

MAIN LINE

TRANSFORMING THE CRIMINAL MENTALITY INTO A REVOLUTIONARY MENTALITY

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Introduction

By Kevin Rashid Johnson, Minister of Defense RIBPP

We intended this issue of Main Line to go to print during July 2021, in advance of Black August. That projected deadline was missed because I was moved from Indiana to Ohio on July 12th, and have since had no access to my belongings, have been frustrated in communicating with comrades, and so on.

Predictability this threw a lot of things that were in play into disorder, which was obviously the enemy's intentions.

But, of course, the science of Dialectical Materialism (DM) enables us to thrive within chaos, to draw order out of it. Having mastered DM and refined our understanding of it, Mao was always in his element amid chaos, and used it to encircle and defeat the enemies of the people.

Not all of us have grasped this science, which can rightly be called an art as well. Some of us, conditioned by bourgeois culture, obsess over trying to force "order" on things to conform to our desires in a linear fashion before we even step out of the door, which results in stifling the development of anything we try, because everything operates, especially the masses, in a vortex of constant unpredictable change.

Our role as revolutionary scientists is to learn the laws of this vortex, and how to swim within it and operating within these laws to bring about the desired outcome and change as permitted under existing conditions. This is the science of DM.

So, although this issue of Main Line has gone to print late, it has still been produced. The net is still being cast widely to enable the masses to self-organize and win them to the revolutionary line that will ultimately drown the reactionaries and their destructive bourgeois "order" in the vortex of revolutionary people's power!

Dare to Struggle Dare to win!

All Power to the People!

Power to the People Through the People: On The Revolutionary Intercommunal Black Panther Party And Community Councils (2021)

CREATING COMMUNITY-BASED POLITICAL POWER

In "Organizing the People,"⁽¹⁾ we explained the role and structure of the basic mass organization, and how it relates to the Revolutionary Intercommunal Black Panther Party (RIBPP). We also explained that the aim of Revolutionary Intercommunalism is to organize the people at the community level to create base areas of cultural, social, and political revolution, and link the liberated communities together in an intercommunal network through which to build socialism on a global scale. The cultural and social aspects of our movement are as important as the political, though the political is the leading aspect. Our focus here is on the political.

To create local base areas of revolutionary political power, the people must have vehicles through which to seize and exercise political control over their communities. There must be an organizational form and structure through which they can seize and exercise dual and contending power that expresses their will in the communities where they live.

The bases of revolutionary intercommunal power at the local level is the Community Council (COMCO).

WHAT IS COMCO?

The COMCO is a body of delegates that is periodically elected by all age-appropriate members of a given neighborhood, with set terms of office. It will assume full responsibility for local affairs. COMCO is itself a mass organization that serves as a parallel government in the oppressed communities, with control over justice and security and community-sponsored programs. It is the supervisory organ of government at the neighborhood level, recognized as such by the electorate below and a Regional Council (RC) above.

The COMCO will draft all local rules and regulations, arbitrate neighborhood disputes, and appoint neighborhood officers from contracting with the People's Security Forces (PCF), to selecting a neighborhood head (chief elder), to selecting a People's Guard (PG) captain (2), (we will discuss the development of security forces in a separate paper).

Most disputes should be resolvable by the neighborhood officers, or if not, by the COMCO. It should be only on the rarest occasions that problems are so complicated as to require resolution by the establishment's courts. The communities should resolve their own problems without involving the state to the greatest extent possible. With neighborhood security forces in control, only with their escort should municipal police or officials be allowed into the neighborhoods, where conditions will be steadily and visibly improving due to programs instituted by the Party and the masses.

Once appointed, officers will administrate the neighborhoods in the name of the COMCO, carrying out its decisions and report routinely (periodically) to the COMCO concerning their area of responsibility. Officers who fail to perform their responsibilities satisfactorily should be removable by the Council at any time.

COMCO should be all-inclusive, representing all people from within the community, and composed of all local class strata, except those from the ruling class and the establishment.

The COMCOs will be part of a much wider government system to be accepted by the regional administrations as a future goal.

