

On Solidarity with Standing Rock, Executive Clemency and the International Indigenous Struggle

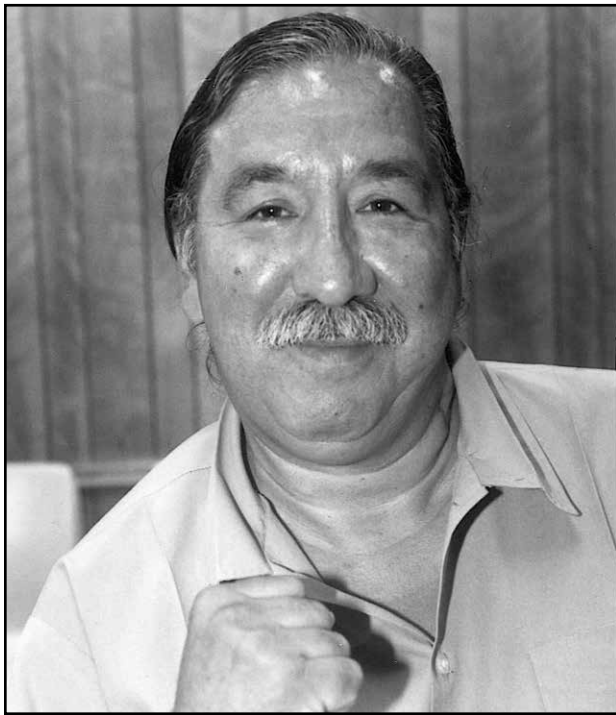
by Leonard Peltier

Greeting Sisters and Brothers:

I have been asked to write a SOLIDARITY statement to everyone about the Camp of the Sacred Stones on Standing Rock. Thank you for this great honor. I must admit it is very difficult for me to even begin this statement as my eyes get so blurred from tears and my heart swells with pride, as chills run up and down my neck and back. I'm so proud of all of you young people and others there.

I am grateful to have survived to see the rebirth of the united and undefeated Sioux Nation at Standing Rock in the resistance to the poisonous pipeline that threatens the life source of the Missouri and Mississippi Rivers. It is an honor to have been alive to see this happen with you young people. You are nothing but awesome in my eyes.

It has been a long, hard road these 40 years of being caged by an inhuman system for a crime I did not commit. I could not have survived physically or mentally



without your support, and I thank you from the bottom of my heart and the depths of my soul for encouraging me to endure and maintain a spiritual and legal resistance. We are now coming to the end of that road, soon arriving at a destination which will at least in part be determined by you. Along the lines of what Martin Luther King said shortly before his death, I may not get there with you, but I only hope and pray that my life, and if necessary, my death, will lead my Native peoples closer to the Promised Land.

I refer here not to the Promised Land of the Christian bible, but to the modest promises of the Treaties our ancestors secured from enemies bent on their destruction; in order to enable us to survive as distinct peoples and live in a dignified manner. Our elders knew the value of written words and laws to the white man, even as they knew the lengths the invaders would go to try to get around them.

Our ancestors did not benefit from these Treaties, but they shrewdly and persistently negotiated the best terms



they could get, to protect us from wars which could only end in our destruction, no matter how courageously and effectively we fought. No, the Treaties were to the benefit of the Americans, this upstart nation needed the Treaties to put a veneer of legitimacy on its conquest of the land and its rebellion against its own countrymen and king.

It should be remembered that Standing Rock was the site of the 1974 conference of the international indigenous movement that spread throughout the Americas and beyond, the starting point for the United Nations Declaration of the Rights of Indigenous Peoples. The UNDRIP was resisted by the United States for three decades until its adoption by the UN in 2007. The US was one of just four nations to vote against ratification, with President Obama acknowledging the Declaration as an aspirational document without binding force under international law.

While some of the leaders of this movement are veterans of the 1970s resistance at Pine Ridge; they share the wisdom of our past elders in perceiving the moral and political symbolism of peaceful protest today is as necessary for us as was necessary for the people of Pine Ridge in the 1970s. The 71-day occupation of Wounded Knee ended with an agreement to investigate human rights and treaty abuses; that inquiry and promise were never implemented nor honored by the United States. The Wounded Knee Agreement should be honored with a Truth and Reconciliation Commission established to thoroughly examine the US government's role in the "Reign of Terror" on Pine Ridge in the 1970s. This project should be coordinated with the cooperation of the many international human rights organizations that have called for my immediate and unconditional release for more than four decades.

I have to caution you young people to be careful, for you are up against a very evil group of people whose only concern is to fill their pockets with even more gold and wealth. They could not care less how many of you they have to kill or bury in a prison cell. They don't care if you are a young child or an old grandmother, and you better believe they are and have been recruiting our

own people to be snitches and traitors. They will look to the drunks, the addicts, and child molesters, those who prey on our old and our children; they look for the weak-minded individuals. You must remember to be very cautious about falsely accusing people based more on personal opinion than on evidence. Be smart.

I call on all my supporters and allies to join the struggle at Standing Rock in the spirit of peaceful spiritual resistance and to work together to protect Unci Maka, Grandmother Earth. I also call upon my supporters and all people who share this Earth to join together to insist that the US complies with and honors the provisions of international law as expressed in the UNDRIP, International Human Rights Treaties and the long-neglected Treaties and trust agreements with the Sioux Nation. I particularly appeal to Jill Stein and the Green Parties of the US and the world to join this struggle by calling for my release and adopting the UNDRIP as the new legal framework for relations with indigenous peoples.

Finally, I also urge my supporters to immediately and urgently call upon President Obama to grant my petition for clemency, to permit me to live my final years on the Turtle Mountain Reservation. Scholars, political grassroots leaders, humanitarians and Nobel Peace Laureates have demanded my release for more than four decades. My Clemency Petition asks President Obama to commute, or end, my prison term now in order for our nation to make progress healing its fractured relations with Native communities. By facing and addressing the injustices of the past, together we can build a better future for our children and our children's children.

Again, my heartfelt thanks to all of you for working together to protect the water. Water is Life.

In the Spirit of Crazy Horse...
Doksha,
Leonard Peltier

Source: <http://www.counterpunch.org/2016/09/16/on-solidarity-with-standing-rock-executive-clemency-and-the-international-indigenous-struggle/>

100X100 Campaign to Increase Publication Frequency of *Turning the Tide*

Over its 28+ year publishing history, *TTT* has been published in magazine format, as a 24-page tabloid, and from time to time on a bi-monthly basis, six issues a year. For the last few years, economic necessity has dictated that we print four or five 8-page issues a year. Now, to restore bi-monthly publication, we have launched a fund-raising campaign we've dubbed "100X100."

We are looking for one hundred people who will donate \$100 a year, or \$10/mo, to make it possible for *TTT* to resume publishing six issues a year, and continue mailing nearly 2000 copies of each issue into the prisons. You can donate online at <http://gofundme.com/eugzgg>.

Turning the Tide doesn't print itself, or mail itself. Some prisoners who get the paper contribute a few stamps; their contribution more often comes by writing articles, letters and poems or sending in drawings. Often, they pass the copy of *TTT* that they received from hand to hand, cell to cell, or they send in the names and addresses of half-a-dozen or more other prisoners. **Prisoners, if you can find donors or subscribers outside prison to subsidize your sub, that would help a lot.**

If you'd like to see *Turning the Tide* more frequently, if you want to contribute to breaking down the walls of isolation and separation imposed by the prison system, please contribute. If you can't manage \$100 all at once, you could donate \$10 a month. But any donation you make can help. Postage costs for a single issue of *TTT* are almost \$1000. If you can't donate yourself, please help spread the campaign via your social media, to Facebook friends, Twitter followers, via SnapChat,

and email contacts. Everything helps.

