

**The NYLP** resurrects the spirit of the original Young Lords Party (YLP) and Black Panther Party (BPP), while at the same time practicing in a more advanced manner than the original YLP. Our Ten Point Program establishes the cardinal differences between the old and the new. Our political line and practice will be non-negotiably socialist with the future goal of reaching an advanced Maoist practice. Our guiding line will be Marxism-Leninism-Maoism (MLM). We have many goals, but the most important of these is to help facilitate the destruction of imperialism through education of the masses and political agitation. All this will become indispensable in the personal practice of the Noble Young Lord.

We wanna' continue the revolutionary struggle that was left to die on the concrete streets of capitilasm. We ain't advanced theoreticians, in fact we're still learning, but we understand what we want: land, food, shelter, a job; all of these we want, but not off the brutalized backs of our Third World sisters and brothers. We want self-determination for our respective nations, but not under the precepts of an oppressive regime in which we emulate the oppressor.

NYLP knows that it is not possible to change the fundamental nature of the United States without an armed revolution. The ballot box will simply never fundamentally alter the dominance of men over women, the capitalist class over the proletarian class, or the white nation over the Black, Latino and First Nations.

More qualified men and wimmin than the current founders should have formed this party, however, it seems that the task has fallen upon those least expected to "do the right thing." That so-called thief or gang-member or antagonist rebel college/high school student who loves to wear black and who seems oblivious to the world around h. Out of the so-called dregs of humynity comes the salient voice of humyn progress. And hasn't it always been that way?

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**NOBLE YOUNG LORDS PARTY: PCM**

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**NOBLE YOUNG LORDS PARTY**  
**LATINO NATIONS NORTH AMERICA**



**POLITICAL COMPENDIUM**  
**MANUAL**

Edited by Pablo Pueblo



# INTRODUCTION

Cha Cha Jimenez, Gloria Gonzalez, Iris Morales, Yoruba Guzman, Jose Martinez, Fi Ortiz, David Perez, Pickle, Juan Gonzalez, Bobby, George “Little Man”, etc... These are some of the names that initiated the vanguard legacy of the Young Lords Party. They had their shortcomings in their analysis/practice but they held their own and acted with the people’s best interest at heart. They were some real revolutionary muhfuckas! Us? We who initiate the next stage or resurrection of this party, were reactionary compared to them, at best. At worst we were so-called “thugs.” We traded bullets with brothers who were reflections of ourselves with numb neo-colonial ignorance...and some of them even died. We were like the Viceroy & Dragons of the 70s that Bobby & George “Little Man”; members of the first YLP, had come from before they became revolutionaries. Our stories are not dissimilar (Read: Palante: Young Lords Party by the YLP & Michael Abramsom).

As for me, I also blurred the line between internal conflicts and political objectives and so did many “leaders” within the Almighty Latin Kings and Queens Nation (ALKQN). Eventually I got tired of my practice and others’ practices and began to study and subsequently became enlightened by revolutionary theories and practices. I learned that my “eternal loyalty” should never have been solely to one particular group, regardless of their practice; this is bullshit identity chauvinism and sectarian treason to the masses. I discussed these theories with other anti-imperialists and revolutionaries and they agreed that when an organization is not loyal to the oppressed masses and their communities, then neither should the masses or the membership remain loyal to the organization. The masses nor the membership are not working to support just a structure; the masses and its membership are working to support first and foremost, the masses. An organization that does not keep the masses at the forefront of the struggle is not an organization that merits the right of existence.

The NYLP hopes to work with righteous members of PMO’s (Political Mass Organizations) on whatever basis as long as their objectives are anti-oppressor. Most of the current Lumpen Organizations (LO) or PMOs are unwilling to change their structures or practices that put a monkey wrench on the respective organization’s political evolution. This is not an empty statement. This is a statement chock full of attempts by many members of respective “old organizations” to advance the movement only to end up ostracized, dead, or worse; becoming part of the digressive capitalist structure. It’s the year 2002 and things still haven’t changed. A new party is needed!!! One that is 100% political; one that can re-ignite the illuminating fire of socialism in the spirit of Che Guevara and Mao Tse-Tung into the minds and hearts of those who, regardless of age, still remain “young” enough to visualize a different and better world. A Party that struggles against cultural nationalism, identity chauvinism, a party that analyzes and struggles against the evils of patriarchy. We need a



party that is wise enough to recognize that studying revolutionary theory is just as important as putting these theories into practice.

Fuck all the bullshit!!! The cult-of-personality or group co-dependence of a “charismatic leader” and his/her “small group mentality.” The fuckin’ petty criminal power struggles. We don’t need that shit! We wanna’ continue the revolutionary struggle that was left to die on the concrete streets of capitalism. We ain’t advanced theoreticians, in fact we’re still learning but we understand what we want: land, food, shelter, a job; all of these we want but not at the brutalized backs of our Third World sisters and brothers. We want self-determination for our respective nations but not under the precepts of an oppressive regime in which we emulate the oppressor. We want for Mexicans, Chicanos, Salvadorenos, Colombianos, Borinqueños, Cubanos, Dominicanos, Afrikanos Nuevos, Las Primeras Naciones (Indígenos) y todos los oprimidos to stand united against the oppressor.

We ain’t gonna’ get none of this with “Peoples vs. Folks”, Crips vs Bloods, Eighteenth St vs. Whitefence. We ain’t getting’ what we want by lobbying/protesting for “reforms” and then splitting apart when the “piece of the pie” compromise has been met. We need something more permanent, something that looks at the larger picture. We need college, street, and prison comrades who are willing to leave the bullshit behind and to sincerely undergo a revolution of the mind. We need sisters who are willing to drop pseudo-feminism and to study then teach us struggling lumpens how to conduct revolutionary feminism and also to recognize the learnings of those revolutionary feminist who are male. We need revolutionary intellectual college students who are willing to put their minds to the service of the oppressed masses. We invite left wing bourgeoisie who have a vested interest in our struggle to help us out on a financial tip without regulating conditions. Combine all these resources under the Noble Young Lords Party/ Latino Nations – North America (NYLP/LNNA) and you have a vanguard of the masses. We ask for your leadership and your talents in order to make revolutionary history because “keepin’ it real” is keepin’ it revolutionary.

Sigue la Lucha  
Don Pablo Pueblo  
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Latino Nations/North America

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*(NOTE: For information on how to begin or join an OFFICIAL regional/local chapter in your area, please contact the above address and inquire with the NYLP National Chairman)*





## ABOUT THE PARTY AND ITS COMRADESHIP

There is great leadership in the crook turned righteous. Having held personal experience of the thoughts that compose the “criminal mind” and finally beginning to understand him/herself through the wisdom of redemption, through guidance, s/he can subsequently achieve a revolution of the mind. This former crook, through understanding, lies in disgust at h former ignorances and is ever more fervent in opposing that system that designed such a backwards road to socio-economic survival and neo-colonial mentality. The former crook becomes the revolutionary comrade who seeks to cleanse himself from this consumption filth. H actions henceforward at h most dedicated can overachieve the most veteran of revolutionaries. It is not the most noble way to achieve righteousness but we must concede that some of our most revolutionary Lumpen were exactly these types of people (George Jackson, Malcolm X, Huey P. Newton, Bunchie Carter).

Then there is the Revolutionary Student throughout h life s/he has always developed a keen sense of justice and injustice. S/he questions the discontinuity and contradiction in imperialist society. If s/he came from an imperialist ghetto s/he could not reconcile what s/he learned in books and the reality s/he observes and experiences outside and even within high school doors. An oppressive class system reminds h of the inequality that resides within the “land of the free.” This inequality also reaches the suburbs where those who are not “all american” are put to ridicule. S/he hits college and it is here that h intellectual fury unleashes itself. Knowledge sharpens this student’s mind and s/he finds h/self developing from reactionary, to radical, to revolutionary.

Ideally, this is the composition of the Noble Young Lords Party (NYLP) the revolutionary lumpen and the revolutionary student together they collaborate as comrades against the greatest devil mankind has ever witnessed: Imperialism.

The NYLP resurrects the spirit of the original Young Lords Party (YLP) and Black Panther Party (BPP) while at the same time practicing in a more advanced manner than the original YLP. Our Ten Point Program establishes the cardinal differences between the old and the new. Our political line and practice will be non-negotiably socialist with the future goal of reaching an advanced Maoist practice. Our guiding line will be Marxism-Leninism-Maoism (MLM). We have many goals but the most important of these is to help facilitate the destruction of imperialism through education of the masses and political agitation. All this will become indispensable in the personal practice of the Noble Young Lord.

While we call ourselves the Noble Young LORDS Party make no mistake that we are out to end patriarchy. While the NYLP is not into single issue organizing, we believe that working to end imperialism is the highest form of feminism at this stage. In this party the world “Lord” is genderless and both sister



and brother comrades are acknowledged as Lords of the revolutionary struggle. The feminist symbol within our NYLP symbol is there to declare the importance of wimmin (spelling intended) power in the movement. DOWN WITH PATRIARCHY!!

The NYLP will be a party more advanced than any current Lumpen Organization to date; Adventurism, recognition for its own sake, predatory or senseless violence, ultra-leftist thinking, metaphysic religion as the organizing tool, sectarianism, small-group mentality, despotism, these will be prohibited within the party. "A well disciplined party armed with the theory of Marxism-Leninism [-Maoism], using the method of self-criticism and linked with the masses of the people; an army under the leadership of such a party; a united front of all revolutionary classes and all revolutionary groups under the leadership-of such a party --these are the three main weapons which we have [to defeat the enemy.](1)

More qualified men and wimmin than the current founders should have formed this party however it seems that the task has fallen upon those least expected to "do the right thing." That so-called thief or gang-member or antagonist rebel college/high school student who loves to wear black and who seems oblivious to the world around h. Out of the so-called dregs of humanity comes the salient voice of human progress. And hasn't it always been that way?

Whether we are worthy of blame or not, we will not sit idly by and allow "society" or irrational thoughts that "we're not worthy as individuals to be part of the righteous revolutionary struggle," to paralyze our will to serve the people!!

"The lumpenproletariat, once it is constituted, brings all its forces to endanger the "security" of the town,...so the pimps, the hooligans, the unemployed, and the petty criminals, urged on from behind, throw themselves into the struggle for liberation like stout working men [and wimmin]. These classless idlers will, by militant and decisive action, discover the path that leads to nationhood. They won't become reformed characters to please [neo-] colonial society, fitting in with the morality of its rulers; quite the contrary...These workless less-than-men [and wimmin] are rehabilitated in their own eyes and in the eyes of history."(2)

The NYLP is not looking to influence mad bombers and focoist activity. We will not be relegated to bullshit violence in the way that the focoist revolutionaries Tupac Amaru were put to ridicule during their takeover of the Peruvian Japanese embassy. The question of armed struggle is a scientific one which will be answered within these pages but it should be known that the NYLP in North Amerika has as its current duty to build people's institutions, to provide the masses with the means for their own education, and to work on promoting the revolutionary struggle into the popular opinion of the oppressed.

"Don't you want to abolish state power? Yes, we do, but not right now; we cannot do it yet. Why? Because imperialism still exists, because domestic reac-

tion still exist in our country. Our present task is to strengthen the people's state apparatus -- mainly the peoples army, the peoples police and the peoples courts-- in order to consolidate national defense and protect the people's interests."(3)

Ours is a justified call to all Socialist Citizens of "Nuestra America" (Our America) to stand and resist an unjust and oppressive socio-economic system and this we will do knowing we have an absolute right to do so and if the pigs don't believe we do then let it be proven by the words of their own capitalist masters:

"Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it or their revolutionary right to dismember or overthrow it."(4)

"Any people anywhere, being inclined and having the power, have the right to rise up, and shake off the existing government, and form a new one that suits them better. This is a most valuable -- a most sacred right - a right, which we hope and believe, is to liberate the world. Nor is this right confined to cases in which the whole people of an existing government, may choose to exercise it."(5)

The NYLP agrees wholeheartedly with these passages.

One of the absolute requirements to be a Party Comrade is to fully agree with our 10 point program and that s/he have a full understanding of our political line. Each and every member who is granted the right to direct the party through its Party National Congress (PNC) must earn that right through educating h/self on the political line, tactic, & strategy of MLM practice and theory because to claim to "speak your mind" without this correct school of thought can only hold back the NYLP and the movement. The comrade who is uneducated about our political line, tactic and strategy may bring to the table proposals, programs and practices that coincide with the oppressor Bourgeoisie practices. It is the educated Lord who will know when to repudiate, criticize, praise, and support our political and organizational practices. To be a Noble Young Lord and do otherwise is to be a member **NOT IN GOOD STANDING WITH THE PARTY**. (However it should be noted that this higher level of discipline is geared towards our Comrade Members, not our party associates. Anti-imperialist comrades maintain a lesser advanced anti-imperialist view but the NYLP finds unity with their anti-imperialism).

Being a Noble Young Lords Party Member is to be the best of the best and only those who have the advanced mind and the advanced heart can master the revolutionary discipline to be the best. Our Nobility comes in the service to our people and not from some mystical "bloodline" fantasy. Our "Lordship" comes from the fact that the proletariat peasants and lumpen as a collective people maintain the right to rule as lords, each and every one of us a royalty in h own right, united as a non-oppressive, productive, collective society. And so comrades we leave you with the following quote which summarizes the purpose of the NYLP.





“Our central task at present is to mobilize the broad masses to take part in the revolutionary war, overthrow imperialism...by means of such war, spread the revolution throughout the country, and drive imperialism out...anyone who does not attach enough importance to this central task is not a good revolutionary cadre. If our comrades really comprehend this task and understand that the revolution must at all costs be spread throughout the country, then they should in no way neglect or underestimate the question of the immediate interests, the well-being, of the broad masses. For the revolutionary war is a war of the masses; it can be waged only by mobilizing the masses and relying on them.”(6)

1. *On the People's democratic Revolution, June , 1949, Selected works of Mao Tse Tung vol IV, p.422.*

2. *Frantz Fanon, The Wretched of the Earth, p.130*

3. *On the People's Democratic Dictatorship, June 6, 1949, Selected Works of Mao, Vol IV, p418.*

4. *President Abraham Lincoln, First Inaugural Address*

5. *Speech in the United States House of Representative, jan 12, 1848*

6. *Mao Tse Tung, Selected Works, Vol I, p.147.*





# ABOUT THE POLITICAL COMPENDIUM MANUAL

I called myself the editor instead of the author because it would be a lie to do otherwise. The Noble Young Lords Party (NYLP) Political Compendium Manual (PCM) is a conglomerate of various people's and organization's political wisdom which have engendered our political awareness and a true "Revolution of the Mind." The greatest influence would be MIM (Maoist Internationalist Movement) which currently (2002) stands as the most advanced vanguard in the United States; a level of leadership we hope to keep company within the near future. Many articles found in the PCM originated in MIM's news organ (MIM Notes) or its theoretical journal (MIM Theory). Other references and articles come from the New Afrikan Independence Movement (NAIM) and the Chinese Communist Party's literature from before the "Gang of Four" was ousted by the Bourgeoisie inspired Chinese revisionists, because there are times when all you do is repeat other comrades salient points in different words and that's not necessary. Of course all of these will be edited to fit the NYLP's current philosophy and practice without altering the specific political message of the literature.

I've applied practices in some organizational documents from my former experience as a ranking administrator in a national urban organization of some repute in the 60s thru early millennium. These were practices that proved successful in lumpen-proletariat organizing. At some time when the Party National Congress (PNC) reviews the PCM they can decide whether or not the contents of the PCM remain valid for permanent practice or should be amended/obsolete. The PCM will include Political Line, Tactic and Strategy of the NYLP, PNC Statutes and other adaptive literature. Any party comrade can submit proposals for National Policy entry. If it meets a needed immediate requirement in Party function the National Central Committee will rule on it otherwise the Party National Congress will rule on its use during its next plenum. While the first edition of the PCM was the work of an individual it is expected that as our structure and foundation has become established, that this body of literature will be a product of the contribution of many.

Let our practice, our research, and our "fact finding missions" become the staple ingredient of the PCM. Keep the following quote in mind when you propose literature for the PCM or when Regional Central Committees and/or Local Cadre propose state regulations for their respective regions and remind each other, remind me and subsequent leaders the importance of Mao's words.

"...We should esteem the specialists, for they are very valuable to our cause. but we should tell them that no revolutionary writer or artist can do any meaningful work unless he [/she] is closely linked with the masses, gives expression to their thoughts and feelings and serves them as a loyal spokesman. Only





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by speaking for the masses can he [/she] educate them and only by being their pupil can he [/she] be their teacher. If he [/she] regards [h/self] as their master, as an aristocrat who lords it over the 'lower orders,' then, no matter how talented he [/she] may be, he [/she] will not be needed by the masses and his [/her] work will have no future."

--*Mao Tse Tung, Selected Works Vol II, Yen-an forum on Literature and Art. P.85.*

Stay Noble!!!

Don Pablo Pueblo







# NOBLE YOUNG LORDS PARTY PROGRAM

1. WE WANT COMMUNISM. We believe that anyone who opposes ALL oppression -- and power groups over groups - is a communist. This includes opposition to national oppression, class oppression, and gender oppression.

2. WE WANT SOCIALISM. We believe that socialism is the path to communism. We believe that the current dictatorship of the bourgeoisie oppresses the world's majority including Internal colonies (Black nation), Caribbean, First Nations, Mexico, Central and South America. We believe that Socialism -- the dictatorship of the proletariat & peasantry (i.e. all the truly oppressed) -- is a necessary step towards a world without inequality or oppressive dictatorship. We uphold the USSR under Lenin & Stalin (1917-1953) and China under Mao (1949-1976) as models in this regard.

3. WE WANT ORGANIZATION. We believe that democratic-centralism, the system of unified application of majority decisions, is necessary to defeat the oppressors. This system includes organization, leadership, discipline, and hierarchy. The oppressors use these weapons and we'll use them against the oppressor. By building a disciplined Socialist Vanguard Party, we follow the traditions of comrades Lenin, Mao and Huey Newton.

4. WE WANT A UNITED FRONT AGAINST IMPERIALISM. We believe that the imperialists are waging a World War III against internal Latino Nations, Black Nations, First Nations, various Asian Nations, and the international proletariat & peasantry. We seek to unite proletariat & feminist leadership against imperialism, capitalism, and patriarchy.

We believe that the imperialist country working classes are primarily a pro-imperialist labor aristocracy. Likewise, we believe that the biological-wimmin of the imperialist countries are primarily a gender aristocracy. We'll work with either groups and other reactionary groups to dismantle oppression but we do not seek strategic unity with them. In fact we believe that the labor aristocracy, bourgeoisie/petit-bourgeoisie, and imperialist biological wimmin owe reparations to the international proletariat & peasantry. As such upon winning state power the international proletariat will be able to open the borders. We believe a dictatorship of the proletariat will be necessary in order that the labor aristocracy will be on the receiving end of this dictatorship until such time that their practice is non-oppressive.

5. WE WANT EQUALITY FOR WIMMIN. While we have established that imperialist biological wimmin are indeed, by their own general practice, supporters of imperialism; we also recognize that wimmin hold on general, a secondary status as opposed to men. Therefore we unite with the cause of true feminism





against patriarchy. We believe that the only truly effective way that patriarchy can be eliminated is by concentrating our efforts against the principal contradiction (i.e. that struggle against the oppressor by the proletariat). The destruction of imperialism and its replacement by the dictatorship of the proletariat is the destruction of patriarchy. We will struggle alongside our sisters in the fight for social and economic equality.

6. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LANDS. We believe in the people's control of our communities and all its programs to guarantee that all institutions serve the needs of our people. This means peoples' control of police, health services, churches, schools, housing, and transportation. We believe there should be an end to attacks on our land by "urban renewal," highway construction, re-zoning, waste disposal, industrial pollution, and corporate takeovers of the peoples property.

7. WE WANT CORRECT ADJUDICATION FOR ALL POLITICAL PRISONERS. We believe that all prisoners regardless of their crimes are political prisoners based on the fact that it is impossible for imperialism to create and maintain an objective system of justice. We believe that objective justice can only come from the people. We believe a People's tribunal should review the alleged offences in order to consider the guilt or innocence of the alleged offender. Until such a day comes, we believe that imperialist prisoners are illegally imprisoned.

8. WE WANT SELF-DETERMINATION FOR LATINO NATIONS, FIRST NATIONS, ASIAN NATIONS AND THE BLACK NATION. We believe that our oppressed people, all oppressed people, will not be free until they are able to determine their destinies. We look forward to the day when oppressed people will live without imperialist police terror and will learn to speak their mind without fear of consequences from the oppressor. When this day comes, meaningful plebiscites can be held in which the peoples will decide for themselves if they want their own separate nation-states or some other arrangement.

9. WE WANT REVOLUTIONARY ARMED STRUGGLE. We are opposed to violence -- the violence of hungry children, illiterate adults, diseased old people, and the violence of poverty and profit. We know that in the third world the american economy is deadlier than a 38. caliber to the head. Our people have asked, petitioned, gone to courts, demonstrated peacefully, and voted politicians full of empty promises and favors with heavy interest. But we still ain't free. We believe that the oppressors will not give up their power without a fight. Ending oppression is only possible by building public opinion to seize power through armed struggle. We believe, however, that armed struggle in the imperialist countries is a serious strategic mistake until the bourgeoisie becomes really helpless. Revolution will become a reality for North America as the U.\$. militarily becomes over-extended in the governments' attempts to maintain world hegemony. When a government oppresses a people, we have a right to abolish it and create a better

one.

10. WE WANT WORLD REVOLUTION. Our people are brainwashed by television, radio, media, schools, and books to oppose our friends in other countries fighting for their freedom, and to embrace our enemies. No longer will we believe in these lies, because we have learned who the real enemy is and who our real friends are. We believe it is our duty to support Marxist revolution everywhere, though our principle task is to build public opinion and independent institutions in preparation for Marxist revolution in North America. The imperialists think and act globally -- we must combat that by doing the same.





# NOBLE YOUNG LORDS PARTY PLATFORM

On July 1, 2001 MIM published a platform which under due consideration and study, the Noble Young Lords Party North Amerika enjoins. The NYLP has expressed clearly in our 10 point program the distinction between the proletariat and the imperialist's labor aristocracy. Basically the two are incompatible since as it stands the latter sides with the imperialist. However like our fraternal comrades in MIM we feel now it is necessary to gain as much sympathy as possible for communism without giving into parasitic demands of the enemy classes of imperialism. The following platform lets the middleclass know that our goals clearly encompasses results that we can both agree are good for the working class. We hope to receive responses that will help perfect this platform. We ask that you show in terms of cause and effect how our platform is good for the people and to write more planks for approval in our party congress. We can consider this platform a work in progress.

## MAOIST INTERNATIONALIST MOVEMENT PLATFORM AND PROGRAM

### WHAT WE WANT

### WHAT WE BELIEVE

1. We want communism.

We believe that anyone who opposes all oppression--power of groups over groups--is a communist. This includes opposition to national oppression, class oppression and gender oppression.

2. We want socialism.

We believe that socialism is the path to communism. We believe that the current dictatorship of the bourgeoisie oppresses the world's majority. We believe that socialism-- the dictatorship of the proletariat and peasantry--is a necessary step towards a world without inequality or dictatorship--a communist world. We uphold the USSR under Lenin and Stalin (1917-1953) and China under Mao (1949-1976) as models in this regard.

3. We want revolutionary armed struggle.

We believe that the oppressors will not give up their power without a fight.

Ending oppression is only possible by building public opinion to seize power through armed struggle. We believe, however, that armed struggle in the imperialist countries is a serious strategic mistake until the bourgeoisie becomes really helpless. Revolution will become a reality for North America as the U.S. military becomes over-extended in the government's attempts to maintain world hegemony.

*"We are advocates of the abolition of war, we do not want war; but war can only be abolished through war, and in order to get rid of the gun it is necessary to take up the gun."*

--Mao Zedong

4. We want organization.

We believe that democratic-centralism, the system of unified application of majority decisions, is necessary to defeat the oppressors. This system includes organization, leadership, discipline and hierarchy. The oppressors use these weapons, and we should, too. By building a disciplined revolutionary communist vanguard party, we follow in the tradition of comrades Lenin, Mao and Huey Newton.

5. We want independent institutions of and for the oppressed.

We believe that the oppressed need independent media to build public opinion for socialist revolution. We believe that the oppressed need independent institutions to provide land, bread, housing, education, medical care, clothing, justice and peace. We believe that the best independent institution of all is a self-reliant socialist government.

6. We want continuous revolution.

We believe that class struggle continues under socialism. We believe that under socialism, the danger exists for a new bourgeoisie to arise within the communist party itself. We believe that these new oppressors will restore capitalism unless they are stopped. We believe that the bourgeoisie seized power in the USSR after the death of Stalin in 1953; in China it was after Mao's death and the overthrow of the "Gang of Four" in 1976. We believe that China's Great Proletarian Cultural Revolution (1966-1976) is the farthest advance towards communism in human history, because it mobilized millions of people against the restoration of capitalism.

7. We want a united front against imperialism.

We believe that the imperialists are currently waging a hot war--a World War III--against the world's oppressed nations, including the U.S. empire's internal colonies. We seek to unite all who can be united under proletarian leadership against imperialism.





