeted only Blacks with force under the pretext of quelling the riot. About 60 prisoners were involved but four were thrown in the hole, all of them the Blacks who were on the ground injured by the whites who vastly outnumbered them. Everyone else was sent back to their cellblocks, where a race riot erupted again in response to the attacks on Blacks.

I witnessed and was caught up in this officially instigated race violence. This experience, following on the heels of the gang rivalries manipulated and instigated in Virginia's

prisons, opened my eyes to the reality that most of the banging and racial violence between groups was at the designs of government officials. And since the white gangs in CO worked hand and hand with officials to target Blacks, I and several CO leaders got together and formed an alliance that united us all (Bloods, Crips, GDs, and others) in common defense of each other and all Black prisoners. We called this alliance Main Line Tradition. This Alliance brought the racial attacks on, and divisions between, Blacks to a halt. As the Alliance solidified I and several others were suddenly returned to Virginia.

Rashid and RIBPP are right that many of our organizations began with missions to serve and defend our communities, but because our conscious leaders were targeted and destroyed by the pigs, and others fell victim to bribery, we lost our way becoming corrupted with criminality and began preying on and destroying our communities. We need to return to our original missions, and win the love and support of our communities instead of preying on them and giving the establishment ammunition to demonize us and wage war on us and our communities in the name of suppressing gang violence.

Before my experience at Red Onion and in Colorado, I had the closed view of most members of the street organizations. I only cried about "me and mine", and thought I understood the streets and our lifestyle. I thought we had power. These experiences opened my eyes, that the way we have been living and our deaths and losses have all been at the instigation and designs of the system. Our survival demands that we unite and defend each other and our communities against these designs. To this end my set stands with and in allegiance with the Clenched Fist Alliance and calls on all tribes to set aside their differences and join together in one common cause to unite against our one common enemy — the capitalist ruling class.

All Power to the People!

Notes

[1] Kevin "Rashid" Johnson, "Kill Yourself or Liberate Yourself, the Real US Imperialist Policy on Gang Violence Versus the Revolutionary Alternative" (2010) <http://rashid-mod.com/?p=626>

The New Lumpen, by Joseph "Shine White" Stewart

April 4, 2022

In Marx's time the proletariat, the modern class of wage slaves, was a new class being summoned into existence by the bourgeoisie, the rising class of capitalists, who were revolutionary in the context of the decaying era of feudalism that was being overthrown. Two great revolutions were changing the way goods were produced and how society was organized, the Agricultural Revolution and the industrial revolution. The old feudal mode of agriculture production was being replaced and masses of peasants were being displaced providing a surplus population that could be employed in manufacturing, shipping, the military, and colonization and colonial administration.

The industrial revolution was changing the way goods were made, ruining the artisans and small commodity producers and creating an industrial economy where raw materials from around the world were shipped to industrial centers where the army of proletarians transformed them into manufactured goods to shipped around the world as commodities.

The bourgeoisie rose from the middle class subordinated to a landed aristocracy to become the new ruling class of the industrial society. Society was being divided into two great classes, the bourgeoisie and proletarians—the wage slaves, whose only means of survival was to sell their labor power to the capitalist.

In the middle was a strata of petty bourgeoisie, merchants shopkeepers, professionals, artists, and managers able to survive by providing services useful to the bourgeoisie order and accommodating themselves to it.

In all of this upheaval another strata emerged Marx termed the lumpenproletariat (broken wage slaves) or those whose means of survival was to steal, pimp prostitute, con, murder,

and prey upon the others in society. Of course there had been broken people and outlaws under feudalism and even earlier but these people formed bands or gangs in both urban and rural settings. The upheavals of wars, famines, and plagues drove masses of people to the lifestyle of a predatory nature taking as they could and scrambling for existence.

From footpads to highwaymen and every other form of criminal pursuit the Lumpen have been around throughout civilization and at times in great numbers.

What's new is that in this time of declining capitalism, when growing masses of people cannot be profitably exploited as workers and the ongoing Agricultural Revolution is displacing masses of peasants throughout the "Third world" the employed proletariat is shrinking while wages are declining and the urban scene is increasingly becoming a lumpen lifestyle.

Globalization of the economy and urban culture has produced a mass subculture based on gangsterism and hyper-consumerism. The lumpen are becoming conscious of themselves as a class (really a subclass of the proletariat) for the first time in history.

While the socialist reconstruction of society would enable everyone on the planet to be productively employed and enjoy a decent standard of living declining capitalist-imperialism offers only bare subsistence poverty to a growing majority, who have been crammed into the hoods and shantytowns around the world. For the growing masses the only alternative to this poverty and all that goes with it is proletarian socialist revolution.

People are identifying as both "gangster" and revolutionary and as Amilcar Cabral said "culture is simultaneously the fruit of a people's history and a determinant of history". The government's strategy of criminalization and mass incarceration of the poor which has been in play since the Nixon administration has shaped a generation of youth their psychology and culture. Now you have artists such as Moneybagg Yo, Pooh Shiesty, Big Walkdog etc. (who I listen to myself). But there hasn't been any artists more iconically than Tupac Shakur who was born into a family of Black panther and BLA militants and grew up watching them being sent to prison or chased into exile. Drawn into anti-social and criminal rebellion he was the first recording artist to top the billboard chart while in prison.

As we know Pac was tragically gunned down in the streets of Las Vegas but during my youth he gave a voice to the torn up feelings of a generation trapped in poverty amidst the affluence and decadence of the dying empire. Like comrade George Jackson and others who have been condemned to die because Amerika has no place for them only prison and the execution chamber. During my youth Tupac had become a martyr to the youth who lived and died every day on the streets whose only hope then and now is revolution.

No longer driven by gangsterism aware now that it is the revolution that will proletarianize this subclass and teach them revolutionary morality such as was exemplified in past prison strikes such as the one in September 2016 and the Nationwide prison strike in August 2018. Unlike the usual rebellions of the Lumpen the basis of these strikes was characterized not by acts of daring by individuals but by solid unity and collective determination. Instead of tearing the prisons up and carrying out acts of violence towards prison officials tens of thousands of prisoners Nationwide refused to work.

Unlike the lumpenproletariat of Marx's time today lumpen are in position to play the vanguard role relative to employed industrial proletariat who have been held in check by the trick of class collaboration and the reality of a globalized and shrinking labor market where unionization allowed the industrial workers to escape poverty in the past it has no leverage now-unless it aligns with the revolutionary struggle of the poor-confronted with what activist Michele Alexander coined "New Slavery" of the prison industrial complex. The front lines of the class struggle have shifted.

Huey P. Newton was a visionary in his conceptualization

of "Revolutionary Intercommunalism". It is in the oppressed communities -where the victims of the "New Slavery" are captured and placed on busses in chains-that the Revolutionary struggle must be centered. We must transform our hoods into base areas of cultural, social, and political revolution in the context of building a world wide United front against capitalist-imperialism.

It is with this context that we must transform these razor-plantations into schools of liberation and the street formations (gangs) such as the Bloods must be transformed into fighting units of proletarian socialist revolution. And overall the masses of urban poor marginalized workers, youth, women, and all the oppressed concentrated in our hoods must become a conscious force demanding social justice and an end to this evil capitalist imperialist system.

Once you determine that you're on a dead end road, and the alternative path forward is illuminated, you switch direction. Leadership is a question of ideological and political line. The spontaneous ideology of the lumpen is not revolutionary, it is bourgeois, it reflects the ideas and values of the ruling class in society even as it rejects its conventions. These rappers the youth idolize live out a ghettoized imitation of the American dream with all the ice, expensive cars, drip, etc but it's all a dead end.

Nobody can be free if their people aren't free if the society they live in is unfree. The bourgeois are thrown and they are self destructive. They are destroying the planet and they are destroying the opportunity to advance human society to a rational and equitable system. They have to be stopped and their criminal rule ended. It will take the masses of oppressed of the whole world to do it but those within these razor-wire plantations have a singularly important role to play.

In the tradition of George Jackson and Nat Turner and the many others who would not submit to die a slave without risking it all to win their freedom, we must dare to struggle and dare to win!

On its own the lumpenproletariat cannot overthrow capitalist-imperialism but acting as a catalyst upon the masses of proletarians and the people generally it can be the spark that starts the fire, that reawakens the dragon.

