

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 kf an Interview with Comrade Rashid by JR Valrey (Black 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 used 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 as 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] the would amount to legal guilt for top [U.S.] officials." (2)

Recognizing this danger, U.S. presidents like George W. Bush (in 2020) and Barack Obama, have since issued executive exemptions against prosecutions of Amerikan 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 Amerikan'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 Amerikan/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 MacDonald, *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 "un-called 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 fits various circumstances; but the end goal is always to deceive and confuse the people from understanding what is really going down.

Most people don't know about the Pig Playbook, or that Chauvin's apparent abandonment by his colleagues was all part of that play. And by not knowing the play, a good many of us are left clueless as to what actually transpired and even hold this verdict up as some sort of proof that this system is redeemable and not wholly corrupt. I've even seen words like "justice" and "accountability" thrown around. These ideas need to be corrected and what really happened needs to be explained.

Kevin Rashid Johnson in his 2014 article, *Pages From The Pig Playbook*, aptly identifies this particular method that we witnessed employed in the case of Chauvin as the "bad apple blame game" (4). He explains it thus:

"Often when the dirty workings of the capitalist-imperialist system are exposed to the public, and its legitimacy or that of some crusade of it is consequently discredited or brought into question, the response is to pretend that some "bad apple" acting outside and against the system's rules and moral standards is to blame and not the system itself.

In which case they'll scapegoat one or a few of their own agents or puppets (usually as low in rank as possible) and throw them under the bus."

And what, pray tell, is lower than a 45-year-old, mediocre patrol cop? Especially when considering that an entire system is at stake. Please believe that no one lost any sleep after determining that sacrificing Chauvin would be the move. They would have given a hundred Chauvins in order to keep up the appearance of a smooth and seamless operation and return to business as usual as quickly as possible.

Offering up one low-level pig whose bad day at the office ignited a firestorm of mass rebellion, that raged on for the entire summer and well into the fall of 2020 in almost every major city across the country while gaining widespread international support, is just collateral damage, as far as the pigs are concerned; so long as the status quo is maintained. It's critical to see that point so as to understand that this bad apple isn't an anomaly, but is indicative of the festering and diseased tree that it sprung from.

This country was born out of violence. Yesterday's settlers, who were the forebears of many of today's Euro-Amerikan squatters, came here in an attempt to escape the poverty, disease, and pestilence of Europe, with hopes of establishing a new world here in the Amerikas. They didn't allow themselves to be deterred by the fact that there were already people here who were the rightful custodians of this land and who had been here for thousands of years. That was of little consequence. Along with lice, disease, and filth they brought also their penchant for violence. And it was through the violent attack carried out by these settlers upon those indigenous to this country, along with the attack on Africa and the millions of Africans kidnapped and forcibly dispersed here, that this new nation was born.

Out of those ragtag, violent settlers, those who were able to secure the most land and capital by plunder, formed a new class that separated itself from the laboring masses. And in order to protect what they plundered, they created an entire system of laws that are upheld and enforced by armed groups of their own creation, i.e., the police and military. The laws, along with these highly organized and militarized groups that enforce them, protect this class in their thievery, but criminalize those who have been stolen from. Literally, the "law of the land" is nothing more than the opinion of the capitalist-imperialist ruling class. The only

purpose of the pig who enforces that law is to serve the interests of this class and maintain the established social order. That's what the blue wall is.

Serving the interest of the ruling class and maintaining this social order is done most often through violent coercion as I mentioned above; but sometimes it may even take the form of one or more of the system's own stooges testifying against a pig who has run afoul of this setup, who has thereby become a problem. Chauvin, who was acting within the parameters of what is expected from a pig who makes up part of this blue wall, was always disposable; but he became a serious liability when his generally accepted pig behavior hit a snag. The wall did not crumble in the case of Derek Chauvin. It simply ate one of its own in order to survive.

Johnson goes on to say:

"Fruit never falls far from its tree. If everywhere we see atrocities occurring at government hands that are passed off as the acts of "bad apples," but upon closer inspection are revealed to be chronic, systemic and widespread, we must begin to recognize that the tree this bad fruit is falling from is itself thoroughly rotten, and the source and cause of their decay.

This tree has a name. It's called capitalist-imperialism – the most putrid, and environmentally and socially destructive political-economic system history has known, a decadent system that V. I. Lenin characterized as "rotten ripe for revolution." Settling for any "solution" short of revolution will see us all go extinct. We must wake up to its designs and stop it cold."