We believe that the imperialist-country working-classes are primarily a pro-imperialist labor aristocracy at this time; thus, while we recruit individuals from these and other reactionary classes to work against their class interests, we do not seek strategic unity with these classes. In fact, we believe that the imperialist-country working-classes, like the bourgeoisies and petit-bourgeoisies, owe reparations to the international proletariat and peasantry. As such, one of the first strategic steps MIM will take upon winning state power will be to open the borders.

We believe that socialism in the imperialist countries will require the dictatorship of the \*international\* proletariat and that the imperialist-country working-classes will need to be on the receiving end of this dictatorship.

8. We want New Democracy for the oppressed nations. We want power for the oppressed nations to determine their destinies.

We believe that oppressed people will not be free until they are able to determine their destinies. We look forward to the day when oppressed people will live without imperialist police terror and will learn to speak their mind without fear of the consequences from the oppressor. When this day comes, meaningful plebiscites can be held in which the peoples will decide for themselves if they want their own separate nation- states or some other arrangement.

9. We want world revolution.

We believe it is our duty to support Marxism-Leninism-Maoism everywhere, though our principal task is to build public opinion and independent institutions in preparation for Maoist revolution in North America. The imperialists think and act globally--we must do the same.

10. We want politics in command.

We believe that correct tactics flow from correct strategies, which flow from a correct ideological and political line. We believe that the fight against imperialism goes hand-in-hand with the fight against revisionism, chauvinism, and opportunism.

“The correctness or otherwise of the ideological and political line decides everything. When the Party’s line is correct, then everything will come its way. If it has no followers, then it can have followers; if it has no guns, then it can have guns; if it has no political power, then it can have political power.”

--Mao Zedong





# DICTATORSHIP OF THE PROLETARIAT, WHAT?

by the Noble Young Lords Party

One of the more popular questions we get from Lumpen Comrades is: “If we’re against the dictatorship of the oppressor (bourgeoisie) then why are we using a DICTATORSHIP of the proletariat, ain’t a “dictatorship” wrong?”

The revolutionary lives life basing his decisions on the productive and non-productive; on the oppressive and non-oppressive. His ethics are based on reality and mankind’s productivity is the end goal; non-oppressive productivity, collective productivity, equal productivity, and all this is measured with the survival rights of the oppressed. Now that you understand that the revolutionary’s goals are righteous, we’ll discuss how materialist history supports the need of a dictatorship of the proletariat.

After reading J. Sakai’s “Settler Society: Myth of the White Proletariat” and researching through study and practice the current settler society’s practice we’ve come to understand the following.

For over 500 years in Amerika the euro-centric settler have ruled. They were given many opportunities to transform U.\$ society into a non-oppressive nation and yet purposely, they failed miserably. The U.\$ settler society at its inception was based on genocide & exploitation. Throughout its history it has employed one or both of these methods at any given time. During the war of independence against England, an opportunity was given to them to design a truly non-oppressive society, but they stayed with the same method of slavery and exploitation while at the same time “talking out the side of they neck” about freedom from oppressive England etc... ain’t that some shit!!! Thomas Jefferson is the Top example of this contradiction. A man respected and revered for speaking “on the side of freedom” and he held numerous slaves and even had an affair with a slave. And still didn’t find the balls to set things right with his influence.

Another opportunity came with the Amerikan Civil War. Abraham Lincoln who was the most ardent proponent of “freeing the slaves” was an out and out racist bigot. His concern for freeing the slave came from a narcissistic sense of Judeo-Christian morality but he readily admitted that the Black nation should not join Amerikan society and better yet they should be shipped to the Caribbean and considered a colony of the U.\$.

These are two of thousands of examples that range up to the present day. Materialist history lets us know that on a general basis these settlers don’t plan on changing, ya’ dig? If at their most comfortable they refuse to relinquish oppression, why would anyone feel that were they to lose power that this would somehow garner their repentance and assimilation to a productive and equal society? No comrades, there will be violent resistance



against humyn (spelling intended) progress and if we are to conduct our campaign by some non-realistic ethical standard that the imperialist society has created then we will lose the war.

Let us come to the present day...under class analysis the revolutionaries, the Noble Young Lords Party, and vanguards like MIM have analyzed the Amerikan working class. This is what we all sooner or later determine. If armed struggle were to be engaged tomorrow the majority bulk of the Amerikan working class would side with the oppressor.

They will do so because they recognize that even in times when the amerikan working class and the amerikan bourgeoisie are in contradiction they benefit from bourgeois oppression in various ways, especially the general majority of the white workers (aka the labor aristocracy). This is not a racist analysis this is a mathematic reality.

Very recently (2001) bourgeois talk show host Bill Maher of the ABC show Politically Incorrect made a comment (in regards to the Afghan occupation of imperialists) about how Amerika was saying that it was cowardice to go on a suicide mission, meanwhile Maher stated that it's more cowardly that a faceless man pushes a button from a far off ship/jet and kills a hundred people. Amerika was at an uproar against Bill Maher. Other leftist bourgeoisie actors like Marlon Brando and Richard Gere have spoken against Afghanistan bombings and were booted off the stage by thousands of bourgeois and working class united.\* And so comrades imperialism is not only comprised of bourgeoisie and government. With the mandatory perceptual and logical observation we rationalize that millions of the labor aristocracy (at least over a hundred and twenty million alone in the U.\$.) support imperialism, so that winning the protracted armed struggle against imperialism does not guarantee that we win the war against imperialism. When you're facing these types of opposing numbers the next struggle then begins by combatting all the pro-bourgeoisie elements in society. Imperialist biological wimmin fall in a similar category as the labor-aristocracy. When the revolutionary reads even the most advanced U.S. literature on Feminism you can still sift out the voluntary alliance between amerikan wimmin and imperialism, this is called a "gender aristocracy." We should state that the NYLP is vehemently against patriarchy and we fight imperialism and by succession destroy patriarchy.

And so comrades, with all these enemies piled against us, as it pertains to those on the side of imperialism, we brook no patience arguing the merits of oppressive-minded ethics. The settler society in all its relative components have proven to us that they have no desire to change. And yet for the benefit of the end goal a non-oppressive, classless society; we will oppose that mind set by engendering a dictatorship of the proletariat. All those weapons pointed against the socialist society will be smashed. Punto Y Final!!!

We know the following has been endlessly quoted but its relevance



still holds impact: "...A revolution is not a dinner party, or writing an essay, or painting a picture, or doing embroidery; it cannot be so refined, so leisurely and gentle, so temperate kind, courteous, restrained and magnanimous. A revolution is an insurrection, an act of violence by which one class overthrows another..." (Selected Works of Mao Tse Tung vol I, pg 28).

The "dictatorship of the proletariat" is the technical name for the will of the oppressed at that stage. The job of this dictatorship is to sniff out any opposition against the people's declared will that society should be socialist and non-oppressive. So does this mean that our people are also under this dictatorship? Absolutely not!!! We end this dialogue with a quote which condenses where the enemy stands under the dictatorship of the proletariat and where the people stand as part of the dictatorship of the proletariat. We hope we've been able to answer your questions with sufficiency.

"Our state is the peoples democratic dictatorship led by the working class and based on the worker peasant alliance. What is this dictatorship for? Its first function is to suppress the reactionary class and elements and those exploiters in our country who resist the socialist revolution, to suppress those who try to wreck our socialist construction, or in other words, to resolve the internal contradictions between ourselves and the enemy. for instance, to arrest, try and sentence certain counter-revolutionaries, and to deprive landlords and bureaucrat-capitalists of their right to vote and their freedom of speech for a specified period of time -- all this comes within the scope of our dictatorship. to maintain public order and safeguard the interests of the people, it is likewise necessary to exercise dictatorship over embezzlers, swindlers,... and other scoundrels who seriously disrupt public order (1). The second function of this dictatorship is to protect our country from subversion and possible aggression by external enemies... Law breaking elements among the people will be punished according to law(2), but this is different in principle from the exercise of dictatorship to suppress enemies of the people. What applies among the people is democratic-centralism ... freedom of speech, of the press, assembly, association, procession, demonstration, religious belief and so on... That is to say democracy operates within the ranks of the people, while the [People's] working class, uniting with all others enjoying civil rights, and in the first place with the peasantry, enforces dictatorship over the reactionary class' and elements and all those who resist socialist transformation and oppose socialist construction. By civil rights, we mean, politically, the rights of freedom and democracy. But this freedom is freedom with leadership and this democracy is democracy under centralized guidance."(On Handling Contradictions Among the People, Mao Tse-Tung)

- One lord equals one people -

(1) and (2) It should be said that we speak of a time when we are in power. We





*will not cooperate with any oppressor to convict the oppressed.*

*\*The NYLP does not agree with the focoist act of the Al-Qaida movement on the basis that they were unprepared to deliver a protracted armed struggle against imperialism. This attack gave the imperialist room to strengthen military preparedness against the soldiers of anti-imperialism. Furthermore they did not have the support of the worlds oppressed third world people by majority.*





# ARTICLE I AIMS AND PURPOSES

The aims and purposes of the party shall include the following:

- 1.1 To promote a common understanding of these concerns an issues as enumerated in the 10 point program, party platform, resolutions of the Party National Congress, and the duly authorized organs.
- 1.2. To stimulate and coordinate common lines of action and undertake definite actions regarding the aforementioned principles and organs.
- 1.3 To cooperate with all possible organizations, institutions, and personages in the attainment of the aims and purposes of the party
- 1.4 To raise such resources as to enable the party to realize its aims and purposes and perform its functions
- 1.5 The activities of the party shall include advocacy, research, publications, conferences, seminars, and social, political action.

# ARTICLE II PARTICIPATING COMRADESHIP

- 2.1 Any individual(s) who agrees with the platform of the party and 10 point program may apply or be invited to apply for comrade membership or anti-imperialist comradeship membership depending upon the degree of socialist/anti-imperialist practice.
- 2.2 The application shall be evaluated and approved by the duly authorized organ of the regional/local party chapter and affirmed by the Regional Central Committee.
- 2.3 A participating member/associate shall assume the responsibilities and disciplines in accordance with the relative statutes, resolutions, of the party.
- 2.4 Membership/leadership is prohibited to anyone guilty of rape of any kind or addicted to hard drugs (heroin, cocaine, crack, freebase, etc.)
- 2.5 All participating party members/associates shall have equal basic rights and duties.
- 2.6 The application fees and party donations shall be coordinated on a regional scale by the Regional Central Committee in accordance to the needs and concrete conditions of the region; and on a national scale by the National Central Committee under the same standards.







## ARTICLE III PARTY NATIONAL CONGRESS (PNC)

3.1 The Party National Congress shall decide the policies of the party on a national and regional scale through resolutions and shall elect the members of the National Central Committee (in the instance of the Founding National Central Committee a review of their duties to date of the first plenum and a subsequent vote of confidence shall be convened.)

3.2 Issues shall be decided under the process of democratic centralism. The Party National Congress shall give full play to the efforts of the participating party regions most affected by an issue to resolve their differences, if any.

3.3 The Party National congress shall be convened once every year; from May 1st to July 1sts.

3.4 Any party member can become a Party National Congress delegate in accordance with the following criteria:

3.4(a) That they are comrade members of the Noble Young Lords Party

3.4(b) That they have passed their probationary period

3.4(c) That they have fundamentally understood the Marxist-Leninist-Maoist principles and have passed the written exam which deals with the book Fundamentals of Political Economy (Books I & II, 1974)





# ARTICLE IV NATIONAL CENTRAL COMMITTEE (NCC)

4.1 The National Central Committee shall be the highest decision making organ of the party between National Congress Plenums. It shall meet as often as necessary. the National Central Committee shall base there centralized guidance in accordance with the highest principles of Marxism-Leninism-Maoism (MLM) and any form of MLM revisionism is prohibited. The National Central Committee is subject to uphold and ensure all statutes and resolutions resolved by the Party National Congress.

4.2 The National Central Committee shall propose the theme and program of the National Congress and shall report and make recommendations to the Party National Congress.

4.3 The National Central Committee shall be composed of five officers. While each holds a distinct responsibility within the party they all maintain equal status as it pertains to decision-making. The committee decides as one making the majority vote the ruling authority; disagreement or agreement is subject to this ruling authority. The National Central Committee will always follow the democratic-centralist principle of "Internal debate and external unity." This means that no matter how much one agrees or disagrees with the centralized guidance or decision of the committee, one must abide by the majority's reasoned argument. Abiding by the majority vote does not mean you are obligated to abide by counter-revolutionary decisions. However, you must prove under MLM standards that a decision is counter-revolutionary.

4.4 The National Central Committee shall be comprised of the following five officers:

4.4(a) The Party National Chairpersyn (PNC) shall be the chief representative and spokesperson of the NYLP and shall be bound by the resolutions of the party National Congress, Party Statutes, and the majority vote of the National Central Committee. His/her term of office is indefinite (inaswell as those of the NCC members). He/she is responsible (as well as the rest of the NCC members) for seeing that all officers of the party abide by the party's 10 point program, party statutes and resolutions, and NCC central guidance. Also he/she is obligated to ensure that all duly authorized organs respect the rights of the membership and more importantly respect the rights of the oppressed national comrades and proletariat masses; in such a way that sectarian politics are avoided.

The National Chairpersyn, in conjunction with the National Central Committee, has the authority to bring justice where the abuse of power has occurred by any

officers' of the party. In the event that (an) officer(s) willfully violates the established statutes, resolutions, or political line; the National Chairpersyn, in conjunction with the National Central committee has the authority to place all rank on hold pending investigation and/or inquiry and appoint temporary positions of authority until there is resolution and (a) new officer(s) has/have been elected or the former officer(s) exonerated. Inquiries or tribunal hearings for members of the National Central Committee shall be conducted by the Party National Congress under an emergency PNC plenum.

4.4(b) The Party National Minister of Wimmins Affairs (PMWA) shall be responsible for overseeing the effort to change ingrained patriarchal customs of the membership and the oppressed communities. She shall insure that revolutionary feminism thoroughly saturates the parties practice without compromising the party's concentration against the principal contradiction (i.e. the oppressed & proletariat against imperialism).

4.4(c) The Party National Minister of Philosophy (PMP), is responsible for the correct research and practical implementation of the NCC's political line. He/she represents the consciousness of MLM within the NCC and assures that the National Central Committee follows a non-revisionist, non-sectarian political line, tactic and strategy.

4.4(d) the Party National Minister of Information (PMI) has the duty of centralizing all communication from the NCC to the entire network and vice versa. He/she also disseminates the latest information in party line, tactic, strategy and PNC resolutions. No prisoner can hold this rank. If you do not have the resources necessary (i.e. computer, permanent collect call access, a good vehicle) you should not hold this responsibility either.

The Party National Minister of Information also holds the responsibility of archiving all research and political/social investigations, and academic statistics that the party generates and/or collects from reliable sources. It cannot be stressed strongly enough that such archives are to be SECURELY stored and that they not maintain compromising information. There should be more than one copy of these archives. The Party Minister of Information shall make available all archives and current research to anyone with level one clearance. Level one clearance is designated to the National Central Committee and those it designates. Level two clearance is designated to Regional officers, this means that all requests for unattainable information must go through the National Central Committee. Level three is designated to local cadre. These security levels are only applicable in regards to financial, personnel, and chapter location matters. Level 5 clearance is designated to the public at large. Storage of documents must not be in any place that is known to be a members residence or meeting area.

4.4(e) The Party National Minister of Agit Prop. (PMA) is in charge of the production of agitation and propaganda material such as the photocopies of the Fun-

damentals of Political Economy Book I & II, official newsletter, MLM literature, and the dissemination of such literature. The PMA shall ensure that the political agitation of the imperialists et al. remain a high priority in the party. The extraction of intelligence from the imperialists to the lumpen-proletariat and semi-proletariat, in order to expose the imperialist nature and ensure the education of the Oppressed Nation Comrades, is a central task for the Party Minister of AgitProp. No prisoner can hold this particular responsibility.

4.4(f) The Party National Minister of Treasury (PMT) shall be responsible for the safekeeping and accounting of funds and other material resources of the party. The Party Minister of Treasury shall be subject to periodic and timely audit by the auditor. In accordance with statutes and resolutions of the Party National Congress, or subject to the approval of the National Central Committee; the Party Minister of Treasury shall recommend effective methods of raising funds and resources through concrete and non-compromising projects and unconditional contributions from various sources. No prisoner can hold this responsibility.

4.4(g) The Party National Minister of Defense (PMD) is responsible for the safety, security, and stability of the party and its membership. The Party National Minister of Defense also supervises the concerns of the various Oppressed Nation Comrade's Communities in order to provide a community with the most minimal predatory violence possible and the neutralization of chemical warfare (drugs) of all types in said communities. It is the Party National (and Region) Minister of Defense responsibility to document and/or record all threats to the oppressed people which includes for example police abuse, landlord intimidation/oppression, lack of garbage disposal, oppressive corporate and government action against the community, etc. The Party National (and regional) Minister of Defense shall send recommendations to the National Central Committee on how to make our communities safer from pig oppression of all types, subject to the NCCs approval.

4.5 Like the Party National Congress; the National Central Committee shall give full play to the efforts of the participating party regions most affected by an issue to resolve their differences, if any. This is re-iterated because the party believes in the ability for the regions to solve their own contradictions whenever possible in accordance with MLM ideology. Each officer in the National Central committee will however supervise and consult with his/her regional counterpart (i.e. National Chairpersyn to Regional Chairpersyn etc.) in order to ensure that no part of the centralized guidance organism is left stranded in an "Ivory Tower" of ignorance regarding all the regions' concrete conditions.





## **ARTICLE V NON-CENTRAL COMMITTEE NATIONAL OFFICERS**

5.1 The auditor shall conduct periodic and timely audits of all financial accounts and shall report to the National Central Committee and any duly authorized organ it deems necessary. The auditor shall initially be appointed by the National Central Committee and subsequent to Party National Congress establishment it shall be appointed by the said same. The National Auditor shall have level one clearance on all financial matters. However there should be a regional auditor with level two clearance in every region.

5.2 The Party Investigator shall be appointed by the National Central Committee as it pertains to national matters and by the Regional Central Committee as it pertains to regional matters. The investigator shall conduct an investigation on all prospective members and potential leadership replacements, all prospective membership/replacement shall be placed on hold until the investigation is completed. The investigator shall also conduct all investigations requested by the duly authorized organ. A report of all such investigations no matter what officer requests it shall be filed with the National Central Committee. No information that may compromise the NYLP should be put in this report.

5.3 The National Central Committee and Party National Congress maintain the right to create new organs of leadership in accordance with the need of the party.



# ARTICLE VI REGIONAL CENTRAL COMMITTEE

## (RCC)

6.1 The Regional Central Committee (RCC) shall be the highest decision making organ of a region between National Congress Plenums. It shall meet as often as necessary. The Regional Central Committee shall base their centralized guidance in accordance with the highest principles of M-L-M. any form of M-L-M revisionism is prohibited. The Regional Central Committee is subject to uphold and ensure all statutes and resolutions resolved by the Party National Congress and the National Central Committee. There is only one Regional Central Committee for each state.\*

6.2 The Regional Central Committee shall be composed of five officers. While each holds a distinct responsibility within the Party they all maintain equal status as it pertains to decision making. The committee decides as one making the majority vote the ruling authority; disagreement or agreement are subject to this ruling authority. The Regional Central Committee will always follow the democratic centralist principle of “internal debate - external unity.” This means no matter how much one agrees or disagrees with the centralized guidance or decision of the committee, one must abide by it with unity unless one can convince the majority vote to abide by your reasoned argument. Abiding by the majority vote does not include abiding by counter-revolutionary decisions.

6.3 The Regional Central Committee shall be composed by the following officers:

6.4(a) Regional Chairpersyn (RC): Apply all the criteria stated in the National Chairpersyn rank but do so on a regional level instead of national. The inquiries or tribunal hearings for members of the Regional Central Committee shall be conducted by the regional tribunal.

6.4(b) The Regional Minister of Wimmins Affairs (RMWA): Apply all criteria stated in article 4.4(b) (RE: PMWA) but do so on a regional level instead of national.

6.4(c) Regional Minister of Philosophy (RMP): apply all criteria stated in the party National Minister of Philosophy (PMP) but do so on a regional level instead of national.

6.5(d) The Party Regional Minister of Information (RMI) is responsible for centralizing all communication from the Regional Central Committee to the entire regional network and vice versa. He/she also disseminates the latest information in party, line, tactic, strategy and PNC resolutions. Apply all criteria stated in the



party minister of information but do so on a regional level instead of national. No prisoner can have this rank.

6.5(e) The Regional Minister of Agitprop (RMA): Apply all criteria stated in the party National Minister of Agitprop, but do so on a regional level instead of national. No prisoner can have this rank.

6.5(f) The Regional Minister of Treasury (RMT): Apply all criteria stated on the Party National Minister of Treasury but do so on a regional level instead of national. No prisoner can have this rank.

6.5(g) The Regional Minister of Defense (RMD): Apply all criteria stated in the party national minister of defense but do so on a regional level instead of national.

6.6 Like the Party National Congress and the National Central Committee, the Regional Central Committee shall give full play to the efforts of the participating local units most affected by an issue to resolve their differences, if any. The Regional Central Committee will however supervise the local cadre and consult with them in regards to their concrete conditions in order to be more qualified to make whatever necessary, informed decisions.

6.7 The Regional Chairpersyn shall be voted into office by obtaining the two highest votes in an election of five candidates elected by the entire membership of the region. Like the PNC and the NCC all the candidates must pass the fundamentals of Political Economy (book I and II) exam to qualify for regional leadership.

The Regional Tribunal shall conduct the election process. Once the Regional Chairpersyn is elected s/he will appoint the remaining officers and the majority vote of the Regional Central committee will affirm the legitimacy of the committee. However, two thirds of the regional membership can demand a “qualification inquiry” if they are not satisfied with an appointment in the Regional Central Committee. The Regional Tribunal will decide by listening to the memberships complaints and investigating the appointee-in-question’s background to see whether there is justified reason to deny entry into the Regional Central Committee.

*\*This does not include of course if the Asian Nation for example wants to develop an NYLP/Asian Nations North America (AKA NYLP/ANNA) then a distinct regional structure for the NYLP/ANNA is warranted as well as a local. However, whoever the NYLP/ANNA elects as their national chairpersyn shall be included in the standing NCC.*





# ARTICLE VII REGIONAL TRIBUNAL COUNCIL (RTC)

7.1 The Regional Tribunal Council members do not maintain any authority outside the council. The council shall be led by a “Council Forepersyn.” Each region will have one Regional Tribunal Council (one region equals one state). Council members shall be responsible to the Council Forepersyn and the National Central Committee.

7.2 The council shall be the guardian of the political line, congressional resolutions, and party directives. The council shall have the authority to make their own rules and regulations concerning the procedures they are to follow in order to function effectively as a council.

7.3 The council shall be composed of not more or less than seven of the most qualified members of the region with an even geographical balance represented.

7.4 the council shall have the absolute authority of holding judicial inquiries for everyone within the respective region.

7.5 The council has the perogative of asking for the resignation of any of the regional officers but only a two thirds vote of the entire chapter can remove them from office.

7.6 The council shall have the authority to reject or accept a prospective member by majority vote upon reviewing the investigators report. All individuals seeking membership must be screened by the council. The council shall also interview any member that wishes to make any comments for or against any persyn seeking membership.

7.7 The Council shall try all cases that involve allegations of party line, statutory, resolutions, and constitutional violations within their region.

7.8 Council members are not allowed to discuss any issues or business before it with any members outside the council until deliberations are completed. This of course does not include investigative work.

7.9 The Tribunal Forepersyn shall have no vote in the proceedings but may vote in case of a tie vote by Council members. It is the Tribunal Forepersyns duty to conduct proceedings and make recommendations on all actions taken by the council. The Tribunal Forepersyn must be well aware of all legal proceedings conducted by the council.

7.10 If the local cadre or regional organs issue a mandate or implement a rule that





the regional tribunal thoroughly believes is detrimental to the effectiveness of the political line, congressional resolutions, most importantly against the revolutionary well being of the oppressed nation comrades communities, or the respective chapter/region, the council by majority vote, has the authority to null and void such a rule or order. However the regional/national organs must be informed ASAP and the reason why. Abuse of this statute may results in the dissolution of all seven members post as council members.

7.11 To be a regional Tribunal Council member one must pass the exam after studying books I an II of Fundamentals of Political Economy and Mao's On Handling Contradictions Among the People, as well as On Contradiction, and On Practice by Mao.

7.12 The first council member will be appointed by the Regional Central Committee and said council member will be the Tribunal Forepersyn. The Tribunal Forepersyn will then appoint six other members geographically representing the region, to complete the quorum of the council. Four alternates will also be chosen by the Regional Auditor.

7.13 Any accused member can excuse (a) council member(s) for bias if he believes such is necessary to be replaced temporarily by an alternate council member. If the Tribunal Forepersyn is excused then he/she shall be replaced by an alternate council member and together they shall elect a temporary Tribunal Forepersyn by majority vote.







## ARTICLE VIII HEARING PROCEDURES

8.1 Any member that is formerly accused of a major violation against the party shall be brought before the regional tribunal within a reasonable amount of time (not 6 months - a year later) to stand trial for his alleged offense. The accused must be present during the tribunal. A trial in absentia is prohibited. The accuser shall play the role of prosecutor and is left with the burden of proof against the accused. If the accused cannot be present the hearing shall be postponed until the accused is present. However, if the accused holds rank then his rank shall be placed on hold until the issue is resolved.

