

**Author's note:** The Black Riders Liberation Party (BRLP) launched the Inter-Communal Solidarity Committee in Los Angeles, CA with a gathering at the Southern California Library for Social Studies and Research on Saturday November 10, 2012. At this event, numerous activist and community members from different races, philosophies and ideological lines came together to form the Inter-Communal Solidarity Committee. The idea to form this committee comes from our study of the Black Panther Party's (BPP) forming the National Committee to Combat Fascism (NCCF), which would later become the Inter-communal Committee to Combat Fascism (ICCF). This paper is a historical analysis of our theoretical framework for this development.

# UNITARY CONDUCT: BUILDING THE INTER-COMMUNAL SOLIDARITY COMMITTEE

by Shango Abiola for the *Black Riders Liberation Party*

*"Unitary Conduct implies a 'search' for those elements in our present situation which can become the basis for joint action. It involves a conscious reaching for the relevant, the entente, and especially, in our case the reconcilable. Throughout the centralizing authoritarian process of Amerikan history, the ruling classes have found it necessary to discourage and punish any genuine opposition to hierarchy. But there have always been individuals and groups who rejected the ideal of two unequal societies, existing one on top of the other."*  
George Jackson, *Blood in My Eye*.

In analyzing this war we are engaged in today, we can see a lot of political strikes being launched against the most fascist arm of this kkkapitalist government, the Prison Industrial Complex. These are coming mostly from the prisoners themselves, in a series of hunger and labor strikes from Georgia to Ohio, North Carolina, California and more. Many warriors from behind enemy lines have given a much-needed spark of intensity to the Left. Or at least this has happened to the organizations with enough analysis to pay attention.

The ideological swords have been swung! From the belly of the beast we have received marching orders to pick up the pace and be a better reflection of what our comrades are doing in the concentration camps of the enemy! What alternative do we have, when we consider the call put out in September by the Short Corridor Collective in the Pelican Bay SHU? "Beginning on Oct. 10, 2012, all hostilities between our racial groups in SHU, ad-seg, general population and county jails will officially cease" Thanks to the courage of the short corridor collective and all the prisoners who have been unifying and working to dismantle the beast across the country, the stage has been set for unitary conduct for the purpose of creating and sustaining Inter-Communal Solidarity.

We need only look below the corporate media surface to see that ALL working class people are subjected to the treacherous exploitation of the kkkapitalist system. At the same time Black and Brown folks (mostly lumpen) are targeted and super-exploited economically and racially, directly and indirectly. Whether they have been to prison themselves, or if their family or community has been ripped apart by prison, we see the PIC today as not much different from the chattel slavery this country was built on. When we see that every 36 hours a Black person in this country is murdered by law enforcement, we know slavery hasn't gone anywhere. When we see there are more Black people in prison today than were held in chattel slavery in 1850, we know slavery hasn't gone anywhere. When we see the country in a depression (not recession), but continuing wars of imperialism in Afghanistan and other places, we know that slavery hasn't gone anywhere.

The fact is we are all slaves to the system and the different levels of exploitation separated by race mainly serve the purpose of keeping the MASSES of us divided. These contradictions of race and class must be addressed as scientifically as possible for the purpose of building a Revolutionary Inter-Communal Movement, principally to unify the Left into action. Doing this will allow us to more effectively cause indigestion from within the belly of the beast, and defend each other from continuous repression by the fascist state. The Black Riders Liberation Party has faced tanks, raids, gang enhancement charges, imprisonment, harassment, threatening letters from police chiefs and constant arrests. This has made our Party familiar with this part of the revolutionary process. The Black Panther Party knew this when they formed the National Committee to Combat Fascism, which would later become the Inter-communal Committee to Combat Fascism. And so the BRLP, who are students of the Black Panther Party, believe that this tactic must be dialectically applied to the present day. So we launched the Inter-Communal Solidarity Committee as a vehicle for the people to use to defeat our common enemy, the Kkkapitalist Empire.

Real unity and solidarity recognize and overcome real differences. For the revolution to survive and accomplish its goal of destroying a common enemy, unity and solidarity must be based on addressing difference in an egalitarian manner, thereby countering the divide and conquer tactics of the Fascist state. To not do so, while claiming to want unity, is Liberalism. Moreover, to do so in a way that does not redirect the source of any conflict over difference back to the system is unprincipled and counterproductive.

*"...We must understand their presence (white racists) as an effect of the system. It is the system that must be crushed, for it continues to manufacture new and deeper contradictions of both class and race. Once it is destroyed, we may address the problems of racism at an even more basic level. But we must also combat racism while we are in the process of destroying the system."* – George Jackson, *Blood in My Eye*.

In building an Inter-communal Solidarity Committee it is essential that we develop what George Jackson



calls "Unitary Conduct." This will happen through us collectively focusing on issues common to the Afrikan, Native American, Mexicano/indigenous, Asian and anti-imperialist white masses. The main obstacle preventing this necessary step in Revolutionary development is the inability or unwillingness of the "white Left" to challenge the racial component of class warfare. Basically, not enough white people are working to abolish racism and white supremacy.

In 1969 at the United Front Against Fascism Conference in Berkeley, CA, the Black Panther Party and many allied communities and organizations helped form the National Committee to Combat Fascism, which would later become the Inter-Communal Committee to Combat Fascism. This initiative developed partly out of Cec and Saul Levinson, two white men from Berkeley who worked with and supported the Berkeley branch of the Black Panther Party. This was done to build support from the white Left for the BPP, suffering under COINTELPRO's Fascist repression. The ICCF also served as a screening mechanism for the BPP itself and its allied organizations of other races. This helped the BPP weed out the reactionary elements. The ICCF's history ranges from shoot-outs in Detroit and New Orleans, the framing of the Omaha 2 (Ed Poindexter and Mondo We Langa fka Bryan Rice), free medical treatment for Walla Walla penitentiary inmates by the Seattle, WA chapter, and more. It gives many examples of and reasons for needing "Unitary Conduct" in fighting against fascism.