CAPITALIST-IMPERIALISM IS IN CRISIS

Stopping it cold is indeed what we can and must do. Just as is the case with all things, this system will eventually come to an end. Dialectically, it must be understood that owing to its parasitic nature, capitalist-imperialism is not sustainable, and is dying even now, as I type these words. The tick can only suck blood for so long until it either bursts, or the host becomes aware of its presence and struggles to remove it.

See, the masters of this game already understand the power of the people and know that a reckoning is coming as soon as they wake from their slumber. They know that their time is running out. We've seen and felt the embryonic rumblings of full-scale revolution brewing for some time now. That spark that was rekindled in August of 2014 in Ferguson, after laying dormant for over fifty years (after many of our leaders were murdered, imprisoned, or forced into exile), continues to grow and spread.

Slowly but surely, little by little, the masses are losing their fear. The people are slowly gaining consciousness, and the machinations of this system aren't quite as effective as they were fifty years ago or even twenty years ago. The open hostility manifested in the form of fire hoses, attack dogs, and naked racism in many cases has been replaced with the neo-colonial misleadership of bootlicking Black presidents and vice presidents; with juries handing down empty, insincere verdicts, condemning pigs for abuses that are no different from what they've been trained to do. These latter examples are what we see happening now and have been orchestrated to instill a false hope and lull us into the complacency of believing that this country has progressed, that there are such things as good cops, and that justice can be served. These reworked and reconfigured methods aren't because the capitalist-imperialist's character has changed, but because the material conditions have. Imperialism is in crisis, and in its desperation, it will do any and everything to try and save itself.

That is why the work we do on the ground as revolutionaries and organizers within the oppressed and marginalized communities is critical, especially at this moment. We must work diligently to agitate and educate the people so as to hasten this collective awakening. We must use every available means and not miss any opportunity to carry out the work that will inevitably lead to the destruction of this system, and the creation of a new socialist future.

ENDNOTES

- (1) <https://www.msn.com/en-us/news/us/how-derek-chauvin-trial-is-bringing-down-the-blue-wall/ar-BB1fpqIA>
- (2) <https://www.cnn.com/2021/04/10/us/derek-chauvin-george-floyd-trial-testimony/index.html>
- (3) <https://www.rev.com/blog/transcripts/lt-richard-zimmerman-testimony-in-derek-chauvin-trial-transcript-kneeling-on-floyds-neck-totally-unnecessary>
- (4) <http://rashidmod.com/?p=989>

Coopting Juneteenth with a Federal Holiday (2021)

By Kevin Rashid Johnson, Minister of Defense RIBPP

DAMAGE CONTROL

The police murder of George Floyd during the summer of 2020 was a lynching. The act differed little from the routine public murders of Black people by mob and police violence that has punctuated centuries of Black existence in Amerika. What differed was the public reaction—from the attempted intervention by eye-witnesses to stop the act (whereas in times past, witnesses participated in or cheered on lynchings), to the global uprisings that followed (whereas in past, the U.S. government was able to conceal and downplay the prevalence of lynchings and racist police violence from the world, and to silence those who tried to expose it, by destroying their livelihoods or murdering them, like Ida B. Wells, Josephine Baker, Paul Robeson, and Malcolm X).

U.S. officials have been in a mode of damage control, making formal gestures to distance the government from behaviors that have and continue to literally define its treatment of Blacks for centuries. Hence the widely publicized show trial of Derek Chauvin whom smugly murdered George Floyd on video, and now the federalization of the Juneteenth holiday.

Suddenly, there's the need to make a public show of government validation of events in Black history that were before now remembered only by Black people, such as Juneteenth and giving recent mainstream attention to the previously suppressed history of the 1921 race massacre in Tulsa, Oklahoma's Greenwood community (known as "Black Wall Street"), where white mobs massacred hundreds and displaced thousands of Blacks during days of rioting, rapes, shootings, and bombings (even by plane).

REVISING JUNETEENTH—LINCOLN DIDN'T FREE THE SLAVES!

But Juneteenth is not being recognized for its true lesson which is that Black folks freed ourselves from chattel slavery. We always had the power to do so, but were tricked into doubting ourselves and waiting for permission to resist our bondage from Northern slavers who needed our help to defeat their Southern enemies. Instead, the holiday is being used to portray Abraham Lincoln and the U.S. government as our liberators; since it was on June 19, 1865 that the Union Army marched into Galveston, Texas, and its Black forces informed the still-enslaved people of Texas that they had been declared free two years earlier by Lincoln's Emancipation Proclamation. Lincoln very deliberately did not declare those Blacks still enslaved in the Union free. They were only freed as a result of the resistance of the Slaves in the South during the Civil War.