8.2 Any member formerly accused of a violation must be presented with a copy of the charges, the exculpatory and inculpatory evidence, and a brief summary of witnesses and their intended testimony as soon as possible, so that he/she may be allowed time to prepare a proper defense.

8.3 Every member of the party has the right to have another member of the party to represent and assist him at his tribunal. They shall be allowed the right of two continuances for the purpose of presenting witnesses on their behalf and to give them an opportunity to gather information to prove their innocence. If the council feels that further investigation is necessary, in order to assist them in their work, then they may order a continuance for such a purpose.

8.4 The council also maintains the right to call witnesses.

8.5 When an officer of the party must stand trial, a representative of the Regional Central Committee must be present. However said representative does not have the right to vote or opine in the procedure, as their responsibility is to review the decision of the regional tribunal council.

8.6 If a member is found guilty of an offense by the council, the council will determine the punishment, subject to the approval of the majority regional membership.

8.7 In order to try any regional duly authorized organ, any charges brought against him/her/them must be brought before the regional tribunal council. Any member has the right to bring charges. If the council feels the charges are valid, the council must immediately inform the National Central Committee before proceedings with the hearing and the National Central Committee shall send a representative to observe the proceedings. A regional officer can choose to face a council or give up his official responsibility as a Regional Officer.





## ARTICLE IX LOCAL CADRE (LC)

9.1 The Local Cadre is the local representative organ of authority in the respective unit. It is the duty of the local cadre to promote the aims of the party's 10 joint program, the Party Platform and to ensure that the programs, projects and social/political actions delegated by the higher organs of leadership are enacted with clarity and efficiency. It is also the duty of the entire local cadre to research their respective/nearest ghetto community and analyze its needs and wants to service those needs as the resources are available to the party unit. All the applicable duties described in the national and local organs of leadership are also designated to the local cadre to the limits of local administration. The local cadre shall go through a vote of confidence every three years conducted by the local tribunal council (LTC) wherein the members vote to confirm or deny the local cadre's leadership. All five members of the local cadre maintain equal vote in administration wherein majority vote rules. The officers are the following:

9.1(a) Local Director or Unit Chief (CC): he/she shall be the chief representative of the unit. He/she is to ensure that the combined efforts of the unit members and its local cadre bear fruit for the best interest of the local masses and the party.

9.1(b) Local Minister of Defense (LMD): apply all criteria issued in the National Minister of Defense clause (article 4.4g) however do so on a local level.

9.1(c) Local Minister of Philosophy: he/she is responsible for the correct research and practical implementation of the local cadre's political line. He/she represents the consciousness of MLM within the local cadre and insures that the local cadre follows a non-revisionist, non-sectarian, political line, tactic and strategy.

9.1(d) Local Minister of Information: he/she has the duty of centralizing all communication from the local cadre to the entire local unit network and vice versa. He/she also disseminates the latest information in party line, tactic, and strategy as well as Party National Congress resolutions. Apply all further criteria stated in article 4.4d (National Minister of Information) to this officer's duties on a local level. Prisoners are allowed to perform this responsibility if a unit exists where s/he resides. However, documenting minutes in this environment must be seriously minimized.

9.1(e) Local Minister of Agitprop (LMA): apply all criteria issued in article 4.4(E) to this officer's responsibility on a local-wide level. Prisoners are allowed to perform this responsibility if a unit exists where s/he resides.

9.1(f) Local Minister of Treasury (LMT): apply all criteria issued in article 4.4F to this officer's duties on a local-wide level. This means that the local minister of treasury reports not to the national central committee directly but to the local cadre. Prisoners are allowed this responsibility if a unit exists where s/he resides.





# ARTICLE X LOCAL TRIBUNAL COUNCIL (LTC)

10.1 Local Tribunal Council (LTC): apply all criteria listed in Article VII and Article VIII to the local tribunal council. However replace the words “regional” with “local cadre” and instead of reporting directly to regional/national organs, the local tribunal council will report to the regional tribunal council where it is relevant to do so. Also instead of applying the word region as it is discussed in Article VII and Article VIII replace it with “local cell.” There may be various cells in one city but there can only be one local tribunal council within the city so balance LTC membership with the presence of membership from throughout the various cells if it’s warranted. Prison structure will adapt to the concrete conditions of their environment. The Unit Chief will appoint the LTC Forepersyn. The LTC Forepersyn will apply the RTC duties but on a local level.





# ON THE MISTAKE OF DEIFYING THE ORIGINAL YLP

When I was involved in the ALKQN there were many factional conflicts. Some of which unfortunately, I took part in. The greatest argument of these were who were the 'ORIGINAL' representation of the ALKN/ALKQN and who were 'The Fakes.' The pigs capitalized this further in order to divide the national/regional cohesion of the ALKQN. The pigs used the ALKQN's greatest weakness, which is the membership's co-dependence on charismatic leadership (instead of using the more advanced Democratic-Centralism method of leadership) to considerably weaken them. It was a counter-intelligence program suggestion by the pig's imperialist ally: The National Gang Crime Research Center (NGRC) in 1996 headed at that time by Professor George W. Knox and I quote; "As a gang they [ALKQN] have often taken advantage of any political corruption they could...these two branches [Northside and Southside] have always existed in a tenuous competition with each other. If these two leaders were in federal custody facing federal charges, then a succession crisis could ensue..."

With the pig's subtle innuendo and "legal" jargon there was no doubt that the pig's intended and effectively used a more subtle and advanced COINTELPRO against the ALKQN. The ruse worked. The national leaders were federally convicted and a succession crisis did ensue as predicted and remains a major divisive issue today (2002). In the new millennium COINTELPRO's (COunter INTELigence PROgrams) are much more clever. The objective of the pigs is to "legalize" as many COINTELPRO tactics as they can get away with by taking advantage of words such as Domestic Terrorism, Security Threat Group (STG), or Political Corruption. All the tactics that were used against the American Indian Movement (AIM), Black Panther Party (BPP), and the original Young Lords Party (YLP) can now be found legalized via Federal R.I.C.O. statutes, STG policies, and/or Homeland Security Statutes. Every "Amerikan crisis" brings us that much closer to legalizing police state tactics for the alleged "higher cause of living in a safer Amerikan community."

It is for this reason that the NYLP is careful not to fall into this new millennium COINTELPRO. We will analyze the past of the original YLP in order to revive their righteous practices because that is the revolutionary thing to do. However, it is bad practice to deify or place above the original YLP in comparison to the NYLP simply because the YLP came first. Our only competition should be how we can best serve the Party, moreover the masses. We accept in a most welcome manner correct revolutionary dialectics from those original members of the YLP. We welcome this but we are careful to recognize sincere, productive, revolutionary comments and criticisms. We use Eldridge Cleaver from

the original BPP to illustrate our point. He said and taught us some righteous lessons during his time as a Black Panther; both through his correct and incorrect practices. When he became a supporter of the imperialist regime his criticisms against the BPP and the BLA (Black Liberation Army) were no longer valid. Somehow he lost his mental youth; his revolutionary confidence. And yet, since he was a respected member of the revolutionary community, some comrades paid attention to his lesser advanced, fucked up, method of analysis. If it ain't a dialectical materialist method of analysis then it's a lesser advanced method of analysis to ours. There is little doubt that a popular method of attack by pigs will be to publicly put original YLP members or practices against NYLP members and let the divisive ball run from there. We are prepared for this and we recognize this action for what it is; an attempt to break the revolutionary struggle of a new generation... Eso no va a pasar!!!

If a sixty year old political party deteriorated into a revisionist, ultra-leftist party and a five year old party maintained an exemplary socialist standard; which party should be the vanguard? It is the party/cadre/comrade who carries the most correct and selfless socialist standards that should be the central guidance to those that strive to obtain those same standards or better. So all that "who's original and who's fake" is bullshit to the NYLP comrade. We place the value of a party or organization, not solely in its "longevity" or "originality" but in its greater revolutionary practice. We love you and salute you original Young Lords Party as well as all other vanguard parties that paved the way for our existence. We honor you by adopting the beautiful name you once claimed but made defunct and we made the word "Lord" genderless in the same way that Nefertiti was "pharaoh." We learn from your insightful efforts, your literature, and we criticize your lesser advanced theories and practices. We can never replace you but we will do our best to succeed you! One Lord equals one people!!! Stay Noble!!!





# ARTICLE XI ON THE ISSUE OF RAPE

As the Noble Young Lords Party (NYLP) were drafting the NYLP's Political Compendium Manual (PCM) we consulted with our fraternal comrades at the Maoist Internationalist Movement (MIM). MIM made a criticism about our statute which states that "Membership is prohibited to people convicted of rape." MIM's criticism was the following:

"This seems like a contradiction to the [NYLP's] point about prisons and the belief that current convictions by the bourgeois injustice system will need to be re-evaluated by a court of the people. This raises the question of how you define rape in general. Convictions for rape disproportionately fall on Black men. The same sex between a Black man and white womyn will yield a conviction while a white man with a white (or Black) womyn will walk free. By using rape convictions as a membership criteria, you're ignoring the political basis for convictions, and also ignoring the political definition of rape (see MIM Theory magazine, Volume 2/3)"

MIM has an excellent point here and we cannot dispute that there is an apparent contradiction in our belief that all Amerikan prisoners regardless of their crime are political prisoners. Furthermore, to judge a persyn guilty of rape because of the Amerikan injustice system declares him/her so is to offer legitimacy to the oppressor's definition of "justice." However, the masses of lumpen/prisoners that the NYLP and party comrades associates with and serves are not ready to accept people "guilty of rape." Clearly the question here is whether we will compromise our principles by embracing an emotional disdain for this terrible act and prohibiting alleged convicted rapists from Party participation. The NYLP has decided that this should not be the case but we also require that persyns convicted of rape by the injustice system go through an investigation process in order for the party itself to determine with the available enculpatory/exculpatory evidence, and if at all possible interview with the alleged victim (by members of the Regional Tribunal Council) whether or not the persyn applying for membership is exonerated from this/these accused crime(s).

The Regional Tribunal Council (RTC) within the affected region (state) will conduct the hearing. A majority approval/disapproval vote will determine whether or not the persyn in question can proceed to the next level of the comradeship process. The Regional Investigator will be provided with all the available "Legal Papers" to be provided by the persyn in question and/or the injustice court system. Any witnesses pertaining to the issue in question will be heard. Any National Cadre in question shall be investigated by the Party National Congress in an emergency plenum.

We recognize that it is not the entire People's Judicial Tribunal under a

liberated Amerika; however this is the closest level of socialist practice within the party regarding this issue until further debate gains influence on par with MIM's Maoist and most correct stand. We do acknowledge that under this U\$. society all sex is considered rape and until patriarchy is done away with this will be the case, but if the comradeship finds it necessary to be more restrictive regarding the question of violent physical rape, we must respect the majority decision until otherwise influenced differently.





## ARTICLE XII NYLP PROBATION

Comradeship in the Noble Young Lords Party is obtained by going through the process of probation. Joining the party as an anti-imperialist comrade (AC) means that you do not necessarily agree with NYLP's Cardinal Principals but you do agree with the overall leadership of the party and you do believe in anti-imperialism. The probation status of an AC is six months. During that time the prospective AC is required to read the NYLP's required reading for ACs and to initiate revolutionary practices in service to the masses. An AC cannot hold regional/national responsibilities.

Being a Comrade Member (CM) means you have accepted MLM (Marxism – Leninism – Maoism) philosophy as your personal and political practice and you agree with the NYLP's Cardinal Principles. Since the disciplines and responsibilities of the CM are higher, the level of required study and MLM practice is also higher. The prospective comrade has a one year probation status. A CM qualifies for Local/Regional/National Cadre membership in accordance with the required qualifications of each responsibility. Whether you want to be an AC or the more politically advanced CM, you'll both still be identified as a Noble Activist (and NA) until your probationary time is over and the unit evaluates whether you have achieved the standards necessary to be a sincere and selfless servant of the people. The local cadre can recommend whether or not the NA has developed the political maturity necessary to represent as an AC or CM and extend your probation period. It should be dinned into the prospective comrade that the Noble Young Lords Party is in essence a socialist party with the further intentions of gaining an advanced Maoist practice. Democratic-Centralism (see Democratic Centralism article by MC17 & MC11) is the way that our party functions whether you're an AC or CM. It's important that you understand that coming into the party because we have no need for ultra-leftist attitudes or individualism in the party. However, it's also important for all cadre to know that dogmatism is not the way to give central guidance to the comradeship. You cannot expect an AC to strictly adhere to the higher principles of the CM. The Cadre must made a distinction between the responsibilities of a(n) Noble Activist, Comrade Member, and an Anti-imperialist Comrade. The Party's PCM is available to members and non-members alike. Review it and see if you're prepared to serve in a vanguard. Stay Noble!!!





# ARTICLE XIII NOBLE ACTIVIST APPLICATION

Dishonest answers to this application will be cause for expulsion.

1. Real Name(first, middle, last): \_\_\_\_\_

2. Street Address: \_\_\_\_\_  
\_\_\_\_\_

3. Phone Number: \_\_\_\_\_

4. Father's name, address and phone number:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5. Mother's name, address and phone number:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. Names, addresses and age of children:  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

7. Enclose a recent photo of yourself with this application

8. On another sheet(s) of paper please answer the following questions:

A) Why do you want to join the party? Explain in four paragraphs or 300 words.

B) What does "wimmin's liberation" mean to you?

C) Describe your upbringing and how it relates to your experience with oppression?

D) You were given the PCM (Political Compendium Manual) to review; what did you agree with and why? What didn't you agree with and why?

E) Describe in your own words the ideal humyn society for you.

F) Do you want to be an anti-imperialist comrade or a comrade member; why?

I \_\_\_\_\_(print name) understand that by signing this application I voluntarily submit a bid for comradeship in the NYLP and by doing so I agree to uphold all the teachings, philosophies and disciplines of the NYLP. I furthermore understand that the NYLP is fundamentally a socialist party. I have read the NYLP's PCM before signing.

\_\_\_\_\_  
(signature)

\_\_\_\_\_  
(date)





## DEFINITION OF THE COAT OF ARMS

The Noble Young Lords Party, or United Revolutionary Nationalist Party (URNP) (Partido Unidos de Revolucionarios Nacionalistas – PURN) Coat of Arms represents the united struggle from various oppressed nations against the imperialist. The indigenos/meso-american symbols pay homage to the First Nations of the Americas and Caribbean lands. The roaring lion, ancient symbol of African civilizations reminds us of these nations and the struggles faced within the diaspora; united to the western hemisphere’s oppressed by bloodline, culture, and labor. The roaring lion also reminds us of the indomitable will of this party to achieve our objective: economic and social freedom of the proletariat, peasant, and the oppressed nation comrades from imperialist rule. The sixteen words that drive the Noble Young Lords efforts.

The larger star represents the new generation of revolutionary socialist struggle. Original Young Lords Party member Pablo “Yoruba” Guzman said it best “...they can take any Young Lord now, because now they’ve got to kill an idea.” In addition the words of Che Guevara reminds us why we pride ourselves on the word “Young” regardless of our age: “Stay young, don’t transform yourselves into old theoreticians, or theorizers, maintain the freshness and enthusiasm of youth.” Out of Love for the masses, Truth in our analysis, Peace within our friends and allies in order to achieve Freedom for the people and Justice for the Imperialist, the death of so-called “gang and criminal mentality” and the resurrection of the community sensitive revolutionary. A new birth, a true revolution of the mind. The star reminds us of all this. The smaller black star represents the sacrifice of the unknown servants of the people.

The most glorious symbol on this shield is the sickle, machete, and feminist symbol because they in no uncertain way proclaim where our political beliefs and practices base themselves. We are socialists striving for the Maoist objective. We represent the struggle of proletariats, peasants and oppressed nation comrades. The Soviet communist “hammer” is replaced by the “machete” because the oppressed nations of North America and the proletariat and peasants of Central/South America as well as the Caribbean are most familiar with this tool of labor. The feminist symbol lets the party and the masses know that the equality of wimmin (spelling intended) and the correct practice of men in relation to revolutionary feminism is a constant priority. Our greatest service to wimmin’s struggle is to end imperialism thereby ending the greatest supporter of patriarchy. The three points of the black coronet crown represent the three disciplines of the party: Loyalty to your party comrades and the masses they serve, constant Revolution against the imperialist and its lackeys, and the Sacrifice of your time, wealth, and strength because these are needed.

Coat of arms color scheme: the three symbols of the upper left and lower left of the shield, also the lion on the lower right of the shield and the symbol on the right side inside the crossbar are all colored gold. The larger star on the upper right side is colored black and red with a gold border. The smaller star is colored solid black with a gold border. The sickle, machete, and feminist symbol are colored black with a small gold border surrounding it. The backgrounds behind all the symbols (except those drawn within the crossbar) are blood red. The crossbar and the border surrounding the shield are solid black. The Coronet crown is solid black except for the five stones which are ruby red. The stars inside the crown are the same color scheme as the larger and smaller stars in the coat of arms.

*Note: Any Party Comrade that has artistic skills who can draw the coat of arms and party insignia better, please send us your artwork and the best choice will be published in the next publishing of the PCM. Be sure not to stray from the original concept of the drawing.*







# ARTICLE XIV METHODS OF PREVENTING NEW MILLENIUM COINTELPRO

We can quote tons of facts about COINTELPRO (Counter INTELLigence PROgram) of the U.S. government against political groups such as the American Indian Movement (AIM), the Black Panther Party (BPP), and yes, even the original Young Lords Party (YLP). This subject has been documented by the book “Agents of Repression: The FBI’s Secret Wars Against the Black Panther Party and the American Indian Movement” by Ward Churchill and Jim Vander Wall (this is a required reading book for CMs and ACs). One of the key weaknesses of the aforementioned parties/orgs was their public exposure; the pigs were more able to dismantle and divide those they were able to identify as key political figures.

We call ourselves as semi-underground political party not because we maintain a “criminal” consciousness of guilt, rather because we wish to avoid oppressive hardships that our predecessors endured.

With this in mind no comrade shall publicly identify themselves on a persynal or social level as a comrade of the NYLP. One must find that difficult but possible means of positively propagandizing the NYLP without admission to comradeship within the party to a non-comrade of the party. No public discussions of the party’s inner structure and inner functions are permissible, however, general political topics about the PCM and general struggles are not an issue. When some asks a “pig question” “I don’t know” is the best answer.

If you’re going to use a nickname within the party it must not be one that you have used or do use socially in the public community or one that you use in public correspondence. This means for internal purposes of the party you need to invent a new nickname and any public mention of the nickname, or addressing the comrade publicly by the nickname, will be seen as a serious privacy violation...whether its done by you or another comrade. If, in private, you’re speaking about a persyn with cadre/leadership responsibility, instead of mentioning his/her name, just familiarize yourself with the initials of his/her rank and address him/her by those initials. This way if some nosy persyn is listening they’ll find it hard to identify who holds specific responsibilities, dig? This is very important!!

Every CM/AC will be given an Identity Designation Code (IDC). The IDC will include the Status Of your Comradeship (SOC); meaning whether you’re a Comrade Member (CM) or Anti-imperialist Comrade (AC), the Regional Designation Code (RDC) where you’re registered (i.e. the state where you’re registered as a party comrade), and a Personal Designation Code (PDC) given to you by the

RCC (Regional Central Committee) of the respective region. The PDC should be given in non-consecutive numbers. This way it’s harder to track growth when the PDC numbers are non-consecutive. No two comrades can have the same PDC number within that region.

Only the Party National Central Committee (NCC) is authorized to award a designation for the Regional Central Committees (RCC) in order to ensure that every Regional Cadre is in fact authentic. If a CM is promoted to Regional responsibilities it is the responsibility of the RCC comrade to register for a new registration IDC with the National Central Committee. For any comrade an IDC is awarded after your probation period.

An example of an IDC is provided: CM0505. The first two letters are his/her SOC which indicates whether s/he’s a CM or AC. The second two numbers are the RDC which indicates the region (state) where s/he’s registered, and the last numbers are the PDC which is designated by the RCC. The PDC doesn’t have to be a two digit number, it can be one digit or more than two digits.

*Communication  
Is  
Paramount!!!*

The first immediate goal of the local/regional/national cadre is to establish a command center that includes a personal computer, printer, scanner, internet access, a vehicle in good condition, a collect call accessible phone, and a local/regional/national qualified Minister of Information. The Cadre should make a Command Center in the community the first objective even before the growth of the comradeship if it is financially possible and the resources are available. This cannot be stressed often enough; a command center is forever necessary and a back-up command center unrelated to the first command center is even better. Make this a top priority otherwise you will find it more difficult to achieve goals than you realize. Without command centers it is also easier for pigs to create COINTELPRO situations by not having a reliable central structure that’s able to authenticate comrades and authorized people’s projects. The national command center is called the National Headquarters (NHQ). The regional command center is called Command Central Regional (CCR). The local command center is called Command Central Local (CCL). These command centers are not centers of authority but local/regional/national and Party National Congress (PNC) communique’s are carried via these centers, they’re message centers to put it simply.





## ON THE DIFFERENCE BETWEEN NLO AND LO

The question of the NYLP's view on so-called "gangs" is an important one, primarily because we are an evolution of such a social phenomena; although we have graduated to a 100% political practice unlike the following lumpen-proletariat types. Many of us live in communities where neo-colonial lumpen organizations and reactionary mass organizations flood the area. We feel it's necessary to document and analyze the evolution of the Lumpen Organizations since it is from there that the most revolutionary leaders in the U.\$ will come. The NYLP acknowledges the existence of what is incorrectly known as "gangs" but more appropriately should be called Neo-Colonial Lumpen Organizations or "NLO" for short. We also make a distinction between an NLO and a Lumpen Organization or "LO" for short. The difference between the two is in the stages of political development. The NLO has not enough or no political motivations while the LO has some or a lot of political motivation but still struggles with a strong neo-colonial element.

The third stage of the lumpen organizing is the Political Mass Organization (PMO). This is for the most part an anti-imperialist organization but it may not carry a correct socialist practice. Meanwhile the most advanced type of organizing is the vanguard party (VP), its trademark is their MLM (Marxist-Leninist-Maoist) practice and the Noble Young Lords Party falls into this category. In 2002 the Maoist Internationalist Movement represents the most advanced organization in this category.

The fact that there is a unique political development within the U.S. regarding the lumpen proletariat does not mean that they are not the most difficult class within the oppressed element of the people. In fact we should emphasize the past of lumpen organizations so that the present is more clearly defined. During Mao's time in leadership there existed reactionary lumpen organizations like the Triad Society, The Big Sword Society, and the Green Band... "these elements were often drawn together by some religion or superstition to form organization of a patriarchal pattern and bearing different names, and some possessed arms. Through these organizations the lumpen-proletarians sought to help each other socially and economically, and sometimes fought the bureaucrats and landlords who oppressed them. Of course, such backwards organizations could not provide a way out for the ...[oppressed]. Furthermore, they could easily be controlled and utilized by the [oppressors] and local tyrants, and because of this and of their blind destructiveness, some turned into reactionary forces. [When Chiang Kai-Shek attempted to destroy the Chinese revolution] he made use of [Lumpen Organizations] to disrupt the unity of the laboring people and destroy the revolution. As the modern industrial proletariat arose and grew from strength to strength, the peasants formed themselves into organization of an entirely new type..."

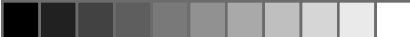
(Selected Works of Mao Tse Tung, Vol I, p.21; footnotes)

It's been many years since this quotation was written but the words still ring incredibly true in the new millennium. As the 1920s thru 1960s came to pass Lumpen Organizations (LOs) of all types began to form all over the U.\$ in order to protect themselves from the oppression that racism, discrimination, and De Jure and De facto oppression created. LOs and NLOs like the Latin Kings, White Fence, Young Lords Gang, Vice Lords, Disciples, Bloods, Crips, Blackstone Rangers, Eighteenth St., Red & Green Dragons, Mexican Mafia, Texas Syndicate, Nuestra Familia etc. all began "plantando bandera" (planting flags) wherever there was a concentration of Lumpen-prols. Be it in prison or the 'hood. All of these carried in common an unchanneled rebellion against their own community and society at large. Very few of them took the time to scientifically analyze that their economic and social problems stemmed from a larger issue than just the superstructure. The problem has ever been the capitalist school of thought; the capitalist mode of production which in turn determines how classes relate to each other. A perfect example of how productive forces determine production relations. We could let the subject of LOs rest here but the 1960s brought a new dynamic to the LOs. Organizations such as the Young Lords, Blackstone Rangers, Latin Kings began to become more active in anti-imperialist politics.

For the first time in revolutionary history it was the Lumpen-prols who vanguarded the revolution. This may have been because there exists more Lumpen-prols in the U.\$ than the proletariat (since most "blue collar" workers belong to the Labor Aristocracy). The reality remains that the Lumpen-prols vanguarded the revolutionary movement at its peak in the U.\$ The greatest example of this was the Black Panther Party (BPP) which was primarily composed of Lumpen-prols and a minority but strong presence of college students. The Young Lords became political groups: Young Lords Organization (Chicago) and the Young Lords Party (New York) also primarily composed of Lumpen-proles and college students. All three of these groups had a strong Maoist presence in their structure and practical applications to a greater or lesser degree.