When analyzing this historical development in hindsight we can infer that, if the Black Panther Party had implemented the ICCF as a screening organization earlier, prior to the rapid growth that followed the state capital Mulford Bill action, the BPP might have prevented some of the heavy infiltration and reactionary elements that helped crush the Party. Assata Shakur talks in her book of how easily after joining the BPP she had access to records and many other important files relatively quickly. The widespread interest was spreading beyond the original Panthers' control. Everyone wanted to be a Panther, some people without permission from the BPP. For example in 1967 in Washington, DC when a group called the "Black Defenders" led by Robert Rippey had been calling themselves Panthers, they were told by the BPP headquarters that there were certain qualifications you had to meet to be an officially recognized BPP chapter. They were later refused recognition by the BPP for refusing to work with white people and lacking serious political education. Had the ICCF already been set up, the BPP might not have had to wait until 1970 to have an official chapter in Washington DC (Chocolate City).

Today's climate for the radical Left has some similarities to

that of the 60's and 70's when the BPP and its allies under repressive attack from the Fascist state came together to form an inter-communal front against the state. The BRLP and many other community organizations and anti-kkkapitalist movements have been feeling the legal and military arm of the State because of our efforts to destroy it. There have been systemic attacks on our party including Pig Chief Beck's slanderous letter attempting to keep our General under a GPS tracking device (on parole). We've seen numerous raids and infiltration attempts launched against the Occupy movement, and many other covert and overt attacks against anti-kkkapitalist forces in this country and around the world (South Africa, Afghanistan, Palestine, etc.). We have been under attack not only by local occupying armed forces (police) but also by the much more dangerous Homeland Security, the NDAA, etc. which is legalized COINTELPRO. With this understanding, we should see the need not only to intensify our propaganda campaign to expose the repression, but also to build "Unitary Conduct" across ideological lines.

One priority is amnesty for Political Prisoners/Prisoners of War (PP/POW) and defending freedom fighters against the legal and military arm of the state. It is far too easy in these times of division for organizations to justify elitist sectarian behavior under the subjective belief that only they have the correct ideology. Of course one should only practice a theory if one believes it to be true. But we see the marriage of theory and practice not only in the context of when the theory was created but also the present day conditions and purposes to which it can or can't be applied. In other words, a theory should be specific in its ideals but flexible in its adaptability to an environment (conditions). This way it can evolve into the best form of serving the people.

The BRLP, though very critical of the inability or unwillingness of the "white Left" to effectively hold their weight in abolishing racism in the class struggle, we have always pushed for Unitary Conduct. The corporate media, as well as people's assumptions, have allowed for an incorrect understanding of the BRLP's ideology, "Revolutionary African Inter-Communalism." A conflict has arisen with some people's lack of understanding of the "African" component, which is one of the primary dialectical updates from Huey Newton's theory of "Revolutionary Inter-communalism." It is NOT an excuse to hate white people. You can find a more in-depth analysis in "African Inter-communalism I", but in short this development grew out of studying the BPP's COINTELPRO-created beef with Ron Karenga's US organization and other reactionary Cultural Nationalists. By the end of it, the BPP went from drawing a line of demarcation between philosophies to having a bad taste in its mouth for anything that even sounded cultural nationalist. This eventually led to tribalism and Black Panther on Black Panther violence that would factionalize and destroy the ranks.

We agree that "pork-chop cultural nationalism" is counterproductive to revolutionary theory, but such nationalism doesn't have a monopoly on applying Afrikan culture (philosophies and actions) to their theory. Of course if not properly applied, this method can do as much harm as good. If it's not framed into the proper class-war context, it can lead to the belief that eliminating Europeans is all that's necessary for Black people and people of color to be liberated. Or that going "back to Africa" and simply leaving the U.S. prior to dismantling the fascist nervous center here is the answer to ending Black people's problems. This is a reactionary and under-developed analysis. What is true is that for Black people a practical and healthy study of Afrikan culture helps reverse the psychosis of racism and white supremacy which is the main conductor of Black people's self-hatred and inferiority complex. It dispels the myth of white superiority little by little with every new fact learned and brings the Black person coming into consciousness that much more confident in our ability to WIN!

Since this analysis provided here is about winning a WAR for liberation and not about being RIGHT OR WRONG, we must see this (Afrikan Culture) as a natural part of the development for the Black revolutionary. This must happen, not to gloat or to put down others, but to constantly counter the psychosis of post traumatic slave disorder with empirical research and evidence about the culture(s) that were STOLEN from us.

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# UNITARY CONDUCT: Building the Inter-Communal Solidarity Committee

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Our commitment to practically studying and applying Afrikan culture has put us in the line of fire with people who have yet to analyze and address these contradictions.

*"I deny the existence of Black racism outright, by fiat, I deny it. Too much Black blood has flowed between the chasm that separates the races. It's fundamentally unfair to expect the Blackman to differentiate at a glance between the various kinds of white racists. What apologists term Black racism is either a healthy defense reflex on the part of the sincere Black partisan who is attempting to deal with the realistic problems of survival and elevation, or the racism of the government stooge goons."* George Jackson, **Blood in My Eye**.

The class struggle within the belly of the beast here will never show enough "Unitary Conduct" to ACTUALLY take state power until the issue of race is addressed scientifically by both People of Color and European descendants from their respective experience with it. This means white people taking responsibility for not only supporting the autonomous efforts by people of color to destroy racism, but also working to destroy racism within themselves and the ENTIRE white community. This also means people of color not only pointing out racist behavior but providing the best alternatives to support our self-determined struggle without co-opting it. This is one of the things we plan to do with the Inter-Communal Solidarity Committee.