Lincoln didn't free the slaves. He never cared about their plight. As he blatantly explained, in response to Horace Greely, editor of the *New York Tribune*, who pleaded with Lincoln in August 1862 to free the slaves:

"Dear Sir:...I have not meant to leave any one in doubt....My paramount objective in this struggle is to save the Union, and not either to save or destroy Slavery. If I could save the Union without freeing any slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that. What I do about Slavery and the colored race,

I do because it helps to save this Union; and what I forbear, I forbear because I do not believe it would help save the Union."

When Lincoln issued the Emancipation Proclamation a month after Greely's appeal, it was a move to use Black people as we have been used since, namely as a weapon hurled against the enemies of white supremacist Amerika, yet never to fight for our own true freedom against Amerika.

Remember, the major appeal made to the slaves to fight with the Union was the promise made by U.S. Army General William Sherman, to give 40 acres and a mule to every Southern Black family who rose up against the Confederacy—a promise that was promptly revoked after the North won the Civil War by President Andrew Johnson.

JUNETEENTH'S TRUE LESSON—WE STILL AIN'T FREE!

The true lesson of Juneteenth was clearly *not* that Lincoln freed the slaves, but rather that what was achieved, was achieved by their own hand, and that *we still ain't free!* No one expressed it better at the time than Martin Delaney, the highest ranking Black officer of the U.S. Army's segregated Black troops, speaking a month after Union forces marched into Galveston, Texas:

"In July 1865, hundreds of freed slaves gathered near an old church on St. Helena Island off the South Carolina coast. There, Virginia-born free-man Martin Delaney, the highest-ranking officer in the U.S. Colored Troops, addressed them. Before the Civil War, he had been a prominent abolitionist in the North. Now, Major Delaney assured the gathering that slavery had indeed been 'absolutely abolished.' But abolition, he stressed, was less the result of Abraham Lincoln's leadership than the outcome of former slaves and free Blacks like him deciding to resist and undermine the Confederacy. Slavery was dead, and freedom was now in their hands. 'Yes, yes, yes,' his listeners shouted.

"Delaney then noted that many of the white planters in the area claimed that the former slaves were lazy and 'have not the intelligence to get on for yourselves without being guided and driven to the work by [white] overseers.' Delaney dismissed such assumptions as lies intended to restore a system of forced labor for Blacks. He then told the freed slaves that their best hope was to become self-sustaining farmers: 'Get a community and get all the lands you can—if you cannot get any singly.' Then 'grow as much vegetables etc., as you want for your families; on the other part of land, you cultivate rice and cotton.' They must find ways to become economically self-reliant, he stressed. Otherwise, they would find themselves slaves again.

"Several white planters attended Delaney's talk, and an army officer at the scene reported that they 'listened with horror depicted in their faces' when Delaney urged the former slaves to become independent farmers. The planters predicted that such speeches would incite 'open rebellion' among southern Blacks." (1)

True to Delaney's warning, the freed slaves were denied and stripped of land, and thereby reduced back to enslaved conditions. This was accomplished by a number of very deliberate measures instituted by the U.S. government in collaboration with the old Southern planter class whom it had just waged war with, in order to re-entrench white-supremacist domination and Black subjugation in the South. These measures included:

The U.S. government's betrayal of the promise of 40 acres and a mule and Southern Reconstruction.

The newly 'freed' Blacks were stripped of the means to defend their achievements, their newly won 'freedoms,' and themselves from racial violence, by the U.S. government's relocating those with military experience and training. This

was done by sending thousands of Black Civil War veterans to the Western frontier to aid Amerika's war of removal and extermination against the AmerIndians.

These were the "Buffalo Soldiers," the Black cavalry regiments created under U.S. law in 1866 to serve under white U.S. Army officers, to suppress the AmerIndians—we were once again *used* to fight a war against white supremacist and capitalist Amerika's enemies.

The newly 'freed' slaves were forcibly removed, with no way to resist, from land they'd occupied that was formerly owned by slaveowners who'd been expelled during the war. The freed Blacks had taken over this land based on the U.S. government's promise of 40 acres and a mule, but were then removed by the U.S. Army, many at gunpoint, who gave the land back to the former slavers.

The U.S. government removed the Union Army from the South in 1877, betraying its promised support of Reconstruction and withdrawing the only protection that existed against Southern racial violence and white backlash against the freed slaves' achievements.