Mao described this social interaction within the Lumpen-Prols by saying that they were "brave fighters apt to be destructive, they can become a revolutionary force if given proper guidance." Because of this particular class struggle the NYLP says that if a group of organized Lumpen-Prols are politically aware and make a sincere effort to put these politics to practice then the NYLP would identify this as a Lumpen Organization (LO). The Almighty Latin Kings and Queens Nation is a perfect example. While the ALKQN still struggles with a sometimes pervasive neo-colonial element and still lacks a clearly defined political line, strategy and tactic, it does have a strong anti-imperialist political practice (from 1991 thru 1999 the ALKQN was in the process of becoming a Political Mass Organization but internal power structure conflicts and the STG COINTELPRO tactics digressed the ALKQN to a strong but struggling LO by the year 2002.





We should clarify that any organization of the masses is a “mass organization” we don’t want to confuse people by our definition of the Political Mass Organization.

However, if the group of organized lumpen carry a primarily petty capitalist, though rebellious against the government, practice yet by their actions denounce the revolutionary struggle, we identify this group as the Neo-colonial Lumpen Organization (NLO). It is this type of group that the pigs use to put “shit in the game” against sincere political groups. The pigs will put the NLO label (via the word “gang”) on the LO, PMO and VP in order to convince the public at large that a sincere political evolution between organized Lumpen-prols does not exist. The NYLP should try to work with as many NLO as possible to try to influence a more political stand and if possible attempt to aid a transition from NLO to LO. However it is in the best interests of the Oppressed Nation Comrades that those NLOs that are not willing to give up the neo-colonial school of thought for reasons of criminal greed etc. be neutralized. This is by no means a “green light” to war with criminal NLOs. Our primary duty is to the principal contradiction. This means we the oppressed, the proletariat and the peasants with international unity must concentrate our most powerful resources on the steady dismantling of criminal imperialist institutions. We should also work with LOs in order to help them achieve a more advanced socialist stand against imperialism, as well as the Political Mass Organizations. Wherever we can help to politically advance Lumpen organizing while making it clear we disagree with neo-colonial predation, we should do so.





# COURAGE

For along time I believed that an anti-imperialist warrior had to be fearless. This was what I was taught. But as we live through the struggle we realize that in the face of reality “fearlessness” is never automatically developed. Greater than fearlessness is courage. Courage gives you the wherewithal to achieve great things in spite of personal fears. When you’re unsure about a situation, commitment, and action, it is courage that gives you the push needed to overcome uncertainties. With courage you can face the criticisms of others, you can back your beliefs with principled action; you can be loyal to a cause and know that you will always strive to never compromise that cause by fear. During the repetition of events or experiences an almost natural lack of fear can develop but by no means is courage overshadowed by fearlessness. It is courage that is the true path to nobility. Loyalty, Revolution, Sacrifice!!!





## ARTICLE XV THE NOBLE PRINCIPLES

The following disciplines are to be observed by the entire comradeship of the party whether AC or CM, however if there is an (x) at the end of the sentence/paragraph then this means that the discipline is not directed towards the Anti-imperialist Comrade (AC). We thank MIM for their contribution to the following disciplines.

- 1) The Noble Young Lord must have a willingness to uphold Party discipline. That means comrades abide by majority decisions to the best of their ability.
- 2) The Noble Young Lords must have a belief that a vanguard party is necessary at this stage in history to lead the struggle for proletarian revolution and against imperialism, militarism, and patriarchy.
- 3) The comrade has the “right” and “duty” to struggle with the majority view and change it where it is incorrect, while carrying out the will of the majority until it changes unless the will of the majority is not merely incorrect but outright bourgeois.
- 4) The comrade carries the “duty” to make a break with or away from the Party in action if the Party is taken over by revisionism – i.e. if it takes up revisionism of the post-Stalin Soviet variety, the post-Mao Chinese variety, any of the various forms of social-democratic opportunism popular in the west or any other form of bourgeois ideology. Ultimately it is the responsibility of individual comrades to decide whether or not the Party is making merely minor and tactical errors (which all parties make) or fundamental revisions of or breaks with MLM (Marxism-Leninism-Maoism)
- 5) The comrade must hold the belief that as long as there is imperialism, there will be war...(we do not mean focoism!!!)
- 6) Comrades have the duty of ensuring the maximum unity of the vanguard of the proletariat. They must struggle to ensure that no one is excluded from active Party life over minor faults, differences, personality conflicts etc. Comrades must be socialists on the whole, not perfect.
- 7) Comrades will not practice national chauvinism, racism, sexism, heterosexism or other discrimination. In addition, comrades must refrain from insulting, harassing or discriminating against people for their group status, when the group status is not a conscious choice. For example, a womyn is born female. She can not decide to be male. A Palestinian is born to Palestinian parents. Comrades who would insult wimmin, Palestinian, disabled people, etc. do not belong in the Party. Naturally comrades may criticize Judaism

or Zionism, but NOT as a group for all eternity because of their supposedly inborn characteristic or genes or some such ahistorical metaphysical nonsense. On the other hand, it is permissible to generalize about Amerikans, Whites, South Africans, Israeli Jews within a given historical context. For example, comrades may state that these groups of people are on the side of imperialism for the most part right now, but they may not attribute any fixed characteristics to groups for all time.

- 8) The comrade must not use dishonesty, cheating, or stealing without regard for the people.
- 9) A comrade must never fail to distribute NYLP literature or generally aid the NYLP press.
- 10) Comrades warned, suspended, or expelled for their actions detrimental to the unity of the international proletariat may be reinstated depending on the severity of their actions and the completeness of their self-criticism. Once again, comrades must be evaluated overall.
- 11) Comrades are not to belong to or endorse other organizations which claim to be general socialist, revolutionary, communist or anarchist groups.
- 12) No comrade shall stand idle when another comrade is in need of assistance.
- 13) No comrade shall speak to national mainstream media unless they are given the proper approval by the NCC and/or the PNC. Of course all comrades are welcomed to submit political articles and such to revolutionary media or anti-imperialist media such as MIM Notes. Be sure that you know our political line because you will be accountable for your words. The revolutionary media is the only place where NYLP can publicly speak to the people with the NYLP identity.
- 14) Comrades are prohibited from being questioned by any imperialist persecutory entity. Mainstream media is subject to discussion by the PNC and/or NCC considering the agenda.
- 15) Comrades shall respect the Blood Family boundaries of the respective comrades. No comrade is allowed to attempt any romantic persynal relationship with a comrade’s family member or current significant other unless the relative comrade is in agreement.
- 16) All comrades will refrain from “Bochitches”. This means rumor-mongering, malicious criticism, and the undermining of cadre responsibilities by way of divisive slander. These types of “Bochitches” are prohibited, but constructive revolutionary criticism geared towards strengthening the comrades socialist/revolutionary practice must always be welcomed.





- 17) No comrade is to fraternize with any of the party's enemies, (and respective comrades as well) this includes imperialist, lackies, and oppressors unless it is agreed to by the comrades that it is tactically beneficial to the party's objectives. Still and all, no such action can compromise the political line, tactic and strategy of the party. You are reminded that an enemy as described by an NLO (erroneously called "gang") is not how the Party would describe an enemy.
- 18) All comrades are required to educate themselves, their fellow comrades, and the masses they serve. Initially by mastering the "required readings for AC/CM" and more advanced revolutionary theory as well. In the same vein all comrades are required to be educated by the masses they serve in regards to their community needs, ideas, and proposals.
- 19) Communication is paramount!!! The cadre cell chief is required to stay in communication with the Regional Chairpersyn and the Regional Minister of Information. Regional Chairpersyn is required to remain in constant contact with the NCC and the PNC (when they are in session). The NCC is required to remain in contact with their regional counterparts. A centralized communication must be established. However, we must do so in a manner that minimizes exposure to oppressive forces. This is absolutely possible with one requirement: dedication. If you are not dedicated to the masses you will fail at this "duty." Any Cadre who fails to comply with their communication duties should be charged with dereliction of duty.
- 20) A comrade will not violate a comrade's persynal space or maliciously criticize one for confronting him/her with constructive revolutionary criticism. If there is a persynal issue between two comrades they are to resolve it without interference in an area of privacy and both shall come out of that private area of discussion united in the revolutionary objective. No persynal issue should overcome or infect the peoples struggle.
- 21) On October 18, 1970 the original YLP organized the people after attending the funeral of Julio Roldan a Young Lord who died in prison alleged by the pigs to have died by suicide. While today (2002) occupying a building with guns would be a tactical error due to the oppressive changing laws on possession of guns, we celebrate the spirit of the collective people and the YLP United Front against oppression. The YLP took to the streets of NYC and along with the community (thousands deep), the YLP armed with guns, occupied the "People's Church." October 18 of every year shall be known as "Dia del Guerrero" (Day of the Warrior) in order to commemorate the fallen revolutionary sisters and brothers of the struggle. No food shall be eaten until after sundown in a show of honoring the sacrifice of the fallen servants of the people.





## ARTICLE XVI NOBLE YOUNG LORDS PLEDGE

As a Noble Young Lord  
 I vow to make struggling against imperialism  
 And patriarchy my primary mission  
 I pledge to put the community before the individual  
 I will give of my time, my wealth, and my strength  
 Because these are needed  
 I will never fail to aid my comrade in his  
 Time of need  
 (As a Comrade Member I will always make  
 it a top priority to study Marxism-Leninism-  
 Maoism philosophy and to complete  
 The studying process by putting what I learn  
 Into practice)<sup>1</sup>.  
 Through Loyalty, Revolution and Sacrifice  
 I will complete the proletariat's objective:  
 Victory against imperialism;  
 As I remain humble to the masses  
 And indestructible in nobility in  
 The face of the enemy.

*1. The sentence in parentheses is to be repeated by those who intend to become Comrade Members of the party as opposed to Anti-imperialist Comrades.*

The following should be performed after the volunteer makes his/her oral pledge to the Party after the end of his/her probation. Such a day should be a day for celebration for that cell.

- 1) Ceremony Spokespersyn (CS): Are you voluntarily requesting membership into the Noble Young Lords Party?
- 2) Volunteer (Vol) Should answer "yes" if that is the case.
- 3) CS: Do you agree to live by the revolutionary principles and disciplines of democratic-centralism?
- 4) Vol: "yes" (if that's the case)
- 5) CS should look to the Comrade Members and the Anti-imperialist Comrades present during the ceremony and ask them: "Do you agree that this volunteer is worthy of serving the masses through membership in the party?"





**NOBEL YOUNG LORDS PARTY: POLITICAL COMPENDIUM MANUAL**

- 6) The CM/AC should answer “I agree” individually or “we agree” collectively
- 7) CS: “The membership has found you worthy of representing the United Revolutionary Nationals Party known as the Noble Young Lords Party; Congratulations Comrade!!!
- 8) All comrades present personally congratulate him.







# SUGGESTED READING FOR CMS AND ACS

## REQUIRED READING FOR CMS:

1. The Fundamentals of Political Economy, Shanghai People's Press.  
A basic introduction to Marxist political economy and the economic laws of socialism and communism. All CMs trying out for available cadre responsibilities must pass an exam regarding this book.
2. Sakai, J. Settlers: The Mythology of the White Proletariat.  
This shocking history of the United States from the viewpoint of the international proletariat argues that most "Amerikans" are bought off allies of U.S. imperialism.
3. Bettelheim, Charles. China since Mao  
The most well known demonstration that a revisionist and counter-revolutionary coup took place in China since 1976
4. ORU. Working Women and the Struggle for Women's Liberation: A Revolutionary Perspective on Working Women in the United States  
Analysis of demography, division of labor, the family, the need for organizing pink collar workers and past mistakes of the u.s. left in organizing or not organizing women.
5. The Woman Question  
Selections from Marx, Engles, Lenin and Stalin
6. Churchill, Ward & Vanderwall, Jim. Agents of Repression: The FBI's Secret Wars Against the Black Panther Party and the American Indian Movement  
History of the birth of the Federal Bureau of Investigation and a detailed account of the FBI's work at infiltrating and splitting and wrecking revolutionary organizations; history of murders and frame-ups. Demonstrates the extent of the threat the U.S. government poses to anti-imperialist movements, and the long-term futility of the FBI's work.
7. Palante: The Young Lords Party.  
An auto-biographical account of how the Original Young Lords Party began.
8. Selsam & Martel, eds. Reader in Marxist Philosophy  
Covers Marx, Engels & Lenin on what is Marxism, materialism vs. idealism, dialectics, theory of knowledge, materialist interpretation of history, religion, ethics, and the formative period of Lenin's party.
9. Selected works of Mao Tse Tung. Shanghai Peoples Press Volume I  
A must have as it explains such theories as dialectical materialism and mis-





taken ideas of the party.

- 10. Mavrakis, Kostas. On Trotskyism  
Historical exposure of Leon Trotsky, theoretical treatment of Mao and Trotsky, the best polemic against Trotsky.

**SUGGESTED READING FOR ACS**

- 1. Krooth, Richard. Arms and Empire  
This book covers economic history and roots of World War I and II and is key to understanding the present WWII
- 2. Fanon, Frantz. The Wretched of the Earth  
This book gives you an understanding of revolutionary war and the significance of a revolutionary war with the lumpen proletariat involved.
- 3. ORU. Working Women and the Struggle for Women’s Liberation: A Revolutionary Perspective on Working Women in the United States  
Analysis of demography, division of labor, the family, the need for organizing pink collar workers and past mistakes of the u.s. left in organizing or not organizing women.
- 4. The Woman Question  
Selections from Marx, Engels, Lenin and Stalin
- 5. Rokach, Livia. Israel’s Sacred Terrorism  
Exposes fascist origins of Israeli state with excerpts from Moshe Sharrett’s dairy.
- 6. Churchill, Ward & Vanderwall, Jim. Agents of Repression: The FBI’s Secret Wars Against the Black Panther Party and the American Indian Movement  
History of the birth of the Federal Bureau of Investigation and a detailed account of the FBI’s work at infiltrating and splitting and wrecking revolutionary organizations; history of murders and frame-ups. Demonstrates the extent of the threat the U.S. government poses to anti-imperialist movements, and the long-term futility of the FBI’s work.
- 7. Newton, Huey P. Revolutionary Suicide
- 8. Newton, Huey P. To die for the People
- 9. Palante: The Young Lords Party
- 10. Selsam & Martel, eds Reader in Marxist Philosophy
- 11. On Contradiction essay by Mao Tse Tung
- 12. On Practice Essay by Mao Tse Tung



# REGARDING MIM ARTICLES & PALANTE ARTICLES

The idea of the NYLP began back in 1998. After a years long communication between Comrade Don Pablo Pueblo, a long time former member of the ALKQN, and a MIM comrade from Cambridge, MA. It was agreed that a lumpen party more advanced than any current Political Mass Organization currently in existence was needed. While organizations like the ALKQN and others carry a strong political practice there still remains a seemingly ever present struggle between those political minded and those neo-colonial minded; it's lasted since the late 70s and still remains an issue today. The three catalysts of this problem are a) allegedly "legalized" COINTELPRO tactics like Security Threat Group (STG) policies and RICO statutes, b) the lack of a concretely defined political line, tactic and strategy as well as a lack of a generally strong political education, and c) internal power struggles and conflicts; a product of charismatic leadership or cult of personality and an inability to practice a democratic-centralist style of administration under the current structure.

To attempt to "Socialize" the ALKQN would have proven a digressive political strategy since the conflicts would have proven too costly. It was better for those who were dedicated to a truly revolutionary practice to re-build a party under new standards and more advanced practices. We are composed of those who are tired of the same old shit and wish to approach organizing on an honest and truly political method of practice. The "What is MIM?" pamphlet proved invaluable in helping us to define true revolution.

We enclose and adopt the following articles as part of the NYLP's discipline and policy. We thank MIM, particularly that MIM comrade whom we've come to love and respect who began this struggle with us in Cambridge, MA and continued it when s/he was transferred out of state.

The following MIM articles ADOPTED by the NYLP are listed below:

- 1) Main principles. Published MIM Notes #40, 04mar90  
Revised 00jul91 by MC0, revised 00sep95
- 2) Definitions
- 3) Who is a Communist?
- 4) Myths about Maoism. Published MIM Notes 340, 04mar90  
revised 00sep95 by two RAIL comrades
- 5) National Liberation Struggles: The road from imperialism to socialism by

MC12, 00oct94

- 6) Revolutionary Feminism, Catherine MacKinnon: Settler's Feminism's best falls short of revolutionary feminism by MC5, edited by MCB52 and MC206
- 7) Who are our friends? Who are our Enemies? By MC12 published MIM Notes #45, 01oct90
- 8) Democratic Centralism by MC17&MC11, published by MIM Notes #51, 00apr91
- 9) What is a Pig Question? By mc5, 2nd edition, MIM Notes #52, 00may91 (delete "Revolutionary Sacrifice" & "Going Above Ground" from this article.)
- 10) The Focoist Revolution. By mc5 & mc0, published MIM Notes #47, 00dec90. Revised 00dec94 by MC234
- 11) Religion and the anti-imperialist movement. MIM theory 13, p47-50
- 12) PRRWO: Maoist Vanguard Paved the Way by MC234, MIM Theory 7, p85-88

The above mentioned articles can be found in the What is MIM? Pamphlet. The NYLP has also adopted several articles from the YLP's Palante: The Young Lords Party book edited by Michael Abramson. The articles are the following:

- 1) by Felipe Luciano (p28-32)
- 2) by Denise Oliver (p47-53)
- 3) by Juan Gonzales (p60-65)

*Note: The Palante: Young Lords Party book was written in 1970-1971 so some of the historical reference is outdated.*





# MAIN PRINCIPLES

Published MIM Notes 40, March 4, 1990

Revised July 1991 by MCØ

Revised September 1995

This document was published in MIM Notes 40 (March 4, 1990) and has since been accepted by party-wide vote. It updates somewhat the founding documents and helps distinguish NYLP's line from that of other parties. This is also intended to demonstrate, in down-to-Earth terms, what it means to be a communist and Maoist.

As a communist vanguard party, NYLP attempts to take a stand on every issue through an informed membership and active discussion in its newspaper and theoretical journal.

NYLP knows that it is not possible to change the fundamental nature of the United States without an armed revolution. The ballot box will simply never fundamentally alter the dominance of men over women, the capitalist class over the proletarian class, or the white nation over the Black, Latino and First Nations.

There are several areas, however, which are the main focus of NYLP's attack on capitalist Amerika.

The power of oppressor over oppressed groups. In this category the party works to end the oppression of women, oppressed nationals and classes. In the long run, communists also favor the abolition of the state and the distinction between leaders and led, city and countryside and mental and manual labor as well. The destruction of class inequalities will not automatically destroy sexism, heterosexism, national chauvinism or racism and the party must have a separate analysis of these oppressions.

Amongst these issues, NYLP focuses on imperialism, social-imperialism and militarism as most strategic at this moment in history. Currently, no movement against oppression can ultimately succeed without the abolition of imperialism and militarism.

Imperialism. Lenin defines imperialism as the highest stage of capitalism within a country characterized by large multi-national corporations that invest abroad. This includes the phenomena of the First World taking from the less developed Third World. The United States, Europe and Japan build factories which employ "cheap labor" in underdeveloped countries such as Mexico, Brazil or Singapore. The industries provide only subsistence wages or less to their workers

while turning superprofits on the goods which are then sold to the First World.

The same companies use force and generally enjoy the support of the governments in their home countries - imperialist governments - to keep Third World workers in their place and destroy the economy and environment of these countries. The white people who work for these companies in the United States are satisfied with their high wages and cheap goods while the Third World pays the price. NYLP believes that all actions by revolutionaries taken in the United States must be dictated by the interests of the international proletariat, which overwhelmingly resides in the Third World.

Social-imperialism. Social-imperialism is a phrase that refers to "socialism in words, imperialism in deeds." It applies to the former Soviet Union after the death of Stalin which had a history of imperialist practices most obvious in the Soviet bombing of Eritrea, the invasion of Afghanistan and the general maneuvering to secure an international sphere of influence.

Militarism. NYLP opposes militarism at all levels, from the police at the grassroots to the U.S. military acting as global cops to enforce the U.S. political and economic agenda. This means moving against military research in universities, mobilizing against police power, and supporting liberation struggles against the U.S. military. Ireland, East Timor and the Philippines are all countries with liberation struggles which NYLP supports against imperialism despite varying levels of agreement on the platform or strategy. In all U.S. imperialist wars, including those against other imperialists, NYLP hopes for U.S. defeat.

World War is not in the interest of the international proletariat. The proletariat does the dying and the imperialists make the profits. The breadth of the current World War III is worsening. NYLP believes that as U.S. hegemony crumbles as it has been doing since the mid-1970s, the U.S. military machine is likely to become overextended and even trigger a possible nuclear holocaust. The signs are obvious: the invasions of Lebanon and Grenada, the mining of a Nicaraguan harbor, and the invasions of Panama, Iraq, Somalia and Haiti. U.S. troops are involved in maneuvers world-wide and the potential for a multiple engagements which would strain the All Volunteer Forces is easily foreseen. NYLP is vigilant against militarism and imperialism and when U.S. troops are fighting in foreign wars even people without a serious interest in revolutionary change may sympathize with NYLP.





# WHO IS A COMMUNIST?

Communism is the abolition of power of people over people. This means abolishing “oppression,” whether the oppression be of nations by nations, classes by classes, women by men or any other division in society. Communism is based on mutual cooperation, peace and justice instead of oppression.

Long-run goals of communism include the abolition of classes and organized society without governments or borders. Communists believe that as in certain tribal societies in the past and living still today, it is possible for humans to organize themselves without war, crime, starvation and homelessness. When there are social problems, communists blame those problems on how society is organized. They seek to organize society to bring out the best in people, however flawed the species may be.

Except in tribal societies, no communist leader has ever claimed that a society has achieved communism yet. That means the industrial societies of our time have either lived in capitalism or socialism.

Many people have communist intentions, that is, they want to abolish oppression and claim work towards communism. Because NYLP judges political movements based on their long term effects relative to other real-life movements, NYLP encourages people with communist intentions to study and apply Marxism-Leninism-Maoism, which we believe has proved the most effective path towards communism. NYLP reserves the term “communist” for those who share our views on the historic attempts in foreign countries to move toward communism and apply the method of dialectical materialism to current problems. The dividing line questions for communists involve an understanding of the two largest, most socialist experiments: China and the Soviet Union. NYLP believes communists must agree on two important questions:

1. The Soviet Union was a state capitalist country. This means that while the 1917 Bolshevik Revolution set Russia on the course of communism--and the socialist road was followed under Stalin--the struggle was in the end lost and the bourgeois restoration in the USSR was evidenced as it adopted capitalist methods and economy. The same process of bourgeois restoration happened in China after the death of Mao and the arrest of the so-called Gang of Four. State capitalism means that the state runs the economy according to capitalist accounting such as profitability and markets, not human need. There exists a state class of bureaucrats which controls production, a state bourgeoisie.

2. The Chinese Cultural Revolution was the farthest historical advance toward communism. From 1966 to 1976 in China, all of society was placed in a state of internal revolution, mostly the mobilization of the workers, students

and peasants against the party bureaucracy to make it more accountable to the masses. It was a restructuring of health care, education, work and cultural values right down to daily life. This ended in 1976 when the “Gang of Four”, Mao’s successors, were arrested in a coup.

Communists in the First World and in oppressed nations within imperialist borders must agree on a third question:

3. The imperialist nation working classes are not exploited and not revolutionary at this time. As a labor aristocracy, their interests are opposed to that of the international proletariat.

In the Third World, this question is important in the struggle to recognize one’s international friends as separate from one’s enemies. This question is not of dividing line importance in the Third World, however.

Finally, communists believe that a communist party--not just ad hoc or individual organizing--is necessary. NYLP accepts people as members who understand and accept these three positions and who will carry out party discipline on all other issues. This means upholding the party line in public, democratic centralism.

People working to end oppression who do not agree with NYLP on these three questions or do not believe in the necessity of a party belong in other organizations--organizations NYLP believes belong to political trends that are historically proven to be less effective in bringing about the end of oppression.

NYLP expresses general unity with all other groups and outbreaks against imperialism: mass movements against oppression have as many forms as forms of power. In this spirit, the party insists on telling people the uncompromised truth and discusses and criticizes the strategy and tactics of any given action.

NYLP encourages everyone, communist or not, to be involved in the struggle against imperialism.





# MYTHS ABOUT MAOISM

Published MIM Notes 40, March 4, 1990

Revised September, 1995 by two RAIL Comrades

Revised and proofread by MC5, August, 1999 & November, 1999

## COMMON MISPERCEPTIONS

1. As many as 30 million died in the Great Leap from famine and execution caused by Mao.
2. There was widespread violence perpetrated by Mao in the Cultural Revolution.
3. Mao opposed intellectuals, education and individuality.

## THE GREAT LEAP-- "MAO WAS A BUTCHER"

Western scholars have estimated that between 16.4 million and 29.5 million people died in the Great Leap Forward.(1) It is a common argument that this was due to executions ordered by Mao and the Chinese Communist Party. People who know a little more about the history of China know about the famine, natural disasters and starvation during this period. However, they often attribute these starvation deaths to malicious programs and mismanagement of industrialization and distribution of goods.