Another issue that is pivotal in building "unitary conduct" and advancing the Left is the Inter-Communal working relationship between people of color. The divide and conquer tactic of kkkapitalism has kept 4/5<sup>th</sup>s of the world's population disconnected from one of its main POWER sources, unity. Like crabs in a barrel we have been led to believe that our differences could not be addressed in an egalitarian and anti-authoritarian manner.

## **HOOD Improvement Program HEALTH Organizing Project**

We are Hood Health. We are a community deeply affected by the neglect of a society that regards us as a problem to be dealt with, while we value ourselves as leaders in the solution. We are not being heard when we ask for help, so we are not asking anymore. We are demanding justice; we are demanding to be in control of our own health futures and that of our community. Our situation is the result of blatant racism, sexism, greed and exploitation at the highest levels. They poison our food, water, air and soil, destroy our planet and deny us employment and a decent education. Then, when we get sick and attempt to make ourselves well, they suppress and penalize us as though we were the criminals.

We work to change this- and to create collectively a society where life and individuals are valued and respected. We will not stop, we will not be silenced. Hood Health is about improving the health and health awareness of the people who are both shut out and abused by the corporate health-care system. It gives people the knowledge they need to make educated choices regarding their health. We will raise awareness regarding prevention and treatment for HIV/AIDS, high blood pressure, diabetes, and other ailments using alternative and traditional medicine, and develop people's capacity to grow, share and eat healthful foods.

Hood Health empowers people to manage their own care, and challenges health care professionals and providers to unite with the community. We will offer free health screenings for HIV/AIDS, high blood pressure, diabetes, and other general health concerns. Coming off our successful plug-in event on Dec. 1 (World AIDS Day) at the Southern California Library for Social Studies and Research, our short-term goal is to organize a community health fair and forum in March. In addition to screenings, we are planning educational presentations on alternative and traditional health practices, including herbal and natural remedies, issues facing care-givers, and community gardening. We are already helping to build garden boxes, and working with community residents who organize neighbors to harvest and distribute fruit from trees in South LA. We will end with a people's assembly and forum on health issues, that can help us carry out a community canvass and survey to identify the pressing health care needs and issues in South LA, Watts & Compton.

Medium term, we want to develop a free Community Health Clinic. Hood Health puts control over healthcare in the hands of local communities. We will train community healthcare workers and then build a local clinic that can serve the people. Longer term, we are looking towards a People's Hospital, predicated on breaking out of approaches based on charity, or a hierarchical medical system, towards a system based on community empowerment, organizing, and education.

CONTACT US AT: [hoodhealth.la@gmail.com](mailto:hoodhealth.la@gmail.com)

In the 1960s and '70s the Imperialist war in Vietnam was a rallying point for Unitary Conduct. Today because of our neo-colonial white power in Black face, many so-called progressives have not pushed a hard enough line to unify against the imperialist wars in Afghanistan, Iraq, Libya, etc. More specifically we have not drawn enough connections between the proxy wars overseas and the proxy war created by the U.S. here between the Black and Brown communities (especially in California). Only when this happens will a larger portion of the white Left have to take notice and fall in line. When the Black, Brown, Red and Yellow communities build stronger ties, the WHOLE LEFT ("white Left" included) will be advancing the struggle. Only when the victims of ALL the kkkapitalist dirty tricks (class AND race) unify, will the example for ALL victims of ruling class exploitation have a pace to march to, that can bring about the results we all need -- VICTORY!

The Inter-Communal Solidarity Committee will provide a mechanism to bridge the gap between ideological and cultural differences to build a united Left capable of defending against and smashing on Fascism. The Committee invites revolutionary-minded people from all communities, seriously committed to revolutionary change, to be a part of the Inter-Communal Solidarity Committee. We are launching initiatives to put such unitary action into practice. These are not service or charitable efforts but campaigns aimed at organizing and empowering the Commune. The Hood Health campaign will focus on healthy food, medical services including free HIV and AIDS testing and more. The Break the Lock prisoner solidarity campaign will provide revolutionary educational literature and access to publication to prisoners and transportation for people whose loved ones are in prison. The George Jackson Freedom School will provide mental, physical and cultural education to school-age youth. We are fighting for amnesty for political prisoners and prisoners of war (PP/POWs); and many other campaigns as well.

The BRLP calls on all organizations and community members dedicated to building a united front to destroy kkkapitalism to join us in building the Inter-Communal Solidarity Committee.

## **BREAK THE LOCK Prison Communication, Education and Transportation**

*Break the Lock* applies the spirit of the "serve the people" survival programs of the original Black Panther Party for Self Defense to the 21st Century conditions of oppression faced by Black, Brown and other oppressed communities, in which mass incarceration -- the new Jim Crow-- is a key phenomenon.

Mass incarceration and the prison-industrial complex took off in the wake of the COINTELPRO attacks that killed, exiled or imprisoned key freedom fighters of the Black, Chicano-Mexicano, Puerto Rican, indigenous, Asian and European-descent anti-imperialist movements. The long sentences, torture and isolation techniques developed against political prisoners have become extended throughout the prison system. They are being used on a preemptive basis against masses of Black, Brown and other youth, who represent a potential threat of social and political unrest in times of economic deprivation. Mass incarceration has also been used to disrupt families and whole communities. *Break the Lock* will help blunt the impact of these state strategies. The **Prisoner Communications project** is archiving and publishing on the Internet prisoner letters to the Black Riders Liberation Party and *Turning the Tide*. The **Prisoners Revolutionary Education project** provides reading and educational materials and is in the process of digitizing many crucial works from the Black liberation struggle and other critical social, political, historical and economic analysis for subsequent distribution to prisoners. And the **Family Transport to Prisoners (FTP)** project will help incarcerated parents maintain contact with their kids, and family members to keep in communication with incarcerated children, spouses, partners and siblings. This will improve communication for the prisoners, as well as be a mechanism for communities to overcome the conditions the state had imposed and begin to organize for liberation and against the prison-industrial complex.