Also, chattel slavery wasn't abolished, it was reformed into penal slavery. Penal slavery was legalized in 1865 with passage of the 13th Amendment, which authorized slavery and involuntary servitude against those convicted of crimes. Penal slavery actually made the old slave system harsher for the enslaved and more cost efficient for those exploiting slave labor. Under this system, the burden of procuring and maintaining the slaves was shifted to the state, and because the private contractors who used the laborers didn't have to concern themselves with the slaves' upkeep, (food, clothing, shelter, and health), the slaves were often worked to death and simply replaced with new prisoner workers. The state kept a steady supply of prisoner laborers by use of Black Codes and similar criminal laws targeted and selectively enforced against Blacks.

Unknown to most today, penal slavery still operates in Southern U.S. prisons, with forced uncompensated field labor and criminal laws still selectively enforced against people of color. In fact the system of penal slavery was first developed and still exists in Texas where Juneteenth originated.

Then there was the institution of sharecropping, debt tenancy, and peonage status, which compelled Black families to work for their former enslavers, under perpetual debt created through systemic fraud by white landowners.

Violent white terror swept the South targeted at Black leaders, businesses, schools, churches, and white allies, to restore white supremacist hegemony and crush Black economic and political achievements, against which the communities, stripped of their own fighting forces, could not resist. Within 34 years of unsupported effort after chattel slavery, Southern Blacks still produced over 15,000 teachers, 17,000 college students, 1,000 doctors, 14,000 books, over 264,000 Black-owned farms and homes, and \$27 million in church property. Under attack of white racist backlash this ownership was eroded.(2)

These are Juneteenth's true lessons: that we were and must be our own liberators and defenders, and the ruling class and powers that be Amerika have only and always used us to fight their wars and battles to achieve their own ends of wealth and power, while keeping us subjugated and programmed to not defend our communities, our families, and ourselves.

This is why they coopt our histories to misrepresent their meanings for us or try to erase them altogether. Especially in times of ferment when their crimes against the people are brought out into the open. We must not be placated or deceived.

Juneteenth commemorates our resistance against this foul racist imperialist system that falsely portrays itself as our protector and savior. Its crimes against the people today is but a continuation of the crimes that built this system.

We must lead and unite in struggle with the people of the world to end this inherently evil U.S.-led capitalist imperialist and racist system of world domination, in order to finally free ourselves and the billions of others who are its victims. This is the meaning of Juneteenth!

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

ENDNOTES:

1. David Emory Shi, et al., *America: A Narrative History*-10th Ed., (N.Y.: W.W. Norton & Co. Ltd., 2016), pp. 707-708.
2. For an account from the time period, see, W.G. Schell, *Is The Negro A Beast?* (Moundville, IL: Gospel Trumpet Pub. Co., 1901)

Liberation Penology: Our Strategy of Transforming Prisons into Schools of Liberation (2021)

By Kevin Rashid Johnson, Minister of Defense RIBPP

The RIBPP Ministry of Justice has a particular focus on work surrounding the prisons and transforming them into "schools of liberation." Strategically this means promoting proletarianizing prisoners as a form of 'rehabilitation' and envisioning the guiding principles we would apply to remolding people if revolution were won today. But of course to win the masses to taking up this struggle we must begin with principles that they grasp.

PROLETARIANIZING PRISONERS AND EXTENDING DEMOCRATIC RIGHTS TO ALL

If we start from the bourgeois premise of democratic rights (civil rights) for all then the status of prisoners as "slaves of the state" as embodied in the 13th Amendment must change. So what must we change to accomplish this?

Eradicating prisoners' slave status and proletarianizing them calls for advocating for their full voting rights and right to join trade unions and political parties and organizations, freedom of speech, freedom of communication (including with other prisoners). We must of course continue the fight to amend the 13th Amendment to strike the clause that allows the enslavement and involuntary servitude of prisoners.

From the human rights perspective, we must call for an end to the death penalty (legalized lynching), torture, beatings, sexual abuse, and denial of contact and conjugal visits. Conjugal visits are an especial concern for Black people. Mass incarceration, which is disproportionately targeted at our communities and most fertile aged males, takes on a literal genocidal character, where we are prevented in huge numbers from reproducing.

Reducing ('controlling') or eliminating the population of a targeted people by increasing their death rate and reducing their birth rate is the basic strategy of genocide. This is typically carried out by killing off and removing the most virile-aged males from the group. In this particular, U.S. mass incarceration directly violates the International Convention Against Genocide, which is seldom spoken of, even in protest circles.

