

The Party Bulletin

Issue 6
Feb '08

New Afrikan Maoist Party (NAMP)

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FROM THE NAMP CENTRAL COMMITTEE

Salamu Ndugu na Rafiki! Na Siku ya Ukumbusho wa Furaha ya Nne kwa Tapo Ketu!! (Greetings Comrades and Friends! And Happy 4th Anniversary to Our Movement!!)

Our people spend with themselves *only about 5% of the 600 billion dollars* they earn a year and have very little say over the several hundred billion dollars they help individual white owned firms extract from the super-profits flowing into this country, thereby allowing white America to maintain its economic dominance over Us and other oppressed nations. Why is this so significant? Because without some measure of control over Our own economy, any hope to unite Our people across this country and to effectively fight Our national oppression will continue to fail.

Why was the response so slow for New Afrikan victims of Katrina? Why was Tookie Williams killed despite his accomplishments, rehabilitation and celebrity support? Why do things like Jena Six or the rape and torture of a young New Afrikan woman by racist whites continue to happen and be underreported? Why are the shortcomings and mistakes of Our hip hop artists and Our sports figures being blown out of proportion while the slaughter of Iraqi people in an unjust war is being downplayed? Or why so many of Our young New Afrikan soldiers, educators and workers are languishing behind prison walls with no clue, no hope, no direction, no plan and no help, yet they have big dreams but no skills, big egos but no power, lust for money but no business sense, desire to improve themselves but no discipline?

The answer is simple. Imperialism: the oppression of a nation by another nation. Our people can't effectively fight U.S. imperialism because unlike Palestinians and Iraqis, We don't recognize Ourselves as a nation, a real nation and not just an organization claiming to be a nation. Until We act as a nation (NEW AFRIKA) under a single nationality (NEW AFRIKAN) with one aim (INDEPENDENCE), the imperialists win.

Our Party is entering into Congress to discuss and decide some important questions. The biggest question will be the role of Our movement in the economic development of Our nation. We know the economy of Our nation needs to be more integrated under Our people's control in order to enhance Our political power and to strengthen Our social and cultural unity. We can't hope to address the many small

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problems of Our people, like the one's described above, without doing this. But how do We proceed as a New Afrikan communist vanguard? Do We reject capitalism and self-interests? Can We blend them with a form of communalism and collective interests? How do We structure Our movement to accommodate this effort? Why have other, non-communist groups failed to spur the economic development of Our people forward? Can We unite with these groups and to what extent? Must We rely more on Our movement organizations, which aren't communist, to set up various businesses of differing sizes? How should We distribute the profit? How will Our efforts here affect the internationalist struggle against imperialism? These secondary questions and more We need clarity on.

Our second most important question will be the best way to revolutionize and define the lumpen, who We see as the most potentially revolutionary class of Our nation. Who exactly are the lumpen? How does the fact that no proletariat exists among U.S. citizens affect the definition of the lumpen? How does the bourgeoisification of Our people affect the revolutionary potential of the lumpen? What should be Our strategy for dealing with lumpen organizations (so-called gangs)? Can they be reformed or must We work to salvage what revolutionary potential exists within them while they continue to self-destruct and make themselves irrelevant? How do We deal with prison censorship? What are the best methods to educate and organize prisoners? How do We help prisoners about to be released and get them involved in Our movement? What can We do to get prisoners' families involved in Our movement and help Us fight long sentences and lack of rehabilitative programming? How do We politicize non-gang related youth and enlist their help?

We ask that all of you give Us your views on these questions. Tell Us how you think We should proceed to unify Our people and improve Our collective situation. Also, if you feel there are questions We should also consider, let Us know.

We also are retracting Our direct criticisms of the NOI, NBPP and NABPP. We still differ with these organizations on a few questions. But in light of much criticisms of Our stance against these groups, We're going to depersonalize Our own criticisms of them, focusing more on criticizing ideals and practices without naming individuals or groups. This policy stands only in matters in which the offending person or group doesn't advocate a seriously harmful idea or practice. Instead, We will turn to promoting Our own ideas and practices, building a track record We can be adequately judged by. U.S. imperialism is Our principal enemy, so We can unite and should unite with those who stand with Us against this larger threat. So, We call on the NOI, NBPP and NABPP, as well as any other progressive Black/New Afrikan groups, to join a united front to push the economic development of Our people forward nationally.

