

The Party Bulletin Issue 3 May '07

New Afrikan Maoist Party (NAMP)

PO BOX 40799 • San Francisco, CA 94140

FROM THE EDITORIAL BOARD

Salamu Ndugu! First, let Us start off by saying **asante** (thank you) to those of you who've written in and/or made a contribution. A few of you incarcerated ndugus have given contributions even when your funds were low. To you ndugus We give Our **asante maalum** (special thanks). Some of you incarcerated ndugus have neither written in nor made a contribution. We're not sure if this is because the **Party Bulletin** isn't getting to you, but if it is and you wish to continue receiving it, you need to keep up your contributions or at least write in. After this third issue, We'll be unable to send copies to anyone We haven't heard from. We can't afford to send you the **Party Bulletin** if We're not sure it's reaching you.

Remember, all We ask for are bi-monthly contributions of \$5.00- and from prisoners, \$2.05 or 5 stamps. Partial contributions are accepted, too. Also, if you can afford to, make your contributions in advance to cover you for the months ahead. Contributions should generally be made in February, April, June, August, October, and December: Our non-publishing months. All checks and money orders should be made out to "MIM Distributors" and sent to:

MIM Distributors
Attn: NAMP
PO Box 40799
San Francisco, CA 94140

As We've stated before, and We state here again, We **DO NOT** make any profit nor gain benefit from the money and stamps donated to Us. These funds are used to offset cost for printing and distribution. Still We come more out of Our own pockets for this purpose, especially to ensure poor prisoners can receive Our literature too.

You ndugus who aren't incarcerated, We expect you to keep up your contributions because you're free. For you incarcerated ndugus who can't afford any contribution, then at least write in. Send Us your questions, comments, and suggestions to let Us know that you're here and still interested in building with Us. We will also accept your essays, poems, or artwork that agree with Our party line and contributions to the propagation of a revolutionary culture. We reserve the option to edit your work for publication, or We may return it with instructions on how to

The Party Bulletin • Issue 3 • May 2007

make it suitable. It is strongly advised that any written submissions be typed, as this will increase the likelihood it will be published. We will not publish legal names, only anonymous aliases.

We still need people with computers and internet access to volunteer to type up two or three documents for Our newsletter, journal, bulletin, and other publications. These documents will be e-mailed to Our layout volunteer. We also need people to distribute literature by mail. If you can volunteer please contact Us. It would also be helpful if you get family and friends to volunteer and support Our movement as well. How well Our Party and movement do in serving you, the people, will reflect also how much you support Us. Our Party and Movement are institutions of the people. So, not only do We represent the interests of the people, We are the people and derive Our strength from the people. Ndugus should want their family and friends to join Our movement, at least as sideline supporters within the **New Afrikan Maoist Support Association (NAMSA)**, especially if you're incarcerated.

Uhuru ni Lazima, Tutashinda!

EDITOR'S POSTSCRIPT

Many of you will be receiving this issue late. Don't worry we didn't forget about you. And no, we're not folding. However, as a young organization We are still working to establish a regular and reliable outlet for Our movement. This is to reinforce the call above for volunteers to step up to help Us in this task. We are still planning to put out the Party Bulletin on a bimonthly schedule with the next issue coming in July 2007.

New Afrikan Maoist Party

PARTY RESOLUTION

Who We Are

The **New Afrikan Maoist Liberation Movement (NAMLM or Movement)**, the new people's movement of **Our New Afrikan Nation**, emerged on February 1, 2004, when the first version of the **New Afrikan Collective** was conceived. At that time, the **New Afrikan Collective** was more of a conception than a functional body. It was in its embryonic stage of development, so much of its distinctive features were not yet formed. Even then the **New Afrikan Collective** represented the merger of the basic ideology of the **New Afrikan Liberation Movement (NALM)** with the universal theories of revolutionary practice as reflected in **Marxism-Leninism-Maoism (MLM)**, a living science of fundamental socio-political change.

It was not until August 21, 2005, that the **New Afrikan Collective** underwent its first definite transition. The provisional constitution of the **New Afrikan Collectivist Association (NACA)** was ratified then. Therefore, the **New Afrikan Collective** then became the **NACA**, which was to be a revolutionary mass organization. The **NACA** incorporated three organizational features into one structural framework. The first was a vanguard organization, which was called the **NACA Revolutionary Cadre Division (NRCD)**. Like all vanguards, the **NRCD** was to be made up of the most dedicated and most politically advanced segments of the revolutionary masses, true servants of and a united voice among the people. The second feature was a mass socio-economic communal organization. It was called the **NACA Laborership**, and was to be made up of conscious workers who are devoted to Our national liberation struggle, but are not as politically advanced or active as the cadre officers of the **NRCD**. The third feature was a sideline support group called the **NACA Associateship**, and those a part of it are persons who, basically, do their own thing but support Our endeavors to bring about better conditions for all Our people.