Panther love

Joseph "Shine White" Stewart

THE QUESTION OF ARMED STRUGGLE IN AMERIKA: THE MAOIST MASS LINE VERSUS FOCOISM, SERVING THE PEOPLE, AND POLITICAL EDUCATION (2022), by Kevin "Rashid" Johnson

July 6, 2022

INTRODUCTION

I was able to read a series of exchanges from a discussion group for the Panther Solidarity Organization (PSO).

One particular discussion went on at some length on the question of armed struggle and at what point it is appropriate to move the masses to engage in it. There was a struggle of positions representing the Revolutionary Intercommunal Black Panther Party (RIBPP) line versus ones that promoted Che Guevara's foco theory. There were also questions concerning the role and validity of Party-led political education and Serve the People programs (STPs); whether the STPs are legitimate revolutionary work or nothing more than charity.

These are important subjects for those involved in revolutionary work, especially PSO Comrades, to develop the correct line on.

THE FOCO THEORY IN CONTEXT

To begin, the Guevarist Comrade was correct, that the RIBPP Comrade misstated Carlos Marighela's contribution to the guerrilla foco theory.

It was actually Regis Debray and his "Revolution Within the Revolution" that preceded and influenced Che's development of the foco guerrilla theory, which in turn influenced Carlos. But from there the Guevarist Comrade misstates or conflates the very different positions that Mao tse Tung and Huey P. Newton versus Che Guevara took concerning military strategy in revolutionary struggle.

He argues that RIBPP/PSO should adopt the proven failed foco theory of adventurous attacks on the establishment's armed forces, so the pigs will in turn retaliate against the people, which he believes will in turn provoke a revolutionary uprising. This is in essence the foco theory. Which as was correctly pointed out by the RIBPP Comrade has met with repeated loss and disaster everywhere it has been tried. It actually doesn't lead to any mass uprising, but instead turns the masses against the guerrillas and movement, and leads them to hand them over to the pigs. This is how the Bolivian army hunted Che down and murdered him—the very peasants he was fighting for told the army where he and his small guerrilla band were, who were severely demoralized, from suffering repeated losses and attrition because the peasants wouldn't support or join them. You should read Che's Bolivian Diary, also his Congo Diary which traces his failed attempts to apply his foco theory in the Congo after Patrice Lumumba's assassination.

Which is exactly what happened everywhere the foco strategy was attempted, after Cuba.

PERSISTENT FAILURES OF THE FOCO

Cuba was the first and only successful case of applying the foco, for several reasons, none of which had to do with Castro's personality as the Guevarist implies. Cuba succeeded because there was already a mass movement underway when Castro, Che and their July 26 band of guerrillas landed in Cuba. The masses were already in revolt against Batista's military coup that had overthrown the civilian government, plus the U.S. believed Castro was a capitalist and didn't particularly like Batista who was half Black, so it didn't oppose Castro and his band. This is how and why Castro and Co received material support from the Cuban masses. But after the success of the Cuban revolution when Castro confiscated and nationalized property 'owned' by U.S. interests and subsequently came out as a Communist aligned with the Soviet Union, the CIA vowed there would never be another Cuban revolution, and there hasn't.

All across Latin America revolutionary movements inspired by the Cuban success adopted Che's foco theory. And everywhere it met with disastrous losses and failure.

The foco theory faced similar loss when George Jackson promoted an urban variation of it for Blacks here in the U.S., which was adopted by the Black Liberation Army. And, yes, the BLA was thoroughly infiltrated, there were agents carrying out acts of violence in tandem with legitimate revolutionaries who believed in the strategy that gave pretexts for pig retaliations against the Black communities which served to discredit the movement.

The pigs actually wanted revolutionaries to adopt the foco theory. They wanted the people on a war footing, knowing we were in no position to win. It's how most all the BLA fighters were quickly killed off, imprisoned, or pushed into exile, and the BLA (both manifestations of it) had only a very brief life.

HUEY NEWTON UPHELD THE PRIMACY OF POLITICAL STRUGGLE

Contrary to the arguments made by the Guevarist in support of us adopting this disastrous strategy, Huey did not promote armed struggle, it was Eldridge Cleaver who did. It was actually this struggle over the primacy of military versus political strategy that was behind the split between Huey and Cleaver. Huey expressed that at the beginning he portrayed the Panthers as an armed group, initially calling it the Black Panther Party for Self-Defense, because this got the people's attention. But after the BPP demonstration at the California State Assembly in Sacramento in 1967 to protest

a bill to ban the open carrying of firearms in response to the BPP's armed patrols of the police, Huey promoted the Party's rooting itself in the communities with STP programs (at which point they dropped "for Self-Defense" from the Party's name), which Cleaver opposed. And we know how Eldridge ended up being outed as a turncoat and flip-flopped to become a card-carrying Republican.

If you read Safiya Bukhari's book, *The War Before*, she talks about when after the Huey/Eldridge split Cleaver contacted her from exile in Algeria trying to persuade her to get her followers to initiate armed struggle against the pigs and abandon the STP programs, she declined, pointing out this would be a disastrous undertaking for Blacks and misleadership by them.

In fact, the pigs repeatedly tried to incite the BPP and others to adopt the foco armed struggle approach. As William Hinton, who wrote extensively about and participated on the ground in the Chinese revolution, reported in his book, *Through a Glass Darkly: U.S. Views of the Chinese Revolution*:

"COINTELPRO files [revealed] that the American government had done everything possible to infiltrate the Black Panthers and other lesser known activist groups, then had it's 'agents' lead the groups into violent gestures that would divide them, undermine their credibility and bring down the full weight of the state on the leaders' heads. The lethal effects of ultra-left actions by misled people's movements have proven disastrous over and over again."

So the positions that the Guevarist is pushing the PSO and RIBPP to adopt are on the wrong side of history, the wrong side of our line, and reflect the wrong class stand.

This is why our political education is essential. Without it leading and teaching the correct line, the masses will be misled, even by well meaning people who simply have adopted the wrong ideological and theoretical positions. As Lenin and Mao emphasized, without a correct revolutionary theory there can be no revolutionary movement (ideological and political line determine everything), and as Marx said, theory becomes a revolutionary force when it has been taken up by the masses.

MAO REJECTED ARMED STRUGGLE IN AMERIKA UNTIL THE RULING CLASS WAS RENDERED HELPLESS BY THE MASS POLITICAL STRUGGLE

Which brings us to Mao, and the numerous instances where the Guevarist misquotes him to say he promoted armed struggle taking primacy at the outset, including here in Amerika, for a revolutionary movement to be authentic. He actually took the opposite position concerning such struggles here in these capitalist countries. In "Problems of War and Strategy" he stated:

"The seizure of power by armed force, the settlement of the issue by war, is the central task and the highest form of revolution. This Marxist-Leninist principle holds good universally, for China and for all countries.

"But while the principle remains the same, its application by the party of the proletariat finds expression in varying ways according to the varying conditions. Internally, capitalist countries practice bourgeois democracy (not feudalism) when they are not fascist or not at war; in their external relations, they are not oppressed by, but themselves oppress, other nations.

"Because of these characteristics, it is the task of the party of the proletariat in the capitalist countries to educate the workers and build up strength through a long period of legal struggle, and thus prepare for the final overthrow of capitalism. In these countries, the question is one of a long legal struggle, of utilizing parliament as a platform, of economic and political strikes, of organizing trade unions and educating the workers. THERE THE FORM OF ORGANIZATION IS LEGAL AND THE FORM OF STRUGGLE BLOODLESS

(NON-MILITARY). On the issue of war, the Communist Parties in the capitalist countries oppose the imperialist wars waged by their own countries; if such wars occur, the policy of these Parties is to bring about the defeat of the reactionary governments of their own countries. The one war they want to fight is the civil war for which they are preparing. BUT THIS INSURRECTION AND WAR SHOULD NOT BE LAUNCHED UNTIL THE BOURGEOISIE BECOMES REALLY HELPLESS, UNTIL THE MAJORITY OF THE PROLETARIAT [not a small group of guerrillas—Rashid] ARE DETERMINED TO RISE IN ARMS AND FIGHT, AND UNTIL THE RURAL MASSES ARE GIVING WILLING HELP TO THE PROLETARIAT. And when the time comes to launch such an insurrection and war, the first step will be to seize the cities, and then advance into the countryside and not the other way about. All this has been done by Communist Parties in capitalist countries, and it has been proved correct by the October Revolution in Russia." (My emphasis)

Mao went on to explain why, in contrast to lengthy political struggle being the correct leading strategy for revolutionaries in the capitalist countries, armed struggle was the correct one for oppressed countries like China. He wrote:

"China is different however. The characteristics of China are that she is not independent and Democratic but is under feudal oppression and that in her external relations she has no national independence but is oppressed by imperialism. It follows that we have no parliament to make use of and no legal right to organize the workers to strike. Basically, the task of the Communist Party here is not to go through a long period of legal struggle before launching insurrection and war, and not to seize the big cities first, and then occupy the countryside, but the reverse."