We must struggle against this condition, and revive the petition to charge the United States before the U.N. and in the court of world opinion with genocide as begun by Paul Robeson and continued by Malcolm X.

This includes exposing and resisting the destructive and disruptive impact of U.S. imprisonment on our communities, by removal of huge numbers of our men and breaking up our families. Which continues the 'welfare' policies begun in the 20th century of pushing proletarian fathers as mutual providers and role models out of the Black urban communities, by limiting needed government subsidies to single mother households. Consider in many jails and prisons in underdeveloped countries, where racism isn't a component of imprisonment, spouses and entire immediate families are permitted to live with prisoners inside the facilities.

We must advance the right of prisoners to work, to be paid a fair wage, to be represented by a union, and to collectively bargain over the sale of their labor power.

Prison labor must be discussed and promoted from a standpoint of social relevance not punitive and slave servitude

and corporate profiteering. It should meet social needs that require little capital investment such as construction and maintenance, and doing useful projects in the community, like building and repairing schools and public housing accommodations.

In the U.S. the prison movement should be built and incorporated into the United Front Against Imperialism.

The guiding principle of our work is that oppression and abuse (which inhere in the existing prison system) is bad for people, making them destructive and unstable, and liberation is good. In propagating this line guards must be induced and won to free themselves of bad ideology and actually want to contributing to sorting out what is good and bad as it affects people's mental health.

Our concept of "Liberation Penology" is a spinoff from "liberation theology" but aimed at taking on and refuting the bourgeois schools of criminology and penology that do nothing to positively change people or solve the problems of 'crime,' antisocial behavior, and the mental health crisis in the developed world that is responded to in Amerika by warehousing the mentally ill in prisons.

We must demonstrate and present a coherent analysis and practice that demonstrates the causes of antisocial behavior and that imprisonment doesn't work, and offer up the model of proletarianization as rehabilitation, combining productive work with education and positive socialization.

LIBERATION PENOLOGY IN THE UNDERDEVELOPED WORLD

In the Third World context we should focus on the worst cases of inhumane prison conditions and practices and hinge on the U.N. Declaration of Human Rights.

Conditions in Afrikan prisons are the worst. They are virtually death camps, vastly overcrowded, disease ridden, violent and corrupt.

Next to the U.S., South Afrika imprisons the highest percentage of its population. The Prison Industrial Complex is growing there and getting high tech, while most of Afrika is low tech.

None of Afrikan prisons meet the U.N. criteria for basic human rights. Exposure of these horrors can be used to indict neocolonialism and imperialism and the current regimes' failures to build socialism.

Many could be freed if there were a bail fund, for \$20 or \$50. A people's bail fund could be set up with labor exchange, where prisoners work off the debt and replenish the bail fund.

A paralegal service could get many defendants out of their cells. Basic reforms could be won like letting prisoners out of their cells to grow vegetables, drill wells, and set up windmills to pump water. As Serve the People programs, the mass organizations could set up soup kitchens and medical clinics to provide nutritious meals and medical care to prisoners inside the razor wire. Many of these basic resources (medical care, clean water, and nutritious meals) aren't available in Third World prisons.

On a grander scale, the RIBPP can create people power to carry out New Democratic revolution creating dramatic reforms coming in from outside through work in local communities and families, and working in unity with revolutionary communist parties leading People's War in the rural areas. The foods grown by prisoners can supply the soup kitchens in both the prisons and the communities.

The Party working in all countries can help obtain medications to treat prisoners in the Third World with AIDS, HCV, malaria, STIs, etc. The Party can also recruit among medical professionals and medical students, to help develop barefoot doctors trained from the youth and prisoners.

PRISON MASS ORGANIZATIONS

Our prison organizing must work in solidarity with prisoner support organizations and help support and develop their work.

First there is the Jericho Movement which specializes in dealing with the political prisoner issue. Second is the general Human Rights Coalition (HRC) which is generalized to deal with the gamut of prison issues. Then there are others like Incarcerated Workers Organizing Committee, Prison Lives Matter, Jailhouse Lawyers Speak, Free Alabama Movement, and others, that work to address various prison related issues that can be brought under the HRC.

The purpose of the Party's work with the Jericho Movement is:

- A. Solidarity in relationship with existing Political Prisoners/ Prisoners of War (PP/POWs);
- B. Link up younger generation of activists with PP/POWs;
- C. Prepare for legal defense of PP/POWs of the future;
- D. Revive the campaign to charge the U.S. with genocide against Black people and other oppressed nationalities, of which mass incarceration is a component part.