Lastly, to reflect the state We recognize the collective struggle of Our people is in, We are tentatively changing Our parting/closing until Congress

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passes on this: in writing, write -Kujenga Taifa Moja Kweli (Building One Nation Indeed); verbally, call- Kujenga Taifa Moja (koo-jay-n-gah Tah-ee-fah Moh-jah) = (Building One Nation), response - Taifa Moja Kweli (Tah-ee-fah Moh-jah kway-lee) = (One Nation Indeed). Our last parting/closing (Uhuru ni Lazima, Tutashinda) is further down the road, when We can say Sisi ni Taifa Moja Sasa (We are One Nation Now). Right now, we're building toward this, so...

Kujenga Taifa Moja Kweli!

FROM THE EDITORIAL BOARD

Salamu Ndugu na Rafiki!

Samahani (Sorry) for the delay. Issue #7 will be out and sent only to those who seek to send communications to Our Party Congress. Issue #7 will reprint some of the most important ideological and policy documents of Our Party needed for consideration during Congress. Subsequent issues will be published sporadically to report on the progress of Congress and to print important discussions that We'll like comments on. Unless you write in before Issue #7 is published, you won't be sent any more issues until Congress is over.

Kujenga Taifa Moja Kweli!

POLITICAL DEFINITION #1

1. Subjectivism -- promoting one's own tastes, opinions, beliefs and feelings without consideration of how they come about or whether they are harmful to society in general.
2. Relativism -- a belief that every opinion counts and that what's right or wrong, good or bad is a matter of opinion.
3. Metaphysics -- abstract, nonfactual and unscientific philosophical studies into things unseen, unknowable, unprovable, unreal or symbolic.
4. Opinion -- a belief not as strong as positive knowledge.
5. Feeling -- an often unreasonable opinion or belief.

These particular terms are used to define the prevalent (most accepted or dominant) ideas most people in America have. These ideas of subjectivism, relativism and metaphysics promote opinions, feelings and beliefs as if they were facts. These ideas stem from the culture of this bourgeois society, which promotes selfish concern for living luxuriously, promotes money making and getting nice things, promotes status seeking, and promotes lame and socially valueless thoughts, feelings and artistic tastes like the use of the N and B words or sex in Hip Hop.

Subjectivism and relativism are one in the same, but each emphasizes a different twist on the bourgeois principle that says one's opinions and feelings count for more than anything else. This is one reason young people rebel against or ignore good advice from elders or more knowledgeable persons who have their best interests at heart. To the young, what they think or feel about something is most important and most relevant, even if it doesn't make much real world sense, and even if it doesn't benefit them much in the longrun like being a part of a gang. Subjectivism and relativism are also reasons why lumpens commit crimes. To them doing so is good because it brings them immediate gratification they couldn't easily satisfy legitimately in a society that makes access to financial opportunities for them harder. It's the opinion or feeling of lumpens that hustling, robbing or stealing is a matter of survival.

Subjectivism and relativism justify the whims (unthinking actions) of individuals despite higher standards of what is right or wrong, good or bad, correct or incorrect. Under subjectivist/relativist philosophy, if a person feels, like doing something, they just do it. They often don't think how their actions may affect their future or affect the lives of others. Many New Afrikan lumpens would even claim they hustle to feed and clothe their children, but who will do so after they get locked up or murdered? Subjectivism and relativism are excuses for being selfish, ignorant, shortsighted, undisciplined and greedy.

Without subjectivism and relativism, bourgeois society couldn't function. Bourgeois societies need subjectivism and relativism to divide the masses and

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to justify the concept of big I's and little you's that allow the few to rule the many. Oppressed people, like Us New Afrikans, are defeated by subjectivism and relativism. So long as every opinion counts and all beliefs are relevant in what should be done to bring about social change, then building solid unity in the fight, against oppression around concrete, correct and advanced ideas becomes impossible. Although there's more than one way to skin a cat, one way will prove to be the best way. When it comes to social revolution and fighting oppression, not every method or effort to do so will be the best way simply because one feels it is.