We have the capacity now in southern CA to begin the preliminary operations of a local Family Transport to Prisoners project, and can build the capacity to expand it to a larger area. Transportation relies on existing vehicles and volunteers and can be targeted at nearby locations including certain facilities of the LA Sheriff's Department, such as Wayside, and juvenile halls or youth correctional facilities. California State Prison-Los Angeles County in Lancaster (CSP-LAC), the women's prison in the Chino Hills/Corona area, and the federal lock-ups in Lompoc, CA, and Adelanto, CA are also practical destinations in this start-up period.

We seek involvement from kindred organizations. We are also oriented toward building a self-sustaining base within the community itself, so that the project is one of empowerment for self-liberation, not a charity operation. The families and prisoners needing transport would also be involved in fundraising, driving, obtaining vehicles, promotion and publicity, and the organizational tasks involved in coordinating the trips among families, prisoners, and volunteers. As the program grows, we look towards arranging transportation to more distant facilities in the Central Valley and North Coast areas of California. Join us!

*"There must be a collective redirection of the old guard-the factory and union agitator-with the campus activist who can counter the ill-effects of fascism at its training site, and the lumpenproletariat intellectuals who possess revolutionary scientific socialist attitudes to deal with the masses of street people living outside the system. They must work toward developing the unity of the pamphlet and the silenced pistol. Black, brown and white are all victims together. At the end of this massive collective struggle, we will uncover our new man, the unpredictable culmination of the revolutionary process. He will be better equipped to wage the real struggle, the permanent struggle after the revolution- the one for new relationships between men."* George Jackson, **Blood In My Eye**.

**Black Power to Black people,  
Brown power to Brown people,  
Red power to Red people,  
Yellow power to Yellow people and  
ALL POWER TO ALL PEOPLE  
WHO DON'T FEAR FREEDOM!**

**FREE ED POINDEXTER,  
MONDO WE LANGA, LEONARD PELTIER,  
AND ALL PP/POWs!  
B.R.L.P. MTUMISHI WA WATU  
(SERVANT OF THE PEOPLE)**

Citations:

The Black Panthers Speak – Philip S. Foner  
Blood in My Eye-George Jackson  
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## **GEORGE JACKSON FREEDOM SCHOOL After-school Program**

The George Jackson Freedom School program will revive the after-school program developed by the Black Riders Liberation Party's survival Programs at Chuco's Justice Center. The goals and objectives of the after-school program are to provide a safe place where youth can learn about themselves and their true position in the world through cultural activities, "edu-tainment" and alternative education. The after-school program will serve the surrounding Black and Brown communities and the students at the Free L.A. High school at Chuco's Justice Center. It will develop towards a full summer school program in Los Angeles, where LAUSD no longer provides summer school because of its budget cuts. Longer term, we can build a full-time, year-round, community-based George Jackson Freedom School, with the involvement of students and parents.

While money is funneled out of the education system and put into the prison system, our youth are being left behind and are left vulnerable and susceptible to violence, drugs, boredom, etc. A school-to-prison pipeline faces many Black and Brown youth in particular, who are often targeted at school for punishment and criminalization. The George Jackson Freedom Summer after-school program would help keep our youth off the streets and out of the jails through the development of self-empowerment and the critical analysis of our current social-political situation. We think it's necessary to raise awareness about issues that effect our communities and to educate our youth about their own cultures and histories, which are usually absent in the current educational system. The knowledge we share is essential to encourage self-empowerment and mobilization for change. We will also be providing physical education in the form of martial arts self-defense training, and promote an end to tribalism and violence among and between Black and Brown youth.

The after-school program has a Black and Brown cultural curriculum using music, art, activities and games that appeal to urban youth. The cultural curriculum will explore complex issues and topics such as: African and Indigenous culture, the legacy of slavery/colonization, (De) Colonization, Immigration, Pre-colonial Africa, Police Brutality, White supremacy and Racism, violence, gender issues, sexism, Holistic health education, Environmental Racism, Recent Liberation Movements and much more! Through critical engagement we seek to facilitate the development of a new social consciousness that will challenge and inspire youth to become agents of social change.

We welcome parents, students, concerned community people and education system workers who want to develop a relationship of solidarity and engagement with the community to get involved. Call us at 323-289-4457 and ask for Etana Shakur.

# **PART's Perspective: On Contradiction and the Correct Handling of Contradictions Among the People**

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

*Turning the Tide* receives a huge amount of correspondence from prisoners. That's why the Inter-Communal Solidarity Committee's *Break the Lock* program is so important. *TTT* is becoming part of the ICSC, a forward-looking development towards the kind of unification, accountability, and strategic organization that our movements need. As described on page 1, it's an effort to internalize the lessons and challenges provided by comrades struggling under harsh repressive conditions behind the walls, and apply them out here in "minimum security."

A recent prisoner letter asked for clarification about differences between *Turning the Tide* and the Maoist Internationalist Movement (MIM). Technically MIM no longer exists, though small groups of former members still operate. MIM-Prisons, the Maoist Internationalist Ministry of Prisons, maintains an archive and continues to correspond with prisoners and publish material at least on-line. *TTT* doesn't engage often in polemics with other movement groups, preferring to focus on the need for self-criticism. We try to build practical unity in struggles around our priorities for undermining the grip of white supremacy, settler colonialism, neo-colonialism and various forms of identification with the oppressor. But in light of building the ICSC in response to the leadership of the Black Riders Liberation Party, it seems worthwhile to explore *TTT's* differences with MIM. These views are my own contribution to the struggle, and don't represent a position taken by the ICSC or the BRLP.

