

AFRICAN INTERCOMMUNAL NEWS SERVICE

BLACK RIDERS

LIBERATION PARTY

NEW GENERATION BLACK PANTHERS

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the fastest-growing Black militant group in the country.**

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**All Bloods & Crips
Must Unite to Fight
the Real Racist
Enemy!**

All Power to the People!

TO THE AFRIKAN INTERCOMMUNALIST YOUTH- TO THEIR FATHERS- WE WILL NOW CRITICIZE THE UNJUST WITH THE WEAPON!

Statement from the Central Committee of the BRLP:

All Power to the People!

Revolutionary Greetings! Due to the Black revolutionary consciousness that is surging around the country, the Black Riders Liberation Party has organized a powerful nationwide prison chapter. New recruits from all over the country are setting up branches for the prison chapter in the spirit of George Jackson and his brother/alter-ego Jonathan Jackson. Each branch is organized by state. We have received numerous requests from people on the streets around the country to set up chapters, especially on the East Coast. Also, the Northern California chapter of the Black Riders was officially opened during the struggle to seek justice for Oscar Grant with a Feed the People program amongst the rebellious masses in Oakland. We openly admit that the requirements to be a member of Black Riders requires strict discipline but we encourage others to take up the banner of freedom and bang on the system with a strong, structured revolutionary organization. There must be no other course but to fight it out. Every political and military position must be held to the last Black man and Black woman. There must be no retreat and no surrender. With our backs to the wall and believing in the justice of our cause each one of us must fight on to the end. We call on all Black people who still believe in freedom to join us or support us with their minds, bodies, and souls. There is a great war to be won and we will win it together. The Black man and Black woman, once properly politically educated, culturally inspired, and physically trained is the greatest human fighting machine the world has ever known!

RULES OF DISCIPLINE:

GUIDELINES OF DISCIPLINE FOR EVERY COMRADE IN THE BLACK RIDERS LIBERATION PARTY

Discipline is very necessary, if our objective is to be achieved. If revolutionary Afrikan Inter-communalists followed and adhered to strict self discipline, rules would not be necessary. So to safeguard and advance revolutionary Afrikan Inter-communalism, each comrade is responsible to him/her self and the global liberation front for maintaining and following the rules of discipline.

1) Each comrade is a potential leader and must at all times work toward obtaining those qualities that will make him/her the best and most efficient leader, learning when, where and how to take the initiative.

2) Each comrade must develop and maintain consistent study habits of the local/global political and socio-economic environment (any and all publications available: books, newspapers, and magazines that will help to give social consciousness), and all materials dealing with the science of struggle and the enemy.

3) Each comrade must be selfless; sharing and providing assistance to comrades with basic necessities and outside contacts if at all possible. Commendation and recognition is to be given for selfless acts. Taking undue advantage of comrades or black people must be disciplined.

4) Physical fitness is a must. Each comrade must maintain an exercise program. Group practice is desirable and if possible, should be systematic and punctual for cohesive effect.

5) Each comrade is to refrain from psychologically abusive and egotistical behavior; such as unnecessary loud talking, bragging and etc.

6) No comrade is to fear constructive criticism. Constructive criticism is a critical view or remark(s) backed by evaluation, knowledge, investigation, propriety, and concern.

7) Among comrades there shall be no egoism, vanity, intemperance, or intolerance. We understand that there are people with different religious views, but comrades who practice Afrikan Inter-communalism will always seek to persuade others to the correctness of the Black Riders Liberation Party.

8) Each comrade will diligently struggle to attain the goals, objectives, and general policies to their fullest capacities. They will always be mindful of the quality and quantity of their service, dedication and determination, and to always be willing to do what is required to bring an end to injustice, racism, police terrorism, black on black violent crime and global oppression.

9) Any comrade in violation of the rules must be disciplined according to the violation, and no punishment is to exceed the offense.