In the course of this work we want to lay the basis for building revolutionary youth organizations, recruit law students and young lawyers and build up a war chest for legal defenses.

With the HRC we want to support building the organization into an international mass organization of prisoners, their families and supporters, to:

- A. Amend the 13th Amendment;
- B. Extend universal suffrage to include prisoners and ex-prisoners;
- C. Abolish the death penalty and other forms of cruel and unusual punishment;
- D. Redefine prisoners' rights in accordance with status of "citizen prisoners;"
- E. Defend right to transform prisons into "Liberation schools;"
- F. Facilitate close relations between prisoners and families and communities.

The HRC should be built to include all organizations working with prisoner right issues (more or less) and be built into an internationally recognized voice of the oppressed. Ideally these organizations could be brought under the umbrella of the Panther Solidarity Movement, embracing the 10 Point Program.

We have previously elaborated the STP programs which the PSO (previously the Black Brigade) should develop within the prisons.(1)

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

ENDNOTE

1. Kevin "Rashid" Johnson, "Applied Panther Love: Organizing the Black Brigade Within and its work Within the Razor Wire Plantations" <http://rashidmod.com/?p=28>

Join the Panther Solidarity Organization! (2021)

By Kevin Rashid Johnson, Minister of Defense RIBPP

THE PANTHER SOLIDARITY ORGANIZATION BELONGS TO THE PEOPLE

The Panther Solidarity Organization (PSO) is a democratic mass organization that operates under the leadership of the Revolutionary Intercommunal Black Panther Party (RIBPP). It is an organization composed of the people to serve the people. It belongs to the oppressed communities, not to the wealthy and privileged like the established political parties and so-called charity organizations. The purpose of the PSO is to empower the people to bring about real change to their own communities, with the RIBPP's 10 Point Program as a guiding tool.

The people have been taught to vest their belief and trust in the established political and economic system, and have seen only the same cycles of the communities and their

members being drained of their wealth and resources from one generation to the next.

These material losses are pocketed by a tiny few who are enriched at the expense of the many, and divide and play us against each other in a million ways, while these predators who live at all our expense are glorified as heroes to emulate. Our communities, families, and quality of life have only suffered as a result.

Political power has always been monopolized by the wealthy to benefit only the wealthy, while the working people and poor have been left out in the cold. They will *never* liberate us! *We must liberate ourselves!*

The PSO is an organization of the people through which we can achieve this. It relies on legal and aboveground work, with an emphasis on Serve the People (STP) Programs. Collectives should be based wherever there are poor and oppressed people, especially the urban centers and surrounding oppressed communities. Its focus is also on the rural poverty pockets like Appalachia.

CREATING AND JOINING PSO COLLECTIVES

PSO collectives can be created anywhere in the world (in any community—Black, Brown, or white—or place of confinement). A minimum of three people are required in a community or place of confinement to create a new PSO collective.

Collectives must have unity with the RIBPP's 10 Point Program, and their members must not be members or agents of, nor otherwise work for, the government.

Collectives should create basic ground rules such as: all members will uphold the RIBPP's 10 Point Program, carry out decisions of the collective, pay dues, and have the right to speak, vote, elect, and be elected, and the right to criticize and replace elected leaders; and will not gossip nor be divisive of the unity of the organization nor use intoxicants nor be intoxicated while performing organizational work.

The PSO is compartmentalized according to the community it is organizing in: PSO collectives based in Black communities are PSO-BP, in white communities they are PSO-WP, and in Brown communities they are PSO-BrP ('Brown' includes all peoples who are neither Black nor white). Although the organization is compartmentalized in this way at the community level, it is one organization to be linked together intercommunally, allowing the communities to mutually support each other and share information, resources, experience, and personnel in their work, and thereby create liberated base areas of cultural, social, and political revolution in the context of building a worldwide united front against capitalist-imperialism, racism and repression.

Collectives should act and organize according to their local conditions while building intercommunal unity and structure.

The aim of the PSO is to keep growing and spreading to more communities and link them together, rooting itself in the masses and winning them to support and identify with and as Panthers.

As soon as practical, new PSO collectives should hold elections to select qualified people for secretary positions, which are modeled after the RIBPP's ministries. There should also be a General Secretary and a Membership Coordinator, which are elected positions as well.