A Comprehensive People's Government

The COMCO forms part of a comprehensive system of people's government that actualizes revolutionary Pan Afrikanism and organizing all peoples, Black, Brown, and white, in revolutionary Pan-movements, which consolidate into a global revolutionary intercommunal system.

In "On Pan Afrikanism,"(2) we explain the interconnection between Revolutionary Intercommunalism and the revolutionary Pan-Afrikan, Pan-Asian, and Pan-European struggles. In elaborating this system of people's government, for illustrative purposes we will focus on organizing Black people, but the principles apply the same way to Browns and whites as well, and will be carried out under leadership of the brown and white arms of the RIBPP—the RIBPOC and RIWPO.

The COMCOs sit at the base of a pyramid of representative Councils (Congresses) which will eventually find its apex in a later-Pan Afrikan Congress. Regional Councils (RC) and National Councils (NC) will constitute in-between layers.

Parts of the pyramid base will remain blank where many neighborhoods will be without COMCOs, and second and third levels of the pyramid will also be lacking in places. But since community base areas will be constantly expanding, the Councils will be constituted and consolidated at neighborhood, regional (municipal), state, national, and international levels.

When completed, the pyramid will cover places where New Afrikans and Afrikans are concentrated at these levels. Delegates to each higher level will be chosen by the one below. In this new system power will formally reside in the people. They have the right to elect governing bodies of the communities, the COMCOs, which in turn have the right to elect delegates to the RCs.

As entire neighborhoods are liberated and RCs formed and consolidated, the RCs will join together in electing delegates of the COMCOs representing all people of all democratic classes in all regions and municipalities. The COMCOs will converge to elect delegates to Pan Afrikan Congresses, which will map onto or constitute a Union of Soviet Afrikan Republics (USAR) congress.

The USAR will be the formal socialist Pan Afrikan state composed of all Afrikan people across the continent and Diaspora, which is also discussed in, "On Pan Afrikanism," and will be explained in greater detail elsewhere.

RELATIONSHIP BETWEEN THE PARTY AND COMCOS

As previously stated, the COMCOs are mass organizations and the highest authority in the communities. They should have democratic bases in which RIBPP acts as a faction. Other factions will promote their own ideological and political views and programs. These Councils would, based upon internal struggle, represent the will of the people.

Party members must in any case obey the COMCOs' decisions and carry them out. At the same time, the Party Unit must discuss and make up its own mind on important issues before the COMCOs, bring its own conclusions before the COMCO, and put them before other delegates for approval. If the other COMCO delegates support the Party's opinions they will be implemented. If they oppose them, the Party Unit must reconsider and discuss the matter again. If the Unit still believes its decisions are correct and COMCO delegates still disagree, then the Unit can take the matter to higher Party bodies (namely the Branch).

Even if the Branch agrees with the Unit, it cannot recommend that the COMCO be overridden. The Branch can only advise the local Party Unit to persist in further elaboration and education on issues and await future COMCO agreement.

As for COMCO, it has its own higher body, the RC of the municipality, which is made up of delegates of COMCOs all over the city. If there are serious disagreements which cannot be resolved despite the foregoing attempts, they can be taken to higher bodies on both sides.

The Party, unlike the COMCOs, is not in a position to exercise government power in any form. Its authority is based on persuasion and example. While Party members can be elected to the COMCOs, no Party member can have more power than other delegates.

DEALING WITH COMMUNITY OFFENDERS

The COMCOs and the security and community service organizations under their control will address those who commit offenses against the communities, and act as a diversionary program that avoids involving the state.

The offender will seek the protection of the COMCO and agree to accept its judgment. The COMCO accepts responsibility for the offender and their rehabilitation.

The power of the COMCOs in this respect will lie in its ability to give the offender the choice of bowing to its authority (knowing s/he won't do time) or facing the criminal courts on criminal charges. The COMCOs can expel and exile offenders from the community, levy fines and award restitution as in a "People's court," and order community service under conditions of probation, during which the COMCO reserves the right to withdraw its protection against the offender's receiving criminal charges.