If the campaign is successful, we will begin publishing every other month in 2017. Postage is our biggest expense. Nobody gets paid at *TTT*. But the Postal Service is not so generous. We have a handful of people who are sustainers, making a monthly donation, a larger number of people who subscribe once a year or so. Right now, we are at 10% of our goal. LA supporters could set up house meetings, where the editor will pitch to your friends for support. The future of *Turning the Tide* is in your hands. Now, while you're thinking about it, go to:

<http://gofundme.com/eugzgg>

and donate, or by PayPal to antiracistaction_la@yahoo.com. Then share it with your contacts. With your help, *Turning the Tide* can step up to the "urgency of now" -- the necessity for radical organizing, educating and analyzing to respond to the growing crisis of the Empire -- endless war, police terror with impunity, mass incarceration, colonialism, ecological devastation that will shortly become irreversible.

If you think *TTT* is a useful tool in the struggle for people's power and a new world, please donate today. If you wish, you can also just send cash, check or money order to **Anti-Racist Action, PO Box 1055, Culver City CA 90232.**

WHORE NEXT DOOR: Prisoners' Dilemma

By Siouxsie Q

Although California is known as a liberal haven, it is also a state with a serious incarceration problem. In 2009, federal courts mandated that the Golden State reduce its prison population, which was the highest in the nation at the time.

From a peak of 163,000, the number of people currently in state custody has fallen to just over 127,000, with nearly 5,000 incarcerated persons housed out-of-state in Arizona and Mississippi. This puts the state in compliance with the court's mandate to get the prison population down to only 137.5 percent of capacity. (California was at 143 percent as recently as 2014.)

Additionally, there's a growing movement in California to repeal mandatory minimum-prison sentencing, which has contributed to the state's overcrowded prison system. Governor Jerry Brown is behind the latest round of prison reform that may be on the November ballot. There's strong opposition, including — get ready to die of not-surprise — from the Republican Party.

A few weeks ago, I got the opportunity to observe the initiatives committee meeting at the California GOP convention. Two initiatives on the docket — one



Photo: <http://www.arizonaprisonwatch.org/2013/11/from-tits-and-sass-swop-phoenix-and.html>

that would increase parole chances for felons convicted of nonviolent crimes, and another repealing the death penalty — were met with near-unanimous opposition.

Three middle-aged white male politicians presented their cases as to why these proposals were no good, and not a soul spoke to the contrary (aside from one douchebag in the audience who made a rape joke, chuckling that perhaps nonviolent crimes like the rape of an unconscious woman should result in less jail time because, "I mean, if she's passed out, it's fine, right?") Ultimately, the initiatives committee and the party at large recommended voter opposition to both initiatives, toeing the line of ensuring people stay in prison and die there.

But one glimmer of hope in the world of criminal justice reform came earlier this month when the state Senate voted to decrease penalties for prostitution charges — moving slowly toward a world where state-sanctioned sentencing might be a thing of the past.

Under California law, sex workers can face 45 days in jail for a second prostitution charge, and 90 days for a third — as well as restrictions on their driver's licenses if they used a car while working. Provided the state Assembly approves SB 1129, California ho's can have a little peace of mind knowing they won't be thrown in jail for doing their job. Though the measure's author, Senate Majority Leader Bill Monning (D-Carmel), based

NAME YOUR POISON

[col. writ. 8/23/16] ©2016 by Mumia Abu-Jamal

As the campaign clock winds down to zero, the choices before the voters seem incredibly grim, especially if one is a Black voter.

The polls say 91% of Black voters will vote for Hillary Rodham Clinton and a scant 1% will vote for her Republican opponent, Donald J. Trump.

It seems clear that the Black vote, and perhaps the Latina vote, will prove decisive in who will live in the house that slaves built) and rebuilt), called the White House.

But, in a sense, it doesn't matter who wins, for Black folks lose. For choice A means voting for an overt racist; and choice B means voting for someone who supported one of the most poisonous public policies in decades, namely, the Prison Industrial Complex (PIC)

That's because neo-liberalism (in other words, Clintonism) is the politics of repression with a smile. Today's neo-liberalism is yesterday's conservatism. And today's conservatism is little more than neo-fascism. And both are servants of Wall Street (which, not surprisingly, bankrolls them both).

What we are seeing is the total destruction of democracy, for a kind of market realism. What makes money, rules.

We are witnessing the rotting of capitalism, and our politics, as ugly as it is, is a symptom of this disease.

For neo-liberalism and neo-conservatism equals naked corporatism.

In a very real sense, Clintonism = Trumpism, with differences in degree, not in kind. In a real democracy, informed citizens' vote on knowledge, not emotions.

the legislation on the notion that all sex workers are victims, it's a small but meaningful step in the right direction.

Last year, Amnesty International recommended a move toward worldwide decriminalization of prostitution as the most important step we can take to combat human trafficking — and decreasing penalties for sex workers is a building block toward making that a reality.

But casting all sex workers as either victim or villain negates the labor of sex work and the agency of the people who do it. Prostitution is a job that some people do; it doesn't matter that others might never understand how or why someone would do that type of work. It's hard to imagine myself being a plumber, or an EMT, but does that make those jobs wrong? Does it mean that anyone who does that job is being forced to do it because no one on earth would choose such a life? Of course not. Some people can just deal with shit, death, and — in my case — cum better than others can.

I've never been forced or coerced to do my job, but some people certainly have been — though poverty and the racist, capitalist structure of our society are usually far more coercive than any "trafficker." But regardless of how people enter the sex industry — be it by choice, circumstance, or coercion — we all deserve access to justice without fear of facing jail time or shame-based "diversion programs."

California's Legislative Council analysis of SB 1129 states that, "While significant gains have been made in reducing the prison population, the state must stabilize these advances and demonstrate to the federal court that California has in place the 'durable solution' to prison overcrowding." California may have reached the federal government's benchmark for prison reform, but living quarters that are over capacity by almost 40 percent are inhumane and unacceptable.

I'm pleased to see that California sex workers may no longer have to fear incarceration, but it's going to take much more to dismantle the prison industrial complex in the United States — which has the highest rate of incarceration in the world.

The Whore Next Door strives to humanize people in the sex industry. Siouxsie Q provides a glimpse into her world of sex work by sharing the stories, art, and voices of sex workers in the *San Francisco Weekly* and on her weekly podcast, *The Whorecast*. While tackling issues from politics to comic books, Siouxsie will charm her way into your heart.

SWOPUSA – SWOP Behind Bars
340 S Lemon Ave #7566
Walnut CA 91789

SWOP helps build stronger communities and a stronger movement through technical assistance and direct support and advocacy. Our chapters address structural, cultural, and inter-personal violence individuals in the sex trade face by working to change attitudes, change policies, and create alternative community-led systems of support. www.swopbehindbars.org. Community Support Line: 877-776-2004

Do you know sex workers who are in jail or prison? Let us know and we will send them a newsletter!

Email: SWOPbehindbars@gmail.com

SWOP Behind Bars is a collaborative effort of the entire sex work community. We work diligently to provide prison libraries a wide variety of books, and we provide our incarcerated members with a variety of community resources for re-entry. Have your friends and family follow swop behind bars on facebook and twitter!

Our Editors And July Contributors - Alex Andrews – Project Manager – Jill Mcracken – SWOP Tampa Bay - Katherine Koster – SWOP USA - Sherry Shew – SWOP San Antonio; Maggie McNeill - Souxsie Q – Tansey Breshears – Ceyenne Dorohow. Special Thanks to Tara Burns and Bella Robinson for their connections and activism.