There are nine secretary positions. They are:

1. Culture
2. Defense
3. Education
4. Finance
5. Health and Welfare
6. Human Rights
7. Information
8. Justice
9. Labor

More information on the Secretary positions can be found in the article titled, "The Political Division of Labor: What are

the Roles and Functions of the Party's Ministries," <http://rashidmod.com/?p=2834> (This article was written before the split and reconstitution of the NABPP into the RIBPP; readers should therefore substitute RIBPP for references to the NABPP in the article).

Committees should be created within each secretariat through which the collective can make decisions and perform its work collectively and democratically.

An intercommunal Secretariat which is elected by the General Secretaries of the local collectives, should operate to help facilitate sharing resources, communications, and labor between the local collectives, develop new collectives, or bring in new members. It should not in any way impose criteria on people to create, join or validate the local PSO collectives.

PSO AND RIBPP RELATIONSHIP

The relationship between the PSO and RIBPP is a symbiotic one. One supports, develops and sustains the other. The RIBPP provides political, strategic, and ideological guidance and support to the PSO by providing political education and participating in the PSO's STP programs, and democratic activities, debates, and discussions.

The RIBPP also conducts social investigations to determine the conditions, needs, and interests of the people, through engaging with the PSO collectives and working alongside the people in the communities and places of confinement.

Unlike the PSO, people cannot freely join and create RIBPP collectives. One can only be recruited into the RIBPP by RIBPP members based upon one's *proven* commitment to serving the people and understanding of the RIBPP's ideological and political line and strategy.

The PSO is the main organization through which the RIBPP serves and provides political education to the people and recruits new Party members. The PSO however is an autonomous organization, and is not bound to accept the Party opinions.

No PSO collective or leadership body may have more than 1/3 RIBPP membership, and RIBPP members have no more decision-making power than any other PSO member. They have one vote and are not required to submit to nor defer their opinions to the majority.

The RIBPP reserves the right to withdraw its members, sponsorship, and support from any PSO collective, and to publicize its decision, should any such collective develop rules that conflict with the Party's rules or what the RIBPP believes is appropriate for the mass level organization.

HOW TO GET INVOLVED

Notify the PSO intercommunal organization of the creation of new PSO collective and be added to the network, or for more information contact:

Join.PSO@RIBPP.org

Dare to Struggle Dare to Win!

All Power to the People!

Join The Panther Solidarity Movement!

By Kevin Rashid Johnson, Minister of Defense RIBPP

The Panther Solidarity Movement (PSM) is a continuation of the original Rainbow Coalition started on April 4, 1969 by Chairman Fred Hampton of the Chicago Chapter of the BPP.

Many efforts have been made to form Rainbow Coalitions, most often as reformist, non-revolutionary formations. Chairman Fred's was the first and most revolutionary. It brought the BPP together with many pre-existing groups that were organized around nationalities, including the Young Lords (Puerto Rican), Brown Berets (Chicano), American Indian Movement (First Nation), Young Patriots Organization and Students for a Democratic Society (white), and others. This provided a structure under which many

ances could be united and organized in a structured way to build community-based power against the common enemy: capitalist imperialism.

The PSM aims to revive this coalition with a new generation against the same enemy.

Any pre-existing community-based group, organization, or association may join the PSM, so long as they agree to embrace the Revolutionary Intercommunal Black Panther Party's (RIBPP) 10 Point Program and prioritize serving and uplifting the oppressed communities. The aim is to combine support of the 10 Point Program with other views, and to root our movement in the oppressed communities.

The PSM is an umbrella term that describes the entire Panther movement, which includes the RIBPP, another Solidarity Organization (PSO), and allied mass organizations. PSM embraces diversity in ideological, political, cultural, and spiritual tendencies and beliefs. All that is required is unity in carrying out and coordinating programs that address the needs of the people, based upon the basic community demands of the 10 Point Programs.

Beyond this basic programmatic unity, PSM member groups don't have to agree on anything except basic rules that will ensure democratic decision making, and the safety and security of members.

The movement itself is a forum through which the people can express their opinions and ideas, and unite everyone who we can around serving the people in the communities where they live. The role of the RIBPP is to give political guidance to the movement under the strategy of Pantherism which is based on Revolutionary Intercommunalism. (1)

RIBPP will not sponsor any group, organization, or association that is not democratic or that attempts to force its views upon others, but as long as it supports the 10 Point Program the group may be accepted as an independent faction within the PSM.

Any groups, organizations, or associations interested in joining PSM may contact the RIBPP's General Secretary at general.secretary@ribpp.org or get into contact with any RIBPP member.