The first problem with these myths is that they are based on inaccurate statistics. Such high mortality figures are based on comparing projected population size with actual population size. This method assumes constant population growth, which is far from reality during tumultuous periods in history such as a revolution. The statistics are also based on figures supplied by the bourgeoisie and revisionists, which were enemies of the Great Leap.

In reality, the deaths attributed to the Great Leap (1958-60) are mostly due to starvation, particularly from the Great Leap's aftermath (1960-1), not executions. Flooding and drought seriously affected over half of China's land in that famine. The Soviet Union withdrew its industrial aid in 1960 causing a virtual halt in most of China's industry. The Soviet Union had agreed to provide about 300 modern industrial plants but only 154 were completed by 1960.(2) Thousands of Soviet technicians who were in China to assist with industrial development left within the period of a month, taking with them their blue-prints and stopping supply shipments.(3)

Mao did claim government responsibility for 800,000 executions between

1949 and 1954. These were popularly sanctioned executions done in people's trials against the most hated landlords and pro-Japanese (pro-imperialist) elements who had terrorized the masses during World War II and its aftermath.(4)

Neither Mao, nor the Chinese Communist Party claimed that the Great Leap Forward had been without mistakes. Self-criticism is an important part of Maoism, and Mao himself wrote self-criticisms on some practices of the Great Leap. Unlike the Soviets, the Chinese admitted when the goals they had set for themselves had been too high, and were unreasonable.

It is not surprising that these myths are so actively propagated by capitalist countries, which are far more deserving of the label "butcher." Fourteen million children, mostly from capitalist Asian countries, die each year from starvation.(5) Using the same methods that the bourgeois scholars and media use, in the United States in 1986, 75,980 Blacks died from having inadequate health care.(6) If the United States were the same size as China, that would mean the death of over 300,000 Black people annually! (2.5 million people dead each year if there were as many Blacks as Chinese.)

With a quarter of the world's children, if China hadn't been liberated by Mao and the Chinese Communist Party, that situation would be much worse today. As it was, 22 million Chinese died of starvation during World War II, thanks to Japanese imperialism and the U.S.-backed regime. Under Mao and the Chinese Communist Party, the life expectancy of the Chinese people doubled from 35 under the capitalist Kuomintang to 69.(7) In contrast, the starvation in capitalist countries and the inadequate health care for Blacks in the United States is so routine and whitewashed that no capitalist politician bothers to make self-criticism or mention the problems.

## THE CULTURAL REVOLUTION-- "MAO PERPETRATED VIOLENCE"

The Cultural Revolution is another popular target of the imperialists. Western analysis commonly attributes all violence that occurred between 1966-76 to Mao.

Although there were only a handful of Western observers in China during the Cultural Revolution, most Western observers are willing to attribute hundreds of thousands or millions of deaths to the Cultural Revolution. Usually there are no specifics, as there are few first-hand accounts by Westerners. No Westerner can claim a comprehensive study. While it is possible that there were millions of deaths during the Cultural Revolution, they were not ordered by Mao. Mao explicitly ordered that the Cultural Revolution be non-violent. Central Committee directives of the communist party stated that "When there is a debate, it should be conducted by reasoning, not by coercion or force."(8) Furthermore, the violence which occurred during civil war was largely the responsibility of factions opposed to Mao.



Mao's enemies in China were more realistic than the Western propagandists. They directly blamed Mao and his followers, the so-called Gang of Four, for a total of 34,000 executions or deaths caused by other means of repression during the ten years of the Cultural Revolution. If Mao's enemies are correct, should the 34,000 have been executed? NYLP does not know the facts. Nor does anyone except Mao's imprisoned followers, Mao's high-ranking enemies in the party and the masses at large, who have not been asked in any systematic way by outside critics.

Mao, in the form of self-criticism, stated that there had been too many executions during the Cultural Revolution. In this writing, Mao expressed his philosophy, which is also NYLP's. According to Mao, it may be justified to execute a murderer or someone who blows up a factory, however, in most cases, including all cases in the schools, government and army, Mao believed: "What harm is there in not executing people? Those amenable to labour reform should go and do labour reform, so that rubbish can be transformed into something useful. Besides, people's heads are not like leeks. When you cut them off, they will not grow again. If you cut off a head wrongly, there is no way of rectifying the mistake even if you want to." (9) If people calling themselves Maoists did not carry this philosophy out, NYLP does not defend them. NYLP does know for sure, and the statistics are available even in the United States for all to see, that Mao accomplished the most of any political leader this century and probably ever in history in reducing all kinds of violence combined.

Even many of Mao's own enemies who were purged (expelled) from the party survived. Deng Xiaoping, current leader of China [he died in 1997--mc5], survived being purged as the number two ranking revisionist and was sent to re-education camp. On June 3-4, 1989, Deng ordered the army to fire on hundreds of demonstrators in the Beijing rebellion. This violence is of course a small portion of the violence caused by capitalist restoration in China.

Mao and the Chinese Communist Party, with little outside help, brought about major changes in a developing country while carrying out a revolution and civil war. It is a mistake to hold the Chinese Communist Party, or particularly Mao, an individual, responsible for everything that occurred under their leadership. In the United States, a developed country which is not functioning in conditions anywhere near as difficult as those of the People's Republic of China (1949-1976), annually there are 20,000 murders, 75,000 deaths of Blacks because of systematic national oppression, the death of a worker from work-related causes every five minutes, and the death of a child every 50 minutes for lack of food or money. (10) Yet we almost never hear that the victims of capitalist violence were "killed" by presidents Reagan, Bush, Clinton etc. as we are apt to hear with regard to famine deaths under Mao.

### INTELLECTUALS AND EDUCATION WERE REPRESSED UNDER MAO



Many Western people believe that Mao was against "real" education and "intellectuals" during the Cultural Revolution, and that schools were tools for "brain-washing" and "propaganda." These beliefs come from stories about the closing of universities in China, new requirements and regulations for textbooks and research, and new controls over what types of art and theater were to be encouraged or allowed. Some of this information was brought to Westerners by Chinese intellectuals who left China before or during the Cultural Revolution: they left because they believed their way of life and status was threatened by these changes.

Westerners define "real" education as that which resembles Western educational topics and agendas; i.e. studying history and literature from the point of view of the oppressors and imperialists, mathematics/science with the goal of research toward technological or medical advances that increase the wealth and power of the ruling classes, and studying to the point of expertise and academic status but without emphasis on practical experience or usefulness for the community.

Westerners perceive Chinese education under Mao as "propaganda," because it encourages values and goals which contradict the goals of capitalism. These values and goals taught in China during the Cultural Revolution were consistent with the building of socialism. Education in Western nations is not perceived as "propaganda" by those who, consciously or not, agree with the goals of capitalism/imperialism and patriarchy. Similarly, advertising for capitalist products, while recognized as very influential on people's opinions and actions, is not perceived as "brain-washing" by those who benefit from capitalism and have therefore decided to tolerate it.

Western perceptions of Maoist attitudes toward education, intellectuals and art were mostly based on information from Chinese who rejected socialism, or from foreigners who examined the events in China from an outsider's viewpoint. You can gain a more realistic picture of the educational revolution in China by reading books by authors who support what's best for the majority of the people, and who were closely involved in the changes going on. For example, William Hinton's *Hundred Day War: The Cultural Revolution at Tsinghua University* explains how socialism developed and old oppressive educational ideas were dismantled in the context of a famous institute of science and engineering:

"Students now spend as much time in the factories and on the construction sites of greater Peking as they do in classrooms and laboratories, and professors devote as much energy to developing liaison with the scores of factories and enterprises with which the university is allied as they do to lecturing and advising students. No longer will thousands of privileged young men and women withdraw into the leafy wonderland of Tsinghua to crack books until they are too old to laugh. No longer will they stuff their heads with mathematical formulas



relating to the outmoded industrial practices of pre-war Europe and America, sweat through ‘surprise attack’ exams, and then emerge after years of isolation from production and political engagement unable to tell high-carbon steel from ordinary steel or a ‘proletarian revolutionary’ from a ‘revisionist.’

*“In primary school dead serious about reading books.*

*“In middle school read dead books seriously.*

*“In the university seriously read books to death!” (11)*

Before his death, Mao said he wanted to be remembered only as a “teacher.” Mao did not oppose education. He opposed Western-style education because of its use in creating and justifying the existence of self-interested classes that don’t necessarily serve the public. Instead, education and intellectuals should only serve the public, and as part of this doctrine, Mao ordered the intellectuals to go live with the peasants to help the peasants, educate the peasants and learn from the peasants.

The majority of China’s population was poor and illiterate and had very little access to basic needs, education or medical care. Regarding medical education, Mao said in 1965: “Medical education should be reformed. There’s no need to read so many books. ... It will be enough to give three years to graduates from higher primary schools. They would then study and raise their standards mainly through practice. If this kind of doctor is sent down to the countryside, even if they haven’t much talent, they would be better than quacks and witch doctors and the villages would be better able to afford to keep them. ... the way doctors are trained is only for the benefit of the cities. And yet in China over 500 million of our population are peasants.”(12)

And in fact, one of many socialist programs developed was the barefoot doctors, who were peasants trained for a few months in basic medical care and then worked in their village to prevent disease and injury, improve sanitation, and treat common medical problems. (13)

The following was the order issued by the Chinese Communist Party (CCP) Central Committee at the beginning of the Cultural Revolution in 1966:

*“As regards scientists, technicians and ordinary members of working staffs, as long as they are patriotic, work energetically, are not against the party and socialism, and maintain no illicit relations with any foreign country, we should in the present movement continue to apply the policy of unity-criticism-unity.” (14)*

Vast improvements were made in the educational system in China. Old capitalist-based textbooks were put aside and new textbooks were used to teach the history and politics from the perspective of the majority of the people. For

example, Fundamentals of Political Economy: a Popular Introductory Marxist Economics Text, was published in 1974 (Shanghai People’s Press) and studied by schoolchildren. Also, the literacy rate in China increased dramatically.

Despite these major improvements, not all educational reforms were correct. There were people calling themselves “Maoists” who advocated attacking all intellectuals and 95% of the Communist Party members during the Cultural Revolution. Mao called these people “ultra-leftists,” because they used socialist language and ideas to justify extreme actions without first trying to discuss and encourage these intellectuals to change their ways.(15)

Notes:

1. *Leading bourgeois China scholar Roderick MacFarquhar says 16.4 million to 29.5 million died. Origins of the Cultural Revolution: Great Leap Forward 1958-60 (NY: Columbia University Press, 1983), p. 330.*
2. *Wheelwright, E.L. & McFarlane, Bruce. The Chinese Road to Socialism: Economics of the Cultural Revolution (New York: Monthly Review Press, 1970), p. 35.*
3. *Ibid, p. 53.*
4. *“Whom have we executed? What sort of people? Elements for whom the masses had great hatred, and whose blood-debt was heavy.” (Chairman Mao Talks to the People, NY: Pantheon Books, 1974), p. 77. Mao also said fewer executions would be made in the future. (Ibid., 78)*
5. *According to Ruth Sivard the figure for the whole world is 14,000,000 annually. The vast majority occur in capitalist Asian countries. World Military and Social Expenditures 1987-8, p. 25.*
6. *Comparing the Black and white populations of the same age in the United States, the mortality rate for Blacks was 7.8 per 1,000 in 1986 and 5.2 for whites. (Statistical Abstract of the United States 1989, p. 74) There were 29.223 million Blacks in 1986. (Ibid.)*
7. *Associated Press in Ann Arbor News, 10/1/89, b9.*
8. *Central Committee of the Chinese Communist Party, 8/8/66 in People’s China: Social Experimentation, Politics, Entry onto the World Scene 1966 through 1972 (NY: Vintage Books, 1974), p. 277.*
9. *Chairman Mao Talks to the People, p. 78.*
10. *Vincente Navarro, “Historical Triumph: Capitalism or Socialism?” Monthly Review, November, 1989, pp. 49-50.*







11. *Hinton, William. Hundred Day War: The Cultural Revolution at Tsinghua University (Monthly Review Press, New York and London, 1972) pp. 13-14*
12. *“Directive on Public Health, June 26, 1965” Chairman Mao Talks to the People: Talks and Letters: 1956-1971, Stuart Schram editor, Pantheon Books, 1974, p. 232.*
13. *The barefoot doctor program begin in the 1950s and grew into the mid-1970s. They used the official Chinese paramedical manual A Barefoot Doctor’s Manual, Running Press, 1977.*
14. *CCP Central Committee, 8/8/66, in Chairman Mao Talks to the People, p. 281*
15. *To see examples of essays by ultra-leftists opposed to Maoism, see the 70s, China: The Revolution Is Dead, Long live the Revolution, Montreal: Black Rose Books, 1977*

*[Note: We apologize for numerous typographical and grammatical errors in this article in previous versions. There have been no errors of substance fortunately. Please use this latest version--MC5]*





# DEMOCRATIC CENTRALISM

by MC17 & MC11

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“It is, I think, almost universally realized at present that the Bolsheviks could not have retained power for two and a half months, let alone two and a half years, without the most rigorous and truly iron discipline in our Party...” - V.I. Lenin(1)

Democratic centralism is a principle of organization that can be used (or abused) by any functioning group. The democratic part of the term defines the equal participation and voice expected from all members of the organization. The centralism refers to the mandate that all members uphold all decisions made by the democratic processes of the organization.

In practical terms this translates into real participatory democracy within, but with strict discipline expected from all members. Even if one member disagrees with a decision, s/he is expected to uphold the decision externally while working from within to convince other members that they are wrong. This method of organization is based on the assumption that eventually the majority of the members of a group, presented with conflicting views, will be able to arrive at the best possible decision. This may be a prolonged process, and mistakes may be made, but the democratic element ensures that debate can go on until all members are satisfied.

First, the question of why people organizing for a socialist revolution should adopt structures at all needs to be addressed. To answer this we need to look at groups that exist without structure, in relative anarchy. These organizations can never be truly democratic because they inevitably lead to the formation of informal cliques that translate into power for those more experienced or more connected people - and powerlessness for other members. This is seen in single-issue organizations which almost always have a regular practice of informal decision making that only involves some of the members - usually the more experienced ones. Ironically it is people in these groups who most often oppose democratic centralism, deeming it undemocratic by comparing it to their own practice.

This is not to say that cliques will not exist in a party. The difference between groups that don't follow democratic centralist principles and a party is that the party has the structure and therefore the potential to enact policies that keep individuals or groups from usurping power, allowing true democratic participation from all members. Structurally, democratic centralism disperses power to all



the members. This possibility does not exist in supposedly unstructured organizations.

If you accept the need for some kind of organized structure, the next question that inevitably arises (for those who support democracy) is why the discipline of centralism. This can be answered in part by looking at the history of the Black Panther Party (BPP). As an organization that only loosely enforced anything resembling centralism, particularly in the early years, the BPP suffered much infiltration and destruction at the hands of the FBI, CIA and police. It is much easier for these agents of the state to split and wreck a group which is not under centralist discipline. State spies had no problem discovering which BPP members disagreed with which others. They used this knowledge to play one off the other, by sending forged messages to people, and by agitating with those not entirely satisfied with a policy or rule. Rather than fostering healthy debate, the lack of centralism served to stifle it, allowing dishonest elements into destructively powerful and knowledgeable roles within their party. If all members of a party uphold the party line to the general public it will be much more difficult for agents of the state to create false conflict from the outside. This reduces one potentially destructive force on the party. They may still pursue this destruction from within, and this is where the structure of centralism becomes necessary to fight against the formation of cliques that are aimed at undermining democratic processes.

Of course, party members are not immune from the pressures the dominant capitalist ideology and culture exert on everyone's analysis and behavior. Even without state agents consciously trying to subvert the party, cadres are susceptible to spontaneous actions and incorrect ideas. Democratic centralism protects the party from being discredited by individual cadres following their spontaneous whims - which cannot help but be influenced by bourgeois forces and ideology. Recognizing individualism as a danger, centralism mandates that political lines and the practice that they dictate be discussed and voted on by the membership before the party authorizes an action or statement in its name. Either way, from within or without, centralism provides a structure that enables the party to exist in the face of the powerful and destructive forces of the state.

In any group, a lack of discipline on the part of members of an organization can be destructive to that organization. People need to be counted on in order for work to run as smoothly and efficiently as possible. In an organization whose goal is to seize power from the bourgeoisie, discipline and unity are essential if it is to have any chance of success. The bourgeoisie is itself very organized and disciplined.

Although Marx's material analysis of history proved that socialism is inevitable, bourgeois ownership of the means of production and control over the production of culture clearly puts the ruling class at a huge tactical advantage



over those attempting to overthrow the capitalist system. The capitalists can succeed in putting off revolution indefinitely if no organized group arises to overthrow this system. Undisciplined groups have no chance of wresting state power from the current ruling class.

The truly successful revolutions of history were led by revolutionary parties operating under the principle of democratic centralism. There are no examples of success to point to that did not use such a structure. People are dying daily at the hands of capitalism, and to refuse a structure that has been proven to advance the revolutionary cause is to accept more deaths by postponing revolution.

Recognizing that everyone's personal lives have repercussions for the organization as a whole, the discipline of centralism allows the party to make rules to minimize the potential damage to the party. Members regulate their personal activities for the sake of the organization, but working from the assumption of the importance of the organization. This is merely one facet of their devotion to their work. All rules controlling behavior are made by the members and are always up for debate and change internally. If one presumes that the majority of the members will arrive at policies effective in achieving the greatest good for the organization, working for the people of the world, they should be willing to carry out these rules in the interest of the party's success.

People sometimes complain about the freedoms they are giving up for the sake of the party. But these people fail to question what freedom is under capitalism. Certainly NYLP does not have the freedom to oppose exploitation and oppression. Black, Latino and First Nation peoples in this country are not free to pursue "the Amerikan dream." People in Amerika's Third World colonies are not free to eat, have medical care or go to school. The freedoms that people in this country are afraid of giving up are privileges. If people really believe they deserve these "freedoms" they should not be fighting for a revolution and do not belong in a revolutionary party in the first place.

Democratic centralism is the only structure of organization proven to advance the revolutionary cause. It is a structure of discipline that enables a revolutionary party to wage the most effective fight against the capitalist system.

*Note: "Left-Wing" Communism, An Infantile Disorder, Selected Works. New York: International Publishers, 1971, p.516.*





## FOCUSING ON COMMITMENT IN THE NYLP

The following documents came from an anonymous booklet written in the 70s. The booklet is called *Organization Means Commitment: Or Commitment is Key*. NYLP/LNNA and MIM have edited the documents to fit the NYLP agenda without altering its fundamental message. Some historical conditions listed in the booklet have been updated to fit our time line.

As the U.\$. enters year three in the new millennium, some people are beginning to discuss the question of how to build a revolutionary cadre organization (henceforth "RCO"). Most of those who are discussing it will never get beyond the point of discussion, while of those who are actually beginning to organize, only a minority will probably be around a few years from now.

This is because it is not at all easy to build an RCO. It takes a lot of time and patience; a lot of hard work and struggle; a continuing relationship from and to the revolutionary and progressive social forces within your society; a continuing expansion and enrichment of your own revolutionary vision and that of the revolutionary social force (henceforth "RSF"); the ability to think independently as well as to accept discipline cheerfully; and unrelenting self-criticism and struggle to overcome your own shortcomings. This work and struggle, this time and patience, this continuing relationship, this expansion and enrichment, this independence and discipline, this criticism and self-criticism, can only come from a continuing commitment in theory and in practice to the conviction that at the heart of (every great revolution) is the urgent need to transform men/wimmin into a new and more advanced form of humyn being by means of struggle. The only justification for a revolution is that it accelerates the evolution of man and womyn. The first thing you need for such a commitment is an unshakeable conviction that correct ideas matter: and that once the correct ideas are grasped by the great masses of people, they become a material force capable of changing society and the world. In a settler society like the U.\$. where there is so much respect for things and so little respect for ideas, the number of people with this conviction is still very small; and the number whose convictions cannot be shaken is even smaller. When your friends and associates accuse you of having too much faith in ideas or in "humyn nature," it takes a pretty strong persyn to hold firm.

One of the most difficult hurdles that the NYLP/LNNA has to overcome at its 1st meeting (and often at subsequent meetings) is the feeling among those present that there must be something wrong with them because they are so few. In a settler society like the U.\$., where it is normal and natural to judge the value and importance of everything according to the size ("the bigger the better"), it is not easy to grasp and hold firm to the historical fact that every advance that has ever been made by humynkind was started by a few people, often to begin with,

by only one individual, since every beginning can only be A beginning. Someone -- it may have been a man or a womyn -- was the first to use a piece of stone as a hatchet or a hammer or ax; in other words, to take the first step in tool-making (two million) years ago which has now led to the machine age of lathes, punch presses, and dynamos. Similarly, someone -- it may have been a man or a womyn -- was the first to mold a pot out of mud. Elsewhere on earth, maybe another continent, or maybe only a few miles away, another man or womyn at approximately the same time may have been doing the same things. But the first man or womyn to take this first crude step in tool making or pottery did not know this. Nor did he or she stop to speculate why only he or she or just a few others were taking this step.

The practice of judging a step forward in humynkind's productive or political evolution by the number of people involved is a modern, western, and especially amerikan prejudice. When a handful of people met in 1921 to organize the Chinese Communist Party which (at the time governed) 750 million people, they knew, of course, that the party had to become much larger before it could lead the Chinese revolution to victory over imperialism, feudalism, and bureaucratic capitalism. But those present did not look around at each other and ask "why us rather than anyone else?" They knew that anything which men and wimmin create, any advance which humynkind makes, must have a beginning and that every beginning must be made by those few individuals who choose to begin something because they feel it should be begun. Before something can grow it must first be.



# THE ROLE OF THE NOBLE YOUNG LORDS PARTY/ LNNA

Building the Noble Young Lords Party/Latino Nations North America (NYLP/LNNA) is enormously difficult, but there is no mystery about the essential functions of such an organization. Just as the individual humyn being requires a mind to synthesize the many varied experiences which it receives through the senses, so the revolutionary social forces in a revolutionary period require a revolutionary cadre organization. Just as the mind acts as a center for the senses giving and receiving impulses, so the NYLP/LNNA acts as a center for revolutionary social forces. Neither can replace the other; nor can either develop without continuing interaction with the other. They are the two poles of a developing and dynamic relationship, continually enriching one another in a never ending spiral process of “from the masses, to the masses.”

This dialectical concept is the key to building a revolutionary cadre organization. The first task of the NYLP/LNNA is theoretical analysis and synthesis. That is to say, the NYLP/LNNA must first reflect upon the specific social realities within which it is operating, with the aim of arriving at a clear conception of: A) How this social reality has developed historically, and B) Of the contradictions within this reality which are the basis for further development. The NYLP/LNNA must then, C) Define which of these contradictions are the principal and major ones requiring solutions if the society is to advance; and D) Develop a vision of a kind of new reality that will be created by the resolution of those principal or major contradictions. Finally, the NYLP/LNNA must, E) Determine which sectors of the society have the greatest potential for the struggles necessary to resolve these contradictions and create this new reality.

These theoretical concepts together constitute the ideology of the NYLP/LNNA. After deriving its ideology from reflections upon the social realities, the NYLP/LNNA must devise concrete programs to go to the revolutionary social forces (masses, people) in order to mobilize them in struggles to create new reality through resolving the major contradictions of the society. In devising and projecting these concrete programs, the NYLP/LNNA must be concerned not only to increase the momentum of struggle and the physical power of the revolutionary social forces. It must also be concerned to bring about a transformation in these forces. That is to say, it must seek to increase their initiative, their critical, political consciousness, their sense of collectivity and responsibility, and the structures with which they can not only help to usher in with the vanguardship of the international proletariat and peasantry, the collapse of the existing oppressive society, but also to help to create a new society.

The NYLP/LNNA, in other words, must be concerned not only with the quantitative but with the qualitative development of the mass struggle and of the revolutionary social forces. It must take seriously the fact that all the people within a given society, including the revolutionary social forces, are shaped by the dominant values of the society. In light of the revolutions that have taken place all over the world in the past half century, beginning with the Russian Revolution of 1917, anyone claiming to be a revolutionist must be willing to look beyond the question of power to what happens after the taking of power. Hence, s/he must be concerned not only with increasing the anger and militancy of the oppressed but also their determination and capacity to transform themselves. Otherwise, willfully or not, s/he is only preparing them for despair and hence for the leadership of demagogues, and s/he himself/herself is not a revolutionist, but a rebel or a demagogue. At the same time the NYLP/LNNA is also providing the framework within which the Noble Young Lords themselves can be constantly transforming themselves into more conscious, more responsible, more creative and more critical humyn beings -- to who the revolutionary masses can increasingly look for leadership because they can recognize in them actual, living witnesses to the possibility of creating new men and wimmin.

If the ideology of the NYLP/LNNA is sound, if its program meets the needs of the revolutionary social forces; if the cadre themselves are in a close and continuing relationship with these forces, then the revolutionary social forces (henceforth “RSF”) will begin to struggle around these programs.

In turn, these struggles will bring about new situations, involving new contradictions and new conflicts. This means that the NYLP/LNNA must be continuously prepared to re-evaluate its ideas of the social reality and to devise new programs to take on the RSF.