As time went on, and with further study and practice, this integration of organizational features into one structure proved redundant, unnecessary, and confusing. So, on May 14, 2006, the **NACA** was split into three interrelated organizations, forming the **NAMLM**, the new people's revolutionary movement. The central one is the **New Afrikan Maoist Party (NAMP or Party)**. It is the vanguard of the **Movement**. It is also the dragon party of the revolutionary lumpen, who are the formally criminal minded prisoners, ex-prisoners, and street youth, and their allies among the left wing of the petty bourgeois New Afrikan worker and student. Its ideology and political line is called **NAMP Thought**, which reflects the merger of the **NAIM**

Ideology and **MLM** and is expressed in Party Resolutions and other official party writings and in the practice of party cadres and leaders. Our **Party** is an Afrikan-centered revolutionary communist organization devoted to the Pan Afrikanist and World Socialist revolutions.

The second organization of Our **Movement** is the **New Afrikan Brigade (NAB or Brigade)**. It is a mass revolutionary nationalist organization under the political leadership of Our **Party** and serves as its auxiliary unit in the struggle to unify, nationalize, and liberate New Afrikan people, establishing Us as the **People's Socialist Republic of New Afrika (PSRNA or Republic)** on land in this country. The **Brigade** is not a communist organization. It is a first stop to train, try, and test, or rather vet prospective party cadres. Those brigade members who show the most dedication and political advancement and who agree to uphold **NAMP Thought**, thereby becoming a communist, can be inducted into Our **Party** as a cadre. The youth of Our Nation are generally sought after to become brigade members. Because of the long-term nature of Our liberation struggle, the youth will be the next generation of nationalist and communist leaders of Our **Nation** and of Our **Party** and Our **Movement**, so they must be groomed now.

The third organization of Our **Movement** is the **New Afrikan Collective (NAC or Collective)**, taking the name of the original version. It is a mass socio-economic communal organization also under the political leadership of Our **Party**. It is the extended, national family of Our **Movement** meant to accomplish two basic goals: (1) recreate a strong sense of brotherhood and sisterhood between New Afrikan people; and (2) use cooperative economics and communal living to establish a socio-economic base from which the Republic may be organized into a *de facto* nation capable of winning its political independence from the United States. All party cadres and brigade members are a part of the **Collective** along with the non-politically active but conscious New Afrikan laborers and common folk who are to be the bulk of Our **Movement**, that is, the mothers, fathers, sisters, brothers, doctors, nurses, teachers, social workers, lawyers, accountants, business managers and workers, scientists and researchers, engineers, etc. necessary to establish and maintain a nation.

A fourth organization of Our **Movement** was formed after the May 14th split. It is the **New Afrikan Maoist Support Association (NAMSA or Support Group)**. It is the sideline support group of Our **Movement** made up of New Afrikans who, like those who were to make up the **NACA Associateship**, do their own thing, or have other affiliations that would conflict with the obligations of being a party cadre, brigade member, or laborer of the **Collective**, but who support the endeavors of Our **Movement**. It is also a source of volunteer and financial assistance, a base to launch joint coalitions, projects, or campaigns or to launch a New Afrikan Maoist-led United Front.

Together, these four organizations represent Our **Movement** on various

New Afrikan Maoist Party

levels. We do not see Ourselves as a separate sect of the **NAIM (New Afrikan Independence Movement)**, but only an independent part of it advancing a Maoist line. Our **Movement**, under the political leadership of Our **Party**, represents the most correct trend within the **NAIM**. This is based on Our **Party's** examination of the histories of the **NAIM** and revolutionary movements. This is merely the historically based theory of Our **Party**, and We intend to prove this theory's validity. Not by woofing or chest beating, but by putting Our party line, **NAMP Thought**, into practice. Mao Zedong once said 99% of social practice is history, which is a primary guide in figuring out the best line of action. Yet, social practice in the now is how We verify whether the general lessons of the past are still relevant. Mao also said social practice is the sole criterion for truth. This holds true both for the past and present. So, to know truth, We must study what has been done and what is being done now by Ourselves and others.