Metaphysics is the source of religion, spiritualism, mysticism and theism, as well as beliefs or teachings that human beings are or can become god or godlike. A good aspect of certain metaphysical beliefs is that they promote values like mutual aid, cooperation, fellowship, sharing and goodwill. So, Our Party isn't opposed to this. We are, however, opposed to the reactionary aspect of metaphysics. Metaphysical beliefs can and do lead to bigotry, religious intolerance, dogmatism and sexism. People are known to be so stuck on saving souls, or having their heads in the clouds looking for heaven or enlightenment, or being so devout in worship or meditation that they would allow the world around them to fall apart. Our Party says that despite metaphysical beliefs, human beings have the ability to decide Our own destinies in this material universe. This can come about only if We act in the real world to change it. Metaphysical beliefs, however, have a history of stagnating efforts to bring about meaningful social change because they trap people into ignorance of how to do so effectively.

POLITICAL DEFINITIONS #2

1. Objectivism -- dealing with facts and circumstances without personal tastes, opinions, beliefs and feelings being involved.

2. Science -- knowledge or a system of knowledge covering general truths or the operation of general laws, especially as obtained and tested through scientific method.

3. Materialism -- a theory that physical matter is the only fundamental reality and that all being and processes and phenomena can be explained as manifestations or results of matter; a doctrine that economic or social change is materially caused.

4. Facts -- something that has actual existence, a piece of information that has objective reality.

When it comes to changing society, these terms are lost on people in America, including so called revolutionaries. As We've stated in Political Definitions #1, subjectivism, relativism and metaphysics are the most accepted and most dominate ideas in America. Yet, objectivism, science and materialism you will find are applied in business and in technology development in America. When it comes to making money or new products to sell, the most successful capitalists aren't going to rely on personal opinions or feelings. They are going to want to have the best employees and products. So they're going to be objective and scientific and deal with what is real and material. They'll set aside personal opinions and feelings and try to systematically gather knowledge on what makes a good employee or product and then apply that knowledge to getting those things.

Objectivism is seeing things as they are and not as We hope them to be. It's about the bigger picture truth anyone with a working brain and average intelligence can see. In many cases, what's objective won't be what We like. In fact, the real world is harsh and unforgiving. Lumpens released from prison find this out very quickly. They come out with different get money schemes, both legitimate and illegitimate, but end up back in prison or end up failing to make their dreams come true. This isn't to say lumpens coming out of prison can't succeed. It's to say most of them never learn to be objective about their plans. They don't realize that their plans must correspond (match up) with what is objectively possible under given circumstances.

One can't climb a mountain without the proper tools or without being physically fit. And for the lumpen coming out of prison, they can't hope to succeed out here without having the knowledge, skill and discipline to do so. They need to have good reading, writing and speaking skills. They need to learn how to study and focus on difficult subjects. They need to be disciplined enough to live with less. They need to have the habit of increasing their knowledge and skills. Most important, they need to have the strength and courage not to hang out with old homies or friends that aren't going anywhere positive nor are

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building themselves intellectually.

Science is the process of systematically gathering and using knowledge to either understand or change the objective world. It's responsible for why We know more about the world today than We did thousands of years ago. Science has allowed Us to gain more control over the environment when at one time the environment had Us at its mercy. For better or worse, science has given Us power through technology. There is a science to everything because each thing in existence has a pattern of development. Recognizing this We see there is also a science to society, which develops in a general way from one period of time to the next this is where the expression "history repeats itself" finds its truth. So, in the same way We can use science to better understand computers, electricity, weather or living organisms, We can use science to better understand and thus change society.

Materialism in the sense we're using here is about seeing and knowing that the world around Us as material, or made up of matter. And matter is energy in motion. What we know from basic science is that energy can neither be created nor destroyed, but can only change form. Some energy We can see in certain forms, but in other forms We can't see energy at all -- like radio waves or Xrays. Because the possibilities are endless what form energy can take, Our knowledge of this will be limited to what science reveals to Us. At one time, knowledge of electricity was unknown to Us. Yet, science revealed it to Us as some of Us continued to endeavor to understand Our world as a product of matter, not as a product of divine force.

What materialism has over metaphysics is that historically all changes in the world and all increases in human knowledge can be traced back to materialism, that is, to some form of material development. And because society is made up of human beings and We're material things, society is itself a material thing that represents energy in a higher and more complex form. As with all energy, the more We understand it objectively and scientifically, the more We can direct, guide and use it. So, the best way to understand and change society is to view it materialistically, not metaphysically. To change a material thing, you can only use material, not divine, force. At least this is what history proves.