MIM's position, briefly, is that because of the super-exploitation of the "Third World," working people inside the US are not part of the proletariat. We are instead a permanent labor aristocracy aligned with the bourgeoisie and supportive of the continued exploitation of others around the world to maintain privileges. MIM sees women and prisoners as elements of US society where there is a prospect of revolutionary development. MIM upholds Mao's doctrine of national liberation by means of a cross-class alliance between workers, peasants and an anti-imperialist "national" bourgeoisie in the Third World as the necessary next step towards socialism and eventually communism. They also believe that 'exploitation' exists only in the realm of commodity production, in which surplus value is produced by the workers and expropriated by the owners. No other workers are proletarians.

These positions are wrong on several counts. They reflect a static and mechanical conception of contradiction. They assume privilege and oppression are absolute phenomena, unchanging and mutually exclusive. In reality, the historical and material nature of dialectical development in social and other matters demonstrates the inter-penetration of opposites and the transformation of phenomena into

their own opposite. Privilege and oppression, alienation from and participation in capitalism can and do coexist within the same individual or the same social formation. Privilege exists throughout class society, even among the exploited and oppressed. There is no "perfectly" oppressed and exploited class or sector whose hands are clean. Imagining there is, will mis-identify potential allies as enemies, and real enemies as allies. Revolution is a process of self- and social transformation, not least among the revolutionaries and revolutionary classes. Privilege is a mechanism of social control used by rulers within colonized societies and among exploited workers, not only reserved for settlers or Europeans. The impermanence of such privilege is part of the insoluble contradiction of capitalism and colonialism. This is evidenced in the class fall being experienced by many in the US and Europe; for example the loss of more than 5 years of life expectancy by U.S. "whites" with less than a high school education.

MIM isolates prisons from the social contradictions they enforce. Prisons, the police and courts are part of the settler colonial-capitalist nature of the society they reinforce. Prisons can't be isolated from the social conditions the prisoners emerge from. Prison abolition requires abolishing colonialism and class society. The so-called "carceral state," the application of prison-like methods to daily life, is a new stage of the basic colonial nature of the state and society inside US borders. Colonialism and exploitation exist inside those borders, just as privileges and class domination exist outside them, in many so-called Third World societies aligned with imperialism or competing for advantage within the imperialist system. MIM's view obscures class and colonial contradictions in the U.S.

MIM proposes to adhere going forward to the failed cross-class alliances that helped produce such neo-colonial regimes as South Africa, in which a local elite participates in ownership and exploitation along with multinational corporations, at the expense of the masses and the eco-system. Such theories have been proven as wrong as the notion that the workers of Britain, Germany or France would rise up and build socialism without addressing the colonial underpinnings of capitalism. We have to stand on the shoulders of such failed attempts to see farther and get it right this time.

Finally, MIM's definition of exploitation ignores the exploitation of the planet inherent in capitalist/colonialist industrialism, as well as the exploitation that occurs in unwaged labor, where the concept of surplus value is irrelevant.

The concept of revolutionary inter-communalism attempts to speak to all these flaws, to build a strategy and practice of liberation, social ownership and ecological sustainability in an era when the nation-state (based as it is on an imperial model) has become obsolete.

## **BLACK RIDERS Liberation Party: New Generation Black Panthers**



Despite all the COINTELPRO rumor-mongers, the critics, haters, backsliders, and the racist pig attacks, General T.A.C.O. (Taking All Capitalists Out) has boldly led the Black Riders Liberation Party: New Generation Black Panthers for over 17 years now! Call to see how you can join or help build the Party and its programs:

**323-289-4457**

**Black Riders Liberation Party (BRLP)  
P.O. Box 8297  
Los Angeles CA 90008**

**blackriderslp@yahoo.com  
www.facebook.com/**

**BLACKRIDERSLIBERATION PARTY**

## **BLACK RIDERS LIBERATION PARTY FUND**

<https://www.wepay.com/donations/black-riders-liberation-party-fund>

This fund will help us to continue our serve the people programs and provide funds to guard against state repression! The Black Riders Liberation Party is the new generation of the Black Panther Party for Self Defense. The BRLP began in a Y.T.S. gang prison in California when General T.A.C.O. (Taking All Capitalists Out) and other Bloods and Crips began learning about their history of how they were created as up and coming soldiers of the Black Panther Party and the Black Liberation Movement. They learned of this and how the racist United Snakkkes government has been murdering and using Black people since the first Afrikan slaves were brought here. They decided to stop committing genocide against each other and to stand up against white supremacy and kkkapitalist oppression, molding our organization after the first Black revolutionary vanguard in the U.S. the Black Panther Party for Self Defense. A northern California chapter was started in Oakland, CA in 2010 during the struggle for Justice for Oscar Grant and ending police terrorism.

Approximately between 2-4:00 pm on December 15, the van that the BRLP comrades drove up to the Bay Area was stolen by the Oakland Occupying Army. This happened while the van was legally parked on E.12th St. and 23rd Ave. We were attending the Every 36 Hours event at the Eastside Arts Alliance and the comrades from the Los Angeles chapter came to the Bay Area in support of the oakland chapter. The car is registered to a lady friend of a comrade from the LA chapter. When she called the Oakland police to find out why the car was towed, the police told her it was being investigated for gang activity (in Los Angeles mind u)! When the comrades called back inquiring whether or not this was "legal," the police recanted their statement, saying that it was towed because it was parked in the red. This statement was disproved by the 8 comrades who rode in it and witnessed the parking. Due to our security protocols, we always park legally, especially when moving in a larger group than usual. We did not park in the red and it sounds very illegal for police in Oakland to be towing a car allegedly under investigation for "gang activity" in Los Angeles. The comrade who was able to use this car unfortunately had to cash out \$450 to get his friend's car back and had to cut the mission short to get home and replace the money the system stole from us in the first place! Our study of dialectics teaches us to take these lumps with a smile, because we know every contradiction is an opportunity to educate and organize the people. As well as a continued sign of the pigs' fear of the threat we represent even at this infantile stage in the development of the struggle.