Instead, they are driven like herds of cattle, from one disaster behind them to the disaster looming before them.

Driven, from fear to hope; and from hope, to new fears.

Such a politics as this can only bode ill for the future.

--©'16maj



Mumia Abu-Jamal, released from Death Row through the people's struggle, is still facing death in prison due to medical mistreatment and neglect by authorities. He is involved in a class action lawsuit to provide treatment to 15,000 prisoners suffering as he is from untreated Hepatitis C. A judge recently ruled the denial of medical care unconstitutional, but also denied Mumia treatment or relief. Learn more and donate at www.PrisonRadio.org and write to Mumia at:

Mumia Abu-Jamal, #AM 8335
SCI Mahanoy
301 Morea Dr., Frackville PA 17932

The Other Campaign

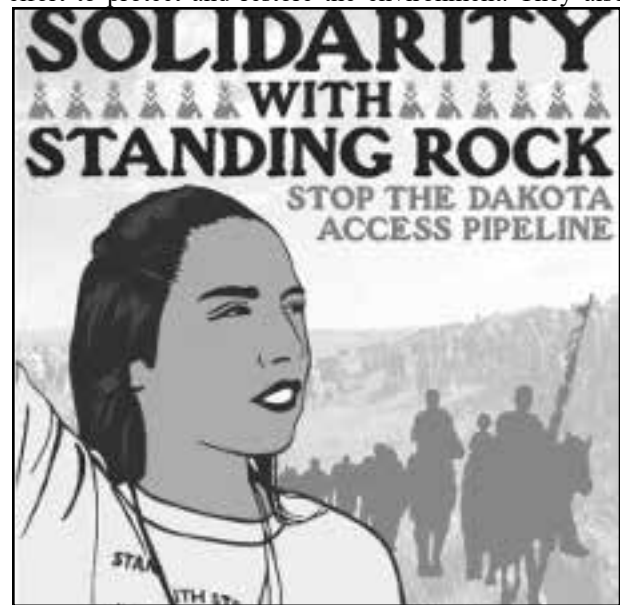
by Michael Novick, *Anti-Racist Action-Los Angeles/ People Against Racist Terror (ARA-LA/PART)*

Most of the mainstream media and much of the movement have been mesmerized by the Machiavellian manifestation of “democracy” in the 2016 presidential election in the US. Perhaps this flood of funding and fixation of focus was necessitated by the unparalleled and unprecedented levels of unpopularity of both major candidates, and by the unexpected discovery that professing socialism, far from disqualifying Bernie Sanders, has made him the most popular politician in the US. Fomenting fear is the tried and true strategy for herding people into acceptance of the false alternatives that the parties of capitalism and colonialism offer. The flutulent and flabby name-calling that passed for a “debate” has hopefully made it clear to millions that answers lie outside the electoral arena.

In Mexico, the Zapatistas stepped up when faced with the reality that none of the parties responded to the true needs of the Mexican people, not even the “third party” alternative that the PRD presented to the PRI and the PAN who have alternated in power recently. They declared “the other campaign,” a campaign that is not electoral, but a campaign to express and exercise the sovereignty and rights of the people. In the Mexican context, that begins with the indigenous people who are the base of the society and have resisted colonialism and genocide for half a millennium. It also includes the African component of Mexican society, and the poor and working people, the community self-defense organizations, the teachers and students who have faced bloody repression and disappearances.

Are there parallels in the United States? The increasingly seamless nature of the Empire, combined with the long history of settler colonialism and racism on which US politics, commerce and society are based, mean that the answer is a resounding YES. Stolen land and labor are the fundamentals of US society. What are the elements of “the other campaign,” the campaign for popular rights, sovereignty, survival and self-determination here? They are the struggles that are shaping the future and that must become the focus of our transformative efforts:

Indigenous sovereignty: The struggle to stop the North Dakota Access Pipeline demonstrates the reality that Native peoples’ struggles are at the forefront of the effort to protect and restore the environment. They also



illuminate a different narrative of the past decades. The indigenous peoples’ movements, inside and outside the US, have gone from strength to strength over the past decades, despite police agents, bloody repression and political incarceration. They have built international unity and recognition and have taken the initiative strategically to define the terms and goals of their struggle and win allies to their cause. This is a tremendous antidote to the “you-can’t-fight-City-Hall” defeatism that many people are trapped in. This perspective is expressed more fully in this issue in the article by Leonard Peltier, long-held Native American political prisoner, about the connections between the Native-led struggle at Standing Rock, the international Indigenous movement and the struggle for executive clemency. As the events in Standing Rock clearly demonstrated, the struggle to protect the environment and respect Native peoples’ land rights is also a struggle against repression, state violence and political surveillance. “Water Is Life,” the cry of the Sioux Nation and their allies, helps make it clear that the capitalist-colonial Empire is Death, and that for the planet and the people to live, the system of profit and extraction must end.

Black Lives Matter: The struggle against the racist state violence which is enforcing systemic racism institutionalized in the criminal justice system, the educational system, the health care system, and the basic economic enterprises, has galvanized millions. The courage and perseverance of people in the streets in Ferguson, in Baltimore, in Los Angeles, in Minneapolis and more recently in Charlotte, have transformed not just the real



political discourse in this country, but the consciousness of millions including white people who have begun to act in solidarity and to undermine racialized systems of injustice and miseducation. The Black liberation movement on a mass level has been reborn with a new generation intent on acting on the inclusive understanding that **all** Black lives matter, including the lives of women, children and men, of transgender and queer Black people. The astonishing response to the refusal of San Francisco 49’ers quarterback Colin Kaepernick to stand for the Star Spangled Banner, in which increasing numbers of professional, collegiate and high school athletes have followed his example, and, after the latest killing in Charlotte North Carolina, where thousands of UNC students raised clenched fists during the national anthem in a show of solidarity, indicate an unprecedented breach in the glue of white supremacy and white privilege that have maintained the edifice of colonialism, capitalism and exploitation in this country. The Movement for Black Lives, embracing dozens of groups, has put forward an extensive policy platform at <https://policy.m4bl.org/> That document is much too long to reproduce here, but its highlighted themes include: **END THE WAR ON BLACK PEOPLE:** We demand an end to the war against Black people. Since this country’s inception there have been named and unnamed wars on our communities. We demand an end to the criminalization, incarceration, and killing of our people. **REPARATIONS:** We demand reparations for past and continuing harms. The government, responsible corporations and other institutions that have profited off of the harm they have inflicted on Black people — from colonialism to slavery through food and housing redlining, mass incarceration, and surveillance — must repair the harm done. **INVEST-DIVEST:** We demand investments in the education, health and safety of Black people, instead of investments in the criminalizing, caging, and harming of Black people. We want investments in Black communities, determined by Black communities, and divestment from exploitative forces including prisons, fossil fuels, police, surveillance and exploitative corporations. **ECONOMIC JUSTICE:** We demand economic justice for all and a reconstruction of the economy to ensure Black communities have collective ownership, not merely access. **COMMUNITY CONTROL:** We demand a world where those most impacted in our communities control the laws, institutions, and policies that are meant to serve us — from our schools to our local budgets, economies, police departments, and our land — while recognizing that the rights and histories of our Indigenous family must also be respected. **POLITICAL POWER:** We demand independent Black political power and Black self-determination in all areas of society. We envision a remaking of the current U.S. political system in order to create a real democracy where Black people and all marginalized people can effectively exercise full political power. (For another take on a program for Black liberation and revolutionary social and economic transformation, see the *Black Commune Program* elsewhere in this issue.)