**MONKEYS LIVING ON PARADISE ISLAND:
ABOUT TRADE, COOPERATION, DIVISION OF LABOR AND THE
LABOR THEORY OF VALUE**

by MC5, December 3, 2001

[The first 11 parts of this essay were printed in Issue 5 of the Party Bulletin. Below is the rest of the essay as published on MIM's website.]

XII. Guido monkey arrives

While Joe was contemplating whether to buy the technology or learn how to use ladders, a monkey named Guido showed up, the third monkey from the northern side of the island that no other monkey had met before. Guido showed up floating on a raft with food remains on it that made it clear he had eaten well.

Nonetheless, the monkeys discovered that Guido either did not know how to fish or collect coconuts or never tried. Joe noticed that Guido had blood on his club.

No one knows whether Joe bought the technology from Ivan or whether he simply hired Guido to beat it out of him. According to one journalist working for "New Russia," what happened was that Ivan and Joe spent some time in the "country club" with a new substance called "Vodka" and Ivan gave Joe the technology secret for a bottle of "Vodka."

Nonetheless, Guido was now Joe's employee. Also clear was that Joe declared that the southern beach "now has the rule of law." The most important law was called "intellectual property." From now on, no one could use boat or ladder technology without paying Joe for it first. If a given monkey would not pay up, then Guido would beat up the monkey. While beating monkeys in caves known as "dungeons," Guido chanted "copyright infringement" and the like. It got to the point where the monkeys knew that when Guido chanted "incentives for innovation," they had to turn over fish and coconuts for the idleness of Joe and Guido.

Through these means of "negotiation," Super Monkey, Small Monkey and even Ivan agreed to pay for a life of idleness for Guido and Joe. Despite the new situation of "law" and "property," Super Monkey, Small Monkey and Ivan worked less than they did in the old days when they did not have any social interaction but more than before Joe moved into town.

XIII. Small Monkey gets training

For some reason, Joe started training Small Monkey to make boats and ladders. In fact, Joe let Small Monkey cut her hours to 55 hours during which time she produced one boat and one ladder.

When Small Monkey produced her first boat and ladder, Joe took them to the

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eastern side of the island, where he knew that three other small monkeys lived. As Small Monkey of the southern beach once did, these monkeys each lived on the edge of survival, working 105 hours a week to survive without trade that benefited themselves.

When Joe arrived with the boat and ladder, he found that the small monkeys could use it to produce 1 fish every 1.5 hours and 1 coconut per hour. If he had given the ladder to them for the cost of the 7 fish and 14 coconuts he fed Small Monkey on southern beach, one monkey on the eastern beach could work a mere 49 hours to survive. Instead, he asked each of the monkeys on eastern beach to bid for a job. One offered 50 hours, another 60 and another monkey offered 70 hours for the right to work with the ladder and boat.

Joe accepted the 70 hour bid and profited 14 fish after paying both Small Monkey of the southern beach and Estelle of the eastern beach. Guido's intimidating presence kept the eastern beach monkeys from trying to gain the boat and ladder for themselves.

After a few weeks, Joe held bidding again, and this time he accepted a bid from Estelle for 90 hours of work. Estelle was afraid the other eastern beach monkeys would outbid her, which is why she raised her bid from 70 hours to 90 hours of work a week. So now Joe profited 14 fish and 20 coconuts each week from the eastern beach. At this time, he also proclaimed "the rule of law" in eastern beach. In addition to the "intellectual property" of the boats and ladders, Joe declared ownership of the coconut trees and the beaches of both southern and eastern beaches.

When one of the two unemployed eastern beach monkeys tried to pick coconuts, Guido beat her to death. The other did not try to pick coconuts and she starved to death. Joe encouraged Ivan to say that the new island situation was an achievement known as "100 percent full employment." All monkeys known to Joe were employed by him directly or through trade.

Meanwhile, on southern beach, Joe used his profits to hire another monkey in the image of Guido named "Guido Jr." in order to have one there permanently and Guido on eastern beach permanently. Hence, Joe lived in idleness and two monkeys lived by wielding the club.

A new problem arose, because now there was only one working monkey on the eastern beach. That monkey started working fewer and fewer hours. Joe could see that she could single-handedly ruin his profits from the eastern beach. Joe began to wonder if killing off the two small monkeys to protect his monopoly on property was a mistake. Now the remaining monkey worked only 49 hours and Joe was making 0 percent profit. One more holiday by the eastern beach working monkey and Joe was going to be taking losses.