Let it be said now, Our **Party** stands by its analysis of history and present conditions. We are also humble enough to say we may and will be wrong at times. This is because, as scientists, We realize circumstances can change rapidly. Life is dynamic and fluid. Everything is in a constant state of motion, either in regression or progression. Being scientific revolutionists, We endeavor to study all practice to try to stay ahead of the wave of change, so that We may guide it toward Our main goal – communism, the elimination of all oppression, exploitation, and injustice. We know this will not occur in Our lifetime, but by basing Our actions now on this goal We will plant the seeds of communism that future generations will nurture. This is why We uphold scientific revolutionary New Afrikan Nationalism, Pan Afrikanism, and World Socialism.

Our **Party** will do all that it can, in the best way possible, to serve the people and revolution. In the end, it is about what works best to improve lives and better the world, not what is most convenient—selling out can be convenient, too. The people are most important. And We are the people. **Momlaka Jote Kwa Watu!!** (All Power to the People!!)

PARTY RESOLUTION

Young New Afrikans and Crime

Many young New Afrikan (Black) men and women between 16 and 35 keep coming to prison and back again, particularly those who come from lower class, poor families. The reason for this in the first place is national oppression. This means We as a people, We as a whole, are still discriminated against, mistreated, and abused by “the System.” Okay, okay... yes, many of Our oppressed youth “choose” to do destructive, negative, or criminal things, but there are two sides to this story.

Those who say, “We can’t keep blaming it all on the System,” We New Afrikan Maoists half agree with you. We agree only to the extent that the oppressed youth who “choose” to do badly individually can’t say the System is 100% to blame for why they go wrong. Where we disagree with those who say, “We can’t keep blaming the System,” is in their true, meaning behind this. Most mean that we should completely stop pointing out how the System has set the trap for the failure of Our oppressed youth and has continued the conditions that keeps them so trapped. These people wish for Us to ignore that this is still a white racist and classist society that discriminates against the poor and against minorities, even though it has made it easier for individual New Afrikans to “make it” in order to keep the rest chasing behind the carrot while carrying the burdens of the System.

The reality, as Malcolm X once put it, is that if one stabs you in the back and pulls the knife only halfway out, this is not progress because the knife is still there, and even if the person pulls the knife all the way out, you still have a wound they never helped you heal. For Our people, slavery, the Black Codes, White terrorism, Jim Crow, the War on Drugs which - unfairly targeted Our poor street youth caught up in ghetto fantasies, the unjust conviction and imprisonment of Our oppressed youth today, and the unfair difficulties they are forced to go through just to survive and make it, all of this and more represents that knife being stabbed in Our collective back a few times. Although We can say the knife is not stabbed deep in Us anymore, We’re still poked by it, and white America has never helped Us heal the wounds properly. And up until the last 25 to 30 years, We pretty much healed each other, but now it’s some “do us and mines first” bullshit We hear.

The point remains; there are two sides to this story. Our oppressed youth

New Afrikan Maoist Party

make bad choices, granted, but the System encourages this by maintaining social realities that conditions them to fall. Unfortunately, most people don't care to fully study this entire picture in detail. They only see one obvious blemish and focus only on that; in this case, the focus is on the bad choices of Our oppressed youth. Anyone who studies sociology and is not so wrapped up into themselves and keeps it a hundred, they would agree that societal influences have more impact upon how a person thinks and acts than that person's own individual will.

Once We learn habits, good or bad, resulting from Our upbringing, environments, and associations, they stick with Us and are hard to break without difficulty. Habits become a part of Our characteristics and thus become major parts of Our personalities. No one likes having their personality challenged, and most don't believe their personalities can change anyway, as if they were born with certain personality characteristics -- no, these are learned behaviors and are only unique because there are a Million plus different combinations of how societal influences impact upon Us at a young age, producing within Us different personalities (and genetic factors, although they play a part in this, are merely secondary in this process). Whoever controls the means to influence or create social conditions is, therefore, more responsible for the overall attitudes and behaviors of the people within a given society than those people are themselves. Certainly Our oppressed youth don't have such control over the social realities in which they live, because they lack the unity around collective interests to allow them to exercise social power.