Undocumented and unafraid: The migrant rights movement has challenged the divisions the system tries to create within families and communities based on legalities, status, language and documents. Beyond that, immigrant communities in the US are a key bridge to internationalism and global inter-communalism of working people in the US with those in other countries exploited and dominated by US imperialism. The ties between Mexicans on both sides of the imposed border, the connections between Hondurans, Guatemalans and Salvadorans in the US with struggles in their homelands, the growth in migration to the US of people from Africa and the African diaspora in the Caribbean and South America, the links that Filipinos and Filipino-descent people maintain with the revolutionary democratic struggle in the Philippines, to name a few, are critical to a process of decolonization internally and internationally. Syrians, Palestinians and other Arab-Americans are a bulwark of opposition to imperialist war-making and settler-colonialism in the “middle east.” The racist right wing claims ethnic studies are a Trojan Horse; we must embrace them as a critical tool of internationalism

and anti-racism.

Incarcerated workers: The practical leading edge of labor in the US is represented by the recent and ongoing strike action by thousands of prisoners, supported by their families and networks of solidarity outside the walls. The Fight for \$15 and a union, reflecting the attempt of organized labor and the left to concretize the issues of inequality and exploitation, must embrace this struggle of oppressed, colonized and imprisoned workers against slavery and repression. Prisoners in Texas, for example, almost literally manufacture their own chains — they work under plantation conditions growing the food they eat, they build the furniture and hardware used in the prisons. As Keith “Malik” Washington (of the New Afrikan Black Panther Party — Prison Chapter) reported on behalf of the struggle to abolish the 13th Amendment, which legalized slavery for those convicted of a crime reports: “On September 15, 2016, I was escorted to the Security Threat Group Office at the H.H. Coffield Unit and informed by TDCJ employee Sergeant Robert Walker that I was being classified as a leading member of an organization determined to be a Security Threat. I was told that high-ranking prison officials in Texas wanted me placed in long-term solitary confinement, better known as Administrative Segregation. This step was taken in response to my peaceful organizing of prisoners for the September 9 National Prison Work Stoppage. Approximately 3 weeks earlier, a member of the Islamic community in Coffield, who had never posted anything about the September 9 work stoppage, posted a threatening message concerning the strike. I was not informed nor did I have any input about the message. Prison officials on the Unit, including Lieutenant G. Richards, were well aware that I have never promoted violence in my education and organizing efforts. Nevertheless, in a blatant act of sinister deception, Lieutenant Richards wrote a Major Disciplinary Infraction against me, charging me with responsibility for the threatening message!” In response to the strike, a non-violent refusal to work for no pay, he reports that “prison officials and law enforcement agencies [went] after organizers such as Imam Siddique Abdullah Hasan and Sean Swain of the Free Ohio Movement and Kinetik Justice of the Free Alabama Movement. We must not allow the capitalist oppressors to hijack our movement.” Prison Legal News is asking for reports of any information about any lockdowns, phone shutdowns, suspended visits, etc... that you have heard of, and to include the facility name and state. Email information to: mmccoin@prisonlegalnews.org. The Free Alabama Movement issued a press release calling for an end to the humanitarian crisis at Holman prison. They stated through social media that many guards are not reporting to work and that much of the prison remains unguarded. In a press release they wrote: “A serious humanitarian crisis is developing at Holman prison as correctional officers continue to walk off of the job amid concerns about safety and apathy from Warden Terry Raybon and the office of ADOC Commissioner Jefferson S Dunn, as violence, including deadly stabbings and assaults continue to mount.” For more details about the strike and solidarity actions with the strikers, check out <https://itsgoingdown.org/prisonstrike-resistance-to-slavery-across-the-world/> and <http://www.maskmagazine.com/the-prisoner-issue/struggle/live-updates-prisoner-strike>

Anti-fascist Action: This issue of *Turning The Tide* is going to press with the outcome of the duopoly’s election



still unknown and in doubt. But those who imagine that the only fascist threat is represented by a Trump victory are deluding themselves. We must begin preparing and building now for a resolute struggle against fascism, which has always been rooted in the methods of rule and exploitation — slave labor and genocidal repression — that the Empire uses on colonized people. The hollowing out of democracy, of freedom of speech and of silence, of privacy and other human rights, is daily more manifest. We cannot be like the frog in the pot who never jumps out as it heats by degrees. The question, as posed clearly by LA’s “Stop LAPD Spying Coalition” in reference to the architecture of surveillance and the strategies of counter-insurgency policing, is “Will we sleep or will we fight?” Only a fighting movement based on the principles of solidarity, self-determination and self-defense will have the capacity to withstand the fascism being built from above and below — and to prevail!



TORCH AntiFa Network Conference Nov. 11-12, Denver

The third conference of the TORCH AntiFa Network, successor to the old Anti-Racist Action Network, will take place in November in Denver, Colorado, hosted by Rocky Mountain AntiFa. Members of chapters from the west coast, mountain west, Texas, Chicago, Philadelphia, New York/NJ, Florida, North Carolina and elsewhere are expected. As in past years, there will be a public activity, but most of the meetings will be private for vouched members of the network.

More details and applications will be posted on-line soon and some of the following web-sites. (For those interested, Denver will also be hosting the annual Anarchist Black Cross conference on supporting and freeing political prisoners in October. You can learn more about that at <https://denverabc.wordpress.com/>)

<http://southsideantifa.blogspot.com/>
<https://torchantifa.org/>
<https://rockymountainantifa.blogspot.com/>

Philly Police Officer Outed as White Supremacist tied to Blood and Honour

You may remember that during 2010-2012 there were several successful hacks of Neo-Nazi websites that led to the identification of dozens of Neo-Nazis.

One of the more interesting cases was Ian Hans Lichterman, a member of Blood and Honour, an international network of Neo-Nazi organizations started by the lead singer of Skrewdriver. It was discovered that Lichterman was also a Philly PD officer who had even been commended at a crime stoppers awards ceremony.

Shortly after the hack, Lichterman left the Philly PD and was working as a private security contractor (mercenary) in the middle east for some time, presumably using his connections from his time as a Marine. Recently, at the Philly Coalition for REAL Justice's march during the DNC, someone noticed one of the bike cops working the event had some shady tattoos. That cop has been identified as Ian Lichterman, back on duty in Philly.

One was a generic Nationalist tat of an AR-15 over an american flag with "For God and Country" written above it. The other was: Fatherland, in Germanic script over an eagle. That eagle design is called a partiedadler. It is the eagle of Nazi Germany specifically. "Fatherland" is also a reference to Nazi rhetoric oft-used to describe Germany during the Third Reich. It's obvious that Ian Hans Lichterman is an extreme danger to the people of Philadelphia (especially People of Color, Muslims and Anti-Racists) as long as he has a gun and a badge. This information coming to light could lead to



Lichterman's removal, but one thing is certain: it will not change the fact that the Police were developed specifically to protect White Supremacy and Patriarchy in this country. As long as Philly PD exist, their ranks will be full of the bigoted, power-hungry and corrupt, as well as a handful of fools and cowards who get the "good cop" label and serve to protect people like Lichterman.

For a world without Cops or Nazis, or Nazi Cops!

URGENT APPEAL

We need your financial support to continue sending the paper free to 1700 prisoners around CA and the US.

PLEASE SUBSCRIBE TODAY!