So, the claim by the Guevarist Comrade that Mao's line on armed struggle being a key leading revolutionary strategy that we should adopt here in the U.S. clearly contradicts Mao himself. The Guevarist uses positions Mao took promoting revolutionary war in China and misapplies them to our struggle Amerika.

What's more, not only do the pigs endorse the foco model of military adventurism as revealed by its efforts to infiltrate its methods into the movement as exposed in COINTELPRO records, but the U.S. Army itself admits the Maoist military line to be the most effective and hardest to counter because it is based on organizing and mobilizing an entire people (not a small band of guerrillas) against a common enemy. See U.S. Army Field Manual #100-20.

As Lenin and Mao also explained, there is always a class influence behind every view advanced on the political front. This applies to the foco theory and the consistent fascination with it by certain sectors across several decades. Its small circle, clandestine approach, appeals to and reflects the individualist, quick fix class tendencies of the petty bourgeoisie and lumpen proletariat, two groups that have consistently adopted and promoted the foco theory.

And we can see the stark difference between the comparative success rates of the Maoist mass line versus the Guevarist foco strategy.

The foco has consistently met with decisive failure everywhere, whereas Maoism has led the most far-reaching revolutionary struggles in history and advanced Marxism-Leninism to a substantively higher level.

THE REVOLUTIONARY BASIS OF OUR STP PROGRAMS

As for the viability of Party-led STP programs versus the militarist approach: It should be noted that the pigs paid little mind to the BPP when they were waving guns around. It wasn't until after the Party began its STP programs in 1967, that the FBI deemed the BPP the greatest threat to U.S. domestic security and the Free Breakfast for Children program was deemed its most fearsome practice because of

the impact of the STPs in winning the communities over. It was then that the FBI initiated the anti-BPP COINTELPRO and invested more resources and manpower into neutralizing the BPP than any other organization on the Left. It is not by accident that in every mainstream portrayal of BPP today the emphasis is always on the gun not the community programs the Party led. That's the image and line the pigs want to project, a militant not political one, because as both Mao and Huey recognized, it's the political struggle that must take primacy here in Amerika for any revolutionary struggle to take root with the masses and ultimately succeed.

Huey only saw the STPs as a "raft to get people safely to the other side" of the revolutionary struggle. His idea was to provide means of meeting community needs through the collective cooperation of the community's members, while we struggle against the system, until revolution ultimately succeeds. The RIBPP, enhances this objective, to see the STPs develop and consolidate into infrastructure through which the communities can begin to exercise increasing economic and political power and gradually push the establishment out. Included in this is the development of security forces that can defend the programs, cadre, and the community, and prepare the people for the ultimate clash with the establishment to seize state power.

But this work too will be to the greatest extent possible, legal and aboveground so the people can have the greatest level of participation and control. This is what 'dual and contending power' is, which is very different from what the Guevarist cites as a liberated zone which they claim is necessary for the people to exercise dual power. A "liberated" area is just that, space that has been totally liberated of all establishment power. Dual power exists in areas that have not been liberated, the basis of which is to contend with the established powers to ultimately push them out and liberate the area.

Dare to Struggle Dare to Win!
All Power to the People!

Some Thoughts On The Panther Solidarity Organization, What It Is And What It Isn't: Programmatic Unity vs. Political-Ideological Unity (April 2022), by Shupavu wa Kirima

Recently there has been discussion on what exactly the Panther Solidarity Organization (PSO) is and if the members and/or participants need to be united around a singular political-ideological line. Comrades have also asked if developing and working around a definite plan of action (POA) within the local collectives would be considered the same as unity around a specific political or ideological line. To, hopefully, provide clarity to the comrades in the various collectives as well as those who are yet to join us, I want to use the following paragraphs to explain what is required of comrades in the PSO concerning political or ideological unity.

UNITY OF LINE VERSUS UNITY OF PRACTICE

Comrade Mao once said:

"The correctness or otherwise of the ideological and political line decides everything. When the Party's line is correct, then everything will come its way. If it has no followers, then it can have followers; if it has no guns, then it can have guns; if it has no political power, then it can have political power. If its line is not correct, even what it has it may lose. The line is a net rope. When it is pulled, the whole net opens out."

In this quote, Mao was speaking specifically of the revolutionary party. The PSO is not a revolutionary party. It is a mass organization and as such has no singular political-ideological line, as only programmatic unity – in our case, unity with the Revolutionary Intercommunal Black Panther Party's (RIBPP) 10 Point Program – is needed to be a part of or participate in the mass work. The RIBPP leads and gives guidance to the PSO. We have a clear and definite line. That line is the theory of Revolutionary Intercommunalism illuminated by Marxism-Leninism-Maoism (MLM). The PSO

is a manifestation of the RIBPP's political line but as a mass org, PSO's members cannot be compelled to accept our line. Instead, we must win them to the correctness of our line through political education, practice, participation, and real-life examples.

The goals and requirements for membership and expected behavior of members during the recruitment process and after admittance into the revolutionary party differ widely from those of the mass organization. Party members must be of one mind and move in lockstep with one another politically and ideologically. This is a part of the Democratic Centralism our party adheres to. Proper planning and preparation are valued in both the party as well as the mass org. However, it is in the mass org where the people will begin to embrace these values and, with each passing success, be filled with the revolutionary consciousness and confidence that has been stolen from them by this system. The various PSO collectives and the National Secretariat, when it has been established, should absolutely work from a plan of action that will accurately reflect the current conditions. A plan of action is distinctly different from a political line. Having and working according to a plan doesn't require political or ideological unity.

We can all plan to go skating this weekend. We can lay out the time, the location, and who all will be attending. Those responsible for the planning of this outing could be communists, anarchists, Democrats, Republicans, Christians, Muslims, etc. And we can still have a very successful event. And that is because this plan only requires programmatic unity, meaning that we only have to agree on the overall idea of skating this weekend and how we will logistically carry this out. We do not have to be of one mind politically or ideologically for this to happen. It is much the same with the PSO and our 10 Point Program. One does not have to be Maoist or even a communist to participate. One simply needs to be in unity with the ideas that people should have food, shelter, education, and be allowed to be free of police brutality and terror, etc.

A comrade asked in reference to this analogy, "But doesn't everyone have a reason for doing that [skating] event? And for not going to the park or the movies instead? And then wouldn't those reasons influence what they do or don't do in the future? It seems that the belief that people should have food, shelter, education, and be free of police brutality and terror is political and that those beliefs inform what they are all are doing." They went on to say that "PSO may not have to have full ideological and political unity on the level of a Party, but don't we have to have something, even if it's a lot less comprehensive?"

Yes! And that "something" is unity with the 10 Points. Which was designed to meet the people exactly where they are at, and are things that almost everyone in the oppressed communities can agree on despite one's political or ideological views. Those 10 points and people wanting to have access to those things are very much political ideas (as is every other issue in society, as politics is defined as simply concentrated economics or the very human desire to have food, shelter, clothing, or resources with which to procure these things for ourselves and our families/communities). But something being political in nature and people's stances being political - as every stance is political, even the decision to be apolitical - does not mean that we all must share the same political or ideological line or even need to, in order to effect change on a programmatic level, which again, is what the PSO is about.

Let's take the skating scenario a bit further. All of the people involved would definitely have their own reasons for agreeing to go skating as opposed to engaging in some other activity. And yes, their reasons would be political as is everything. But those politics or motives could very well differ from the others in the group who agreed to go skating. So while everyone who is involved in the planning and execution of this outing is political and their decisions to be a part of this skating group are political, they would not all need to be unified around the same political ideology to come up with a successful plan.