We New Afrikan Maoists are all-sided problem solvers. We look at problems from all angles and do not disregard any of them. Those who say We can't blame the System at all for the failures of Our oppressed youth, or who say the System is less to blame, it is probably because they themselves have dreams to "make it" within the System, or they already have. Such people "choose" to say, "Fuck the people, I got to do me." So, how can their view in this case be relied upon? They see only one side because it is the most obvious while the other side takes time to study, being that the nature of Our oppression today is overshadowed by mass media and consumerism.

Unless the issue of national oppression is dealt with along with the issue of the shortcomings of Our oppressed youth, We will continue to lose more battles "saving" them than We will win. We must take back control of Our social development, of Our communities, and of Our political and economic destinies. Until then, We are fighting against a billion pound beast with only a yardstick.

The solution of Our New Afrikan Maoist Party (NAMP) is to combine self and family development along with community and national liberation at the same time around an agenda for revolutionary change (which means complete, thorough, serious, radical, and fundamental change, or change that goes to the root and not just to the surface of the problem). So, We

The Party Bulletin • Issue 3 • May 2007

offer Our oppressed youth participation in Our auxiliary party unit, the New Afrikan Brigade (NAB), to help teach and train them to not only be better, do better, and know better, but to also be disciplined People's Leaders helping and working with Us to achieve revolutionary change for the betterment of Our people and all oppressed people - That is what is up! POWER TO THE PEOPLE!!!

One thing Our oppressed youth need to realize, breaking bad habits and criminal behavior is not as simple as saying or feeling you will; and very very very few ever do it completely through will power, that is, by telling themselves over and over again they will change. The best way to do so is to voluntarily submit themselves to a positive, constructive, and revolutionary social influence, a movement that challenges them to be better and more conscious, while giving them the opportunity to contribute to the collective struggle of Our people. It will produce discomfort and annoyance within them because they're not used to structure, discipline, order, and study, all of which are necessary to make human beings progressive. But it means being organized, focused, stable, and knowledgeable. Without this one can do nothing meaningful.

The NAB can offer Our oppressed youth the structure, discipline, order, and information necessary to help them improve their outlook and to become true People's Leaders, but they must want this enough to put up with the pressure We must apply to get them there. Even If they don't "feel" ready to go down this road, they should if they "know" it's the right thing to do. Feelings are unreliable and will keep one stagnated and mediocre. Our oppressed youth should join up with the NAB based upon the facts, like the fact they need change, the fact that their individual struggle is tied into the collective struggle of Our people, and the fact that it is better to begin the process of change now than later. If they "know" these facts to be true now, then feelings shouldn't stop them from making the commitment to change now. Or they can take their chances doing them still, which will keep them open to the greater likelihood of personal failure. With the NAB, your chances of success go up. You do the math.

New Afrikan Maoist Party

POLITICAL LESSON - THE PEOPLE

1. Who are the people?

A. The people are me and mines, and me and mines are the people. The People is humanity, namely those who are being oppressed and exploited. The people are my community and my New Afrikan Nation. The people are my ndugus who push me to be better and do better, and who struggle alongside me to liberate Our oppressed and exploited people.

2. What does it mean to love the people?

A. It means to love myself. I am the people. It means to love life, and to hate all that which would deny life, liberty, and happiness equally to all people, like capitalism, which is about individual greed, and like imperialism, which is about the greed of rich nations exploiting poor nations.

3. Does loving the people mean you must open yourself up to any and everyone?

A. Emphatically no! This is absurd. Loving the people from a revolutionary perspective ain't like loving the people from a Christian perspective, which tells you to love thy enemy. My ndugus and i have a pure hatred for the enemy, who are the capitalist-imperialist ruling classes and nations, or the big money/big gun class of people and nations whose predatory greed is the reason children worldwide die everyday in poor nations from starvation and disease. Our people are the exploited, oppressed, despised, starving, and dying masses, but their condition makes many of them unwitting, and sometimes witting, instruments of the enemy against me and my ndugus, and other revolutionaries who fight for freedom justice, and equality. So, we are careful whom We open Ourselves up to.

4. But how can you do this effectively?

A. Politics-in-command. This means We build Our close relationships with individual people around shared goals, beliefs, principles, and views, which make up one aspect of politics, and by agreeing to push each other to keep Our politics- in-command of the things We say and do. If my ndugus and i don't share the same politics with an individual person, especially the principle of being for the people, then We don't deal with them too closely.

When you share politics with someone, namely of a socially conscious or revolutionary nature, you can judge their actions based upon those politics and hold them accountable for doing contrary. But if you don't, then you set yourself up for being infiltrated by an enemy or an instrument of the enemy; an agent who can hurt you, distract you, stagnate you, co-opt you, compromise you, or set you up or involve you in something you would have never gotten yourself into.