10) Each comrade must make an effort to teach non-members of the party suffering from lack of confidence and/or fear of the capitalist oppressor to over-come these obstacles. Educate to liberate is the motto for this purpose. To lead through the success of one's practice, leadership must be decisive; without sacrifice or participation in revolutionary activity, there is no leadership.

11) Every comrade with former "hood" or "tribal" connections should work day and night to be a positive revolutionary example to his or her homies. A comrade with street organizational ties should strive to educate their homies to the truth that it is real respect to be gained by riding on the real racist enemy instead of fighting other black people. If possible, this comrade should work on creating a cease fire between warring street formations involved in black on black violence. This comrade must be extremely politically educated and militant in order to facilitate improvised ways to accomplish this important job without backsliding into black on black violent crime and reactionary suicide.

12) Each cadre leader may establish additional rules in their environment to enhance the harmony in their area, keeping in mind the nature of human behavior, such as maintaining respect of female comrades, and the personal relationship between comrades. **All additional rules must be reported and approved by the Central Committee of the Black Riders Liberation Party.**

13) All information is disseminated on a need to know basis.

14) Under no condition will there be any fighting between comrades.

15) All comrades will show respect to all black people in word and actions.

16) All comrades should attempt to be polite and courteous to all people, regardless of race, creed, color or sexual orientation.

17) No comrade will place any material commodity above or before the Black Riders Liberation Party, the people, or the new black liberation movement.

18) No comrade will display or have an arrogant, disdainful, belittling or chauvinistic attitude.

19) No comrade is permitted to use, produce, distribute, process, fund, or take part in the sale of heroin, cocaine (in any form), LSD, or PCP. Nor will they take any type of pill for the purpose of getting high (uppers or downers) and no comrade will distribute such pills or take part in the sale of such pills or other illegal drugs.

20) No comrade will ever appear in public intoxicated or under the influence of alcohol, or any other illegal drug.

21) No comrade shall lie about his/her position/rank to the people or another comrade.

22) No comrade will reveal Black Rider secrets to anyone.

23) No comrade will use the influence or reputation of Black Riders for his/her personal interest.

24) All cadre leaders are to set up decolonization programs/or classes in political and physical education, first aid, karate (empty hand martial arts) weaponry, and other topics such as nutrition and horticulture, which will enable Black people to better survive, and to be able to contribute to the survival of the party.

25) All comrades are expected to take part in the established decolonization programs and classes.

26) All comrades will carry out orders given to them by their cadre leader or staff member.

27) All comrades are potential leaders and are expected to take the initiative and develop themselves to the utmost, so as to be capable of taking the initiative and providing leadership whenever it is needed.

28) All comrades will read the Black Riders Liberation Party's manual, and put to memory the rules of discipline, code of conduct, ways to combat liberalism, and points of attention as part of their everyday lives.

29) When a cadre leader is not available, comrades will vote and appoint one, on the merit of knowledge, experience, dedication, and courage. **All newly elected cadre leaders must report and be approved by the Central Committee of the Black Riders Liberation Party.**

30) All cadre leaders are to make available an avenue through which members can air grievances. There must exist a conscientious effort on the part of the cadre leader to resolve these grievances in a humane, patient, and sensitive manner.

31) Cadre leaders are to send dispositions of all grievances to the Central Committee for review.

32) All comrades who are imprisoned will report immediately upon release to a designated cadre leader or other instructed location.

33) No comrade can join any other group outside of the new Black Liberation Army.

34) Always remember that bulletproof Black on Black love and unity is our number one goal to create revolution in fascist AmeriKKKa!

"Settle your quarrels, come together, understand the reality of our situation, understand that fascism is already here, that people are already dying who could be saved, that generations more will die or live poor butchered half-lives if you fail to act. Do what must be done, discover your humanity and your love in revolution. Pass on the torch. Join us, give up your life for the people."

-The Great General George Jackson

**BLACK RIDE OR DIE!
BLACK POWER TO BLACK PEOPLE!
ALL POWER TO THE PEOPLE!**

JOIN NOW!