We will continue to put our bodies on the line to capture the imagination of the "unorganizable" and we will not be slowed down by this poo-butt attempt by the Oakland pigs to neutralize our resources. When u sleep on the floor, how u gone fall outta bed!? Supported only by the people, we have and will continue to work to transform our black commun(e)ity and build intercommunal solidarity with those unafraid to bleed, because of the pools we have already lost.

We will be mobilizing for the next few days to try to raise the \$450 the fascist state stole from us. If you are interested in supporting with whatever you can, please do. This might not seem like a lot of money but for those who are pushed out of the job market and refuse to backslide into illegitimate kkkapitalism, this blow hurts. In order to continue this work we must still be able to eat and survive in spite of the pigs' consistent reactionary criminal activity against us. More info on this repressive attack will be posted soon. Salute and gratitude to the comrades Earl Black and Jessica Citlali Ruiz of the National Brown Berets for providing last minute transportation until we could get the van free!

If you are willing to donate to help us replace the money stolen with whatever kind of support, monetary or whatever means available to you, please email [servethepeople@gmail.com](mailto:servethepeople@gmail.com) or call Comrade Shango at 925 752 1215.

**He Who Does Not Fear the Death of a Thousand Cuts Will Unseat the Emperor!**

**All Power To The People Who Don't Fear Freedom!**



# Greek Fascists Exposed: Golden Dawn Duped, Outed by Anti-Racist Action

by South Side Chicago ARA

Contrary to recent international news, Greece's neo-Nazi party Golden Dawn is NOT setting up shop in Chicago. We tricked them. Their vaunted Chicago expansion was in fact an Anti-Racist Action intelligence operation. We are releasing some of the fruits of that operation now.

This release is in three parts:

1. As a claim of a small victory in our ongoing struggle against fascism, racism, and anti-immigrant hatred.
2. To release documentation on leaders, members, and supporters of Golden Dawn in North America, Greece, and wherever else they may be hiding.
3. To call for others to flood the Golden Dawn Headquarters and New York branch in an effort not only to destroy Golden Dawn's ability to grow, but to destroy the credibility of anyone who might want to sincerely help them.

Over the past two and a half months, Anti-Racist Action has been involved in a quiet campaign to stop the nationalist organization from expanding in North America. One of our goals, which we achieved with great success, was to gain intelligence on members of New York's Golden Dawn chapter, their supporters, and members within the Federation of Hellenic Societies of Greater New York who might be sympathetic to their views.

We chose Chicago as a fictitious base for our operation because of its strong antifascist presence and the massive Greek population affected by the diaspora in and around the city. To us, it seemed highly probable that this may be one of the next major battlegrounds between Golden Dawn and anti-fascists in the US, and we wanted to lay claim before they could.

One of the main ways to halt any nazi organization from expanding, is by causing them to doubt any networking request they may receive from abroad. For this, we need your help. Here's what we did, and what you can do, too, to stop them.

The first step was rather easy. Because we'd been watching the white nationalist website Stormfront for it since its inception, we knew that there were several members who were sympathetic to, even envious of, Golden Dawn's approach to neo-Nazism. Several of these members were of Greek descent, and some resided in Greece. We assumed that someone had to know something. It was merely a matter of picking the slow antelope from the herd.

After a dozen or so posts, we gained trust from Panos8814, a member who had posted a translation of the Golden Dawn manifesto. We offered to help with future translations, and he gave us a contact to Patreus, another member,



Emmanouil Lallas (AKA Lallas Emmanouil, Lallas Emmanuel)



Joseph P. Jordan (AKA Bosph Bordan)

who was more connected with the organization in Greece. Patreus and Panos8814 divulged important information without ever meeting face to face, to an anonymous person with a four day old account. This is a major fail for Golden Dawn.

Patreus told us that he would keep us updated on any important news regarding Golden Dawn in the United States. Panos8814 and Patreus both encouraged us to contact the organization through the main website, and Panos gave us step-by-step instructions on what to say and who to contact. This exposed their security methods and people in Greece to us as well. Patreus mentioned that the International chapters function autonomously from the main Greek organization, but that it still needed to go through Greece's Golden Dawn.

We told Golden Dawn that we intended to start a chapter in Chicago and wanted help with the protocol on how to do that correctly. Within days, we had an email from Golden Dawn headquarters.

In our first email from Golden Dawn, we were told to contact Emmanouil Lallas, controller of New York Golden Dawn. We were given a Facebook account, email address, and phone number. Through his Facebook, we found that Lallas was friends with Demetrios Demetrios, the third vice president of the Federation of Hellenic Societies of Greater New York, though not with any of the other members of the board. After a couple web searches, we found that he had spoken at a workshop put on by the Federation in May 2012.

Over time Golden Dawn gave us critical information, which we used to locate its membership in the United States. Some of their membership is listed below. Feel free to discuss current events and race relations with them via phone, email, fax and in person. We hope that if we can flood Golden Dawn with fictitious chapter requests, they won't know whom to trust.

#### New York Golden Dawn:

Emmanouil Lallas (AKA Lallas Emmanouil, Lallas Emmanuel)  
Controller of New York Golden Dawn  
2264 43rd St. Apt. 2R  
Astoria, NY 11105  
(646) 267-4643  
Works at: Function Enhancing Physical Therapy  
HPS Medical Supply Store  
3276 31st St.  
Astoria, NY 11106  
Listed as "doctor" on medical provider sites, but does not have a medical provider license. (also pictured here, and here)  
<http://profileengine.com/people/lallase/lallas.emmanouil>  
<https://www.facebook.com/lallase>  
<http://www.myspace.com/lallase/>

Joseph P. Jordan (AKA Bosph Bordan)  
Second in Command of New York Golden Dawn

## PACK THE LAS VEGAS COURTROOM NOV. 1, 2013 IN SUPPORT OF DAN SHERSTY, LIN 'SPIT' NEWBORN AND THEIR FAMILIES

Monday, October 15, 2012, the seventh anniversary of the anti-NSM riots in Toledo, OH, was the last day for replies to preauthorization motion responses in the cases against Melissa Hack, Ross Hack, and Leland Jones. All three were arrested in connection with the July 1998 murder of Anti-Racist Action members Daniel Shersty and Lin "Spit" Newborn. This month is important for us in Anti-Racist Action (ARA) because it reminds of us our past victories as well as those we've lost.