Some people may have chosen skating for exercise because they value physical fitness over the other options, some may have chosen to go because they enjoy the nachos served

in the skating rink's food court; and others may be going because they were bored and this seemed like something easy and fun to do; and still others may have beef with the rink's owner because they take issue with the condition of the rink, and believe that the rink should be run by and for the community, and hope to win support from the other skaters for a political action at the rink. That last group would be the party. We will many times unite programmatically with people whose politics are different from ours as long as the contradictions aren't antagonistic, with the hope of winning the other groups to a deeper political understanding or of gaining partial demands that will lay the groundwork for later more complete or revolutionary gains. We will lay plans with these groups that in many cases will be successful but this is not the same as adhering to a cohesive political and ideological line.

There is much more to know and understand about the PSO which is beyond the scope of this short piece. I only wanted to touch briefly on this point as I believe its clarification is important. Often, potential allies or supporters in this struggle are inadvertently turned away because they may feel as if they aren't ready or don't measure up. This can be confusing stuff for those who are new to political organizing. And space and time should be made for comrades to ask these and other questions that are made in good faith. We want to create a culture of transparency and mutual learning. This will build camaraderie and strengthen us for the struggles that are to come! PSO is for the people!

Dare to Struggle Dare to Win!
All Power To The People!

On the Pitfalls of Petty Bourgeois Revolutionary Leadership and the Necessity of Class Suicide (2022), by Kevin "Rashid" Johnson

June 1, 2022

"It so happens that the unpreparedness of the educated classes, the lack of practical links between them and the mass of the people, their laziness... will give rise to tragic mishaps." Frantz Fanon (1)

THE QUESTION OF THE PETTY BOURGEOIS'S REVOLUTIONARY POTENTIAL

Historically, certain advantages have given the petty bourgeoisie (PB) the means of assuming leadership of revolutionary movements. Most of those PB-led struggles have failed. The looming question is why they failed, whether these failures can be rectified, and under what circumstances if any it can be done. The fundamental question is one of class: what class is genuinely revolutionary and if it isn't the PB, does this class have revolutionary potential?

THERE IS ONLY ONE REVOLUTIONARY CLASS

Karl Marx was the first to scientifically analyze political-economy giving it and its stages of development a thorough study and analysis. Building upon this work and applying it to different stages of social-economic development, Vladimir Lenin and Mao Tse Tung advanced Marx's political-economy, philosophy (Dialectical Materialism) and principles of scientific socialism, which today we call Marxism-Leninism-Maoism (MLM) or simply Maoism.

Marx began with identifying the fundamental component of capitalist production, namely the commodity, and the key human relationship and class struggle that underlie commodity relations in capitalist society, which is the struggle between the class of productive wage laborers (the proletariat) and the employing capitalist class (the bourgeoisie). From this work he was able to reveal the human relations hidden behind commodities.

Marx found that the proletariat was compelled to sell their labor power at below its actual value to the bourgeoisie in order to survive and meet its family's needs. But the bourgeoisie who performs no productive labor at all sells the

commodities produced by the workers at their actual value on the market and pockets the surplus to become immensely wealthy.

This exploitative relationship leaves the proletariat to produce all the goods and services that sustain society while owning little to nothing, while the bourgeois who produces nothing owns the entire productive system and means of production (including productive land, machinery, factories, communication systems, transportation infrastructure, etc.).

Marx therefore saw that the proletariat is the only class in capitalist society whose interests are the diametric opposite of the bourgeois's, and is therefore the only class with nothing to lose and everything to gain by overthrowing the capitalist class and system. He therefore identified the proletariat as the only genuinely revolutionary class existing under capitalism.

He established that a higher and more perfect system of production would follow capitalism, namely Communism, which would do away with all class divisions and exploitation. This system was bound to come to pass because as he demonstrated all prior phases of human society had laid the basis for it.

Communism would come about through political-economy revolutions where the proletariat overthrew the bourgeoisie and its state system, and creating in its place proletarian states through which the workers in alliance with other groups who were previously oppressed would exercise its own class dictatorship over the bourgeoisie economically, politically, militarily, and culturally. This would advance societies through "the abolition of class distinctions generally, to the abolition of all the relations of production on which they rest, to the abolition of all social relations that correspond to these relations of production, to the revolutionizing of all the ideas that result from these social relations." (2)

Except for the short-lived Paris Commune of 1871, it wasn't until after Marx's lifetime that the proletariat began seizing state power and transforming societies as he'd predicted.

This was during the era when capitalism developed in the advanced capitalist countries into its final and highest stage, namely imperialism. Lenin thoroughly studied and described this development, and went on to prove in polemics with various Marxist revisionists that imperialism didn't change the basic class contradictions of capitalism nor Marx's basic theory of political-economy, but only raised them to a higher level. He demonstrated also that imperialism's rise marked the dawn of the era of proletarian revolution that Marx had foretold. With these understandings Lenin was able to lead the Russian proletariat in making the first successful proletarian revolution just as Marx had predicted.

Understanding the class contradictions underlying capitalism, that the proletariat is the only class with interests in direct opposition to that of the bourgeoisie which makes the proletariat the only revolutionary class in capitalist society, we now turn to the petty bourgeoisie or literally the 'little bourgeoisie,' which is not a revolutionary class, does not present a revolutionary political or ideological line, and whose pretensions we must expose.

The PB is essentially an intermediary class (or sub-class) that lies between the capitalist ruling class (the 'big' bourgeoisie) and the proletariat—it is essentially a 'middle class.' As such it tends to muddle and vacillate between the opposing class interests and values of the bourgeoisie and the proletariat. As Marx described it, "the petit bourgeois... is a transition class, in which the interests of two classes are simultaneously mutually blunting." (3)

The PB consists of intellectuals, educators, doctors, lawyers, small business owners, middle and lower management and so on. They are the 'professionals' who live by mental labor and individual achievement rather than working as collective manual laborers and in the service trades and industries. What distinguishes them from the proletariat is their mental as opposed to manual labor, and their lack of ownership of the means of production distinguishes them from the bourgeoisie. But what they have in common with the proletariat is their being compelled to sell their labor power for a wage to survive, and they have reliance on individual achievement and specializing in mental labor in common with the big bourgeoisie. Therefore, based on their social-economic

practice their thinking and practice fluctuates between and muddles the mutually contradictory interests of the proletariat on the one hand and the bourgeoisie on the other.

This conditioning creates an outlook in the PB that is inconsistent, individualistic, opportunistic, disparaging of manual labor, and a tendency to elevate intellectual work (and the role of ideas) above manual work (and the role of practice). This gives rise to the tendency prevalent in even 'radical' PB elements towards intellectualizing and endlessly theorizing political struggle as opposed to bringing it down to the level of solving problems through practical application and joining the ranks of the manual laborers.

THE FAILURES OF PETTY BOURGEOIS REVOLUTIONARY LEADERS

The leadership of past revolutionary struggles, especially those in Amerika, fell to PB (or middle class) intellectuals due to their privileged access to resources that enabled them to receive academic training and to study widely. This also comports with the bourgeois's view of intellectual labor being superior to manual labor, and their prejudice against manual laborers which many among the PB share. Hence workers and other poor and marginalized people are denied these resources and the leisure time to use them for intellectual development and study. Armed with the understanding that the PB is not a revolutionary class, we already grasp why revolutions led by this class have consistently failed. But let's look at this deeper because there have been successful revolutions led by PB elements; in fact Marx, Engels, Lenin, Mao, and many others were from this class. So what enabled them to give authentic revolutionary leadership to workers and the oppressed where their class generally cannot do this.

Mao Tse-Tung, whose leadership of the Chinese revolution met with extraordinary successes while many others failed abysmally, explained that when revolution fails it's the fault of the leadership, the vanguard. Many of those failed revolutions were led by PB intellectuals who, unlike Mao, refused to base themselves among the oppressed masses that they presumed to lead, so they maintained the class interests, the material desires, and values of the privileged class they came from.

Mao was a Marxist-Leninist, and like Karl Marx, V.I. Lenin and others who embraced the genuine Marxist line and not revisionism, he recognized that unless the PB broke with their privileged lifestyle and the resultant values of their class conditioning, they could never truly share the interests of the workers and peasants in totally overthrowing the capitalist system and class relations.