The intelligence section of the security force will work closely with the COMCO in interrogation of those brought before COMCO on charges. The idea is to turn people from lumpen to proletarian and enlist their cooperation in "cleaning up the hood."

Community service should not be humiliating nor treated as punishment. It should involve the offender in serving the people through labor and conscious effort. They should be rewarded with positive attention and encouragement by the COMCO.

Part of community service would be political education conducted by the Party in a classroom setting and in discussion groups under the Party's Education Ministry. Community service crews can perform work of cleaning up and beautifying the neighborhood, providing public health services, literary programs, tutoring, or any number of projects.

There should be created a Director of Community Services (DCS) under COMCO, and a staff of counselors attached to the Office of Community Service (OCS). Ex-offenders would make good counselors. They would act as a probationary officer to the offender, check on their work and see that they live by their agreement with the COMCO.

The counselor should befriend the offender and try to create a bond whereby the offender will look to the counselors for help and advice. The counselors will evaluate the person's needs and skills, to recommend appropriate referrals and placements.

Organizations like Alcoholics Anonymous, Narcotics Anonymous and others must be enlisted to interface with the COMCO and assist in the rehabilitation effort. The person might also be on state probation or parole and the counselor will have to interface with state officers in this regard.

If this is tiered right the prisons will become strongholds of re-educators where lifers and long-timers can serve as deans and professors in the schools of liberation. The waves of short-timers will get a crash course in spiritual and political re-orientation.

This system of community based political power answers the needs of our oppressed communities, placing control into the hands of the people who live there, and building programmatically toward the achievement of global Revolutionary Intercommunalism.

Dare to Struggle Dare to Win!

All Power to the People!

ENDNOTES

1. Kevin "Rashid" Johnson, "Organizing the People: On the PSO and Intermediate Organizations" (Part 1) (2021) <http://rashidmod.com/?p=3006>

2. Kevin “Rashid” Johnson, “On Pan Afrikanism: Part One of an Interview with Comrade Rashid by JR Valrey (Block Report Radio) <http://rashidmod.com/?p=2525>

The Birth, Meaning, and Practice Of Black August (2021)

By Kevin Rashid Johnson, Minister of Defense RIBPP

Black August is a month designated to pay tribute to the true heroes, martyrs, and history of New Afrikan (Black) people in our struggle for liberation against the over 400 years of violent repression, suffering, and exploitation that we’ve endured under the systems of bondage here in the Western hemisphere. Many important events and the lives of people that occurred and contributed to our struggles fell within the month of August, and coincide with our need to know, remember, and commemorate the people and events that have fed the flames of our struggle to yet be free.

The concept of Black August began in the California prison system in response to the assassinations of political prisoners and prisoners of war held there, such as George L. Jackson, W.L. Nolen, Jeffrey “Joka Khatari” Gaulden, and others. Joka Khatari, a torch-bearer of Comrade George Jackson, died on August 1, 1978. He died at the hands of California prison officials at San Quentin, who refused him medical care for head injuries sustained while playing football.

It was Joka Khatari’s death that first inspired the concept of Black August among New Afrikans imprisoned in California. Initially it commemorated the lives and deaths of George L. Jackson, who was murdered by California prison guards on August 21, 1971; his brother Jonathan Jackson, and James D. McClain and William Christmas, who died during an armed action to free Comrade George and others staged at the Marin County Courthouse on August 7, 1970; and W.L. Nolen, Alvin “Fig” Miller, and Cleveland Miller who were assassinated by prison guards during a racial melee that was instigated by the pigs at Soledad Prison on January 13, 1970.

Since its early beginnings, Black August has grown to embrace many significant events and people in our history of struggle in Amerika, especially those that have occurred during the month of August.

Black August is now celebrated each year by our people across the Diaspora.

Commemorating Black August is not simply a holiday observance, but a time of reflection, recognition, fortification, consciousness-building, and inspiration. The events and people it pays tribute to demonstrated the greatest sacrifices and commitment, and represent a higher awareness of and ongoing service to New Afrikans as a collective people, as a distinct nationality and community of people. But for these struggles and people and their sacrifices, we would not have survived until today. Black August cannot be looked upon lightly.