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

ENDNOTES

1. For a discussion of Revolutionary Intercommunalism, see, "What is Revolutionary Intercommunalism and Why We Embrace It" (2021)

The Ten Point Program and Platform – Revolutionary Intercommunal BPP

WE WANT FREEDOM. WE WANT POWER TO DETERMINE THE DESTINY OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that Black and oppressed people will not be free until we are able to determine our destinies in our own communities ourselves, by fully controlling all the institutions which exist in our communities.

WE WANT FULL EMPLOYMENT FOR OUR PEOPLE.

We believe that the federal government is responsible and obligated to give every person employment or a guaranteed income. We believe that if the American businessmen will not give full employment, then the technology and means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

WE WANT AN END TO THE ROBBERY BY THE CAPITALISTS OF OUR BLACK AND OPPRESSED COMMUNITIES.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules were promised 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency which will be distributed to our many communities. The American racist has taken part in the slaughter of our fifty million Black people. Therefore, we feel this is a modest demand that we make.

WE WANT DECENT HOUSING, FIT FOR THE SHELTER OF HUMAN BEINGS.

We believe that if the landlords will not give decent housing to our Black and oppressed communities, then housing and the land should be made into cooperatives so that the people in our communities, with government aid, can build and make decent housing for the people.

WE WANT DECENT EDUCATION FOR OUR PEOPLE THAT EXPOSES THE TRUE NATURE OF THIS DECADENT AMERICAN SOCIETY. WE WANT EDUCATION THAT TEACHES US OUR TRUE HISTORY AND OUR ROLE IN THE PRESENT-DAY SOCIETY.

We believe in an educational system that will give to our people a knowledge of the self. If you do not have knowledge of yourself and your position in the society and in the world, then you will have little chance to know anything else.

WE WANT COMPLETELY FREE HEALTH CARE FOR ALL BLACK AND OPPRESSED PEOPLE.

We believe that the government must provide, free of charge, for the people, health facilities which will not only treat our illnesses, most of which have come about as a result of our oppression, but which will also develop preventive medical programs to guarantee our future survival. We believe that mass health education and research programs must be developed to give all Black and oppressed people access to advanced scientific and medical information, so we may provide ourselves with proper medical attention and care.

WE WANT AN IMMEDIATE END TO POLICE BRUTALITY AND MURDER OF BLACK PEOPLE, OTHER PEOPLE OF COLOR, ALL OPPRESSED PEOPLE INSIDE THE UNITED STATES.

We believe that the racist and fascist government of the United States uses its domestic enforcement agencies to carry out its program of oppression against Black people, other people of color and poor people inside the United States. We believe it is our right, therefore, to defend ourselves against such armed forces and that all Black and oppressed people should be armed for self-defense of our homes and communities against these fascist police forces.

WE WANT AN IMMEDIATE END TO ALL WARS OF AGGRESSION.

We believe that the various conflicts which exist around the world stem directly from the aggressive desire of the United States ruling circle and government to force its domination upon the oppressed people of the world. We believe that if the United States government or its lackeys do not cease these aggressive wars it is the right of the people to defend themselves by any means necessary against their aggressors.

WE WANT FREEDOM FOR ALL BLACK AND OPPRESSED PEOPLE NOW HELD IN U.S. FEDERAL, STATE, COUNTY, CITY AND MILITARY PRISONS AND JAILS. WE WANT TRIALS BY A JURY OF PEERS FOR ALL PERSONS CHARGED WITH SO-CALLED CRIMES UNDER THE LAWS OF THIS COUNTRY.

We believe that the many Black and poor oppressed people now held in United States prisons and jails have not received fair and impartial trials under a racist and fascist judicial system and should be free from incarceration. We believe in the ultimate elimination of all wretched, inhuman penal institutions, because the masses of men and women imprisoned inside the United States or by the United States military are the victims of oppressive conditions which are the real cause of their imprisonment. We believe that when persons are brought to trial they must be guaranteed, by the United States, juries of their peers, attorneys of their choice and freedom from imprisonment while awaiting trial.

WE WANT LAND, BREAD, HOUSING, EDUCATION, CLOTHING, JUSTICE, PEACE AND PEOPLE'S COMMUNITY CONTROL OF MODERN TECHNOLOGY.

When, in the course of human events, it becomes necessary for one people to dissolve the political bonds which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's god entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are most disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpation, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

All members and potential members must study and memorize our Ten Point Program and Platform.