Mao understood that, "[i]n class society everyone lives as a member of a particular class, and every kind of thinking, without exception, is stamped with a brand of class." (4) As he expressed, "anything that is truly of the masses must necessarily be led by the proletariat," and "we must necessarily take the class stand of the proletariat and not the petty bourgeoisie." (5) This understanding formed the "guiding principle" of Marx's own studies. Namely that:

"In the social production of their existence [people] enter into definite, necessary relations, which are independent of their will, namely relations of production corresponding to a determinate stage of development of the material forces of production. The totality of these relations of production constitutes the economic structure of society, the real foundation on which correspond definite forms of social consciousness. The mode of production of material life conditions the social, political, and intellectual life-process in general. It is not the social consciousness of [people] that determines their being, but on the contrary it is their social being that determines their consciousness." (6)

So, the way people think is determined in large part by their activities day-after-day within the productive system of society. The practice and conditioned values of the PB run counter to the interests of the working class, because it is muddled by the values and prejudices of the bourgeois ruling class. Lenin recognized that as a result, "even the most

revolutionary petty bourgeoisie cannot want what the class conscious proletariat want...." (7)

Most PB intellectuals are unwilling to make the necessary connections with the workers and other oppressed groups to break with their class conditioning and interests and truly ally themselves with the masses. This process of "class suicide" is itself a tedious and difficult struggle. Mao described his own experience with it:

"If you want the masses to understand you, if you want to be one with the masses, you must make up your mind to undergo a long and even painful process of tempering. Here I might mention the experience of how my own feelings changed. I began as a student and at school acquired the ways of a student. I then used to feel it undignified to do even a little manual labor.... At that time I felt that intellectuals were the only clean people in the world, while in comparison workers and peasants were dirty. I did not mind wearing the clothes of other intellectuals, believing them clean, but I would not put on clothes belonging to a worker or peasant, believing them dirty. But after I became a revolutionary and lived with the workers and peasants and soldiers of the revolutionary army, I gradually came to know them well, and they gradually came to know me too. It was then, and only then, that I fundamentally changed the bourgeois feelings implanted in me in the bourgeois schools. I came to feel that compared with the workers and peasants the un-remolded intellectuals were not clean and that, in the last analysis, the workers and peasants were the cleanest people, and even though their hands were soiled and their feet smeared with cow dung, they were really cleaner than the bourgeois and petty-bourgeois intellectuals. That is what is meant by a change in feelings, a change from one class to another." (8)

Based on having committed class suicide and developing a distinct connection with the oppressed masses, Mao went deeper than others before him in devising a revolutionary line and party style that was explicitly based on the masses which he aptly called the "Mass Line." His organizational approach to revolutionary struggle is studied and has been recognized by the U.S. military to be the most advanced model, and the most difficult to counter, because it mobilizes an entire population and unites them with their leadership against its enemy. (9)

Mao required that all Party members of every rank participate on political work alongside the common people, and the general educational process required them to spend a period of time living with the peasants participating in work alongside them, while peasants and workers were brought to the universities to be instructed in academics. He also required that schools be set up in the rural areas for the peasants who otherwise lived too far from the cities to have access to the universities.

Many today, especially those living in the advanced capitalist centers, who call themselves Maoists and are good at articulating the mass line, are PB elements who still fail and resist committing class suicide, which is the first step in their ability to actually apply the Maoists mass line in revolutionary leadership.

KARL MARX

Karl Marx actually set the earliest example of committing class suicide and identifying with the masses in giving them revolutionary leadership.

During his lifetime capitalism and revolutionary struggle against it were in their early stages of development, the concept of a vanguard party of class conscious and committed revolutionaries had not developed yet. Lenin would later develop the vanguard party strategy, which Mao would later refine by applying the mass line to it. But Marx, like Mao who came later, shared the lifestyle of the workers and oppressed setting the example for those from privileged society who presume to lead the masses in revolutionary struggle.

When living in London for example Marx's daily routine consisted of holding a story hour on the steps of the tenement house where he lived for the street children and those too young for the factories. He'd then go off to the British museum to study and write and in the evenings joined the workers at the pubs where they went to socialize at the end of the work day.

The workers didn't have a lot of leisure time to study and talk about important questions, and supported guys like Marx who could use this time most effectively, by buying his pamphlets and drinks so they could pick his brain and learn from him. He was their teacher and leader and is still remembered and loved by workers in London today.

Every year workers have a pub crawl visiting all the different pubs where Marx used to go. They drink a pint in each making toasts in his honor and end up at his grave site.

But because he lived in poverty alongside the workers, drank, and several of his children died of preventable diseases, he has been ridiculed by PB intellectuals. They deride him as a bum because he put his brain to the service of the workers instead of using it to make money. They don't understand, (and don't want to), what it means to live your politics, to be a revolutionary intellectual as Marx was.

VLADIMIR LENIN

V.I. Lenin set much the same example. Trained as a lawyer, he lived and struggled alongside the impoverished and exploited workers and peasants, whom he led in the successful struggle to overthrow the Russian Czar and capitalists, and create the first socialist state. His approach to revolutionary leadership was that the leaders must reside and organize wherever the oppressed masses lived and met.

His fellow Bolshevik, recalled Lenin's approach:

"Comrade Lenin's main idea was that we had to remain with the working class and not coop ourselves up exclusively in the underground and turn into a narrow circle. If the workers are in the trade unions we must be there too; if we can send just one man into the Czar's Duma then we shall; let him tell the workers the truth and we can publish his speeches in pamphlets. If something can be done for the workers in the workers' clubs then we shall be there. We have to use every legal opportunity, so as not to divorce ourselves from the masses." (10)

JOSEPH STALIN

Even Joseph Stalin, who is falsely portrayed by the capitalist powers and their propagandists as having been an absolutist dictator, understood this. He observed:

"In order to guide correctly, the experience of the leaders must be supplemented by the experience of the party masses, by the experience of the working class, by the experience of the toilers, by the experience of the so-called 'small people.'

"And when is this possible?"

"It is possible only if the leaders are closely connected with the masses, if they are bound up with the Party masses, with the working class, with the peasantry, with the working intellectuals.

"Contacts with the masses, the strengthening of these contacts, readiness to listen to the voices of the masses—in this lie the strength and impregnability of Bolshevik leadership.

"It may be taken as a rule that so long as Bolsheviks keep contact with the broad masses of the people, they will be invincible. And, contrariwise it is sufficient for Bolsheviks to break away from the masses and lose contact with them, to become covered with bureaucratic rust, for them to lose all their strength and become converted into nonentities.

"In the system of mythology of the ancient Greeks there was one famous hero, Antaeus, who, as

mythology declares, was the son of Poseidon, the god of the sea, and Gaea, the goddess of the earth. He was particularly attached to his mother, who bore him, fed him and brought him up so that there was no hero whom this Antaeus did not vanquish. He was considered to be an invincible hero. Wherein lay his strength? It lay in the fact that every time he was hard-pushed in a struggle with an opponent, he touched the earth, his mother, who had borne him and fed him, and thus regained new strength.

"But nevertheless, he had a weak spot—the danger of being separated from the earth. His enemies took account of this weakness of his and waited for him. And an enemy was found who took advantage of this weakness and vanquished him. This was Hercules. But how did Hercules defeat him? He tore him from the earth, raised him in the air, deprived him of the possibility of touching the earth, and thus throttled him in the air.

"I think the Bolsheviks remind us of Antaeus, the hero of Greek mythology. Like Antaeus, they are strong in keeping contact with their mother, with the masses, who bore them, fed them, and educated them. And as long as they keep contact with their mother, with the people, they have every chance of remaining invincible.

"This is the key to the invincibility of Bolshevik leadership."

Indeed as power was consolidated more and more into a small circle at the head of the Communist Party of the Soviet Union (CPSU)—a circle that included Stalin—and the CPSU moved further away from its mass base becoming increasingly bureaucratic, Stalin challenged these developments and attempted three times to resign from the CPSU out of protest, but was voted down by the Central Committee. (11)

Because he didn't grasp that class struggle continues even under socialism after the capitalist class has lost state power nor the mass line that Mao was developing in China, he was never able to mobilize the masses to resist the elitists and resurgent capitalists who were consolidating power at the head of the CPSU and state, forces that ultimately took power upon his death.

FRANTZ FANON, AMILCAR CABRAL AND HUEY P. NEWTON

Several PB Marxist-Leninist Afrikan revolutionary nationalist leaders, recognized the essential need to commit class suicide and base themselves and their cadre among the masses in order to lead successful revolutionary struggles. Among them were Frantz Fanon in Algeria and Amilcar Cabral in Guinea Bissau.