\$20 a year payable only to Anti-Racist Action at P.O. Box 1055 in Culver City 90232

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Postage alone for this issue comes to nearly \$1000. We would like to increase the size and frequency of Turning the Tide, but we can only do it with your support. If you're a prisoner and can send stamps or get someone outside the walls to subsidize your subscription, please do so. If you work with an info shop or other zine or record distro, please consider ordering a bundle of TTT to distribute; \$5 will get you 20 copies. And check out our 100X100 campaign elsewhere in this issue. If you live in L.A. or nearby, we can come to house meetings to speak and collect donations for the paper. Email antiracistaction_la@yahoo.com

White People 4 Black Lives: Solidarity Statement with #Charlotte #Tulsa #Columbus

Terence Crutcher in Tulsa OK, Keith Lamont Scott in Charlotte NC, and 13 year old Ty're King in Columbus OH are the three Black people most recently shot and killed by police notoriously and publicly, the latest examples of the tragedy of US racism. Their killings were senseless and preventable; yet, already, some people around the country are looking for a reason or explanation to ignore or minimize the significance of these ongoing acts of deadly violence. However, there is no justification.

In these moments, we need more than another letter or statement like this one, which really only echoes what Black folks have been saying for years, decades, and centuries. As white folks, we must start listening, acknowledging, responding, and acting with determination to solve the problems of white racism. We can do this by:

for Black and other people facing such repression for standing up and speaking out against racist police murders.

Acknowledging and supporting our Black and brown friends when they tell us about their experiences of racism. We need to offer unquestioning support, without searching for reasons or explanations that only cast doubt on what is at this point an undeniable reality: racism is everyday and nationwide.

Working hard to overcome the day-to-day institutionalized and internalized racism in commerce, education, government, and belief systems that the police killings grow out of and enforce.

As the Los Angeles chapter of White People 4 Black Lives (WP4BL), we support Black people expressing themselves in response to all forms of racial oppression.



Supporting Colin Kaepernick and other athletes in their refusal to stand during the national anthem.

Challenging our friends when they fail to see constant violence against Black people as an expression of anything other than a social system that is racist and profoundly broken. We must call these friends and other white people we know into the movement to end police violence, racism, and white supremacy in the US, into the community of justice and transformation.

Reframing conversations in white communities from the need for "peace" --meaning quiet-- to a focus on systemic racism and state sanctioned violence.

Building relationships and networks with other white anti-racists and show up when allies are needed in this struggle - at rallies and actions to support the Black Lives Matter movement or helping with planning and providing needed resources.

Promoting and defending the voices of Black movements against state repression and media racism. We must help provide material and legal resources and court support

Black people are leading their own struggles and have their own political strategies. We must support these brave folks who are committed to a better vision for America. We commit ourselves and call on other white people to engage in critical self-reflection and examination about the meaning of race and whiteness in our lives. We also commit ourselves and urge other white people to take action and organize.

We need to challenge and change what is normal white culture in this country so that it is no longer anti-Black. Let's dismantle white supremacy.

White People 4 Black Lives (WP4BL) is a white anti-racist collective and activist project of the Alliance of White Anti-Racists Everywhere (AWARE-LA) and operates within a national network of white anti-racists called Showing Up for Racial Justice (SURJ). WP4BL is rooted in acting in solidarity with Black Lives Matter: Los Angeles. If you are in Los Angeles and would like to get involved, send an email to whitepeople4racialjustice@gmail.com. **Join us Oct. 16 at CicLAvia.**

On-Line Resources for Turning the Tide & ARA-LA.

You can find archives of *Turning the Tide* at www.antiracist.org that go back about 10 years. In addition, there are several Facebook pages, such as facebook.com/tideturning, and facebook.com/intercommunalsolidarity. You can follow [@ara_losangeles](https://twitter.com/ara_losangeles) on Twitter, and the De-Colonize LA! blog at ara-la.tumblr.com.

Leader of the Black Riders Speaks on Police Terrorism after Dallas

by The People's Minister of Information JR (Aug. 2016)

<http://sfbayview.com/2016/08/leader-of-the-black-riders-speaks-on-police-terrorism-after-dallas/>

With police terrorism hitting the screens of televisions around the world on a weekly and sometimes daily basis due to cell-phone cameras, it is obvious why a strong Black media is needed to counteract the nationwide police psychological operation, aka public relations campaign, now being employed to make the police likable and to justify police-imposed torture and genocide on the Black community. By now we have all heard about the police murders of Micah Johnson in Dallas, Texas, and Gavin Long in Baton Rouge, Louisiana, who both reportedly acted alone and days apart, in July of 2016, collectively killing a total of eight officers and injuring a dozen, before being executed themselves.

The war has escalated with members of the Black community fighting back in many different ways, and one of the tactics that law enforcement has employed on the media-psychological front has been to try to assassinate the character of the resistance, whether that is by demonizing the SF Bay View newspaper for publishing writings on Black August and political prisoners in a nationwide FBI bulletin, attempting to discredit

Public Enemy's Minister of Information Professor Griff because he was in a picture with Micah Johnson, or trying to link the Black Riders Liberation Party, indirectly, to the events that went down in Dallas last July.

I was able to catch up with General T.A.C.O., aka Wolverine Shakur, of the Black Riders Liberation Party, to talk about what has been recently transpiring between the police and Black community and the Riders being linked to Dallas.

M.O.I. JR: What did you think about the recent murders of Alton Sterling and Philando Castile?



General T.A.C.O.: Well, after the brutal police terrorist murders of Alton Sterling in Louisiana and Philando Castile in Minnesota, we felt it was insane for the police to viciously commit another act of extreme police terrorism on live television, while the whole world was watching, mind you, by scandalously denying Micah's constitutional and human right to due process and a day in court.

They murdered him with a terminator robot drone like they do when they are at total war with another country overseas, except this was done domestically, right here, to a so-called citizen. This shows us Black people that the police have come down on us like an occupying army of soldiers who are intent on keeping us colonized and oppressed.

We must all think about how the police treated the white supremacist Dylann Roof. This racist dog murdered nine Black men and women in a church in South Carolina, and the police gave him a nice walk, a ride to Burger King, a bulletproof vest for his protection, and a day in court to be judged by a jury of his peers. It shows us that Black lives don't matter to racist America; if you're white, you get a slap on the wrist, and if you're Black, you get blown up with a killer robot.

They tell us that America is a democracy, but it's nothing but hypocrisy. It shows how the fascist police have become the judge, jury and executioner on the streets.

M.O.I. JR: Were you familiar with Micah Johnson, because it was reported in the mainstream news that you were Facebook friends?

G.T.: Our Facebook page is open to the public for anyone to like and follow us. Thousands of Black people have liked our Facebook page because they love and support the work we do to serve and defend Black people who have been oppressed by white supremacy, capitalism and international Amerikkkan imperialism.

The police have tried to link Micah to many different Black power groups, in order to come up with an excuse to attack the new Black power movement that's taking place, even though Micah clearly told them that he acted alone of his own free will. We only became aware of Micah once he was shown on the news.

We are extremely aware that Black people are growing more and more upset at being oppressed and colonized in a country that claims to be the leader of the so-called free world. We were also not aware of Larry Davis in New York, Christopher Dorner in Los Angeles and Lavelle Mixon in Oakland, who all responded in a similar fashion as Micah after being enraged because of numerous incidents caused by racist police terrorism.

We will not be manipulated by the racist media to slander him, like the media tried to slander other people who have been brutalized or murdered by police terrorism. The racist mass media always tries to dehumanize our people by highlighting their so-called criminal backgrounds.

The police have tried to link Micah to many different Black power groups, in order to come up with an excuse to attack the new Black power movement that's taking place, even though Micah clearly told them that he acted alone of his own free will.

When we get murdered by the police, they don't ask if we are a criminal, a preacher or a lawyer before they murder us; they only murder us because we are Black. The police only shoot first and ask questions later. We must struggle relentlessly to achieve justice and freedom from oppression.

M.O.I. JR: What do you have to say to our folks who listen to the mainstream media calling the Black Riders Liberation Party a "hate group"?