In February, the Hacks and Leland Jones were indicted in Las Vegas. These three individuals comprise the

second wave of arrests in connection with these murders. Melissa Hack is the ex-girlfriend of John "Polar Bear" Butler, tried and convicted in 2001 for his part in the murders, and the sister of Ross Hack. These names are not new to us. We've been aware of the Hack siblings involvement in the murder of our friends since 1998. So has the LVPD.

ARA is calling for antifa to pack the courtroom in support of Daniel Shersty and Lin "Spit" Newborn and their families at the trial of Melissa Hack, Ross Hack, and Leland Jones on November 1, 2013 in Las Vegas. Although we as a network do not seek

justice via the cops or the courts, our presence there is important not only to let the Shersty and Newborn families know that their sons did not die in vain, but to show that antifascists are still here and will continue to be here fighting racism, fascism, and bigotry until we win.

The indictment of Melissa Hack, Ross Hack, and Leland Jones can be found here, and a portion of the complex case schedule can be found here:

[http://nv.findacase.com/research/wfrmDocViewer.aspx/xq/fac.20120416\\_0002038.DNV.htm/qx](http://nv.findacase.com/research/wfrmDocViewer.aspx/xq/fac.20120416_0002038.DNV.htm/qx)

### Anti-Racist Action (ARA) Compilation CD

The ARA Network is pleased to announce it is putting together a compilation disc of supporting musicians to raise money for our war chest, which will be used to support members and comrades with legal fees. This is a call out for bands, rappers, poets, anyone who wants to support ARA, and get their music and message out there, to submit their tracks.

EMAIL to ask questions and/or submit mp3 directly to [aracompilationdisc@gmail.com](mailto:aracompilationdisc@gmail.com)

Requirements:

One track per band, submitted with lyrics, along with contact information, and your logo, if you have one.

BANDS GET:

TWO copies of the cd, free

YOU can buy copies at a discounted rate in order for yourselves to promote and sell.

ALL their information that is desired to be listed in the cd and the website

With this disc, we hope to further a culture of anti-fascism, while advancing our ability to support those arrested for struggling against fascism. They will be available to buy online, and at anti-racist events, like ROCK AGAINST RACISM.

<http://antiracistaction.org/>

Support the Tinley Park 5  
<http://tinleyparkfive.wordpress.com/>

### ANTI-RACIST ACTION NETWORK FOUR POINTS OF UNITY

**1) WE GO WHERE THEY GO:** Whenever fascists are organizing or active in public, we're there. We don't believe in ignoring them or staying away from them. Never let the nazis have the street!

**2) WE DON'T RELY ON THE COPS OR THE COURTS TO DO OUR WORK FOR US:** This doesn't mean we never go to court, but the cops uphold white supremacy and the status quo. They attack us and everyone that resists oppression. We must rely on ourselves to protect ourselves and stop the fascists.

**3) NON-SECTARIAN DEFENSE OF OTHER ANTI-FASCISTS:** In ARA, we have lots of different groups and individuals. We don't agree about everything and we have a right to differ openly. But in this movement an attack on one is an attack on us all. We stand behind each other.

**4) We support abortion rights and reproductive freedom.** ARA intends to do the hard work necessary to build a broad, strong movement against racism, sexism, anti-Semitism, Islamophobia, homophobia, transphobia, and discrimination against the disabled, the oldest, the youngest and the most oppressed people. We want a free classless society. **WE INTEND TO WIN!**

**Anti-Racist Action-Los Angeles/People Against Racist Terror**  
PO Box 1055\***Culver City CA 90232\*323-901-4272**  
**antiracistaction\_la@yahoo.com\*www.antiracist.org**  
**ANTI-RACIST ACTION NETWORK contact info:**  
**www.antiracistaction.org info@antiracistaction.org**

# TURNING THE TIDE IS TURNING TWENTY-FIVE! CELEBRATE WITH US!

*Turning the Tide: Journal of Anti-Racist Action, Research and Education* is turning 25 this year, and its editor/publisher, Michael Novick will be turning 66 on February 9, so we are having a fundraiser for the paper on that date, a Saturday night -- live music and DJs from 6 PM until ? at Jewel's Catch One dance club, 4067 W. Pico Blvd. in Los Angeles, with Olmecca, Aztlan Underground, Guerrilla Rap Nation and others.

Save the date for a mash-up of funk, punk, ska, oldies, rap, spoken word, a statement about *Turning the Tide* from Mumia Abu-Jamal and a few other surprises. See the save the date flyer on the back cover of this issue. For more information or to get involved in the planning, call 323-901-4269 or email [antiracistaction\\_la@yahoo.com](mailto:antiracistaction_la@yahoo.com)

You can also use that email address to paypal donations to TTT. *Turning The Tide* goes out free to more than 1500 prisoners around California and the US and is a unique and valuable communications medium, published for a quarter-century without partisan subsidies, government funds, corporate underwriting or advertising, or foundation grants. Help keep it going strong into the future!



## MUMIA ABU-JAMAL ON "TURNING THE TIDE"

We live in a nation now where over 90% of the national media overtly supported a ruinous, dreadful, imperial war based on a lie. The question isn't why you should support "Turning the Tide," but, why do you still support the corporate media? They waved flags, beat the drums, played martial music, and swam in the funk of fake fear, to propel the nation to a mad war in Iraq, all to please their corporate shareholders, to sell their products, and to continue praying at the imperial altar of oil.