Frantz Fanon, a native of Martinique, who is hailed as having written the 'bible' of Afrikan anti-colonial struggle, *The Wretched of the Earth*, expressed his recognition of this principle in the quote taken from his book at the heading of this article.

Trained as a psychiatrist, Fanon joined the struggle of the Algerian people against French colonialism and put his psychiatric training to the service of the Algerian masses and their anti-colonial revolution. He also became the pre-eminent revolutionary theorist that inspired and informed anti-colonial revolutions around the world, including here in Amerika.

His analyses actually formed the core of Huey P. Newton's strategy of founding and organizing the original Black Panther Party (BPP) in the U.S. Like Lenin and Mao, Huey struggled against the isolationist lines and practice of PB intellectuals seeking to lead the Black revolutionary movement in the U.S., and left the college campus where many of them remained to form the BPP within the oppressed Black communities.

Amilcar Cabral was a Marxist-Leninist and the primary leader and strategist of the anti-colonial struggle in Guinea Bissau. He founded the PAIGC, the revolutionary nationalist Party, that led Guinea Bissau's successful anti-colonial resistance against Portugal's brutal colonial rule.

Trained as an agronomist under the colonial state, Cabral analyzed the classes in Guinea Bissau in his 1964 article, "Brief Analysis of the Social Structure in Guinea," (12) and saw that there was no other class that could lead the liberation struggle or seize and operate state power once Portugal was expelled except the Afrikan petty bourgeois, of which he was a member.

Like Mao, he explicitly recognized the only way for members of this class to genuinely lead the struggle in the interests of the exploited masses was to commit class suicide. He stated:

"The petty bourgeoisie can either ally itself with imperialism and the reactionary strata in its own country to try and preserve itself as a petty bourgeoisie, or ally itself with the workers and peasants, who must themselves take power or control power to make the revolution....

"[To] remain [honest and] identified with the fundamental interests of the popular masses...[the revolutionary petty bourgeoisie] may have to commit class suicide, but it will not lose; by sacrificing itself, but in the condition of workers or peasants. In speaking of honesty I am not trying to establish moral criteria for judging the role of the petty bourgeoisie when it is in power; what I mean by honesty, is total commitment and total identification with the toiling masses." (13)

CONCLUSION

So we see from a number of examples drawn from genuine and successful revolutionary leaders who were committed to and loved by the masses (and accordingly were despised and vilified by the capitalist imperialists and their propagandists), for the PB to give true revolutionary leadership to the masses, they must be remolded through a process of class suicide; they must share the oppressed and toiling conditions of the masses and actively participate right alongside them in their struggles against those conditions and for the liberation of the people from their common class enemy.

History also shows us that it has consistently been the un-remolded PB (those who have not committed class suicide) within the revolutionary movements that have betrayed those struggles with revisionist politics and ideology, who as would-be and formerly revolutionary comrades have proven to be the die-hard enemies of the proletariat. From the liberal bourgeoisie that massacred the Communards in Paris, to the liberals, Social Democrats and Mensheviks against whom the Russian Revolution was waged. To the formerly revolutionary Kuomintang in China who repeatedly moved under imperialist support to betray and exterminate the Communists, to the formerly revolutionary SPD that suppressed the German Revolution (Spartacists) and set the state firmly in the path of the Nazi's rise to power. To the bloody repression of the Naxalite Rebellion in India by the Communist Party of India. The restoration of capitalism in Russia, China, Albania and so on was the work of the right wing of the revolutionary leadership and movement, as was the betrayal of the Maoist Revolution in Nepal.

Marx, Lenin, Mao and others who actually committed class suicide and united in day-to-day lived struggle with the laboring masses understood this about the PB, and it is why they enjoined us to not be liberal nor to allow the PB and its contentions to be given sway. The class basis of the ideological and political line is what makes the fundamental difference between revolutionary versus reactionary, revisionist, liberal and fundamentally bourgeois teaching and practice.

It is because PB tendencies continue to evidence themselves in revolutionary work in Amerika and even in the RIBPP that we have raised these issues and call on all genuine revolutionary elements to struggle against them.

Dare to Struggle Dare to Win!
All Power to the People!

ENDNOTES:

1. Frantz Fanon, *THE WRETCHED OF THE EARTH* (Grove Press, 1961)
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3. Karl Marx, *THE EIGHTEENTH BRUMAIRE OF LOUIS BONAPARTE* (Moscow, Progress Publishers), pp.,43-44
4. Mao Tse Tung, "On Practice: On the Relationship Between Knowledge and Practice, Between Knowing and Doing," July 1937
5. Mao Tse Tung, "Talk at the Yen'an Forum on Literature and Art," May 1942
6. Karl Marx, Preface and Introduction to *A CONTRIBUTION TO THE CRITIQUE OF POLITICAL ECONOMY* (Peking: Foreign Language Press), p. 3
7. V.I. Lenin, "The Three Sources and Three Component Parts of Marxism," March 1913
8. See note 5, above
9. See, U.S. Army Field Manual #100-20
10. Gregory Zinoviev, *HISTORY OF THE BOLSHEVIK PARTY: A POPULAR OUTLINE* (London: New Park, 1973) pp. 153-154
11. See, Grover Furr, "Stalin and the Struggle for Democracy," <http://marxism.halkcephesi.net/Grover%20Furr/index.htm>
12. Amilcar Cabral, "Brief Analysis of the Social Structure of Guinea" (1964),
13. Ibid.

The Role We Play, by Shine White

June 1, 2022

There is nothing superior about the "white race", in fact, there is no such thing. There is only one human race, and we are all descended from the same original ancestors in Afrika. Dispersal across the planet, and isolation from each other for many centuries, caused people to evolve different characteristics that were adaptations to different climates and conditions. White people have less melanin in their pigmentation that others, most particularly those who remained in Afrika until modern times. But there are other "Black people" in the world who retained their ancestral characteristics, such as the aboriginal people in Australia.

Europe was one of the last places for civilization to develop. China, for example, was highly civilized, while Europeans were quite barbaric. Things like paper, printing, gun powder, cast iron and mechanical clocks were in use in China while Western Europeans were still dressing in animal skins and hunting with spears. Late bloomers that our white ancestors were, they emerged onto the global stage in the early modern period by adopting the inventions of others, and becoming dominant in world trade. In part, this was spurred by the Great Plague known as the "Black Death" which wiped out a third of the population of Europe and sparked an enthusiasm for labor-saving devices. By the late 1400s, Europeans were sailing the globe and had discovered the "New World".

They navigated using instruments like the compass, invented by the Chinese, steered by use of lateen sails, invented by the Arabs, and were armed with cannons and guns, also inventions of the Chinese. Centuries of feuding under feudalism had created the professional soldier, and now they were employed by merchants to establish colonies and conquer peoples. Though slavery had long been abolished in Europe, it was employed against other peoples to meet the labor needs of colonists to grow cash crops like sugar, tobacco, indigo and cotton for export. In the words of Marx and Engels:

"The discovery of America, the rounding of the Cape, opened up fresh ground for the rising bourgeoisie. The East-Indian and Chinese markets, the colonisation of America, trade with the colonies, the increase in the means of exchange and in commodities generally, gave to commerce, to navigation, to industry, an impulse never before known, and thereby, to the revolutionary element

in the tottering feudal society, a rapid development.

The feudal system of industry, in which industrial production was monopolised by closed guilds, now no longer sufficed for the growing wants of the new markets. The manufacturing system took its place. The guild-masters were pushed on one side by the manufacturing middle class; division of labour between the different corporate guilds vanished in the face of division of labour in each single workshop.

Meantime the markets kept ever growing, the demand ever rising. Even manufacture no longer sufficed. Thereupon, steam and machinery revolutionised industrial production. The place of manufacture was taken by the giant, Modern Industry; the place of the industrial middle class by industrial millionaires, the leaders of the whole industrial armies, the modern bourgeoisie.

Modern industry has established the world market, for which the discovery of America paved the way. This market has given an immense development to commerce, to navigation, to communication by land. This development has, in its turn, reacted on the extension of industry; and in proportion as industry, commerce, navigation, railways extended, in the same proportion the bourgeoisie developed, increased its capital, and pushed into the background every class handed down from the Middle Ages."