Our economic practices during Black August embrace community socialist values of mutual aid and support, not individual profit and exploitation of others that is the very basis of the suffering we have endured for centuries, and are the values that the U.S. capitalist imperialist system works to indoctrinate us with, to make us predatory against ourselves and others in its own image.

During the month of Black August, we practice fasting, exercise (twice daily or as our health permits), political education (educating us in New Afrikan history and the values of revolutionary theory and practice), and refrain from prison commissary purchases as much as possible, and instead rely on mutual support.

Black August serves to instill practice and values in us that will develop our ways of thinking and being 365 days per year, and to become the people of the liberated future that we are fighting to create for ourselves, for all oppressed peoples, and especially for those that will come after us!

Dare to Struggle Dare to Win!

All Power to the People!

Turning razor wire plantations into schools of liberation

By Maurice Garlic, Jr., Minister of Justice RIBPP

The Revolutionary Intercommunal Black Panther Party, even though most of its membership is on the outside, has not forgotten its prison based roots. Three of our five Central Committee members are incarcerated and we take our comrades behind bars’ well being seriously.

One of our goals is to turn the razor wire plantations into schools of liberation. That is why we aim to build inside of the prison walls as well as on the outside. We put a call out to our comrades that are enslaved by this vile empire

to join us in our goal of turning the criminal mentality into a revolutionary one.

My ministry, the Ministry of Justice, has multiple functions. The main role will be on organizing and coordinating bail and legal defenses of party and mass forces, conducting internal investigations of party matters such as of complaints against members, and organizing fair and formal hearings procedures, overseeing disciplinary measures against party members, and protecting the rights of the accused who may appeal all such decisions of to the Central Committee. It is to prevent factionalism and promote unity and fair processes.

The other function however is to lend support to our incarcerated comrades and help build the Panther movement inside. Capitalism depends on the exploitation of the labor of the masses and the prison industry is a leg of the chair of oppression.

When we attack the prisons we attack slavery, we free the minds of our comrades to come home and help liberate their own respective areas. This is the duty of the Ministry of Justice.

If any comrades on the inside would like to contact the Minister of Justice, comrade Maurice Garlic Jr, you can write to him at P.O. Box 12272 Roanoke VA, 24024 . Contacts on the outside can contact me at moj@ribpp.org.

We await your participation,

All Power to The People

Dare To Struggle

Dare To Win

A People's Tribunal to Try Crimes Against the People: On the October 2021 International Tribunal Against the U.S. Government (2021)

By Kevin "Rashid" Johnson

How often have the millions of us who've suffered the tortured abuse of U.S. imprisonment, heard officials self-righteously sermonize that we must accept responsibility for our accused crimes? Well, so too must they.

We call on everyone, especially young people, to give all possible attention and support to the planned historic

events of October 23-25, 2021. During that weekend, an International Tribunal will be held against the U.S. government for its crimes against humanity, human rights violations, and crime of genocide in its treatments of Black, Brown and Indigenous people.

JUDGING OTHERS WHILE IMMUNIZING ITSELF FROM JUDGMENT

Amerika holds the world's largest prison population, and has spearheaded many high profile international prosecutions of others for human rights violations and war crimes. Despite this appearance of criminal intolerance and imposing accountability on others for running afoul of the laws, the U.S. government has systematically shielded itself from liability for its own crimes. It has also gone so far as to destroy the lives of and murder independent Black leaders like Paul Robeson and Malcolm X, who have attempted to have it answer for its crimes before an international forum.

In a sort of twisted irony, it is this government's massive abuse of imprisonment (the conditions of which constitute slavery) targeted especially at people color and is use to suppress the voices and resistance of those who have stood against its abuses of their people, that are counted among the crimes the international tribunal seeks to hold it accountable for.

Going back to the "Great War" (World War II), the U.S. government set the standard for enforcing international criminal liability, that it must not continue to avoid itself.