G.T.: We are not a hate group. We just love our people so much that it pushes us to have the heart and courage to risk our lives to help Black people achieve justice and freedom. We do hate the injustice of police terrorism that beats and murders our people with no accountability.

The Black Riders, New Generation Black Panther Party for Self-Defense is a group that was created in Los Angeles in 1996. We have existed for 20 years pushing the line for our people's freedom.

Last year, we traveled from California to Texas and marched with the Huey P. Newton Gun Club through South by Southwest in Austin, openly carrying guns to the state capitol to raise Black consciousness and awareness of our Second Amendment constitutional right to bear arms after the police brutal murders of Michael Brown in Ferguson, Ezell Ford in Los Angeles, Eric Garner in New York and Clinton Allan in Texas.

The Black Riders has been organizing the Watch-A-Pig patrols for 20 years in which we police the police in California. For the past few years, we have been organizing the patrols nationwide to defend against police terrorism. While we can't lawfully carry loaded guns in California, we use video cameras, law booklets and other legal weapons

to observe the police, at a legal distance, pulling over and detaining innocent Black people.

M.O.I. JR: Can you speak on what the Blacks Riders have been organizing around before and after these recent incidents of police terrorism?

G.T.: We are organizing numerous chapters, from the West Coast to the East Coast, and intensifying our Watch-A-Pig patrols around the racist Empire. We are also organizing to serve the needs of the Black community and to educate and politicize the masses to

ride for freedom.

We educate the youth on the true history and teachings of the original Black Panther Party because we love and respect their theory, practice and continual sacrifices. We understand that all of our problems are interconnected, so we have also been organizing survival programs like Free Food Give-A-Ways, George Jackson Freedom Schools for Children, campaigns to bring Bloods and Crips into a ceasefire, a nationwide Prison Chapter, campaigns to free Political Prisoners, and we have helped send thousands of bottles of clean water to Black People in Michigan during the Flint poisoned water crisis.

Here is our manifesto, which is called the Black Commune Program. It is patterned in the spirit of the original Black Panther Party's 10 Point Platform and Program. It is what we want and believe. This is "Why We Ride":

We Ride for the Black Commune Program because it is what we want and believe. A Black commune is a Black community built on the belief of sharing and mutual cooperation between all people of that community, which brings forth unity. What is mine is yours and what is yours is mine, or "I am because we are; and because we are, therefore, I am." This is a belief system that Black people have held since the beginning of human existence. It allowed us to ride out any storm in perfect unity. This is the type of Black community that we ride for.

A. We Ride for total liberation. We Ride for power to take full control of the destiny of our Black community. We will not be liberated and free from oppression until we take full control of our destiny.

B. We Ride to put a stop to the thievery by capitalists of our Black community. We Ride because the racist government has stolen from us, and now we demand the overdue debt of 40 acres and two mules. Forty acres and two mules was promised over 100 years ago as restitution for slave labor and mass murder of Black people. We will accept the payment in currency, which will be distributed to our communities. The Amerikkkan racist has taken part in the slaughter of over 50 million Black people; therefore, We Ride to make sure we receive complete payment.

C. We Ride for maximum and complete employment for our people. We Ride because the federal government is responsible and obligated to give every person employment or a guaranteed income. We Ride because we believe that if the Amerikkkan businessmen will not give full employment, then the means of production should be taken from the businessmen, placed in the community and communized. That way, the people of the community can organize and employ its entire people and give a high standard of living.

D. We Ride for freedom of speech. We Ride because we believe that all attacks on social redeeming hip hop rap songs should stop. The First Amendment to the U.S. Constitution gives a right to freedom of speech. During chattel slavery, the Black spirituals provided us songs with socially redeeming qualities. Today's hip hop raps provide us songs with socially redeeming qualities because conscious rappers help to guide us to liberation by outlining the horrible plight that Black people suffer in this new era of crisis.

E. We Ride because we demand the cases of all Black people held captive in the jails and prisons of Amerikkka be re-opened, re-investigated and re-tried by members of the Black community. *Continued on p. 6; see "Black Commune Program"*

BLACK COMMUNE PROGRAM

Continued from previous page

We Ride because we feel that Black people living in incarceration have been tried unfairly by the U.S. Justice Department. We have been denied the right of trial by one's peers, resulting in guilty verdicts for an enormous amount of innocent Black people. We have been and are being tried by racist white juries that have no understanding of the "average reasoning man" of the Black community. It is time that these cases be re-opened and re-tried by Black people so that the innocence of Black inmates can be determined by a jury of their peers, as stated in the 14th Amendment of the U.S. Constitution. We as Black people shall then deal with our own people by granting freedom from incarceration to those whose re-trial has validated it, and deferring charges and sentences for those proven to be guilty by their peers. We want amnesty for all Political Prisoners.

F. We Ride for decent housing fit for shelter of human beings. We Ride because we believe that if the capitalist landlords will not give decent housing to our Black community, then the housing and land should be made into a commune so that our community, with government aid, can build and make housing for our people.

G. We Ride for education for our people that exposes the true nature of this decadent Amerikkkan society. We Ride for education that teaches us our true history and our role in present day society. We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

H. We Ride for an end to the drug problem. We Ride because we demand all the files of the Iran-Contra hearings and information regarding aid to the Contras in Nicaragua be released to the Black community. This should be done to determine the connection between the government and the influx of drugs into the Black community during the 1970s and 1980s. Black people neither own airplanes nor manufacturing plants needed to produce and distribute drugs. We believe that the best way to solve the drug problem is to find out how it is entering our community so we can put a stop to it.

I. We Ride for all Black people to be exempt from military service. We Ride because we believe that Black people should not be put in financial deprivation, causing them to be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like Black people, are being victimized by the racist government of Amerikkka. We will protect ourselves from the force and violence of the racist military by whatever means necessary.

J. We Ride for an immediate end to POLICE BRUTALITY and MURDER of Black people. We Ride because we believe we can end police brutality in our Black community by organizing Black self-defense groups dedicated to defending our Black community from racist police oppression and brutality. The Second Amendment to the U.S. Constitution gives a right to bear arms. We therefore believe that all Black people should arm themselves for self-defense.

K. We Ride for full medical attention that should be given to all Black people. We Ride because we believe that Amerikkkan capitalist economics is to blame for the high rates of disease in the Black community. Black people suffering from life threatening ailments like AIDS should no longer be left to the mercy of low budget county hospitals. For whatever illness any member of the Black community suffers, the federal government is obligated to send them to medical institutions that provide the best treatment.

L. We Ride for an end to environmental racism and to stop the disruption of the earth's ecological balance. We Ride because we believe that Amerikkkan industrial production has and is currently creating terrible environmental side effects locally, nationally and internationally – especially in areas where Black people live. Industrial production causes pollution of air, land and water, which in turn lowers the life expectancy of people. If the racist Amerikkkan industrialists sought out technology to further industry then he must seek out technology to protect the environment. If a racist U.S. industrialist refuses to do so, then his industry should be taken and placed in the Black community so that we can protect the environment and our own communities.

M. We Ride for land, technology, bread, housing, education, clothing, medical care, justice, peace and an end to environmental racism. When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, to assume among the powers of the earth the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation. We hold these truths to be self-evident: that all men are created equal; that they are endowed by their creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights, governments are instituted among men deriving their just powers from the consent of the government. That whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown that mankind are more disposed to suffer while evils are sufferable than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpation, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government and to provide new guards for their future security.

Black Power! All Power to the People! RED, BLACK AND GREEN 4 LIFE!

General T.A.C.O. (Taking All Capitalists Out) aka Wolverine Shakur,
Black Riders Liberation Party – New Generation Black Panther Party for Self-Defense!