Thus constantly deepening and enriching both their ideas and their relationship with the RSF, the cadre never loses sight of their commitment to the NYLP/LNNA. It is the center from which they go outwards and to which they return. It provides the framework within which they can be continuously re-evaluating their theory and practice and continuously transforming themselves so as to be better able to live up to the historic task for which they accepted responsibility.

The difficulty in understanding the role of the revolutionary cadre organization does not stem from any intrinsic mystery in this role. Rather, it stems from the lack of experience of Amerikans in the political process of continuing commitment to the kind of systematic, collective, dialectical, theoretical and practical struggle which is at the heart of a revolutionary cadre organization. For historical reasons, the approach of most Amerikans to social problems has always been a pragmatic or problem-solving approach which is essentially anti-intellectual. In what has been described as the “headache syndrome,” they react to and try to



resolve each problem as it arises, as if each were a sporadic, isolated or accidental problem in a system which is fundamentally sound, and therefore capable of quick and easy solutions.

In the recent period, [the worldwide opinion of Amerikan institutions has been a negative one. One of the most recent reasons for this is the overt manner in which the U.\$ occupied Iraq. As it stands in July of 2003, the U.\$ occupying force in Iraq which currently holds close to 200,000 soldiers including allies, has yet to find the weapons of mass destruction that the U.\$ government assured the world existed in Iraq 6 months ago. Indeed this was the proposed reason given by the U.\$ government to invade Iraq with the self-proclaimed “pre-emptive strike.” The “elected” so-called democratic politicians have called for congressional hearings on the blatant deception of the government’s assertions that actual weapons of mass destruction existed in Iraq.

It becomes obvious to the settler society and its politicians that it could no longer hide to the world that the Iraq invasion was an issue of tactical military control and natural resources greed in the guise of “a caring U.\$ government who has attacked these terrorists supporting countries in an ‘active defense’ on behalf of U.\$ citizens.” It all SOUNDS good but the 10 year existence of the “HAWK faction” disputes the “all of a sudden” reaction that U.\$ government tries to portray. During the U.\$ presidency of Bush senior, Bush Sr. aide Paul Wolfowitz, leader of the U.\$ republican “Hawk Faction” wrote a foreign policy report which was tailor made to legitimize an invasion of Iraq for strictly economic concerns under “humane interest” disguise. Last year (2002) a similar report was made by the U.S. government officials on “National Security Strategy”; a policy that outlines a new foreign policy regarding conflict and this new policy strongly emulates that the pre-emptive strike was not a new idea but rather the U.\$ imperialist government concluding old business of oppression left unfinished by former administrations; An invasion whose making took 10 years. The real reason for the Iraq invasion is simple: To obtain an economic foothold of natural resources and a military strategic foothold of the middle eastern region. Once again the Third World becomes a victim of the “Amerikan Dream.”

Currently (2003), the U.\$ administration has to deal with mud in their faces as U.\$ intelligence documents expose their staunchest Middle Eastern allies: Saudi Arabia to be supporters of Islamic “terrorists” by financing missions via charity front organizations such as “WAMY.” In fact George W. Bush himself seems to be connected to “terrorists” financiers since FBI investigations (which were mysteriously put to a close) indicate that the two bin Laden family members whom have donated cash support to political and business endeavors of the Bush family are the same two that FBI investigations have targeted as being suspected to also donate monies to the WAMY charity front. Not to mention the fact that “george W.” got his ass saved by Saudi Arabian Sheikh Bakhsh when he gave a “cash infusion” to the failing Bush Jr. company of Harken Oil during the time

when his daddy was Vice-President of the U.\$ (This information was exposed by the BBC/Guardian newspaper team). It seems that for the Bush’s and the U.\$ administration “fighting terrorism” is a selective endeavor contingent upon who gives them the best pay offs. But then again it’s just as ludicrous to see the world’s biggest terrorists attempting to define what terrorism is.

It is the negative worldwide opinion of the U.\$ in addition to the exposure of police “Blue Murder” or excessive force tactics caught on video tape against Mexican, Black and Latino Nations’ residents that provides a salient picture of the face of imperialism. It can no longer be denied that there is an organized pattern of oppression perfected in the practice of capitalism and imperialism. That designed interconnection is the evidence needed to verify that the overthrow of imperialism is a righteous thing and a necessary thing if humankind will ever achieve a productive evolution. The target of the internal oppression (i.e. behind imperialist occupied lands) lets us know that Black and Brown nations are the only viable leaders of the revolutionary social forces within imperialist occupied lands.]

However, for the most part, these people still strongly resist the ideas of committing themselves to the kind of collective and protracted struggle in the dialectical relationship to the revolutionary social forces outlined above. They no longer look at the problems of this society in a piecemeal fashion, to be solved one by one. But they still regard the revolutionary struggle as a series of isolated events, “happenings” and “experiences.” The result is that they do not have a framework within which to do the continual evaluation that is necessary, and their angry attacks on the system turn into half-hearted intentions and only spoken word.

Always “on the go” attracted to whatever or whoever turns them on, they jump from one activity or group to another, judging the revolutionary content of that activity or group by its militancy or by the excitement and relief which it offers from boredom and frustration, i.e. quantitatively and subjectively. In the past few years, white youth, rebelling against the materialism and individualism of their middle-class parents, have been drifting in and out of single-issue organizing, anarchist sub-cultures. They claim to be seeking collectivity but they are unwilling to make the long range commitment to any one group which is the prerequisite to collective struggle. As a result, these fleeting adventures springing up and disappearing all over North Amerika are little more than aggregates of subjectivities in which each individual is still doing his or her “own thing.” [The NYLP/LNNA adds: The white sons and daughters of middle-class families may at best be good bourgeois allies, however we do not feel that they should lead any form of RSF since materialist history has taught us that their proximity to the benefits of capitalism generally tempts them to become revisionists at best and state capitalists at worst. This is not an issue of race, we feel that there is no inherent or genetic quality that predisposes whites to dominate other races. Simply





put, it has befitted oppression and capitalism/imperialism on a strategic level to enjoin racism as part of its tactical agenda. This will change when the dictatorship of the proletariat can neutralize such nonsense and rehabilitate all racially motivated politics including that of Black/Brown cultural nationalists.]

Young white radicals and Black/Brown Lumpen Proletariat have substituted for the pragmatic, anti-intellectual attitudes of their forebears, a new anti-intellectual attitude which is the unique product of the post “cold war” society. Raised in a world of unceasing novelty and mobility, of a variety of political upheavals, and abundance in consumption, of instant communication and spaceship transportation, they have been culturally deprived of the experience through protracted struggle which has been the good and bad fortune of every previous generation, if only in the productive arena. As a result, they have an existentialist philosophy or the conviction that life consists essentially of momentary experiences.





# COMMITMENT IS KEY

Against this background, the first step of any group of people seeking to build a cadre organization, must be the decision of each individual in the group to commit herself or himself to a collective, long term struggle in a dialectically (this means getting to the truth of things by analyzing the opposing contradictions of an experience and through this observation and the decided practice that comes from your analysis, coming to the truth of matters) developing relationships with the revolutionary social forces [people]. Those who are convinced that spontaneous rebellions, revolts, and confrontations, no matter how spectacular lead only to despair and confusion and not revolution are ready to make a commitment out of their own decision.

If, among those who have come together to discuss the question, only two people are ready for this commitment, those two must resist the temptation to continue meeting with the others in the hope or illusion that by doing so, they will persuade the others to stop wavering and make a commitment to this temptation, they will discover in the end that they are left with the same two people, or that they themselves have begun to waver, since the waverers are the ones who have behind them the pressure of the way things are rather than the way they should be.

The decision by a group of people, no matter how few, to commit themselves to this collective and protracted struggle and to reject “on the go” politics, shapes everything that follows. If their commitment is to become more than rhetorical “testifying” they must embark on the concrete steps necessary to create a collectivity out of their separate selves. AS it is, they are still individuals, with their own very different ideas about what is and what should be, what they should do and how they should do it, what they can expect from each other now and what they should be able to expect from each other as they begin to struggle together.

In order for a group to start transforming their separate subjectivities, they must first arrive through organized discussion and an agreed upon method of decision making, an agreement on the following:

1. Their ideology (which in NYLP’s case is socialism/anti-imperialism)
2. A program or programs for activity within a prescribed period, long enough for them to complete some projects and yet short enough so that they can see the end at the beginning.
3. A structure within which they can carry out these programs and which will also provide for the continuing growth and developing of the group as a







whole and for every member in it.

4. Standards of membership.
5. Methods for continuing evaluation of their activities and themselves.

Some or all of these may be modified in the course of the organization's continuing development. Particularly in a revolutionary period, situations change very rapidly, and the ideas of the revolutionary organization must change accordingly. As situations change, different views over what should or should not be modified may at such time lead to opposing proposals that those holding these opposing views cannot continue to co-exist in the same organization, and a split becomes unavoidable. But unless these changes or differences have developed in relationship to an original set of basic ideas, they cannot be dealt with as political differences, but will instead be interpreted as subjective or personality differences, with all the bitterness that usually accompanies such interpretations.





# PROGRAM

Most movement groups are reactive, single-issue oriented groups who are constantly plunging into activity around the innumerable issues, usually defense issues, which are constantly surfacing in this period, such as “Free Mumia Abu Jamal,” “Free Leonard Peletier,” “Abolish Control Units,” “Bring the soldiers back from Iraq.” The result is that most of them disappear as rapidly as they appear. What usually continues is A) either one of the Old left organization or B) cliques of individuals who are often clustered around a particularly charismatic individual or one who is particularly gifted at fundraising or C) social groups of alumni or veterans of various struggles of the 60s, 70s and 80s.

Few of these, if any, have ever sat down to work out a program that half a dozen people could carry out over the period of a year in order to build themselves into a viable organization with their own collective identity and specific contribution to make to the overall movement. Most of the so-called revolutionaries in the U.\$ can rap about the need for a planned economy or for the reorganization of the entire U.\$ from top to bottom. But they have never taken the time to think through the program for even a small cadre organization: a clear conception of the purposes the group is trying to achieve, the methods by which they propose to achieve these purposes, a proposed time schedule, including deadlines for each step of the program, and the specific step by step processes.

When an organization works out clearly such programs, it also establishes a basis for the evaluation of its programs. Thereby it does one of the most important, yet deceptively simple, things that a revolutionary cadre organization can do: learn from experience or develop its theory from social practice. Nowhere more than in the U.\$ is it so necessary to recognize and emphasize the importance of learning and the development of theory through a continuing relationship of your theory to practice. This is the only way to combat the powerful tendencies in this country to empty rhetoric (or talk without practice) and mindless activism or reactionary militancy, i.e. militancy to prove one’s militancy or because it is fashionable to be militant, rather than to act because one has some deeply felt convictions about the way man/womynkind can and should advance, and realizes that these convictions can only be tested in social practice.

Therefore in the initial period, the main programs of the NYLP/LNNA should be internal programs. That is to say, they should be consciously aimed at transforming those who have come together on the basis of commitment to collectivity, with a powerful sense of their developing and continuing collective identity and purpose. The first year programs of a cadre organization should center chiefly around the following:

- A) The theoretical strengthening of members (political education)



B) The development of literature of the organization and the skills of the membership to enable them to take the ideas of the organization to the masses (propaganda).

C) The increase of the organization's members (recruitment).

The Propaganda Program of the organization is crucial to the development of the revolutionary struggle since as it cannot too often be repeated, once the correct ideas are grasped by the masses, they become a material force capable of changing society and the world. Particularly at this stage in the struggle, the major emphasis of the organization's propaganda must be expanding on a vision and increasing the critical political consciousness of the people, i.e. inspiring them with broad purposes of the struggle and developing their capacity to de-mythologize and de-romanticize. To mobilize the masses in struggle or to increase their militancy without at the same time expanding their consciousness of their responsibility and capacity to create 'new men and wimmin,' is only to lay the groundwork for despair.

In mapping out Recruitment Program of the organization, great care should be taken to make the processes of recruitment a selective one, aimed at slow and qualitative growth, rather than rapid expansion, taking care not to judge the growth of the organization by the numbers of its members, rather than by their commitment to the ideology and programs of the organization.

In the matter of recruitment, the cadre organization has few models to go on. In the past, it was ridiculously easy, particularly for a worker or a Black persyn, to acquire membership in the CPUSA or the Trotskyite parties. The organizations, except for relatively brief periods right after the Russian Revolution, had so little contact with the workers, and even less with Blacks, and so few workers or Blacks were attracted to these organizations, that each Black persyn recruited became a kind of "prize"; so that if s/he showed any sign of being willing to join, the organization virtually subsidized them, sending them around the country on tours for the party so that the party could present a public image of Black or worker membership.

Since the 60s, on the other hand, thousands of young people have been attracted to the new political organizations of all persuasions, ready to drift into (and out of ) these organizations with the same lack of commitment as they have given to ad hoc organizations, particularly if the mass media has given these organizations publicity. In turn these organizations, living for the moment and for the spotlight, have recruited furiously in order to give the impression of a large public following. In the recent past we have had some instructive experiences with organizations that have expanded rapidly for the sake of and with the help of the media. Often they have discovered that they were recruiting many police agents. Even when this was not the case, they have still been at the mercy of their new members, most of who were attracted to the organization in the first place



by the image of confrontation which they got from the mass media, and who have therefore led the organization into confrontation after confrontation, until its entire energies and resources were exhausted in defense activities.

For all these reasons, it is important that the NYLP/LNNA seek to avoid both rapid expansion and any kind of mainstream publicity (this does not include revolutionary publicity and revolutionary news organs), in full recognition of the fact that any rapidly expanding or mainstream publicity-oriented organization has no chance to do the learning and developing which are absolutely essential to preparation for rapid growth at a later stage of the protracted struggle.





# ORIGINS OF A PROUD RAZA

BY KUCULCAN

26,000 years ago asiatics crossed what is now the Bering Strait. In their quest to emigrate, the western hemisphere is where they relocate. Centuries later they propagate to various lands where they attempt to live their ways. They commence to cultivate and to their respective lands they acclimate. From areas inurbane, thence their cultures culminate. Established empires inveterate and productivity elevates.

In Meso-America the Aztecs and Mayas reigned, Incas in the Andes; Caribs, Arawaks and Tainos in the Antilles lesser and great. The pre-columbian stage, all until the Spaniard's campaign to invade...Cristoforo Colombo leading the expedition arrived in a haste, to fulfill the wishes of King Ferdinand/Queen Isabella of Spain. Through greed of gold, they force First Nations to excavate. In the course they disrupt societies and their inhabitants. Whomever opposed they would annihilate. The native populations decimate through constant warfare and European plagues. Unimportance of their humyn lives was the oppressors common trait; later importing as products of their trade; West Africans as Slaves (Yoruba). The aftermath was the three groups came to integrate, thereafter creating a new race.

Now a unique people, descendants from Spain, Africa and Indegenos, the new additions were mulattos and Mestizos. Eighteen nations "poderoso y vivos," including the occupied nation of Puerto Rico, all bearing pride and principle. In North America from west coast to east coast.

Our struggle is single as we're treated inequitable. Diligently we strive to stand as equals; cease with being our own foes, judgmental and prejudicial. We're subjected to enough of it form the "Anglo-tipicos." That isn't racial, its' "politico". We need to assemble to reflect the strength of our lands that are natal. Standing noble and tall, this is dedicated to those who surpass cultural division and fight for the advancement of all (that adamantly represent the Latinos) Bori-quas, Chapines, Guanacos, and Chicanos. Salute! To the Brethren and birth lands of the Hispano.

*Note: Some editing by Pablo Pueblo*





# THE NOBLE YOUNG LORDS PARTY AND PRISON: WHAT TO EXPECT

The issue of the NYLP prisoner is a complex and difficult issue to negotiate. The Department of Corrections in today's arena of "corrections" is more punitive than it was in the 80s...oppressively so. Today a "model inmate" is one devoid of insight. S/he must accept oppression and cruel and unusual, inhumane, abuse on a physical and psychological level because "s/he is deserving of it." S/he must not have a political ideology that differs from the state's. If s/he does, s/he must willingly accept pig abuse and harassment as punishment for having an opposing belief. You are only "allowed" to have one school of thought regarding rehabilitation: 1) the inmate must repent and accept the philosophies of the capitalist "citizen." If a prisoner were to rehabilitate h/self by criticizing his/her neo-colonial mentality and sincerely vow not to repeat any predation against his oppressed community and live his life as a productive revolutionary; this positive stand would be perceived by the DOC pigs as a "security threat." The pigs attempt to redefine justice and rehabilitation according to self-interested and bureaucratic needs. The pigs will call the NYLP prisoner a "gang member" in order to substantiate the illusion that the only type of beliefs that prisoners are capable of are pretty-criminal "gangs." Any opportunity to "gangify" the NYLP will be taken and if none exist they will "create" a conducive scenario to such aims against any NYLP comrade.

So we say from the beginning. We are not a "gang" or a "security threat group" (STG). The NYLP is just as opposed to neo-colonial Lumpen Organizations (NLO) or what the pigs call gangs as pigs may be but instead of animalizing NLOs we would seek a political transformation as opposed to the political impotence of an oppressed people. If we do any agitation it will be the type of agitation that is protected by the Settler's U.S. constitution. If we use deadly force it will be for survival rights which in prison can be translated as self-defense or third party self-defense in accordance with advanced statutes on the subject. The NYLP does not organize to promote/practice drug trades, internal NLO wars, or predatory violence. The NYLP does not support "personal" gains or vengeance tactics. The NYLP may be against the current practices of the DOC but so is Massachusetts Correctional Legal Services and the American Friends Service Committee and they are still allowed to communicate with prisoners. The fact that we're prisoners does not mean we cannot exercise political rights.

Continue the struggle,

National Central Committee





## NATIONAL CENTRAL COMMITTEE

Don Pablo Pueblo  
Fundador Nacional  
Noble Young Lords Party  
Latino Nations North America

Don Pacho  
Co-Fundador Nacional  
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Latino Nations North  
America

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# A CALL TO REFLECTION - A CALL TO ACTION

## 1998: A PRAXIS ON COLONIALISM

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### THE CASE OF THE MEXICANS AND PUERTO RICANS - TWO PEOPLE, ONE DESTINY

1998 marks two infamous anniversaries for the two largest Latino groups in what is called the United States; for Mexicans, 150 years since the signing of the Treaty of Guadalupe Hidalgo, and for Puerto Ricans, 100 years since the US invasion of their island.

On February 2, 1848, the Treaty of Guadalupe Hidalgo was signed; a humiliated and defeated Mexico accepted the Rio Grande as the border with Texas and ceded California, Nevada, New Mexico and parts of Colorado, Arizona and Utah to the United States. Thus the jewel on the crown of the expansionist and imperial design known as Manifest Destiny was set in place. The country which, in 1776, has declared itself independent from colonial domination, had now become the world's major colonizer. The treaty of Guadalupe Hidalgo, like all treaties which the United States had entered into with Native Americans, was not to be enforced as far as the native inhabitants were concerned; as the great Puerto Rican Nationalist, Pedro Albizu Campos would say, "the United States wants the cage but not the bird." This sentiment echoed the words of the Mexican diplomat Manuel Crescion Regon, who at the time of the signing of the treaty said: "...our race, our unfortunate people will have to wander in search of hospitality in a strange land, only to be ejected later. Descendants of the Indians that we are, the North Americans hate us, their spokesperson deprecates us, even if they recognize the justice of our cause, they consider us unworthy to form with them one nation and one society, they clearly manifest that their future expansion begins with the territory that they took from us and pushing (sic) aside our citizens who inhabit the land."

While the Treaty was lofty in its promises for the Mexican people in the occupied area, guaranteeing them "the enjoyment of all the rights of citizens of United States," the stark reality was another; Through all kinds of machinations - legal and illegal- Mexicans became citizens without any language prerequisite; in other words, Mexicans became citizens of the US through an international treaty which superseded national law. As they were not required to have any knowledge of the English language, at that very moment the US legally became a bilingual country: English and Spanish. If these new citizens were to enjoy the blessings of the constitution, the US had to become an English and Spanish speaking country. Yet the promise was never kept; instead through poll taxes and local laws requiring English literacy, Mexicans were totally disenfranchised from the body politic.

Thus began the Mexican sojourn into internal colonialism. Mexicans were now to be excluded from the civil society. The usual pattern of US federalism was initiated, i.e. the incorporation of the land by the settlers and the exclusion of the native inhabitants. It should be noted that no state has entered the Union since the adoption of the Constitution at the initiative of the native inhabitants of the territory. Instead, it has been the settlers who have petitioned for incorporations. A perfect example of this occurred in cases of Hawaii and Alaska. By the time of incorporation, the native population had been reduced to an insignificant percentage.

Mexicans, on the other side of the US-imposed border, never recognized it as a legal border. AS a matter of fact, in 1922, a report to the US Secretary of Labor reads: "The psychology of the average Mexican unskilled worker from Mexico is that when he enters in any manner into the United States that he is only paying a visit to an unknown portion of his own country. He is independent and does not consider he is an immigrant alien, but rather in what is termed the United States by right of birth and possession, the country of his forebears, the territory acquired after the War of 1846 and the territory subsequently ceded in 1854 known as the Gadsen Purchase. To him there is no real or imaginary line."

It is clear that historically Mexican s have denied the existence of the border; they don't see themselves as coming illegally into the US, for it is the US that crossed the border illegally into Mexico. The recent anti-Mexican hysteria in this country, embodied in the passage of Proposition 187 in California, is an acknowledgement of this reality by sectors of the establishment. In order words, it is clear to the Pete Wilsons of this country that a "Mexican Problem" exists. Their answer to the "Mexican Problem" is to deport them, to construct the "Tortilla Curtain." These efforts are to no avail. There is a historical problem created 150 years ago which needs to be resolved and no racist legislation, no tortilla curtain, no militarization of the so-called border, no attacks on bilingual education, no attempts to set back the clock on representation by the challenging of congressional districts, no moves to continue to seize Mexican's natural wealth as evidenced by NAFTA at the expense of the indigenous and popular masses of Mexico, can stave off the final solution: a Mexican Solution to the Mexican National Question.

For the past 150 years, Mexicans on both sides of the so-called border have resisted and attempted to come up with a Mexican solution from the earliest resistance of Father Jose Martinez, Tiburcio Vazquez and Las Gorras Blancas, to efforts by LULAC, Mexican Newspapers, and the Pachucos, to the Chicano/Mexicano movements of the past decades. All these efforts have cost the Mexican people. Despite imprisonment, lynching, exile and danger to their lives, this resistance has been kept alive through the dangerous memories transmitted from generation to generation.



Just as there is no solution to the 150 year old "Mexican Problem" that is not a Mexican solution, there is no solution to the 100 year-old "Puerto Rican Problem" that is not a Puerto Rican solution.

On July 25, 1898, Nelson Miles invaded the island of Puerto Rico through the southern port of Guanica. Ever since then, Puerto Rico has been designated by the US Supreme Court as an area "belonging to, but not part of, the US." In other words, Puerto Rico has been a possession of the United States, literally a non-incorporated territory. As a result of the adoption of the Jones Act, Puerto Ricans were made US citizens in 1917, and, like Mexicans in 1848, were not required to possess prior knowledge of English as a prerequisite for US citizenship. For Puerto Ricans on the island it has meant nothing more than they had to pay this highest tax exacted from any human being - a blood tax. Puerto Ricans now had the "right" to fight in US wars but had not right to representation. Remember the slogan that inspired and fueled the revolution of 1776: taxation without representation is tyranny.

For 100 years, Puerto Ricans have never been consulted as to their political status. Even though the structure of the island's government has undergone a series of reform efforts from the Froaker Act of 1900, to the Jones Act of 1917, to Law 600 in 1950, and finally to the creation of the ELA (Free Associated State) in 1952, the question of the sovereignty of Puerto Rico is in the hands of the US Congress. According to the Treaty of Paris of December 10, 1898, the US congress is the only entity which can decide the political fate of Puerto Rico.

While every attempt has been made to de-nationalize and de-"Puerto Ricanize" Puerto Rico, Puerto Ricans have resisted. Puerto Rican resistance has taken many forms, from direct political action, to cultural resistance and civil disobedience. For their resistance, like Mexicans, Puerto Ricans have had to pay a very heavy price, including massacres, bombings, imprisonment and assassination of their people. This repression is exemplified by the fact that today in US prisons there are 15 Puerto Rican men and women serving disproportionate sentences for their activities on behalf of Puerto Rico's right to be a free and independent nation, to actualize themselves as a free people.

In this year that marks 100 years of colonialism for Puerto Ricans and 150 years for Mexicans, we are calling upon all our Latino brothers and sisters to join us in a praxis on colonialism, to reflect upon these long years of mental, physical, cultural and psychological imposition of colonialism, as well as the cultures of resistance which have continually fought against it.

We are calling upon you to let your creative juices flow, whether you are a cultural worker (poets, musicians, journalists, graphic artists, muralists, dramatists), teachers or lawyers, engineers or doctors; children in the streets, women at work, or youth in schools. Paint murals, write poetry, write and direct plays, create videos; hold teach-ins; whatever you do, organizing in the name of anti-







colonial resistance, keeping in mind these questions: What have these many years of colonialism meant to you? What does it mean for our future? How are issues of the attacks on immigrants (i.e., Proposition 187), gentrification, criminalization of youth, criminal injustice, the National Question, political prisoners, police brutality interrelated with this reality?