Amerika led the prosecutions of German Nazi leaders for war crimes and crimes against humanity, and went so far at to express its own willingness to be held liable for international crimes. As U.S. Supreme Court Justice and Nuremberg prosecutor Robert H. Jackson stated:

"If certain acts and violations of treaties are crimes, they are crimes whether the United States does them or Germany does them. We are not prepared to lay down a rule of criminal conduct against others which we are not willing to have invoked against us." (1)

Which is exactly Amerika has done since Jackson made this empty pronouncement. In fact, in 1946, the same year as the Nuremberg trials, the U.S. led in creating the International Criminal Court or the World Court, but declared its own officials exempt from prosecutions before the court.

This exemption has given Amerika license to commit crimes of every sort in the international arena with impunity, to such an extent that the *New York Times*, *Washington Post*, and other mainstream media outlets have admitted that opening the door to Nuremberg-type tribunals against U.S. officials would see guilty findings against many of them at the highest levels.

As one *Washington Monthly* editorial frankly admitted, “war crimes tribunals would be the worst thing that could happen, [because] they would amount to legal guilt for top [U.S.] officials.” (2)

Recognizing this danger, U.S. presidents like George W. Bush (in 2002) and Barack Obama, have since issued executive exemptions against prosecutions of American soldiers and officials before foreign and international courts.

In one instance, in 1986, the World Court defied Amerika’s claims of immunity from prosecution and attempted to hold the U.S. liable for “unlawful use of force”—international terrorism—for its terroristic war against Nicaragua, and ordered it to lay large reparations.(3)

The ruling was ignored by the U.S., and a week later Congress increased its aid by \$100 million to the Contras. The Contras in turn flooded U.S. inner cities with tons of cocaine to generate more funds for the illegal war, creating the crack cocaine epidemic in poor Black and Brown communities and the massive surge in Black and Brown imprisonment.(4) None of this has been accounted for. But because it ruled against the U.S. for its aggression against Nicaragua, the World Court was deemed a “hostile force” in the media and its ruling thereby discredited to the public. (5)

THE DUTY TO OPPOSE OFFICIAL CRIMES

Aside from Justice Robert Jackson’s empty rhetoric about the U.S. accepting accountability for violating international laws, the Nuremberg Code, which is still binding international law, established that citizens have the LEGAL DUTY to rise up against their own government when it violates international criminal laws.(6)

In this context, domestic efforts to hold U.S. officials accountable for their crimes is every American’s legal obligation. Anything short of open insurrection, which is what the Nuremberg Code calls for, is a mild response indeed, such as Paul Robeson’s and Malcolm X’s efforts to bring challenges against the U.S. government for genocide

against Blacks before the United Nations. Their reward, however, was brutal retribution.

CONTINUING THE WORK OF PAUL ROBESON AND MALCOLM X

In response to his efforts, Paul Robeson was hounded and had his career as a leading Black entertainer of the 1950s destroyed by the federal government. Malcolm X was also hounded, and just a week before he was set to introduce his petition before a special Afrikan-Asian conference in Algeria, he was murdered by designs of the U.S. government.

While U.S. officials recognize that efforts to prosecute it before an international forum would produce no enforceable action against the U.S., what they fear(ed) is exposure. Amerika has always maneuvered to project a false image to the world as a bastion of democracy where everyone is treated fairly, justly, and equally.

A lie that is used to prop itself up as a moral standard-bearer that other peoples should look up to and bow down to as world leader. The continuing notion of American/ white supremacy.

But exposures of recent years—through cell phone technology and social media—of this false image and the systemic violent government abuse and repression suffered by people of color in Amerika, has begun to open the world’s eyes, compelling U.S. officials to renew efforts to co opt resistance, remake its image, and whitewash these conditions, in order to reestablish its legitimacy as world hegemon. We must expose this lie for what it is.

The October 2021 International Tribunal is an important and historical move in this direction—both as a judicial action against U.S. self-exemption from liability for its ongoing crimes against the people, and as an educational tool exposing the hypocrisy of U.S. democracy to the world.