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“International capitalism cannot be destroyed without the extremes of struggle. The entire colonial world is watching the blacks inside the U.S., wondering and waiting for us to come to our senses. Their problems and struggles with the Amerikan monster are much more difficult than they would be if we actively aided them. We are on the inside. We are the only ones (besides the very small white minority left) who can get at the monster’s heart without subjecting the world to nuclear fire. We have a momentous historical role to act out if we will. The whole world for all time in the future will love us and remember us as the righteous people who made it possible for the world to live on. If we fail through fear and lack of aggressive imagination, the slaves of future will curse us, as we sometimes curse those of yesterday.” –George Jackson, Field Marshal, Black Panther Party for Self Defense.

A Black Rider in Afrika

By Shango Abiola, Black Riders Liberation Party

“We’re not Americans, we’re Africans who happen to be in America. We were kidnapped and brought here against our will from Africa.” -Malcolm X.

In February 2011, the Black Riders Liberation Party followed in the footsteps of our ancestors W.E.B. Dubois, Malcolm X, Eldridge Cleaver and Mzee Pete and Charlotte O’neil and more, in making the pilgrimage back to the motherland. It was due to the efforts of the Pan Afrikan Peoples Organization (PAPO), the United African Alliance Community Center (UAACC), the Black Riders Liberation Party (BRLP), my family and others that I was able to make this pilgrimage back home to Afrika.

As a Black Rider (new generation Panther) in Afrika, I had a legacy to live up to and to plant seeds to build upon. As General TACO teaches us, the BPP ideology evolved from Black Nationalist to Inter-Communalist. This led the original Black Panther Party to exist in communities around the world. Some of the places our elder comrades have been are Algeria, where Minister of Information Eldridge Cleaver escaped capture, and Tanzania, my first official stop.

As I landed at Kilimanjaro Airport I felt the power of the sun for what felt like the first time. When we got through customs, our group was greeted by two brothers saying, “Karibu nyambani”-- “Welcome home.” On the road to the UAACC compound you’ll see the Imbaseni village, near the city of Arusha. You’ll see a multitude of shops and communally built shopping centers among the Wameru people. Sister Upesi Mtambuzi of PAPO said, “Yeah, everybody got a shop when you don’t have to compete with WalMart.” As we got to the UAACC compound, my senses became especially in tune with my emotions. I became excited, determined and focused at the same time. Murals of Malcolm X, Geronimo Ji Jaga (RIP, he died on June 2, 2011), and Mumia Abu-Jamal, Red Black and Green flags and Black Panthers on the walls, turned my antennas to the frequency of war. The entire time I was at the UAACC compound I felt like a student starving for knowledge. I wanted to soak up every ounce of revolutionary knowledge I could get from these OG’s before I had to return to the battlefields in south central LA and West Oakland. I was focused on what assistance I could provide to comrades struggling on the continent.

The first person we met was Mzee (elder) Pete O’neil, founder of the Kansas City chapter of the Black Panther Party, who in 1970 was convicted of a trumped-up politically-motivated gun charge. This attack from the KC police chief, FBI director and racist pig Clarence Kelley was an attempt to crush the BPP.

To give some background, Clarence Kelley began his assault on the Black Liberation Movement with O’neil as a primary target. As Mzee Pete O’neil tells it, he and the Kansas City BPP were exposing Kelley as a corrupt police chief. Mzee and Kelley began exchanging words in the local paper. So as soon as Clarence takes over for Hoover as director of the FBI/COINTELPRO he goes after O’neil. Mzee was forced to jump bail and leave the US with his wife and comrade Charlotte. The first stop in Afrika was Algeria, then Tanzania. In political exile, they have remained steadfast to their beliefs as Black Revolutionaries. Their continuing work in the struggle has been documented in articles and documentaries, such as “A Panther in Africa” by Aaron Mathews.