The People's Minister of Information JR Valrey is the author of several books including the upcoming "Halfway to a Hundred: Dispatches from the Black Panther Party." Tune to BlockReportRadio.com and reach him by email at blockreportradio@gmail.com.

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601-557-2757 (BRLP), or on facebook,
Black-Riders-Liberation-Party. Join Now!

The Battle for Honest Journalism

By Manuel E. Yepe

A CubaNews translation. Edited by Walter Lippmann

Humanity lives in a world of capitalist supremacy where everything is ruled, in one way or another, by practices that favor capital above all other factors of the economy.

Globally, journalism has become -- for a long time now -- an essential element of power, along with the three classic powers of the State

We live in a world with all provisions set for the benefit of the owners of money: from electoral procedures and government structures to the smallest details of public and private relations. Everything has been oriented to the buying and selling mechanisms, so they favor the owning classes who have the wealth.

In Latin America, not even Cuba -- with its socialist revolution but also heir to countless of the methods, traditions and practices of capitalism -- escapes this global reality. Except that in Cuba, by virtue of the deep socialist revolution that began half a century ago, the role previously held by the dominant wealthy classes is now exercised by society as a whole.

In the case of Cuba, a political organization -- based on the most advanced revolutionary doctrine humanity has produced: Marxism -- as society's vanguard, protects its unity and ensures the legitimacy of truly democratic relations in all areas of society.

If we fail to consider that the mechanisms which freed Cuba from the evils of capitalism are still being created, tested, or waiting to be instituted to serve a social system that is also in the process of emerging fully, we are at risk of making serious mistakes. The Cuban revolution is not a copy of any other, and, like other models that proclaim themselves Socialist, Cuba has to find its own way.

Globally, journalism has become -- for a long time now -- an essential element of power, along with the three classic powers of the State (legislative, executive and judicial). Hence the media is often identified as the fourth power.

With this as its starting point, the ruling classes have succeeded in making the mainstream media (in print, radio, television and, more recently the Internet) a commodity and a tool aimed at convincing people and promoting compliance with capitalist ideas. They have done this with such effectiveness that they have succeeded in imposing their media dictatorship worldwide.

Advertising has become the lawful resource for those with money to defray the cost of operating the media and thus controlling it or exercising influence over its content proportional to the potential of their own economic and political interests.

Historically, big capitalists have not been satisfied with the ascendancy they can get through their ads, and have moved to partial or whole ownership of the media, often using more or less publicly-identifiable fronts.

The ideological domination of oligarchies in Latin America -- who often act as figureheads for the hegemonic domination of large US corporations -- has been acquiring such a high level on the continent that no one doubts that a social revolution is unfeasible without destroying the counter-revolutionary control of the media.

Confirmation of this conception is the fact that today in Latin America, the media under control of the ruling classes are playing the role that, in the last century, was played by the Latin American military hierarchy. The military once carried out the coups -- promoted by the US -- which plunged the region into the most nefarious situation of inequality, crime and misery.

However, according to recent experiences in the hemisphere, we could say that a coup may occur with the military or without it, with parliament or without it, with the media or without it, but always with the financial resources that move the wheels.

Although the laws of technological development tend to make the media increasingly social, the owners of capital have managed to always put communications and the media in a place outside the control of centers of democratic power. Thus, they facilitate their control by the owners of financial resources: the capitalists.

The Cuban experience --with its virtues and its many flaws that today are hotly debated by journalists in the island-- shows that the social ownership of communications and the media with the widest popular participation, in a society with social ownership of the major means of production and distribution, opens the possibility of the use and effective enjoyment of these media by the majority, and safeguards it from the insatiable greed of capital. Other mechanisms could be valid, but are yet to be tested and confirmed by practice.

Courage Against Racism, Nov. 19, 6-9 PM, Free All Political Prisoners: OBAMA: Release Peltier, Oscar Lopez, Mutulu Shakur, Chelsea Manning!

Whatever the outcome of the November election, there will be a small window of opportunity to force Obama to take action and his power of executive clemency or pardon to free numerous political prisoners in federal custody. Obama intends to use the “lame duck” session of Congress and his own waning months of his presidency to push through the Trans-Pacific Partnership, opposed by both Clinton and Trump and the majority of people in the US. Instead of that undemocratic measure feeding the beast of corporate globalization, we must make it unavoidable for Obama to overturn the unjust incarceration of Native American, Puerto Rican and Black freedom fighters targeted by COINTELPRO, of whistleblowers and war resisters. Obama has about 100 days left in office. Call the White House every day and demand he free Peltier, Lopez Rivera, Shakur, Manning and Hammond, and pardon Edward Snowden: 202-456-1111.

Leonard Peltier (see page 1) has been unjustly imprisoned more than 40 years for defending indigenous sovereignty and Native peoples’ lives against US-organized tribal goon squads and militarized FBI repression. When Bill Clinton contemplated freeing him, as he had promised, active FBI agents staged a public protest at the White House. Internationally recognized as a prisoner of conscience, he must be freed. See: <http://www.whoisleonardpeltier.info/>

Oscar Lopez Rivera is a Puerto Rican independentista,

a Vietnam vet convicted of the “thought crime” of seditious conspiracy -- attempting to overthrow the US government in Puerto Rico, a charge also brought against the fabled Puerto Rican patriot Don Pedro Albizu Campos in the 50s. He has served almost 35 years in prison, almost half his life, the longest-held Puerto Rican political prisoner in US custody. Boricuas are united in demanding his release and in opposition to the PROMESA junta Obama and Congress imposed on Puerto Rico that exposes the colonial realities Lopez opposes. See: <http://boricuahumanrights.org/>

Dr. Mutulu Shakur was supposed to have been paroled already yet remains in federal prison. A founder of the Black Acupuncture Anesthesia Association of North America, a therapist who helped Black people de-tox from heroin and other addictive drugs, and stepfather of Tupac Shakur, Mutulu was accused of helping Assata Shakur escape from unjust custody. He has pushed for a Truth and Reconciliation Commission to expose the crimes of COINTELPRO against the Black community and freedom struggle and other peoples movements. See: <http://mutulushakur.com/site/>

Chelsea Manning (then known as Bradley) was a private convicted of the unauthorized release of classified information that exposed US war crimes. She should have been thanked for upholding the international law embodied in the Nuremberg

Tribunals, but instead was tried and imprisoned by a kangaroo military court, subjected to torture and isolation inside military and federal prisons, and driven to attempted suicide, for which she has been subjected to further penalties and punishment. See: <https://www.chelseamanning.org/>

Jeremy Hammond is a member of the hacktivist network Anonymous and a gifted computer programmer. He’s currently spending a decade in prison, often in solitary, for allegedly disclosing information about the private intelligence firm Strategic Forecasting, Inc. (Stratfor), revealing they’d been spying on human rights defenders at the behest of corporations and governments. WikiLeaks published these files in partnership with 29 media organisations worldwide as the Global Intelligence Files. See: <https://freejeremy.net/>

Edward Snowden, who exposed NSA spying, faces espionage charges, and should be pardoned by Obama and allowed to return home to the US.

**JOIN US SATURDAY, NOV. 19
6-9:00 PM**

**PEACE CENTER, 3916 S. Sepulveda, 90230
for a panel of Black, Native, Puerto Rican and
other activists speaking about these cases and the
need to free all political prisoners.**

Editor’s Note: TTT is printing here information about the peace processes in Colombia and the Philippines, two countries where protracted revolutionary armed struggles have been waged for decades, in the interests of promoting discussion about strategies for revolutionary social transformation today and the balance of forces in the world. Why is it that unlike the period from WWII-2000, there are few remaining secular revolutionary armed struggles? Responses are welcome.