The Revolutionary Intercommunal BPP endorses this Tribunal. For more information on how to participate in and get involved with this project, go to spiritofmandela.org.

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

END NOTES:

1. Quoted in Bertrand Russell, *War Crimes In Vietnam*

(New York: Monthly Review Press, 1967), p. 125

2. See Townsend Hoopes, "The Nuremberg Suggestion," *Washington Monthly*, Jan. 1970.

3. For the World Court's decision, see International Court of Justice, Reports of Judgments, Advisory Opinions and Orders: 1986, "Case Concerning Military and Paramilitary Activities in and Against Nicaragua" (Nicaragua v. United States of America), Judgment of June 27, 1986.

4. See, Gary Webb, *Dark Alliance: The Cia, The Contras, And The Crack Cocaine Explosion* (New York: Seven Stories Press, 2014).

5. "America's Guilt—or Default," *New York Times*, July 1, 1986, p. A22

6. For an example of Amerikan acknowledgment and glorifying this obligation for OTHER people, an account of German officers who tried to assassinate Adolf Hitler is written in, Giles MacDonogh, *A Good German: A Biography of Adam Von Trott Zu Solz* (Woodstock, NY: Overlook Press, 1992).

The Show Trial and Verdict in the Case of Derek Chauvin: Another Page from the Pig Playbook

by Shupavu wa Kirima, General Secretary RIBPP

As I sit reflecting on the recent Chauvin verdict, I can't help but think back to an MSNBC headline from a few weeks ago that read, "How Derek Chauvin's Trial Is Bringing Down The Blue Wall" (1). I've seen and heard this sentiment echoed just about everywhere since shortly after the trial began, and I'm still troubled by this idea, because I know that there is a very real danger in this particular line of thought.

There is danger in entertaining the idea that what we saw play out in that courtroom was some pivotal moment in U.S. history; in which law enforcement was suddenly overcome with such a depth of human emotion triggered by this lone event, that it opened up a wellspring within their hearts, initiating a collective "come to Jesus" moment. That it allowed them to see the error of their ways and compelled them to condemn Derek Chauvin as a murderer, who

callously took the life of someone he had sworn to protect and serve.

THE PLAY

Considering, at face value, the many witnesses for the prosecution with backgrounds in law enforcement (some of whom were still active-duty cops), along with emergency response professionals (for instance, several EMTs, a fire captain, and the department's medical support coordinator) – that they all provided testimonies that turned out to be a boon for the prosecution's case, it would appear to the casual observer that the state and its functionaries were determined to get this one right.

One such star witness, Minneapolis Police Chief Medaria Arradondo, even went on record before the trial began, to describe Chauvin's actions as "murder", and followed up in his sworn testimony by stating that Chauvin's actions were not only contrary to policy and training, but also violated the department's ethics and values (2). Lt. Richard Zimmerman, the department's longest serving member and head of its homicide unit, said of Chauvin's actions that they were "uncalled for" and "totally unnecessary" (3).

So what does all of this mean? Why would officers of different ranks and hues all be apparently united in the belief that Chauvin acted outside of what was reasonable and even humane in this case? What has caused this blue and seemingly impenetrable wall to crack? Did it *really* crack, and if not, then what the hell just happened?

Let's be clear. This was a show trial. A performance put together with a motley crew of characters designed to sell a narrative that would successfully quell the public's ire. The subsequent guilty verdict was an example of one of the ruling class's favorite diversionary tactics. Derek Chauvin was the sacrificial lamb offered up to ensure the effectiveness of this tactic. That was the play.

THE PIG PLAYBOOK AND THE BAD APPLE BLAME GAME

This particular tactic or play is known as the Bad Apple Blame Game and is straight out of the Pig Playbook. You see, the ruling class, by way of its own demented form of praxis, knows what works, and will rarely and only in cases of extreme desperation deviate from tried and true methods. And what works and has worked since the founding of this country is deception played out upon the masses. They may change a few details or make some minor adjustments to tailor the deception so that it