My time at the UAACC was very inspiring. Shortly after our arrival the children of “The Leaders of Tomorrow” orphanage and school greeted us. While at the UAACC compound I learned that this program raises over 20 orphans and gives multi-level primary education to them and many members of the local community. This compound distributes clean water to the local villages. The people who serve the community live on the facility and share the responsibility and resources of all day-to-day tasks. This has helped empower many of the people whom this program has served to become doctors, teachers and more.

While volunteering in a classroom of older students ages 16-22 it was empowering to see how receptive continental Afrikans were to my condemnation of fascism in America. I described our stance against it by quoting Malcolm X on the fox and the wolf. Malcolm says that the fox (liberal) is always more dangerous than the wolf (conservative) because he’s more deceitful. He says you can see the wolf (conservative) coming but the fox (liberal) will fool you. “Even though you see his teeth you think he’s smiling at you.” Our conversations built on the neo-colonial puppets in Afrika as well as the ones in the united snakes. We dispelled the myth of meritocracy and their beliefs that all amerikkans are rich.... They educated me on the independence movement in which Julius Nyerere, leader of the Tanganyikan African National Union, united Tanganyika with the island of

Zanzibar to make Tanzania. Nyerere was committed to non-violence and the rebels of Zanzibar overthrew the Arabic sultan rulers through Armed Struggle.

We communed over music as we discussed the Black Riders’ beliefs outlined in the Black Commune Program. Every Afrikan that I spoke to was in agreement about the need for a program like this in Afrika. The BRLP, through the support of UAACC, is ready to push the line! We believe Afrika’s power and resources belong to ALL Black people no matter where they live in the world. In building our international strength and support for our war against kkkapitalism and white supremacy, we must build closer ties than ever before to our revolutionary family in Afrika. Which means not just go to Afrika to learn Swahili, change our names and wear dashikis... though there is nothing wrong with that. Our primary goal must be to fight from here, in solidarity with the struggles of the masses of Afrikans on Afrikan soil. We must do this while fulfilling our role of disrupting the belly of the beast. Our revolutionary theory was built from Dr. Huey Newton (Revolutionary Inter-Communalism) and expanded. It teaches us that though Amerikkka often acts tough as hell, Uncle Sam can’t fight on multiple fronts at once, especially a race and class war led by oppressed Black people trapped in the U.S in unity with all Third World people. So the advancement of Afrikans’ revolutionary struggle against oppression is in desperate need for us to link with our fam in the motherland. When we paralyze the beast from within the belly, they can assist us in delivering the finishing blow to kkkapitalism worldwide.

This is important because many Black people of the Diaspora have romanticized our homeland as an abundance of freedom. We sometimes believe Afrikan people haven’t suffered from the psychological slavery we experience here in the belly of the beast. Unfortunately white supremacy doesn’t work like that. In Afrika, people were weakened just as much as Afrikan people scattered throughout the world, or Diaspora, when the European ripped millions of people from her womb. Though I was not in a country as war-torn by European-created tribalism and imperialism as the Congo or Rwanda, it’s clear to me that Tanzania is dependent on economic influence from overseas. Despite the socialist influence (Ujamaa villages), and being a country that gave comrade Pete O’neil amnesty, it’s still under the attack of kkkapitalism. We can see this from the way children put their hand out when they see tourists, to the economic dependence on tourism at the national parks and safaris. The fact that tourism is made up of mostly wazungu (white folks) illustrates that our people don’t have full self-determination in the Motherland either.

One of the reasons for this may be the fact that in spite of the socialistic influence outlined in the “Arusha Declaration” outlined by Mwalimu (teacher) Julius Nyerere, he didn’t see the need to apply armed struggle. One of Nyerere and Tanzania’s early supporters, Dr. Walter Rodney, author of “How Europe Under-Developed Africa” and key organizer of the Working Peoples Alliance of Guyana, saw this. Our ancestor states, in his 1974 paper “On Aspects of the International Class Struggle in Africa, the Caribbean and America”:

“Without falling into the trap of imagining that the present states of Africa and the Caribbean will liberate the African masses from the tyranny of man and nature, it remains an open question as to how far they can be pressured to take steps which lessen the impact of imperialist exploitation and perhaps grant respite to the producers and progressive forces. Southern Africa provides excellent illustrations to this effect. Our brothers in the South are striking blows which include attacks

on enemy bases in Angola, destruction of rail links in Mozambique, disruption of production through strikes in Namibia and South Africa, and intensification of offensives in Zimbabwe. Even the most reactionary African [leaders] have found it difficult to avoid responding in some positive manner; just as liberal organizations and governments of the capitalist world are now finding it prudent to join Socialists and radicals in giving international support to African liberation movements. [A] committed presence is essential to control contributions which could otherwise cease to be merely opportunist and become actively counter-revolutionary.”

What Dr. Rodney is referring to is that socialism won’t work without a military defensive and offensive against the imperialist forces of kkkapitalism. No liberal pseudo-independence that is usually ‘granted’ by legislation without armed self-defense and armed struggle will ever produce real socialism (or Revolutionary Afrikan Inter-Communalism). It’s ironic that Dr. Rodney mentioned South Afrika (Azania), considering that we were filled with much hope and joy that after 20 plus years Nelson Mandela was released from prison and made President. But what some of us failed to realize is that once Brother Mandela was released, the Umkhonto we Sizwe (military/guerilla forces of the Azanian revolution) put down their guns. This helped to fizzle the intensity of the Independence movement, and our people there continue to suffer from racism, neo-colonialism and U.S. Imperialism.

We can’t afford to make the same mistakes. We must find ways to support not only the propagandist of the Afrikan Diaspora but the guerrillas as well, from the Somali “Pirates” taking imperialist ships hostage, to the folks busting rifle shots at the police from high-rise apartments in West Oakland. So the Afrikans’ support of our efforts in North America and our support of their efforts in Afrika is crucial because we are STILL fighting the same enemy that violently separated us in the “Maafa” (chattel slavery). And we will be fighting this war until we destroy the forces of kkkapitalism with our own minds, our own God, and our own guns.

We plan shortly to set up a “Repatriation” program. The Black Riders, unlike some organizations, believe we must make a psychological, spiritual and economic return to our motherland. Yet, for us to believe that, once we leave the U.S., white supremacy won’t hunt us down and continue to enslave the world is foolish. We must not only assist in the revolutionary struggles of the Afrikans on the continent but also destroy the control center of fascism here in the U.S. This means we must learn from what happened in Liberia, where the Afrikans in America that were taken back to Afrika by the “American Colonization Society” began to oppress the native Afrikans. The Afrikans from amerikkka began to oppress their own brothers, because the correct education and ideology was not implemented in the process. The Black Riders Liberation Party will not make the same mistake. We will connect our people --culturally/spiritually, economically and politically -- with Afrika not just by visiting or moving there, but by supporting and advancing the work that the community is already engaged in.

Panther Power to Elder comrades Pete & Charlotte O’neil and Everybody at the UAACC

All Power to the People in General and to All Afrikans in Particular....at Home and Abroad!

Free Mumia Abu Jamaal, Jalil Muntaqin, Sundiata Acoli, Russell Maroon Shoatz, Hugo Yogi Pinell, Ruchell Cinque Magee, Free imprisoned BRLP Comrades

Free All Political Prisoners!

BULLETPROOF LOVE TO THE GUERRILLAS AND DEATH TO THE PIGS WORLDWIDE!

You can reach Shango Abiola at ShangoAbiola@gmail.com and the Black Riders at blackriderslp@yahoo.com BRLP, PO Box 8297, Los Angeles CA 90008

Audio archive link on-line:

Charlotte O’neil Remembers Geronimo ji Jaga in Tanzania:

<http://www.archive.org/details/>

CharlotteOneilSpeaksOnGeronimosLastYears

For information on imperialist land-grabs going on in Tanzania and elsewhere in Afrika today, check out:

<http://media.oaklandinstitute.org/special-investigation-understanding-land-investment-deals-afrika>