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The Communist Manifesto, 1848

In the wake of this transformation, the bourgeois philosophers invented the doctrine of White Supremacy to justify the great crimes of slavery and colonialism by asserting them to be a product of destiny and divine order, claiming it was the "white man's burden" to assume dominance over the many peoples of the earth, to spread civilization and spiritual salvation. Never mind that there were great civilizations long before the Europeans had an inkling of the word, or that even the white man's religion was invented by Arabs and Jews in a place now considered "barbaric" or that there were many other spiritual traditions, far older, from which theirs was derived.

The false doctrine of white supremacy is founded upon ignorance and arrogance, lies and alibis. The powers of capitalism and imperialism were reshaping the world, not divine providence, and melanin had nothing to do with it.

Again, in the words of Marx and Engels:

"The need of a constantly expanding market for its products chases the bourgeoisie over the entire surface of the globe. It must nestle everywhere, settle everywhere, establish connexions everywhere.

The bourgeoisie has through its exploitation of the world market given a cosmopolitan character to production and consumption in every country. To the great chagrin of Reactionists, it has drawn from under the feet of industry the national ground on which it stood. All old-established national industries have been destroyed or are daily being destroyed. They are dislodged by new industries, whose introduction becomes a life and death question for all civilised nations, by industries that no longer work up indigenous raw material, but raw material drawn from the remotest zones; industries whose products are consumed, not only at home, but in every quarter of the globe. In place of the old wants, satisfied by the production of the country, we find new wants, requiring for their satisfaction the products of distant lands and climes. In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal inter-dependence of nations. And as in material, so also in intellectual production. The intellectual creations of individual nations become common property. National one-sidedness and narrow-mindedness become more and more

impossible, and from the numerous national and local literatures, there arises a world literature. The bourgeoisie, by the rapid improvement of all instruments of production, by the immensely facilitated means of communication, draws all, even the most barbarian, nations into civilisation. The cheap prices of commodities are the heavy artillery with which it batters down all Chinese walls, with which it forces the barbarians' intensely obstinate hatred of foreigners to capitulate. It compels all nations, on pain of extinction, to adopt the bourgeois mode of production; it compels them to introduce what it calls civilisation into their midst, i.e., to become bourgeois themselves. In one word, it creates a world after its own image."

WE HAVE TWO EVILS TO DEFEAT: RACISM AND CAPITALISM

In order to set the world "right side up", we have two great evils to overcome, racism – the false idea that people can be divided into separate races that are "superior and inferior" and capitalism – the economic-political system of exploitation based upon private ownership of the means of production. As Mao Tse-tung pointed out: "The evil system of colonialism and imperialism arose and thrived with the enslavement of Negroes and the trade in Negroes, and it will surely come to its end with the complete emancipation of the black people." (Statement Supporting the American Negroes In Their Just Struggle Against Racial Discrimination by U.S. Imperialism, August 8, 1963)

As Malcolm X pointed out: "You can't have capitalism without racism. The two things are indivisible." Dr Martin Luther King came to the same conclusion: "We must see now that the evils of racism, economic exploitation and militarism are all tied together... you can't really get rid of one without getting rid of the others... The whole structure of American life must be changed."

Both the RIBPP and the RIWPO are quite conscious of the necessity of taking these struggles on in a unified way. Racial or national oppression is a class question. It is a contradiction between the oppressed group and the ruling class of society.

New Afrikans and other peoples of color face dual oppression, but no white people are oppressed because they are white. In fact, whites receive the benefit of "white skin privilege." Now, admittedly, this may be very slight if you're homeless or if you're in prison. "White skin privilege" doesn't mean that you receive the privileges of the ruling class, but it does mean that you're half as likely to suffer some of the oppressions felt by New Afrikans and other peoples of color. It could mean the difference in whether you are pulled over by the cops or not, whether you're hired or let go, if in prison, whether you get extra food on your tray or whether you are given a job or not. It is an effective factor in the quality of education you and your family will receive, and in many ways you aren't aware of, it affects the quality of your life.

This is not to say that every white person is consciously discriminating against people of color or that New Afrikans never get a break. Sometimes, they may even get preferential treatment because of their color, but in the overall scheme of things, they are discriminated against. The system is built to work this way. We can look at the statistics for everything from childhood suicides to overall life expectancy and see that New Afrikans suffer greatly and are generally at twice the risk of bad things happening to them.

As pointed out in some of our founding documents, "Racism is not complicated. It is a social construct of capitalism to divide the masses and justify the oppression and super-exploitation of Blacks and other people of color for the benefit of the monopoly-capitalist ruling class. People were not always racist, nor will they always be racist. Racism, like nationalism, belongs to a specific historical period that is coming to an end. Capitalist-Imperialism is the final stage of the Epoch of Exploitation that began long ago when society divided into classes. After millennia of gradual development under the Epoch of Primitive Communalism, human society came to a stage where human labor was producing a surplus of wealth. The expropriation of community-produced

wealth and its conversion to private property, and the division of society into exploiting and exploited classes led to the beginning of the long Epoch of Exploitation."

COLONIAL-SETTLER STATES CAN BE TRANSFORMED INTO BASES OF REVOLUTIONARY INTERCOMMUNAL SOLIDARITY

The United States, Canada, Australia, New Zealand, South Afrika, etc, are all examples of colonial-settler states, where great injury was done to the indigenous people as they were populated by White European colonists.

They are all English-speaking countries, with certain bourgeois-democratic traditions and constitutions. Dialectical Materialism teaches us that everything exists as a unity of opposites, and things can be transformed into their opposites due to internal struggle between their contradictory aspects. As Marx explained: "Men make their own history, but they do not do it as they please, they do not make it under self-selected circumstances, but under circumstances existing already, given and transmitted from the past."

The circumstances that exist are not that all whites are riding "high on the hog." As pointed out in some of our founding documents, poor whites are being hit hard by cutbacks in government programs like welfare, food stamps, and so on, along with poor Black and Brown people. Many have been made homeless and have suffered police repression and brutality on the mean streets of Amerika. Many are pissed off but don't know what they can do about it or who to look to for answers. White Panthers should be working alongside Black and Brown Panthers to build "serve the people" survival programs in the oppressed communities, and particularly where poor whites are concentrated. Revolution is about problem-solving and through community self-reliance and cooperation, we build community-based people's power. We build the consciousness of the people about the value of class solidarity and socialist cooperation. And we link the vanguard with the masses of oppressed people to build the United Front.

Every Amerikan, Australian, Canadian, New Zealander, and white South Afrikan knows that racism is morally wrong. Even the KKK types claim they are not "racists". The trouble is that such denials are usually followed by a "but..."

Even most capitalists will at least acknowledge that "pure capitalism" has no social conscience and is fundamentally not only undemocratic but anti-democratic. The usual argument against socialism is not that it is wrong but that it "goes against human nature", but even if we are to concede that humans are by nature selfish, violent, and greedy, should we on that account legalize robbery and murder? How is a system based on selfishness, violence and greed a good thing? Isn't it progressive to encourage people to be egalitarian, peaceful and altruistic?

People talk a lot of shit in church, knowing they are being hypocritical. When you express these ideas politically, for practical application, they want to lock you up as a "subversive". Scientific socialism is not based upon "pie in the sky" idealism, but changing the real world to serve the highest interests of humanity. If we are serious about "democracy" then we must demand social justice for all and gain control over the decisions that affect our lives. John Maynard Keynes is quoted as saying: "Capitalism is the extraordinary belief that the nastiest of men, for the nastiest of motives, will somehow work together for the benefit of all."

We need to build the RIWPO wherever poor and working class white people are concentrated, there is an adage that says "worry about your own house being clean before you call someone else's dirty." I say that to say, when building the RIWPO, we should put a particular emphasis on our own communities.

We must go toe to toe with the legacy of colonialism and white supremacy, and win the masses of poor and working class whites to end it and write a new page in history, based upon equality and social justice for all. We need to follow the "but" after "I am not a racist" with "I am committed to ending racism and capitalism in my lifetime."

Dare to struggle, dare to win

Joseph "Shine White" Stewart
National Spokesperson, Revolutionary Intercommunal
White Panther Organization

POSTSCRIPT

All power to the people,

To those of you who wrote to the RIWPO prison correspondence committee, your letters were well received. I entreat that you have patience, all letters will be responded to. We are currently in the process of preparing zines to be sent to you all. Until then, study the writings you have received via the Bayview. Seek education from the conscious New Afrikan prisoners, and dare to struggle, dare to win.