All-Women FARC Summit Discusses Equality in Colombia Peace Deal

<http://www.telesurtv.net/english/news/All-Women-FARC-Summit-Discusses-Equality-in-Peace-Deal-20160920-0022.html>

Women of the Revolutionary Armed Forces of Colombia and other organizations launched the 2nd National Women and Peace Summit to promote women’s participation in the peace deal reached with the Colombian government. According to a statement from the United Nations, 500 women who represent 700 organizations in the country are meeting in the capital of Bogota until Sept. 21.

The meeting has brought together feminists, Indigenous women, campesinas, Afro-Colombians, academics, LGBTIs, youth, journalists and artists. Among the topics that the group will discuss are political representation, participation in post-conflict programs for the use of land, judicial guarantees, and protection against sexual violence.

The FARC-EP is also in the midst of its 10th National Guerilla Conference this week, where the rebel group will discuss the peace agreement reached with the government of President Juan Manuel Santos.

The Women and Peace Summit is part of the work organized by the Subcommission



Women fighters of the FARC in Colombia

on Gender, whose representatives also participated in the peace talks in Havana, Cuba. The talks lasted almost four years, and included the input of the group to assure the implementation of the peace deal.

The final peace deal was signed on Sept. 26 in Cartagena de Indias, but the accords will need to be put to a popular vote on Oct. 2. If “yes” wins, the agreement could end the over five-decades-long conflict that has killed over 220,000 people and displaced some 6.3 million others.

Note:Continued struggle will be needed by Afro-Colombians, indigenous and others to protect their lands, cultures and human rights. Colombian citizens in the US who voted in Colombian elections here can vote in the October 2 Plebiscite at a Colombian consulate.

State of the Black World Conference

<http://sobwc.ibw21.org/police-killings-war-on-drugs-mass-incarceration-sobwc-iv/>

Recent police killings of Black people in Tulsa, Charlotte and Columbus, Ohio continue to contribute to the collective trauma of people of African descent, Black people in this country. Nearly a half century after Newark erupted in rebellion, the State of the Black World Conference IV will convene there Nov. 16-20 -- welcomed by Mayor Ras Baraka, son of poet, playwright and activist Amiri Baraka. Nearly a half century after the Kerner Commission issued its Report noting that virtually every insurrection had been precipitated by a police killing or misconduct, the world witnessed Charlotte explode against the continuous assaults on Black lives. When is enough, enough?

Of necessity, this question will be front and center at SOBWC IV. Sessions will be devoted to ending the War on Drugs, advancing strategies for police accountability, dismantling the prison industrial complex and creating pathways for successful reentry of hundreds of thousands of formerly incarcerated persons.

Speakers include Ron Hampton, former Exec. Dir., National Black Police Association; Brandi Fisher, Exec. Dir., Alliance for Police Accountability, Pittsburgh; Tamika Mallory, Co-Chair, Justice League, NYC; Atty. Andrea James, Exec. Dir., Families for Justice and Healing, Boston; Deborah Peterson Small, Exec. Dir., Break the Chains, Berkeley; Tyrone Parker, Exec. Dir., Alliance of Concerned Men, Washington, DC. Atty. Nkechi Taifa, Senior Policy Analyst, Open Society Foundations, will serve as Moderator.

As Black people absorb the pain of yet another series of police killings, leaders from Charlotte joined a growing national crescendo calling for the use of economic sanctions/boycotts to, in the words of Dr. Martin Luther King, “redistribute the pain” to achieve racial, social and economic justice. It’s Nation Time Again: Racial Healing and Collaboration for Black Empowerment!

Peace Talks in the Philippines

<http://altermidya.net/want-peace-cant-understand-talk-essential-z/>

More and more Filipinos are now looking forward to prospects of peace between the Communist Party of the Philippines-New People’s Army-National Democratic Front of the Philippines (CPP-NPA-NDFP) and the government of the Philippines (GPH).

The media plays an important role in making the public understand the ongoing peace talks. However, reportage of substantial aspects of the peace talks can be lacking, even erroneous. This list breaks down key peace talks-related concepts, in an attempt to jumpstart a deeper understanding of this significant development that speaks a lot about the Filipino people’s clamor—and struggle—for change.

A – ARMED CONFLICT

Both sides are engaged in armed conflict. Armed struggle is an integral part of the revolution that groups under the NDFP are waging since 1969. The two conflicting sides, the NDFP and GPH, have agreed to hold peace negotiations to address the roots of armed conflict and lay the grounds for a just and lasting peace.

B – BELLIGERENCY VS. INSURGENCY

The NDFP considers itself a belligerent, and not an insurgent force. Belligerency is a status between two sovereign states engaged in war. Insurgency, meanwhile, is often used to describe a group’s “lawlessness.” Rebel forces can be recognized as belligerents. Once the status of belligerency is established between two or more states, their relations are determined and governed by international laws of war. Past signed agreements between the GPH and NDFP also affirmed the status of the NDFP as a co-belligerent in the civil war.

C – CESSATION OF HOSTILITIES

The Hague Joint Declaration, the agreed framework of the GPH-NDFP peace talks, puts the “end of hostilities” only after social, economic, and political issues at the root of the armed conflict have been addressed. Ever since, the NDFP had been negotiating for peace – or the Cessation of Hostilities and Disposition of Forces – based on agreements on these issues (also called the “substantive agenda” of the peace talks). This differentiates it from capitulation, which simply means the surrender of revolutionary forces. A ceasefire, meanwhile, is defined in modern dictionaries as “an



Women fighters of the NPA in the Philippines

agreement to stop fighting a war for a period of time so that a permanent agreement can be made to end the war.” Clearly, it neither means a permanent cessation nor capitulation. The NDFP has in past negotiations scored the GPH for demanding a ceasefire as a “precondition” to the resumption of peace talks.

D – DEMOCRATIC REFORMS

During the opening of the formal talks on August 22, NDFP chief political consultant Jose Maria Sison said that the people can benefit from “bourgeois democratic reforms” in the next six years if the negotiations are successful. These democratic reforms, he said, include national sovereignty and territorial integrity; the democratic empowerment of the working people, social justice, economic development through national industrialization and land reform; expanded free public education, etc.

E – ECONOMIC REFORMS

Socio-economic reforms – often referred to as the “meat” of the negotiations – are up next on the substantive agenda of the peace talks. These reforms are to be encapsulated in the Comprehensive Agreement on Socio-Economic Reforms (CASER). In the ongoing talks, both sides have agreed to exert their best effort to finish CASER in six months starting September. (more online, F-Z)

Research by Ilang-Ilang Quijano and Rhea Padilla

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TURNING THE TIDE

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UPCOMING EVENTS:

- ★ Oct. 9: White People for Black Lives mtg, 10a. Info: whitepeople4racialjustice@gmail.com
- ★ October 16: WP4BL intervention in CicLAvia Downtown LA contact info above
- ★ Oct. 23: Cha-Cha Jimenez speaks on Grito de Jayuya Info: alianzapr@hotmail.com
- ★ 100X100 Fundraising Campaign for TTT gofundme.com/eugzgg ongoing
- ★ Nov. 11-12: TORCH Antifa Network gathering, Denver CO see p. 4 for details
- ★ Nov. 19: Courage Against Racism - Free All Political Prisoners, Obama! see p. 7
- ★ February 11, 2017: Save the Date- 30th Anniv. of PART, Editor M. Novick's 70th birthday
Check us out via www.antiracist.org, facebook.com/tideturning, ara-la.tumblr.com

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INSIDE

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- ★ Sex Workers in Prison
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