Joe weighed several options. 1) Joe tried "slavery" by getting Guido to force the eastern beach working monkey to work 90 hours again, or at least 70 per week. Instead of the bidding system of agreement with Joe, Guido simply forced the eastern beach monkey to work the hours Joe demanded. However,

any time that Guido fell asleep, Estelle escaped and Guido then spent long hours tracking her down. In this way, hours worked also fell. Joe gave up on slavery. As usual, he was quite afraid Estelle would end up somewhere he could not reach her. Rumors held that there was even another community of monkeys on the western beach.

2) Next Joe wondered what would have happened if he had kept the two other eastern beach small monkeys alive. He called this idea “welfare.” When he pondered this “welfare” idea, he liked that keeping the monkeys alive would provide some competition to Estelle. Joe paid Ivan five fish and five coconuts as a “consultant” to figure out if the “welfare” idea could have worked to increase Ivan’s profits.

Ivan set about to calculate if with this arrangement Joe could work Estelle to feed Estelle, Small Monkey (who made the boat and ladder), the two “welfare” recipients and still make profits. To feed the other four plus Guido would require 35 fish and 70 coconuts. However, Ivan could see that Estelle would not agree to produce 35 fish and 70 coconuts. The situation would revert to slavery, because Joe would need more hours than possible from Estelle.

Ivan told Joe the idea would not work at present. However, one group of historians say that Ivan then founded the “Democratic Party” and another group says it was the “Social Democratic Party” to look into finding a situation where “welfare” would work and still maintain or expand Joe’s profits. Ivan calculated that if he found better boats and ladders produced in the same labor time as in the past or a monkey who could produce 35 fish and 70 coconuts or a combination of a superior monkey and a superior boat and ladder, welfare could work and even reduce the work week for all monkeys including the one working monkey.

3) Next Joe thought about putting small monkeys in caves and covering them up with wooden bars. Unlike dungeons where Guido was beating monkeys so they would respect “property” and “rule of law,” the point of this new type of cave called “prison” would be to have monkeys disciplined, consuming little and serving as possible competition to Estelle. Joe figured that if small monkeys did not run around the forest and instead stayed in prison, they could survive with half as much food. So if Joe put two eastern beach monkeys in prison for “theft” of his coconuts from his coconut trees, then the total production requirements would be 7 fish and 14 coconuts less than the welfare system. For 28 fish and 56 coconuts a week, Joe could keep two small monkeys in prison, feed Guido and pay Small Monkey from the southern beach to build the ladder and boat. This meant that Estelle would have to work 98 hours before Joe would break even. Joe liked this prison idea. After all, Estelle used to work 105 hours. Now if she worked 100 hours and Joe put two monkeys in prison, Joe would turn a profit of 2 coconuts a week. If Estelle refused to work 100 hours, he would put her in prison and release one of the other monkeys. If that released monkey would not do it, he could release the third monkey. After all, 100 hours was still better than 105 hours of work per week. Joe definitely thought this “prison” idea was a leading candidate for a solution the next time he faced an eastern beach situation.

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4) Another alternative was to kill one eastern beach small monkey and imprison the other. Then Joe would break even at even less than 98 hours of work by Estelle.

5) Next Joe considered what would happen if he had trained one more eastern beach monkey to make ladders and boats. Then all three monkeys would be employed. Estelle would use the boat and ladder from Small Monkey on southern beach. One small monkey on eastern beach would make another boat and ladder pair while the third small monkey used the boat and ladder. However, Joe remembered what happened the last time he had “full employment.” Furthermore, he started to think that even if he succeeded too much there would be such a glut of coconuts and fish.

6) Next Joe considered what would happen if he made Guido a part time worker called a “foreman.” However, Joe calculated that at full employment, having a foreman could only temporarily restore his profits. Thus Joe started to settle into one idea--killing one beach monkey, imprisoning one and making Guido a foreman. He called this “strategy 6.”

7) Next Joe considered the scenario where fish and coconuts were already rotting on southern beach because of his business success. He paid Guido 5 fish and 5 coconuts to think in his spare time how to fix the rotting fish and coconut problem.

Guido came back to his boss and told him to invent the “Fascist Party.” First of all by killing all the monkeys on eastern beach through “genocide,” Joe would cut back the number of coconuts and fish lying around. He would also keep his coconut monopoly on eastern beach (though not necessarily used at all) and show all of Paradise Island who was boss.