Contact: For Prisoners who are interested in joining the ranks of the RIWPO, you should write to the RIWPO Prison Correspondence Committee at 1625 S. Alston Street, Durham, NC 27007 Shine White can be contacted at: Joseph Stewart, 0802041, Bertie Correctional Institution, P.O. Box 129, Windsor NC 279893.

U.S. Officials Devise to Murder Political Prisoners by Medical Neglect: My Continued Denial of Cancer Care (2022), by Kevin "Rashid" Johnson

September 6, 2022

Since receiving a recent diagnosis of prostate cancer I have received an outpouring of love and support from many individuals, and organizations and their supporters, including the Panther Solidarity Organization, the Revolutionary Intercommunal Black Panther Party, the Third World People's Alliance, Prison Radio, Prison Lives Matter, and many others too numerous to list here by name.

I want to thank each and every one of you who have sent kind words and/or raised your voices in protest during this trying time, where prison officials have been blatantly denying and delaying me medical treatment in a clear ploy to ensure that my condition spreads and proves fatal.

I am of course not the first to experience this sort of attempted murder by medical neglect. It's almost the standard U.S. official response, in particular to political and political-active New Afrikan/Black prisoners. Even highly visible and well known Black political prisoners like Mumia Abu Jamal, Russell "Maroon" Shoatz, and Dr. Mutulu Shakur, needed massive outside protest campaigns just to receive basic care for deadly diseases like hepatitis C and cancer, which would have proven imminently fatal of left untreated as U.S. officials had devised. Indeed, because of denied treatment, Dr. Mutulu Shakur is on his death bed as I write this, and Comrade Maroon passed on to the ancestors last December.

My cancer condition has similarly gone untreated. It was a year ago, in early October 2021, that blood tests showed a likelihood that I had cancer, but Virginia prison officials did nothing for over six months. It wasn't until over eight months after these results were known that diagnostics tests were given which confirmed the cancer and that it had by then spread throughout my prostate and possibly beyond. Yet, it is now a year later and no treatment has been given nor is scheduled. Even laymen know that left untreated cancer can spread quickly and kill in a matter of weeks to months.

Contrary to the findings of international tribunals and human rights organizations, Amerika has long denied holding political prisoners. Not only does it hold and inhumanely abuse hundreds of political prisoners, who are primarily people of color, but it devises to assassinate us by medical neglect, especially when we contract potentially fatal medical conditions, which as an alternative to violent assassination gives them plausible deniability for causing our deaths.

From outright lynchings, to direct and proxy assassinations like the murders of Fred Hampton Sr, Martin Luther King Jr, Alprentice "Bunchy" Carter, Malcolm X, George Jackson, Medger Evers and many others, Amerika's designs to

suppress and ultimately execute influential independent Black political voices that organize and speak out against it's racism, militarism, lies and capitalist exploitation is well-established.

Similarly well-established is that the masses are our only real defense against these designs. In my own experience it is to the masses that I am beholden for their effective resistance against numerous well-documented official maneuvers to dispose of me by more traditional violent means. Now, with my cancer diagnosis, officials are devising to murder me by medical neglect. But I wholly trust and rely on the people, who are truly the ocean in which we revolutionaries as fish must completely submerge ourselves and swim in order to survive.

Dare to Struggle Dare to Win!
All Power to the People!

"FIRST DO NO GOOD": THE HYPOCRITICAL OATH OF PRISON MEDICAL CARE (2022), by Kevin "Rashid" Johnson

August 15, 2022

THE HIPPOCRATIC OATH VERSUS THE HYPOCRITICAL OATH

The Hippocratic Oath, often reduced to the four words "First do no harm," is one of the oldest professional pledges in Western society. Still preserved and taken by medical professionals in various forms today, it is a commitment to provide patients with healing care, to protect their privacy, and so on.

In the profit-driven medical industries of capitalist society the pledge amounts to little more than rhetoric, but even worse is the context of U.S. prisons (the world's largest prison system) where its purpose is turned in its head to one of "First do no good."

The grossness of medical neglect and abuse in Amerikan prisons would likely shock many in society, and is such a common condition that almost any case of prisoners' medical treatment can be given as proof of this inhumane reality. In fact I need look no further for a random example than the prisoner housed in the cell right next to me here at Virginia's Nottoway Correctional (sic!) Center.

UNTREATED BROKEN BONES AND LOST VISION— THE PRODUCT OF PRISON MEDICAL CARE

My neighbor is Jaxon Chavez Reyes, #1527438. Jaxon has had not one but two recent serious injuries needing medical care, which was essentially not given. As a result he has suffered a now permanently broken jaw and partial blindness in his left eye.

His first injury, a broken jaw, happened on June 27, 2022 while he was playing soccer. Jaxon immediately submitted emergency complaints of needing medical care, and was seen by the prison dentist who examined him and declared she could not treat him. He was sent to an outside hospital for x-rays that confirmed his jaw was broken, but he was returned to the prison without treatment.

It took him and other prisoners complaining that he needed care for his jaw for him to be sent out and admitted to another hospital on July 12, 2022, where he was belatedly scheduled to receive surgery to repair his jaw on July 15, 2022. However, on July 14th, the day before his scheduled surgery, prison officials removed him from the hospital and returned him to prison without treatment.

When he and other prisoners continued protesting his denial and need of care, he was taken back to the hospital two weeks later on August 1, 2022; where doctors told him it was by then too late to treat his broken jaw, since the delays and interruptions in care by the prison and it's medical staff caused his jaw to progress too far in healing in its broken state, so that now he has been left with an untreated,

permanently deformed, and painful jaw.

Jaxon's second untreated injury is even more egregious, and stems from the disregard and inhumane treatments prisoners suffer as slave laborers. Jaxon works in the prison's kitchen for only a nominal payment of a few cents per hour. Although he is forced to work with hazardous chemicals and under other dangerous conditions, he and the other prisoner workers receive no protective equipment or gear, and receive no safety or health instructions or precautions, as is given workers in society.

On July 5, 2022, a concentrated chemical degreaser called Native Green was sprayed into his left eye, causing severe irritation, burning, and redness. The warning label on this chemical warns that skin and eye protection should be worn by anyone working with the agent, and a poison control center and emergency care should be immediately consulted should skin or eye contact occur. Also immediate flushing of the affected areas.

When the chemical got into his eye Jaxon immediately sought emergency medical help, but was told by the prison medical staff it was not an emergency, and he was left to merely rinse his own eye with water. Nothing was done to treat his eye or even determine what the chemical was that got in it.

It wasn't until his eye became blood red, he lost vision in it, and several other prisoners went with him to the medical department to demand care for him that he was sent out to a hospital several days later; where doctors immediately questioned why the prison's medical staff waited so long to get him to a hospital.

At the hospital he had to wait several hours for the prison to find out and inform the doctors what the chemical was that contaminated his eye. Then came efforts to treat his eye, which yet again was by then too little too late. As a result Jaxon is now partially blind in his left eye.

THIS IS NOT MEDICAL CARE IT'S MEDICAL 'PROFESSIONALS' THAT DON'T CARE

Jaxon's experiences came at the hands of the same prison medical department and staff that has left me with untreated cancer for nearly a year, and untested for over six months after they knew that cancer specific blood tests showed that I likely had cancer. They have been deliberately allowing needless delays in testing and care that will assure the spread and growth of my cancer so that it will almost certainly prove fatal.

We are subjected to extreme suffering and permanent injury, and even murder by medical neglect, at the hands of an indifferent and negligent medical bureaucracy that simply doesn't care. Many of these prison medical officials are people who cannot find work in society because of lack of professional ethics or concern for patients. In prison jobs they are free to commit the grossest malpractice because the people of color and poor people who are the disproportionate targets of U.S. mass imprisonment are demonized in the public eye, as we have been throughout Amerikan history, so that the public remains indifferent and blinded to our exploitation and brutality at the hands of this profit-driven system. This is the basis of the hypocritical standard of harm we suffer at the hands of the prison medical industry. An industry that, like the public medical industry, must be dismantled and replaced with one that is people-and not profit-centered.

Dare to Struggle Dare to Win!
All Power to the People!