# LEADERSHIP AND SELF-CRITICISM

*The following document came from an anonymous booklet that was written in the 70s. I wish we could write the whole thing down but instead we included two essays from the booklet. The booklet is called *Organization means commitment: Or Commitment is Key* by Anonymous. We STRONGLY suggest that all comrades read this booklet since, apart from its incorrect analysis on the labor aristocracy, it holds a realistic analysis on the revolutionary struggle. The NYLP/LNNA has edited the documents to fit the NYLP agenda.*

## STRUCTURE

Regular meetings at least once a week and always starting on time, the keeping of [non-compromising] minutes at every meeting, and a clearly-organized agenda for each meeting, are the elementary structural requirements for a revolutionary cadre organization. If it seems strange to emphasize what should be obvious, it is because these are not at all obvious in the “on the go” political atmosphere of today’s movement, which is more likely to call meetings when the spirit moves it, to disdain the keeping of minutes and to regard presentation of an agenda as incipient bureaucratization or elitism.

Through regularly scheduled meetings, each comrade begins to internalize the structure of the group as part of h own living routines. Through the promptness with which every member arrives at the meeting, the unity of everyone starting together is established [this applies to members outside the prison environment for obvious security reasons.] Through minutes a group takes responsibility for its programs and procedures from week to week and begins to get a concept of its own development as historical. Through a clearly organized agenda, the essentials of which should be the same from week to week, every member can be preparing between meetings for h participation at the meeting, thus creating a framework for the maximum participation of every member. At the beginning of each meeting, the chairperson is the one responsible for preparing the agenda. This can be revised by the membership who must accept the agenda in its final form before the meeting proceeds. This apparently simple situation is an example of the leadership-membership relationship which is essential to the development of the Party.

The establishment of structure with which leadership and membership can be developed is a very difficult problem inside the united states. On the one hand, there is a strong tendency in ordinary non-political working people to hold back and wait for direction from those who they may consider to be more capable or experienced, i.e. to see themselves as permanent rank and file. Coupled with this is the tendency to rally around and rely on charismatic leaders to lead them out of the wilderness of oppression.



Movement people, especially the u.s. ghetto youths, also tend to be caught up in this “cult of personality.” But there is an even more widespread tendency among young people to regard any leadership as “elitist” and “bureaucratic” and to insist instead on what they call “participatory democracy” or the uninterrupted rule of the rank and file. Although apparently contradictory, both the “cult of personality” and the “ultra-democracy” of young people actually stem from the same existentialist, ad hoc approach of movement people to revolutionary struggle [see On Mistaken Ideas of the Party essay by Mao Tse Tung]. Constantly on the go form rally to rally, living for the psychological impact of each meeting on their feelings, they are not concerned with the development of collective struggle, but rather with their own momentary feelings as individuals.

The structure of the party, on the other hand, is created to develop a dialectical, i.e. a developing relationship between the leaders and members of the party analogous to that between the party and the revolutionary social forces. The important difference is that the members of the revolutionary cadre organization elect their leaders out of their own ranks, choosing those who they believe to be the most capable of guiding and directing the party and holding them responsible for giving guidance and direction. This is one of the many ways in which the party is constantly making use of the dialectical interplay and tension between the two opposites, Democracy and Centralism, for its own collective development. Or to put it another way, it is precisely because of collective development is so critical to the essence of the party that it is able to make conscious and creative use of the interplay between two opposites, Democracy and Centralism.

Most Amerikans find it difficult to understand the principles and practices of Democratic Centralism because Amerikans, generally speaking, proceed not from the concept of roles, but from the concept of rights versus privileges and prerogatives. This concept of rights, embodied in both the Declaration of Independence and the U.S. Constitution, predisposes Amerikans to regard any relationship between individuals and leaders as an antagonistic contradiction and to look at every situation from the viewpoint of the individuals preserving their right from external infringement.

The concept of roles on the other hand, involves looking at relations in terms of the development of the collectivity, whether this be the organization, the society as a whole, or any institution in the society. At the head of Democratic Centralism is the question: “What functions must be performed by each part of the structure if the collectivity is to be able to act and continue to develop into a strong nucleus of revolutionary leadership and as a framework for the continuing development and transformation of every member?”

It is necessary to have leadership within the structure of a party because it is necessary to have some persons or a Central Committee that is playing the role of projecting and generalizing, unifying and coordinating. If there is no Chairper-

syn within a particular committee, or no Central Committee within a party with a number of committees, who is playing this role as “center,” then there is only one plurality, the specificity and the variety of the members on the constituent committees. On the other hand, if the various members and the various committees who are responsible for the specific programs, are not constantly developing their programs, are not increasing their contact with the revolutionary social forces, are not discussing issues and programs of the party, and not developing their ability to think independently, then the unity of the party turns into homogeneity.

This Discipline and Democracy are both part of the principles of the daily practice of a party, not because they have been imposed or because they are guaranteed by statute, but because of the deep convictions of each member that these are both necessary to the development of the party. *Every member is bound by the decision of the party because every member realizes that without discipline, everyone and anyone could go his own way, do his own thing, and the party would fall apart.*

On the other hand, the leadership is constantly encouraging and seeking to create situations in which there is full discussion by the membership because it knows that if decisions are arrived at without the full democratic discussion and even debate of the members, the party cannot penetrate to the issues involved in any decision or the dualities that are implicit in every unity. Leadership knows that agreement reached through a process of full discussion and debate is always more effective than agreement reached through unquestioning ascent. Leadership and membership both know the liveliness of mind must go hand in hand with Unity of Will if the party is to develop. Structure should be the basis of flexibility not rigidity.

Both leadership and membership in the revolutionary party is an art, in the sense that both leaders and members must learn to play creative roles in the development of their mutual relationship. There are no exact rules for the behavior of either leaders or members as there is in a scientific experiment, or in learning an athletic skill, where uniform conditions can be artificially set up and repeated again and again. However, experience has shown that certain procedures and attitudes can be immediately recognized as contrary to the general dialectical principles of democratic-centralism.

For example, the “rotating chairperson” (which is often proposed in the name of participatory democracy) destroys the possibility of leadership playing its essential role as “center.” A chairperson must hold office for a period of time long enough so that s/he can develop the responsibilities of this role. On the other hand, a chairperson who is not constantly listening to the members of his committees will soon be speaking only from his limitations and will be unable to project to the members a unity which has the richness of variety embodied in it. [Within the NYLP/LNNA this applies to the Central Committees.]



A chairpersyn [or in the NYLPs case the Central Committees] must be efficient at running meetings, but s/he/they must also be willing to do “propaganda work” among the members of the committee individually in order to develop a common language with them. A leadership which resorts to agitation and exhortation of the membership is usually one which has failed to fulfill its responsibility of projecting programs and positions which embody the relationship between what the party is doing from day to day and the long range role of the party in the acceleration of the evolution of humynkind.

If the leadership does not fulfill its role of projecting, creating and innovating but is only reacting to the membership, then the tendency is for weakness of individual members to surface, i.e. for individual members to “act up”. In this situation leadership feels threatened, is tempted to overact, reminding the members of their duties and of its rights, i.e. of the chain of command and sometimes even to mobilize those members whom it considers more loyal and supportive against those who are “acting up.” But this type of administrative, disciplinary, commandist and subjectivist behavior on the part of the leadership cannot possibly restore the moral authority of the leadership, since by definition the role of leadership is not a defensive but a creative one.

The party must be constantly on guard against the tendency of members on all levels to self-cultivation, i.e., the use of the party’s resources only for the development of the individual [or small group.] On the other hand, if the leadership is not playing its proper role of encouraging the independent creativity of the membership, the tendency of membership is to slip into passivity, merely receiving and supporting instructions from the leadership. As the party then begins to stagnate, leadership again is tempted to exhort the membership to greater efforts and liveliness. But this exhortation is futile, since by definition, agitation of the members is contrary to the role of leadership and so forth and so on.

In all these ways, through living and often painful experiences in the correct and incorrect handing of the very demanding relationship between leadership and members, the members of the party and the party as a whole begin to internalize the rhythms of the dialectical as contrasted to the administrative method. This internalization becomes decisive in the handling of contradictions between the party and the revolutionary social forces; both in the struggle for power and in the more important and awesome responsibilities that ensue after seizing power.

### CRITICISM AND SELF-CRITICISM

After the completion of every project, no matter how small, there must be a thorough-going evaluation of the project by the party. Were the purposes of the project fulfilled? Were they clearly defined and understood by everyone involved in the first place and were they kept in mind throughout the project? Were the methods effective? Were they the best methods or the only ones that could have been chosen? Were schedules maintained and was every step of the

process carried out? If some steps of the process were left out, was this harmful to the project or were some of them superfluous from the beginning? What were the achievements and shortcomings of the project and what lessons can the group learn from it? What were the reasons for the breakdown or failure of the project at any point? Which of these were outside of the control of the group and which might be anticipated and prepared for in the future? What were the expense and income from the project? Was strict accounting kept at every point and made available to the group as part of the final evaluation? Was every member clear about h responsibilities at every stage of the project? Were the resources of the group (skills, contacts, equipment, time adequate to the project as planned, or did the group exhibit over-confidence and impatience in the planning? This kind of methodical evaluation is a concrete manifestation of “politics in command.” In other words, it stems basically from the philosophical conviction that in all relations between humyn beings and their environment, humyn beings must assume conscious responsibility for their actions and not resort to the vulgar materialism of always blaming others or outside conditions and thus seeing themselves as passive victims.

All this may seem very elementary and commonsensical, but it is far from being obvious, either in the general overall political atmosphere of this country, or in the particular atmosphere of the “movement’s” helter skelter, on-the-go politics. Amerikans generally have a technical approach to every project, to try to overpower those whom they seek to influence or defeat, by the sheer weight of their know-how and equipment. Or they have a “new frontier” approach: if something doesn’t work out so well, or things go bad, just abandon the project, or the place or the people involved in it, and go on to something, somewhere, or somebody else. They are always running off to a new beginning.

Because “movement people” have failed to make serious examination of the Amerikan philosophical environment, they have simply carried these same attitudes into their own activities, simply adding their own special contempt for ideas and their love rhetoric, their predisposition to spectacular confrontations, and their hunger for continuing emotional excitement. Engaging in activities for the sake of activism and not in order to test clear convictions in social practice, they have rarely worked out clear programs with purposes, methods, schedules and processes, clearly defined and therefore are incapable of careful evaluation. Hopping from one issue to the next, they have not even stayed together long enough to develop a sense of commitment to one another or to particular constituencies, which is a prerequisite to the practice of evaluation. Reared in an economy of abundance, they have little or no idea of how many working people (who have had to sweat for every dollar) judge a socialist party by the seriousness with which the organization handles the question of finances.

When one realizes how deeply ingrained these helter skelter attitudes and practices are in the objective environment and historical tradition, one realizes





how futile it is to depend on rebukes and reprimands to correct them. Rather, through understanding the historical and philosophical roots of these practices, the revolutionary party can arrive at a firm appreciation of why, by contrast, it must build itself step by step on completely different philosophical foundations, based essentially on the dialectical method of development through collective and protracted struggle.

The theoretical acceptance of this dialectical method, however, by no means guarantees that the attitudes and practices, so deeply rooted in the history of the country will immediately disappear. To uproot and correct these attitudes and practices on a continuing basis, the party must include a place for criticism and self criticism on the agenda of every meeting [the goal of this criticism/self-criticism session is to identify the problem and reach an agreed upon practice and to redo this method if necessary until we do reach correct practice.]

The concept of criticism/self-criticism has become a popular phrase in the “movement “only in the last few years as a result of the role that it played in the protracted struggles leading to the victory of the Chinese Communists and which it continues to play in building a new society in ...revolutionary struggles...in [the Third World]. As long as the revolutionary movement all over the world was dominated by the D-day concept of revolution (which had been borrowed mechanically from the example of the 1917 Russian revolution), criticism used to take the form chiefly of post-mortem analysis. For example, one group or individual would insist that a particular setback in revolutionary development in a particular country was the result of a mistaken policy and therefore of the group or individual sponsoring the policy. Simultaneously, the claim would then be made that if those in charge had pursued the policy of the critic instead, then there would have been success rather than failure. This kind of arrogant subjectivism and hypothetical after-thinking is completely foreign to the concept and practice of revolutionary criticism and self-criticism.

Revolutionary criticism and self-criticism (aka C/S-C) is based first and foremost on the dialectical concept of development through collective and protracted struggle. It involves the clear recognition that in every situation there is a contradiction which requires a choice between two roads and that no one is immune from making a mistake or wrong choice, but that the entire group, the individual making the mistake, and indeed everyone concerned with revolutionary struggle, can learn from the mistakes and wrong choices that have been made by the individual or group. Moreover, the recognition, the examination, and correction of mistakes and weaknesses all provide additional energy for the advancement and acceleration of revolutionary struggle. This is the dialectical concept of the “dynamic of error.”

In order for this “dynamic of error” to develop, the group must be united by certain common principles and ideas. All the members must be committed to

common perspectives, a common [socialist and anti-imperialist] ideology; they must share common standards, must be committed in time and they must share a fundamental recognition of the role that struggle itself plays in developing. Without these common [socialist and anti-imperialist] principles, C/C-S cannot rise above subjectivity and get to the essence of what is wrong in any particular situation, i.e., the objectivity of the mistake.





# THE DIFFERENCE BETWEEN LOYALTY TO A NAME AND LOYALTY TO YOUR PEOPLE

Webster's Dictionary describes a **conduit** as a "channel through which anything is conveyed: a conduit of information." That is the intention of the Noble Young Lords Party/Latino Nations North America (NYLP/LNNA) and it's Political Compendium Manual (PCM).

By the late 90s and early new millennium many of us in Lumpen Organizations or Political Mass Organizations have questioned the sincerity of their organizations. Some have made the effort to create serve the people institutions and have succeeded to a certain degree; Almighty Latin Kings and Queens Nation (ALKQN) and Asosacion Pro-derecho del Confinado: NETA to name two but severe obstacles such as internal conflicts and Counter INTELligence PROgrams (COINTELPRO) have managed to keep such orgs stagnant. At their best they are orgs to be respected. At their worst - well we ain't gotta' go there - y'all know what we're talking about. The thing that such organizations lack is a specifically defined political line where all members can compare their practices against it and effectively criticize/self-criticize and better their practices; a long term and short term strategy (collectively agreed upon) so that the respective organization can see the beginning and end of their efforts and potentially move on/adapt from their failures and successes; and specified tactics that can be practiced, analyzed and adapted to if that is necessary. Some of these orgs have established literatures, and considering the alternative of no literature this is a good thing (if the lit is anti-imperialist) but most of them are clearly not defined enough to avoid negative, pro-capitalist interpretations. In fact many are so backwards that they view communism as a bad thing due to their acceptance of the U.\$. warped propaganda.

The NYLP/LNNA will serve as the conduit of the streets, prisons, and College Student Union Centers (where students hang) and we will revive the spirit of Marxism to a place of reason and acceptance.

Many orgs speak of "jewels", of knowing the Ledge, they claim that the homiez need to be loyal to Las Normas, Kingism, Damuism, Lordism, Folkism, etc. because that is true illumination. But the true science of the Brown persyn, Black persyn, Red persyn, Asian persyn, and even the pale eyes - eventually in this respect, is that one must be loyal to that group, that organization that serves its people not terrifies them. The NYLP has been re-born to be difficult, to expose certain street/prison codes as anti-wisdom. So let us begin by saying this: any org that claims that ya' gotta' be permanently loyal to an organization just because you entered it (and to leave is betrayal) is out of line and out of order. In order

to change the oppressive existing order of things organization is necessary and those who care about our people's future look to join organizations, but let it be made **clear for all to understand** that if an organization sours and for the most part becomes an oppressor of its own people instead of its supporter, revolutionary leader and community servant, then it is **that** organization as a whole that has betrayed its membership and the people it serves. It is not the member who leaves such an organization who betrays. In fact it is better to say that the member has been betrayed by its organization and he/she has every right to leave. This doesn't mean that you should leave at the first sign of trouble either. One must work with all anti-imperialist organizations and struggle with them to help them become better servants of the masses because the more anti-imperialist organizations exist, the better it is for all of us. But if all has been tried by the revolutionary member(s) and the backwards current is too strong, then the **truly revolutionary thing to do is to exit that organization** and join a revolutionary organization such as the NYLP; and if you are not socialists but you are anti-imperialist then you should still join the NYLP because we can provide revolutionary leadership without forcing socialism down your throat. Even if you don't join the NYLP you should create a cadre (leadership) in your area that can provide an alternative to whatever backwards organizations exist in your area. The NYLP will help you provide you with advice and guidance on how to form a revolutionary organization in your area. What you don't want to do is quit because you had a bad experience with a former organization. Your people deserve more loyalty and strength from you and we hope that you will have the courage and valor to get up again and help make a revolutionary United Front a reality.

The revolution doesn't need thugs who claim that bravery is killing your own people we've been there - done that and we know that that's all tragic bullshit. The people don't need "slangers" that think that poisoning ya' people in great amounts is a thing to aspire to ... once again that's all tragic bullshit. If you take the time to analyze the PCM you'll see that the founders of the NYLP are veteranos of "La Vida Loca" or "Thug-Life" but you'll also find a deeper level of commitment. The NYLP has decided to alter history in our favor because WE BELIEVE WE CAN. We've taken our wrong and right practices, street knowledge, Torcida (prison) knowledge, Revolutionary College students, ghetto philosophers, former and present Maoist vanguards (like MIM) and combined them to create the PCM. If the PCM speaks to your mind and your heart then you are a Noble Young Lord, you just haven't accepted it yet.

The Noble Young Lord is the offspring of the cement, of urinated hallways in projects where he-men and she-wimmin are created. The NYLP is composed of sons, daughters, mothers, fathers who dwell in control units, college dorms, ghetto wastelands, anarchist and gothic-punk genius' that rebel because they acknowledge by their own lifestyle (despite their suburban privileges) that something is sincerely fucked up and hypocritical about the "land of the free."





We dare to break the mold of complacency and the status quo in exchange for the practice of original thought and action. We seek to improve the social conditions of the third world with the correct thought that all oppression is connected and the source of oppression must be dismantled and re-constructed.

We invite Thug-Souljas, Original Guerillas (OGs), Rebel Freaks, Revolutionary Queers, Anarchists, Gothic-Punks, Ghetto Bastards, Non-revisionists Marxists and Maoists, to ally yourselves or unite with the NYLP because if you've never taken a look at a real organization of the people, your taking a look at one now.

If you're interested in setting up a chapter of the NYLP in your area or an anti-imperialist organization in your area write to:  
MIM/Noble Young Lords Party/LNNA  
PO Box 29670  
Los Angeles, CA 90029-0670  
or e-mail [mim@mim.org](mailto:mim@mim.org) (put "to NYLP/LNNA" in the e-mail message).

The party that created the PCM was collectively Latino, however if you desire to establish an Asian nation, First Nation (Indian) or Black nation NYLP then let us know and we'll help you to do so as we can.





# ARTICLE XVII NATIONAL & REGIONAL FIELD MARSHALL

The article on Field marshals is enacted in order to more easily facilitate the initial phase of opening and/or help stabilize a regional chapter of the NYLP. The Regional Field Marshall (RFM) shall be appointed by the National Central Committee (NCC). It is the function of the RFM to insure that an entire regional structure is established. S/he shall have temporary single authority over the entire structure and region until such time that the membership in that particular region is numerous enough to elect its Regional Central Committee (RCC). After the region has elected its RCC the RFM consequently shall become subject to its leadership. It may be that the RFM will want to place h/self as a candidate for the election of the Regional Chairperson or Regional Minister for Defense. Whether s/he wins or loses, s/he will be recognized as the “Fundador Regional” (Regional Founder) of the region and as stated earlier shall still remain as RFM (unless s/he is elected to the RCC, then the RFM rank is placed on hold until after s/he leaves or is discharged from the RCC) as an advisor to the RCC, membership and NCC/PNC.

The Field Marshall General (FMG) is also appointed by the NCC or Party National Congress (PNC) as the need arises. His/her role is to serve as an authoritative advisor/supervisor to the NCC/PNC about general or particular issues/projects.

The FMG also serves the membership by advising when requested and by encouraging/influencing the best type of Marxist-Leninist-Maoist practice possible. It’s important for any National officer to keep in mind that their job is to aid in stabilizing a strong revolutionary presence within an affected region in order for them to become a self-determined region unified and/or allied with and/or under the Party. The less a region has to depend on national organs of leadership the more the region is prepared to deal/overcome and create synthesis in their times of contradictions. That is what being a successful national leader is all about; preparing the people to lead under a centralized guidance of their own choosing. What the party does not desire is a co-dependence on National Authority for contradictions that (given due time and correct regional practice in accordance to the dialectical-materialist method) should already be handled by a permanently efficient regional structure.

It is not enough to have practice under your belt. One must also be versed in Marxism-Leninism-Maoism (MLM) otherwise you will lead the people into a circular pattern of redundancy or a temporary “stable-digression” (this means though things appear to be stable and calm via one’s leadership in fact the revo-







lutionary progress of the region is being undermined in exchange for individualistic or sectarian concerns). Indeed if you're having too much fun leading then you're doing it wrong. Suffering and some spurts of satisfaction when you have achieved a service to the masses are the two regular emotional sensation of the ordinary effective leader.

Any National Central Committee member who has been honorably discharged from committee duty shall be awarded the honorary title of Field Marshall General Emeritus. Any member who has maintained a record of membership of 25 years and has been a regional officer in the past shall be awarded the honorary title of Regional Field Marshall Emeritus. Any member with forty years of membership in good standing shall be given the honorary title of Field Marshall General Emeritus. Such awards should warrant a day of celebration and honor for the achieving member.

With this article enacted let us always keep in mind both leadership and membership: "There must be unification based on resistance and not capitulation, on unity and not on splitting, on progress and not retrogression. Only unification based on resistance, unity, and progress is genuine and any other kind would be a sham."





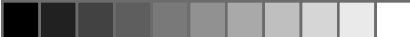
## ARTICLE XVIII ELECTIONS

Regional and local elections shall be conducted and supervised by the respective Regional/Local Tribunal Council. Five candidates shall be chosen from the candidate pool based firstly on their level of political education and Marxist knowledge (Any supporter of Trotskyism is immediately dismissed as a revisionist), their mobility, character, and dedication, by majority vote of the respective Regional/Local Tribunal Council conducting the elections. However, any member can place h/self as a candidate in accordance with the respective qualifications of the particular Regional/Local rank. There must be a minimum of eight candidates to choose from and the Regional/Local Tribunal Council (henceforth “RTC/LTC”) shall choose five of these for the election. Once the preliminary candidacy is approved, the candidates should campaign to the membership in order for the membership to figure out “what your about” and what are your party goals.

If methods of deceit and dishonesty are used to campaign this will be reason for disqualification. Constructive criticism on proposed policies and self-criticism are welcomed but persynal, maliciously discrediting attacks against other candidates are cause for expulsion from candidacy. Focus on what you can offer the Party and what the Party can offer the masses with your proposed leadership and make not empty promises. The candidates will have one month to campaign unless concrete conditions require your RTC/LTC to lengthen or shorten the campaign time. Once the election date is set the membership shall elect by majority vote their Regional/Local Chairpersyn. The second highest vote shall be declared as the Regional Minister of Defense. Candidates must campaign independently and not team up with another candidate in order to obtain both seats. Both officers shall decide and appoint the rest of the Regional Central Committee/Local Cadre as soon as they become available for service. The Regional Central Committee (RCC) must be geographically balanced; this means that all the RCC can’t come from one city or area cluster because that may produce bias for one particular area in your region. If current appointment availabilities won’t allow for this then appoint (a) “pro tempore” (Temporary) seat(s) only until (a) comrade(s) from a needed geography becomes available. In such a case it will be the job of the Regional Tribunal Forepersyn to search for (a) qualified appointment(s) in this measure and report them to the RCC. Obviously since the Party Local Unit usually comes from the same city this is not necessary for the Local Cadre.

As far as the prisons are concerned, NYLP prisoners’ should create definite election policies in accordance with the particular concrete conditions of the prison and in accordance with advanced policies in reference to “safety and security.” We cannot know the varying conditions/policies of each institution so do what works as long as it conforms to the discipline of democratic-central-





ism. Due to the oppressive and encapsulatory nature of prisons there shall be no separate Regional Committee within the prison systems. All such units fall under the guidance of the RCC and/or RFM. For reasons unknown as yet the NCC may appoint an RFM within a particular region's system. While the aforementioned local prison seats are tenured they will still go through a vote of confidence every five years if the membership in majority requires it. If the vote of confidence ends up as "NAY" as opposed to "YAY" in majority then a new election is warranted and elections and appointments begin anew.

During the beginning of Regional/Local establishment it is obvious that following the aforementioned procedure will be impossible. It falls on the Regional Field Marshall (RFM) to insure the initial establishment of the RCC and Local Cadres. This may not be in accordance with the aforementioned procedures however, the RFM is allowed that temporary latitude in order to achieve the end result of a working regional structure. Although, the RFM should make sure to lead and decide with the highest socialist standards. Once the initial Regional and Local structures are established then this issue is no longer under the responsibility of the RFM and shall revert back to the guidelines established in the Political Compendium Manual from there on after, unless some sort of COINTELPRO emergency is declared by the NCC and/or PNC. In which case consult with the NCC.