5. Then how can you find and unite with someone who shares your politics, or who can be won over to share them, and ensure that they're not an agent or just pretending?

A. First, I must be the example in my actions of what I hold to be my politics. This will attract those who are like-minded. Second, I must do propaganda among the people, selectively educating those who show interests in learning more about, or willing to embrace, my politics, and developing a relationship with them based upon this. Third, I must continuously challenge those who claim to have, or to agree with, my politics to show me this in their actions in order for me to unite or work with them. Those who fall short or produce little must be pushed at a distance. The standard of what my ndugus and I expect to see in one's actions who comes within Our circle must be high. It will discourage the fake, weak, and insincere from trying to come among Us, and it will force the good agent, so as to convince Us they're really not an agent, to do as much to help Us in Our cause as they would to hurt Us. Infiltration cannot be fully prevented, but by keeping Our standard high We can lessen its negative impact upon Us.

6. What do you do then for those who want to be among you but can't at the time fully meet your standard due to a lack of knowledge and discipline?

A. We will teach and train them, and will walk them through the beginning steps and help them along through the more regular steps until they got the ability to fully walk on their own. But they must work with Us, do their best, struggle to show improvement, and never give up. Meeting Our standard isn't easy because We want to build strength, unite with strength, and be among strength, both mentally and physically. We accept no less.

7. How would you teach and train a less advanced person? What must they do?

A. We teach and train others through political instruction using written materials and by dialoguing with them verbally, and by giving them minor tasks to accomplish, like explaining something to another that they've learned. They must be willing to follow Our instruction and complete the tasks assigned them. Most importantly, they need to make themselves

New Afrikan Maoist Party

available to Us by spending less time with those not working with Us and spend more time around Us and those We are working with.

8. Why must they spend less time with those not a part of, or working with, you?

A. Association breeds assimilation. This means that the company We keep, the friends We have, and the people We associate with affect and influence Our attitudes and behaviors. If one wishes to unite, work, and elevate with Us, then they- must be a part of Us. We refuse to compete for a person's attention. A part of teaching and training anyone is having them around you so that they can pick up and absorb your example and way of doing things. My ndugus and i are reflections of each other not just because We share the same politics, but also because We spend most of Our time together learning from each other, pushing each other, helping each other, and getting to know each other.

9. Does this work?

A. It works for those who want it to work. Steel sharpens steel and people sharpen people. My ndugus and i are sharp intellectually. We must be in order to be for the people and take on an enemy as powerful as the capitalists/imperialists. Those who wish to be sharp like Us and learn how to be for the people effectively, they must submit to the same discipline and high standards We force upon Ourselves.

10. Who are you and your ndugus anyway?

A. We are the New Afrikan Maoists, true People's Leaders, and those in training, armed with the scientific revolutionary knowledge to improve lives and change the world.

EXECUTIVE MANDATE #4

April 9, 2007

So let it be heard...

Salamu Ndugu: -

Having the effect of official party policy, the second half of the introduction in **Party Bulletin #2**, beginning at the second paragraph on page four, shall hereby be adopted as an official Party Resolution with the title *On Cell Organizing*. A version of this article, edited for mistakes, will be prepared to be posted on Our new website being launched this summer and for future publication.

In addition, the article in **Party Bulletin #2** entitled *The Significance of a Vanguard Party and of an Ideological and Political Line* is hereby adopted as an official Party Resolution. An edited version of this article will be prepared to be posted on Our new website and for future publication.

... So let it be done

Uhuru ni Lazima, Tutashinda

NAMP Central Committee

New Afrikan Maoist Party

EXECUTIVE MANDATE #5

April 11, 2007

So let it be heard...

Salamu Ndugu: -

Each member of the Movement, which includes those a part of the Support Group, or the NAMSA, shall have a four digit movement number with a letter designation indicating which movement organization they are a part of. Those letter designations shall be: P= the Party, B= the Brigade or its adjunct, C= the Collective, and SG= the Support Group. With the exceptions of [those who have joined other organizations] all current members shall be designated SG. All new members shall be given this designation, unless they come into the Movement as a party cadre, brigade member, or laborer of the Collective through authorized means. One's Movement number can be found on the upper part of the mailing label used to send the **Party Bulletin** to them. When writing in, members should include their movement number at the end of their letters.