Another idea was to take the coconuts and fish that were going to rot and give them to “warrior” monkeys to go take over other monkey communities. The only problem was that Joe and Guido did not know of any more monkey communities to take over.

8) Joe also considered relaxing his monopoly on coconuts and fish. What if he hired Estelle but instead of killing the other eastern beach monkeys he had let them use his coconut trees and beaches. Since these monkeys would still then be alive, they could compete with Estelle for the job on eastern beach. Joe considered setting up “Monkeystans,” where small monkeys on eastern beach would be allowed to forage for food, but only the worst coconuts and fish. He decided he would have to try in practice which worked better, “Monkeystans” or “prisons.” Joe was reluctant to relax his monopoly on coconut and fish property and would prefer prisons over “Monkeystans” if at all possible. He could never be sure if competition against his business would arise on the “Monkeystans.”

After considering all eight strategies, Joe decided he liked the “fascist” idea. He decided in normal times that he would use “strategy 6” and when coconuts

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and fish piled up too much, he would use “strategy 7.” At this time, Joe thought he would turn to fascism soon, because coconuts and fish were piling up, except for one thing: Ivan told Joe that he would invent “rum” and other things soon and that eastern beach could be used to open new trading business. Joe realized that if he killed off Estelle and other monkeys that he now met, that he would have fewer monkeys around to do new business with. Hence he hesitated to use the “fascism” idea yet.

XIV. Western beach appears in history and sets up a trade bloc

Joe was from the northern beach where he, Guido and Brown Bear once lived. Now Joe is profiting on southern and eastern beaches and eating without working.

However, it turns out that three monkeys also live on the western beach. In fact, two monkeys there are very good with clubs and also work. Guido and Joe attempted to set up “rule of law” on the western beach, but the monkeys there proved strong enough to fend them off and set up their own “rule of law,” by which no trade with southern or eastern beach monkeys was allowed.

In this situation, Joe finds he can make no profit from trade or operations on the western beach. The monkeys on the western beach trade amongst themselves much as the monkeys on southern beach did before the arrival of Joe.

XV. Ivan invents again

Ivan is still producing the boat and ladder that Super Monkey uses each week. Ever since Joe hired Guido, Ivan has surrendered the idea of living in idleness.

In fact, in his spare time, Ivan still invents things. One day, Ivan invents a hand-held device that he calls an “algae farm.” It turns out that this algae is good for monkeys and that monkeys can survive just eating this particular algae--with no fish or coconuts.

Joe found out about this invention. Joe hesitated to kill or imprison Ivan, because Ivan was producing the ladder and boat that Super Monkey used each week. Joe knew that he was benefiting by the diversification of the economy Ivan partook in. Nonetheless, Joe sent Guido to kill Ivan and smash his algae farms to bits.

Upon reflection, Joe knew he would take a temporary hit in profits. Super Monkey would have to go back to production of an inefficient sort while Joe trained new monkeys to make boats and ladders. It was a shame to waste the talents and experience of Ivan, but Joe was most afraid of what would happen if Ivan’s algae farms found their way to western beach. If the algae farms found their way to western beach, productivity would rise there in the first place. In the second place, eastern and southern beach monkeys would have added reason to try to escape to western beach.

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Worse yet, what if western beach monkeys invaded southern or eastern beach and brought algae farms? Certainly Joe's coconut and fish monopoly property would be destroyed in value. No one would demand fish or coconuts anymore.

XVI. Ivan Jr. invents tofu

Ivan was dead, but Small Monkey's baby finished monkey school. Ivan Jr. was barely a few weeks out of school when he invented tofu from edible items found on the island. While in school Ivan Jr. also took political economy classes.

Ivan Jr. learned about Ivan, the boat inventor. Ivan Jr. recognized that Ivan the boat inventor had aspirations to live a life of idleness as a capitalist.

With his new invention "tofu," Ivan Jr. realized that he was threatening the wealth of Joe. Once monkeys started eating tofu, they would have no reason to eat fish and coconuts.

Ivan Jr. thought about it. He could try to go to western beach and take the chance that the monkeys there would make him a capitalist who lived in idleness. However, on the way to western beach, it is possible that "rule of law" would result in his death, imprisonment or merely the destruction of his scientific work.