As the success of the Party grows, so will the opposition from those opposed to a righteous people's vanguard. If your region has witnessed COINTELPRO-like actions and/or results of actions taken by corrupt pigs then your region must take the necessary precautions to avoid unwarranted oppression. Two precautions come to mind. #1 Insure that the identities of the membership is protected from said corrupt pigs bent on harassment and disruption by instilling policies that aid in protecting the membership during the elections. These regulations will be left to the responsibility of Regional/Local Tribunal Council in accordance to the area's concrete conditions. #2. The following appointed officials should be training an alternate to replace them in case they fall under COINTELPRO oppression: Regional/Local Minister of Finance, Regional/Local Minister of Philosophy, and Regional/Local Minister of Information. Their identities must be known only to the respective Regional Chairpersyn/Local Director and the officers training them. Remember pigs and infiltrators will be observing who you're "hanging with" so play it cool. If the aforementioned officers are permanently indisposed then the alternates should step up under a "pro tempore" (temporary) seat until the RCC approves h permanent status or s/he is replaced with a more qualified appointment.





## ARTICLE XIX REGARDING DONATIONS

The function of any party relies on the unity of various factors. Financing is one of them. Ideally, we would like to see this Party obtain the most advanced tools of networking possible. We'd like to see every Region with at least three communication centers which would include a good PC, graphic/photo scanner, printer, copying machine, clerical supplies, vehicles, office spaces for outreach and oppressed communities services, funds to publish a national news organ (which is really important), and internet/website access.

Those of our Party Comrades whom have spent time in "La Torcida" (prison) have seen so-called "conscious" men/wimmin claim to support the struggle and yet do not contribute of their wealth, meanwhile these so-called comrades will go every week to the canteen/commissary store and return with thirty to fifty dollars worth of junk food. These are the same who praise Mao and Lenin while acting like petty capitalists. Let's make sure that kind of fake revolutionary shit doesn't happen to our party.

In order for our party to strengthen itself we will need of your time, your strength, and your wealth. We can't forget that the third part of the aforementioned sentence is just as important as the other two. We have seen political mass organizations grow to fifty thousand members and only five percent of the membership contributed to ten to twelve percent of the yearly expenditure of the organization leaving a terrible fiscal deficit of over eighty-five percent. This same organization imploded into a struggling Lumpen Organization which could best be described as an Army of Cain; brothers against brothers blaming each other for the failures when the real problem was the lack of dedication by the majority in all matters including financial. While the functioning of our Party is half the reason funding necessary, the other half of our economic agenda resides on our ability to create and/or continue People's Institutions.

The Party leads by example and if we represent the revolutionary struggle in the imperialist's backyard then we must show ourselves to be fully capable of carrying on the task and showing the example of collective empowerment. It is for this reason that we require every potential Comrade Member or anti-imperialist Comrade to read Article XIX so that we fully understand that part of volunteering ourselves in this Party also includes helping ourselves to financially support this vanguard. The process of donation shall take the following practice. However we hope that if some of us during our travels turn out "ghetto rich" that your financial donations will also grow.

Every Local Unit shall make a vote as to what the amount of weekly donations shall be contributed to the Local Unit's treasury. The amount should be compared to the average availability of personal funds in your respective Local





Unit. An “affluent” Local Unit may donate \$20 a week while a less affluent Local Unit may donate \$5 a week. It will be up to the majority vote of the Local Unit. In certain Local Units you might find “ghetto rich” comrades in your ‘hood or students who wish to aid the party and we’d appreciate the material donations and/or sponsorships that they provide.

Local Units shall divide the treasury in the following form. 30% shall go to the National Treasury. This Treasury shall be sent to the National Central Committee. The National Treasury’s purpose is to provide for a viable national networking apparatus, to aid in the publication of a national news organ, internet/website access, for NCC and PNC expenditures and those tools needed for the national agenda to function. The Party’s National Minister of Finance shall insure that all monies are accounted for and a treasure report made available to any comrade and/or major sponsors that request it. A treasury report should be sent to all the regions once every three months so that the regions are up to date on expenditures.

As to the Local Units they shall hold 70% of the Treasury. All the Local Units within the region shall vote together on what percentage shall be sent to the Regional Treasury which shall be supervised by the Regional Minister of Finance. This regional treasury shall be delegated by the RCC for similar purposes to the National Treasury and the same standards apply regarding the Treasury Reports except in this instance they shall be distributed to the local units and the NCC/PNC (when they convene).

Donations should be made as anonymous money orders (for your own security). Make money orders out to MIM and mail to:

*MIM (NYLP/LNNA National Treasury)*

*PO Box 29670*

*Los Angeles, CA 90029-0670*

*To confirm that your donation gets there, you can email [mim@mim.org](mailto:mim@mim.org).*





## ARTICLE XX MILITARY PROTOCOLS

There may come a time in the NYLP/LNNA's history that military protocol will be necessary in accordance with a non-focoist proletariat/peasant majority-lead armed struggle for liberation. At such time the National Central Committee (NCC) must decide on whether the NYLP/LNNA is prepared to fall into the United Front and a Party National Congress Emergency plenum must confirm this decision. If a military status is enacted by both organs of leadership then the following leadership bodies shall have a parallel military rank designated to them as follows:

1) All National Central Committee shall have the military rank of "Commanding General" with one silver star on both lapels to indicate such.

2) All Field Marshall Generals shall be known by this same name and those FMGs whom have had prior experience in the National Central Committee shall wear one silver star on each lapel with a gold rope around the left shoulder. FMGs with no prior experience in the NCC shall wear two silver stars on both lapels.

3) Any Non-Central Committee National Officer shall have the military rank of "Lieutenant Colonel" With one silver oak leaf on each lapel.

4) Any Regional position shall have the military rank of "Major" with a gold oak leaf on both lapels.

5) The rank of Captain shall be instituted for those who will be heading a company of Noble Young Lords. A company consists of 200 soldiers with four platoons of 50 soldiers and a platoon will have four squads of 12-13 soldiers. The captain wears two gold bars on both lapels.

6) Any non-regional Central Committee officers shall old the rank of Captain or Lieutenant as authorized by the Regional Central Committee.

7) Any member of the local cadre shall hold the rank of "staff sergeant" with three chevrons and one rocker on each lapel. The cell director or Unit Chief shall hold the rank of "Sergeant first class" with three chevrons and two rockers on both lapels.

8) Any member of the Party National Congress shall hold the rank of "sergeant" with three chevrons on both lapels.

9) Any member with three to five years of service and holds and active military occupational skill can be awarded the rank of corporal or sergeant as authorized by the local cadre.





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10) Any member who holds over three years of service shall have the rank of “knight first class” with one chevron and one rocker on both lapels.

11) Any member with more than one year in service shall have the rank of “knight second class” with one chevron on both lapels.

12) Any prospective member on probation shall have no rank except that of “Noble Activist” however once your membership is clear you’ll have the rank of Noble Knight with no chevrons on the lapel.

Uniform (which can be found in any military clothing outlet) Black fatigues (AKA Battle Dress Uniform - BDU) with a Black BDU cap. Black Timberland boots and black Light Equipment Belt (LEB). These uniforms can be used during parades and symbolic propaganda agendas if authorized by the RCC. But the military protocols cannot be made active in accordance with the first paragraph of this article.





# ARTICLE XXI SIGNIFICANCE OF THE NYLP COLORS

Defining our colors is always an issue for oppressive-minded pigs. They assume that if a group of ghetto youths esteem any colors then this is a license to call them “gang members.” This opinion is so prevalent that if we didn’t know any better we’d be convinced there was a criminal genetic imperative that comes out of dormant status the minute organizing and symbolic colors came into conversation by striving ghetto youths. Well, this ain’t the case for the NYLP. When we say “represent your colors,” we don’t mean some ignorant shit. We mean represent the ideology and history that our colors honor. This is the process of re-defining and recreating our reality. We take something that the homiez identify with and we make it ours...positive, non-criminal, and productive use. Behold the colors of the Noble Young Lords Party and the significance of its parts and the whole.

## NATIONAL COLORS

The national colors of the NYLP are Black, Red and Gold. Like the practice of the First Nations of North America (Native Americans) who told the story and history of their respective nations through distinct patterns of collected beads, the NYLP shall do the same in their honor. A string of beads or a collection of strings of beads shall be assembled by every member of the NYLP. They are not to be worn as a necklace or a bracelet and cannot be exposed to the public eye. Some patterns will not be discussed here since such knowledge is strictly for the membership but those that can be illustrated as follows:

Black represents first and foremost the ten point program of the Noble Young Lords Party. It also represents the sacrifice of those known and unknown for the sake of our people. Ten black beads shall be put in the string to remind us of this.

Red represents first and foremost the socialist ideal; the demise of oppression as an institutional, government, and social policy. The NYLP’s Latino Nations North America (LNNA) also hold the color red to signify the five inspirational, anti-imperialist/anti-oppressor men and the five inspirational, anti-imperialist/anti-oppressor wimmin. These are Don Pedro Albisu Campos, who gave his life fighting against imperialism in favor of self-determination in the occupied nation of El Borinquen, Pancho Villa who was labeled a criminal by his elitist compatriots and amerikan capitalist pigs when in fact Villa stood for armed struggle against the elitist and freedom for the Mexican peasants, Uroyoan the Arawak (Taino) who is remembered as the first of his Nation to strike against his Spanish conquistador oppressors, Cuahemec the Aztec Lord who also took







up arms against the Spanish Conquistador oppressors when he first saw the true nature of their avaricious intent, Che Guevara who's socialist ideals and practices alive as a shining examples of selfless peoples service, a man who crossed "cultural" boundaries in order to aid the oppressed regardless of the nationalist identity, whether he was in Bolivia, Columbia, Cuba, or Africa he always put 100% effort to spread revolution throughout the world in the hopes of a better tomorrow. His death also reminds us of the tactical error of focoism and the need to fully prepare and gain the support of the majority's oppressed in order to initiate a protracted armed struggle for liberation. During the writing of this document we were unable to gain enough research material or vote in on the 5 most inspirational anti-imperialist/anti-oppressor wimmin for the following reasons: 1) The authors of most of our policies were in a super-max control unit (a technologically advanced sensory deprivation "hole") where research is limited. 2) During the time of this article's first draft there weren't enough revolutionary wimmin members to dialogue on the historical candidates. 3) Our knowledge on feminist revolutionary history was very limited. When these contradictions are overcome, we'll disseminate the five most inspirational anti-imperialist/anti-oppressor wimmin of the NYLP/LNNA. The third meaning of the color red are the five points of the NYLP. We represent the party out of **love** for the masses, **truth** in our analysis, **peace** within our friends and allies in order to achieve **freedom** for the people and **justice** for the imperialist. A new birth, a true revolution of the mind.

Gold represents the three points of our Coronet Crown. Even though our crown is black and it may seem impossible that a black crown can provide a golden, illuminating, glow; make no mistake that it does; in the same way that ghetto environment youths always thought by the majority settlers to be primitive and without virtue can vanguard the finest socialist ethics. And so gold represents the three disciplines of our party: **Loyalty** to my party comrades and the masses we serve, constant **revolution** against imperialism and their lackeys, and the **sacrifice** of my time, wealth and strength because these are needed. Gold also represents the three theoretical luminaries of the Noble Young Lords Party: Marx, Lenin and Mao. The three gold beads shall be put in the string to remind us of this.

These three colors together exemplify the 16 words: "Economic and social freedom of the proletariat, peasant, and the oppressed nation comrades from imperialist rule."

If at some point in the future an NYLP/LNNA (First Nations North America aka "Native Indians") for example, were to establish their 5 inspirational men/wimmin would obviously be people that they would choose and not an adoption of LNNA's people as is their right. The only condition that the NYLP requires is that they have a history of being anti-imperialist/anti-oppressor and that they have not spoken against the socialist practice.



## NATIONAL SALUTE

Salute: One Lord

Response: One people

"One Lord, One People" signifies the unity of a collective indivisible. Becoming as one through love of freedom and hatred of oppression. The collective indivisible becomes not many Noble Young Lords but one Noble Young Lord who by serving the oppressed masses becomes one with the people.





## A WORD ON HIP-HOP

In North America there have been three forms of music that have had a repeated history of challenging imperialism at certain points in their musical development. These are: Corridos, Hip-Hop, and Tropical Salsa. We don't know the personal practices of the following artists (though it's safe to assume that most of them fall under the left National-Bourgeoisie on the basis of their economic practice) nevertheless, we'd like to give shout-outs to those that have helped to form rebel thoughts with their music whether they intended it or not. Rage Against the Machine (Zack de la Roche), Naz, Dead Prez (who espouse the socialist ideal), Public Enemy (Chuck D), "The Teacher," KRS-ONE, Common Sense, 2-PAC, and surprisingly enough Eminem (who deftly exposes the hypocrisy of the suburban citizen). The following rhyme is dedicated to the resurrection of revolutionary hip-hop (rev hip-hop), which doesn't have to be no passive shit, it just can't be suicidal.

### RED RON(1) BY PABLO PUEBLO (2003)

It dawns on ya'/sometimes, when it's too late / the 'cuz you just 'clapped' due to misguided self-hate / this thug-life brings soldiers to contemplate / and MC's beyond profit filled psyche's elevate / consciousness / Don't give a fuck who's watchin' us / These hip-hop heads still fond of us / (but) will (the) lyrics be productive forces or keep connin' us? / That's the question / followed by a red suggestion / walk with Black Timbs and crimson intentions / cop a Leopold sightscope / wait for the right dope whose won the election / if you character assassinate / it ain't terrorism, it's protection / every fat pig needs 'correction' / if the words are too big it's 'cause I'm speakin' in tongues / Noble Young Lord Daughter/son of the sun /decipher the meaning: /

Pick up the guns /

Pick up an ideology /

Pick up true suns /

And battle methodology /

Pick up the people /

That's how it gots to be /

Target them pigs that force us to mediocrity / nobody has a monopoly / on training special forces / Robin Sage, Escape and Evasion courses (2) / "Grey Hells" (3) replace the "green" to minimize losses / teaching the affected to deal with suburban causes//

We made this type of poetry / Blacks and Boricuas / though that "guero" from "8-mile" gets props for heatrocks / and some Mexicas / so when we verse revolution / this is "thee" spot / and when the enemy hears the warcomm / we make their knees knock / while C-rads (4) break they neck (un)till they see spots / wondering which one of us "brown boys" both they toast' cocked / paint 'em bright / so we could pass 'em off as toy glocks / it's not a bloodthirst /it's a thirst to own our own blocks / Here's the thing dawg / which is why we published this one / we have the theory and the method / to bring about the fifth sun (5) / Roll with me, see where the genius comes from /between great imagination and ducking a "dum-dum" //

Down in the front lines / we make war designs / combine the mind with rage against a section of mankind / this ain't a fictional history I've fought pigs repeatedly / it was five at a time / and I boast this conceitedly / Lords make the deadline / due to terrible times / it's like the choice is to be a soldier with insight / or thug slime / Foxholes in Central Park, BDU's (6) and boots and dark faces / Booby trap grenades, claymove mines in strange places / It's the kinda' shit we like but it's righteous / a war to end all wars / and we might just... / keep it clean / Naah, fuck that / 3rd world genocide / deserves some type of payback / watch how the "variable and "constant" (7) gets corrected / and that's hip-hop from a socialist perspective

1. *Red Ron means Red Rum. Ron is rum in Spanish.*
2. *"Robin Sage" and "Escape and Evasion" courses are U.S. Special Forces training programs.*
3. *U.S.A.R. (United States Army Rangers) have a jungle training program nicknamed "Green Hell" which is usually done in Panama or the Everglades (FL).*
4. *C-rad is short for comrades.*
5. *In Aztec legend the "5th Sun" signifies the breaking of one world (or civilization) to be replaced by another one.*
6. *BDU's (Battle Dress Uniforms aka fatigues)*
7. *"Variable" capital and "Constant" capital are part of the capitalist economic formula which is used to calculate the "total value of products."*

### CONSPIRACY THEORY BY YOUNG SOLOMON

(1st verse)

We enjoyed lives back before the slaves was caught / They deployed tribes to catch us wit' chains and locks / When Blacks attacked it / distracted our train of thought / Think not? / From the start it was a major plot / Down in the Cellars near the Hell's gate / Freemasons contemplate to manipulate a brothers fate /



Illuminati / ruined the Black and Brown humyn body / “do in” our leaders and feedus the democratic party / but dig the science behind this alliance / public reliance was designed to undermine ya defiance / financial assistance / dismisses your resistance / It keeps you silent and insists that you comply wit these bitches / Don’t bite the hand that feeds the poison to ya’ neighborhood / drugz and alcohol got my people bleedin’ but the flavaz good / bad decisions send all my kingsmen to prison / but there’s limited choice / livin’ wit’ the shit we been given / Television’ll make a brother weak / and religion got ya mind in a prison, so turn the other cheek / your pastor’s a lyin’ ass bastard / ya’ IMAM’s a hoodlum / and ya bishop’ll feed ya kidz dickup / ya rabbi’s a badd guy he’ll forever be / thought we’d neva’ see how he stole the black legacy / Black prophets they on that again / the Vatican had it in for the Black and Brown men / since the past tense / the catholic church incinerate / pedophiles / thou shalt not scream when they penetrate / These false priests did us dirty / ya minister’s sinister / read Job chapter 30 verse 30/

(chorus)

Yo the Serpent is working overtime / in silence his heart’s violent and divided wit’ mine / ‘cause he understands / I am original man / undercover he plans to smother me while shaking my hand / turn my history to a mystery in record speed / The conspiracy is to wreck me and infect my seed/

(2nd verse)

Elitists supported / to have their babies aborted / undercover they slid us rubbaz and our views were distorted / reporters reported / on black (and brown) crimes in the 80s / all the time / ‘cause they was tryin’ to paint our image as shady / so they can get away / wit unlimited gun play / slay brothers and the public has nothing to say / to oppress and suppress without the stress of redress / ask the CIA they’re guilty but they’ll neva’ confess / the Nicaraguan contra scandal was a bloody mess / shit got sticky for “Freeway Ricky”(1) so he pulled up their dress / told the news how agents would frontem drums galore / full of drugz / plus a ton of gunz to fund the war / he was pumpin’ it for the government and dumping the shit / off quick / in thug communities to Bloods -N- Crips / and for years we was claimin’ “they” was holding us back / that the plan / was to damage and control us wit’ crack / dope, marijuana / cops’ll swarm like piranhas / when a niggaz bleedin I’m pleading not guilty ya honor/

- chorus -

(3rd verse)

So I lay in shadows / on point like an arrow / reminisce-ing to when we was kingz ‘n paroahs / when a bitch was a dog / and a dog was a beast / we keppit tight / and every nite was parties and feasts / when god would crash your party



like what’s the deal / when we knew / what was fake and what the fuck was real / now my heart ache is great ‘cause the stakes iz high / one bite from the snakes iz all it takes to die / reachin’ for your wallet / 41 shots from the case is solid / Diallo my hearts hollow / they walked / I can’t call it / the mothafuckaz iz steady putting slugz in a brother’s back / strike back it wouldn’t be like that / the uproar would set off a civil war / we would meet in the middle or we’d let off more / and die if we must plus I’m full of disgust / from the stuff we put up with when they fuck wit us / every day / give Martin Luther King a holiday / ‘cause he told us to bow down when cops let the water spray / and be submissive when the dogz bite / don’t fight / the only militants they honor iz white / Nat Turner got on some other shit / brother turned / into a humyn black burner wit a rubber grip / ripped like Jonathan Jackson / hit the courthouse blastin’ / strapped for action / since Genesis our nemesis used the eagle / to symbolize the bloodline / of him and his people / he was greedy and evil / cursed to live by the sword / dominate wards / the first enemy of the Lord / Psalms 83 / they conspired with malice / to dethrone God’s people / and set up shop in they palace / since then they was cookin’ up the remedy / to make our history his story and assume our identity

- chorus -

*Note: Young Solomon is not a member of the NYLP/LNNA however if you want to reach him regarding any more of his rhymes write to Meshach Little, PO Box 100, S. Walpole, MA 02071. So you progressive music cats get at him. We read about 30 of his lyrics and his shit is tight. Props to the PJs that bore him: Lennox.*



## ACKNOWLEDGEMENTS AND REPUDIATIONS

I'd (P. Pueblo) like to take some time to give props and credit to all the C-rads (comrades), allies, and soldiers who contributed to the development in one form or another (and at times unwittingly) of the Noble Young Lords Party Latino Nations North America whether they helped directly and/or indirectly. The first of these are the Maoist Internationalist Movement (MIM) because the NYLP/LNNA and the PCM would not have been possible were it not for their belief in helping the oppressed masses. Particularly the MIM Central Committee, MIM S.F. (you have my love and respect), PIRAO Chief (2003) (good lookin' out Chief). I met MIM during my time in college and they inspired in me the power of the written word. It was an irony that my first anti-imperialist article was done with a MIM comrade in the early 90s, within the great halls of imperialism (an ivy league school where the sons and daughters of the elite imperialists are trained). You could see the disgust in his/her face having to help me write an article on the sofa of a deans mansion. I suspected that s/he too was from another ivy league school (by deducing the facts from the things s/he did and didn't say - MIM comrades are very secretive). So at the time I was somewhat confused at his/her reaction. The family who lived there were close friends of mine and I asked the MIM comrade to spend the night in a separate room - she hastily declined the offer. It was her total commitment (at the time) to communism that put questions in my mind and caused me to learn over the years about Marxism - Leninism - Maoism. So to that MIM comrade whose hard propaganda efforts I witnessed - I give you props.

To the ALKQN (Almighty Latin Kings/Queens Nation - or the ALKN as us old heads knew it to be back in the day). Many of us LKs/LQs who retired from the Nation in order to help form the NYLP have never and will never stop loving the Nation. We loved so much of what the Nation represents but in the same vein we cannot abide by the unsaid principles that have infested themselves in the every day practice of the ALKQN. We feel that we could work with the ALKQN better from the outside than from the inside where some in power may feel threatened that we're out to gain "positions" or "power-mongering," etc., etc. We believe that there is one thing more important than the ALKQN and that is the Third World masses it is pledged to serve. They take priority over any name or group identity and to think otherwise is not putting the masses in first priority. As Huey Newton of the Original Black Panthers said: "We're always ready to unite with any brothers [and sisters] anywhere, because the name of an organization doesn't mean anything, it's what an organization does that's important."

A self-criticism of ourselves as former members of the ALKNQ (those of us NYL who were in it) is forthcoming because we are not devoid of the responsibility of the current state (2003) of the ALKQN but a criticism in general will also be included in a forthcoming issue of MIM Notes News Organ. It's our hope

that we can both learn from it and better both our orgs practices. Our only criteria for allying with organizations is their commitment to the anti-imperialist political struggle. Nevertheless we thank the ALKQN for teaching us through their failures, successes, the "New King" ideology, and the organizational experience gained from it, United Bloods Nation, and the various Sureno/Norteno orgs as well.

Other people worth mentioning: Primeramente a Hermana Gloria, hija de la Segunda Estrella y madre de un general. Aunque nunca fuistes socialist tus esfuerzos y enseñanzas fueron Fuentes de inspiracion. Jackie S. Paradise, Nancy M. the radical from Sylvan dorms, Laura S. and Riva M who helped "us" take over the "Daily Collegian" offices and the Hampshire College science building in '92, Doris the P.R. Butta'fly, the Mexica sista from MeCHA (Oakland), Fahdullah the Darkside Warrior (and thanks for giving us input on Agitprop), Gee the Black Power konrad, Santos el Caballero whose dialectics were deliciously debated, Redstar who promises to help resurrect the UBN to anti-imperialist standards, Juncito (2.5), Redworld the Strategist, Brownwolf the Marxist, Kulcan the Warden Basher, the Mission poet from Boston, Los Socios de Tacoma (Great Brook Valley), C. Maroma, Papo-Cuba and El Perro Steel from the Bean, E-Dog the quiet storm, Pito who wasn't going out to visit with those cuffs on, Papa, Hec-Man, Omar, Cisco, Young Solomon, El Fatih, and all them DDU longtimers and Control Units nationwide where the real thinkers are buried.

Papo-King 9RIP), El Magnate, ALKON, Tino the guardslayer, Padrino Nelson M. (CT), Padrino Tio Pedro (CT), Texatlan Mexicas, To all those TRUE LKs/LQs who kept it real to the ORIGINAL sunrise of the MA Lion Tribe: L. Grim!!!, TAMMS, IDOC soldiers, Spot the rabblrouser, Molina-Galarza clan and the known and unknown Delgados, D'Andre, D'Angelo y Alex Owen, Padrino K. Blood who was buried alive (NY), Shogun Chase; to the memories of Emeterio Betances, Benito Juarez, Jose marti, Che Guevara, Carl Marx, Lenin, Mao Tse Tung, men who defined nobility and knew how to stay young even unto their deaths.

A shout goes out to Bridgeport and the once deep "Father Panic" PJ's, the South BX. PJ's, them Elm City Hustla's in New Haven, Sun el Nene Malo and the PA. set, Beatrice the Chairwomyn. Lorenzo-Cuba el comunista, the Lorenzo-Cuba el comunista, the UMASS, Amherst political activists and those spooky muhfuckas who prowled the catacombs of Yale University Brooklyn, Queens, and Spanish Harlem-one!