... So let it be done

Uhuru ni Lazima, Tutashinda

NAMP Central Committee

EXECUTIVE MANDATE #6

April 11, 2007

So let it be heard...

Salamu Ndugu: -

The Iowa, California, Maryland, Missouri, and New York chapters of the Adjunct Brigade are hereby established along with a General chapter lead by a party cadre.

Divisions of the Adjunct Brigade will no longer be subdivided into companies or squads, which therefore are abolished; however, these Divisions shall still have Captains and Lieutenants under a single Junior Commander. A Division will have no more than five Captains and fifteen Lieutenants to be assigned as indicated in the ANAB Program.

[Specific leadership assignments have been left off of the public version of this document for security reasons. Leaders know whom they are and new leaders will be notified of their position subsequently.]

Our Party is now considering potential candidates for Senior Commandership of the Iowa, California, Maryland, and Missouri chapters of the Adjunct Brigade. Ndugus in these states who are interested in holding these positions should contact Our Party and state their qualifications. Senior Commanders are responsible for the overall administration and political guidance of the chapter to which they are appointed. They should generally have independent means to fulfill their responsibilities and must accept a significant part of Our party line, although they do not have to be communists.

Any ndugus interested in becoming a Junior Commander within any Adjunct Brigade chapter should also contact Our Party and state their qualifications. Junior Commanders are responsible for the overall administration and political guidance of the division to which they are appointed. They too should generally have independent means to fulfill their responsibilities and must accept a significant part of Our party line, although

New Afrikan Maoist Party

they do not have to be communists.

Ndugus who come into the Adjunct Brigade at a rank lower than Junior Commander shall be recruited according to the ANAB Program, which shall be revised within 90 days to reflect the changes enacted herein.

...So let it be done

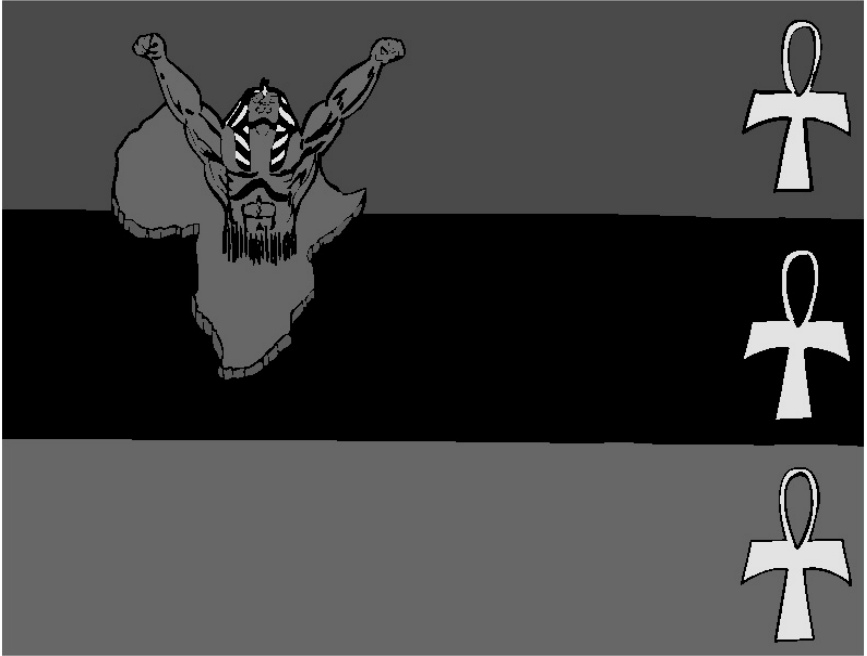
Uhuru ni Lazima, Tutashinda

NAMP Central Committee

ATTENTION NEW YORK PRISONERS!

As interest in the NALM expands among prisoners in New York, We continue to see censorship and targetting of ndugu for their political affiliations. This is illegal. We have had multiple reports of the NYS DOCS censoring mail from outside political groups based on rule 105.12, claiming these groups are unapproved inmate organizations. This is an incorrect application of rule 105.12 and a violation of Our First Amendment rights to association. Ndugu Mfalme is leading the effort to ensure these legal rights for Us.

How you can help: We still need affirmations from prisoners in New York. An example of an affirmation was printed in Party Bulletin #1. If you do not have this information please write Us and request information for joining this class action suit. If you have been censored, it is especially important that you send Us an affirmation of what happened.



NAMP
PO BOX 40799
San Francisco, CA 94140