Another possibility would be that Joe would bribe Ivan Jr. to keep the tofu secret in Joe's hands, never to be applied. Then again, if Joe had the secret, maybe he could be convinced to start a tofu monopoly and share the profits with Ivan Jr. This seemed doubtful though, because again, tofu competed with coconuts and fish.

Thinking about the assassinations, beatings, imprisonments and destruction of the past, Ivan Jr. made up his mind to take the proletarian road, the only surefire road to scientific advancement. Ivan Jr. realized that if he tried to become a new capitalist, Joe might try to kill him or repress his work one way or another. It would be such a shame to monkey civilization if he took any chance with a crucial third food source.

Hence, Ivan Jr. decided to spread his tofu idea free and simultaneously to all monkeys on the island. It's true that Joe could try to kill or imprison Ivan Jr., but his idea of tofu would still spread. Much to Joe's consternation, tofu production took off on the island, and there was nothing Joe could do about it. Historians say that Ivan Jr. called his simultaneous spreading of technological innovation "Internet," but there are anthropologists who dispute that account of the past.

XVII. Trade bloc war

Joe was feeling in a bad mood. His coconut and fish monopolies did not

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have the same preeminence as before and every day advanced monkeys were thinking new thoughts and possibly driving his business further into irrelevance. No matter how he sliced it, the most damaging fact his business faced was the western beach trade bloc. The possibility that the western beach monkeys would innovate and outstrip his own trade bloc made Joe nervous. Hence he went to war with the hopes of avoiding going out of business at the hands of technologically and economically superior foes.

In this war with the western beach, Joe's original rented enforcer Guido got killed by the monkeys of western beach. Western beach also made off with some coconut trees and burned down some others on eastern beach.

The death of Guido caused the southern beach enforcer monkey called Guido Jr. to think about his life. On the one hand, he hardly worked, except to brandish the club now and then. On the other hand, the risks in the job obviously included death.

Guido Jr. was much younger than Guido. Guido Jr. calculated that he would expect to live another 80 years ordinarily, but he was taking a chance western beach monkeys or even rebellious monkeys working for Joe would kill the southern beach enforcer some day, maybe soon.

At this time, Guido Jr. remembered he read what Ivan Jr. was calling a "proletarian pamphlet" that said the proletariat has no interest in war with the western beach monkeys. Why should Guido Jr. die fighting for Joe's profits the proletariat essay asked.

Guido Jr. thought about whether he could take up another line of work and whether Ivan Jr. and others could spread more ideas that would make the new proletarian-run economy work better than the old one.

Finally, Guido Jr. read the argument that tipped the balance. As long as there was business competition, there would be war with the western beach or other trade blocs. Guido Jr. was not sure what would happen with proletarian economic leadership, but Guido Jr. was sure he deserved to live another 80 years and he could no longer deny the steady stream of war, assassinations and repression that local history included.

Guido Jr.'s rebellion was successful. The monkeys expropriated Joe and finally made friends with western beach monkeys. All monkeys traded with each other and worked less hours than ever before. The days of wars and blockades ended.

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Review Questions:

1) What Monkey Joe did to Brown Bear was what Marx called “primitive accumulation.” What are examples of primitive accumulation in humyn history? Do people today benefit from that primitive accumulation of the past?

2) Why do excess products get produced in a capitalist economy? Why is this a problem? What are some solutions that have been used to deal with this problem?

If you can, discuss these questions with a local study group. Submit your answers in your next letter to NAMP and We will respond in a future issue.

ATTENTION NEW YORK PRISONERS!

Have you been punished or harrassed for corresponding with or possessing materials from NAMP or any of its affiliate groups, or fear being harrassed or punished, or fear corresponding with and possessing literature from NAMP because of this? Have you received any type of misbehavior report or petty 105.12 charges? If so, help Us make sure you can continue to receive Our literature without fear of reprisal by joining a class action suit against the NYS DOCS. Monetary awards can be collected by those suffering time on keeplock or SHU if their claim is valid.

Write to: Charles J. Siragusa
United States District Judge
100 State Street
Rochester, NY 14614

asking to be a co-plaintiff in Mitchell v. LeClaire et al- Docket # 06-CV-6197 and briefly explain your story. Please send a copy of this letter to Collective Legal Services PO Box 40799, San Francisco, CA 94140 as well.

NAMP
PO BOX 40799
San Francisco, CA 94140