What was "*Turning the Tide*" doing at the time? They were on the ground, printing the pieces that gave us insight into the grass roots, and giving rare voice to those sane amongst us who damned the war as a naked imperial exercise.

They turned their lenses on the prisons, the streets, the neighborhoods, and communities of Blacks, Browns, anti-imperialist whites, and gave a truer, deeper portrait of the world -- the world in protest against the racist, violent Empire.

So, support "*Turning the Tide*," for when you do so, you support yourself, and the movements that are paving a way into the future. Thank you.

**Ona Move! Long Live John Africa! From imprisoned nation, this is Mumia Abu-Jamal.**

[Sound of prison door slamming.--These commentaries are recorded by Noelle Hanrahan of Prison Radio.]

## HELP NEEDED NOW FOR ELDER FREEMAN

Your help is needed for an honorable brother -- Elder Freeman: Priest, Community activist in Northern and Southern California. His organizational memberships include: Black Panther Party for Self-Defense, African Orthodox Church, Universal Negro Improvement Association, African Communities League and All of Us or None (formerly-incarcerated and convicted people's civil rights movement). Elder Freeman is battling cancer, and \$8000 is needed ASAP for him and a companion to travel to Cuba for necessary medical care in January 2013. Please make donations to an account at Bank of America, routing number 131000358, account number 0556270135. Thank you. The *Black Riders Liberation Party* and the *Inter-Communal Solidarity Committee* will be co-hosting fundraising events along with Black Panther Party elders in Los Angeles and the Bay Area.



Original L.A. Black Panther Elder Freeman

We rely entirely on subscriptions and reader donations to publish. We've been coming out for 25 years, distributing thousands of copies to prisoners, anti-racists and other concerned people without partisan subsidy, government funds or corporate grants. We depend entirely on you, the reader, to keep printing hard-hitting anti-racist, anti-colonialist analysis. **If you like what you're reading --**

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\$16 individual/\$26 institutional or international annual subscription (for 4 quarterly issues)No checks to Turning the Tide, please! Can't process them!  
Send cash or a US POSTAL MONEY ORDER to Boxholder to: Anti-Racist Action, PO Box 1055, Culver City CA 90232

Name: \_\_\_\_\_ Address: \_\_\_\_\_  
City: \_\_\_\_\_ State: \_\_\_\_\_ Zip: \_\_\_\_\_ Email: \_\_\_\_\_ Phone: \_\_\_\_\_

ATTENTION PRISON SUBSCRIBERS! Please write us at least once during the year, and every time your address changes, with your EXACT address as it should appear on the address label. **TTT is a small project with few resources: we can't provide books or legal aid, or investigate individuals' innocence.**

**Why is this man the most famous prisoner in the world?  
This is why.**

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**Other theaters will follow.**

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To hear Mumia Abu-Jamal's commentaries and prisoner essays from around the country go to [www.prisonradio.org](http://www.prisonradio.org). Join the email list or get the podcast. Prison Radio PO Box 411074, SF CA 41141

On Nov. 11, Polish Independence Day, right-wing ultra-nationalists rioted in Warsaw and elsewhere. Neo-fascists pelted police with firecrackers and rocks as they tried to make their way through the cordons towards where anti-fascists had their gathering. On Nov. 20, Polish authorities arrested a radical nationalist who planned to blow up parliament and had links to the right-wing extremist who murdered dozens of people in Norway last year. *TTT* received the following report and analysis from a comrade with Polish roots currently in the US. I found it especially interesting as my father came to the US as a teen in the '30s from Bialystok, Poland, where his relatives later perished in a Jewish ghetto uprising against the Nazis.—Ed

# The Rebirth of Radical Nationalism: Welcome back to the '30s

by Eric Arthur Blair (Antifa Ska)

Warsaw - The past days following the Nationalist riots of November 11, 2012 have been a time of solemn reflection for those of us in Poland and our friends watching around the world. We have awoken to a new reality, not in a hyperbolic or theoretical sense, but to a practical new reality of fascist terror on the streets of our cities, escalating exponentially. With burned out apartments, hospitalized anti-fascists, murders, mass nationalist marches through our cities, and now the formation of nationalist militias, and a call to overthrow the republic, we're asking ourselves, just as our grandparents asked 80 years ago, 'how could this be happening in our times?'

## Historical Context

The fall of the "communist" dictatorships in the 1990's led to a breeding ground for new political ideologies arising in former one-party states. Where once history was given to the people through Stalinist propaganda, the war over historical truth has returned, and nationalists have done everything in their power to re-envision history to their own sinister benefit. Today we see the trend all across the forgotten side of Europe. In Dresden, the nationalists organize marches to commemorate the victims of Allied bombings; In Hungary, pre-war nationalists (and Nazi allies) are glorified as the true defenders of freedom; In Ukraine, monuments are erected for the terrorist organization UPA and their leaders granted 'national hero' status. We are living in extremely uncertain times, and the black and white narrative offered up by the nationalists is resonating with a generation suffering the realities of the modern economy.

In Poland the nationalists have spent the last 20 years co-opting soccer fan clubs in an attempt to take-over working class culture and identity. This is a tactic we've seen all over Europe, and the BBC's documentary criticizing fascist violence in Polish and Ukrainian soccer came as a shock to those outside the region considering a holiday trip to the EURO 2012 tournament. But nationalist culture and ideas are no longer just found around football stadiums. They are creeping more and more into everyday life, into mainstream media, in church sermons, even on university campuses.

The radical nationalists have traded in military garb and football club politics, for suits-and-ties and coalition building. Establishing alliances across the right, including with major media publications, they have gone from Nov. 11 marches of 300 nazi-skinheads in 2009 to 20,000 'patriots' in 2012 ready to 'overthrow the system'. But we are not only talking about propaganda and marches, we are also confronting a new era of organized and coordinated violence unseen in years. Their strategy being two-fold, to clean up the public image of extreme politics (claiming the narrative of eternal victims, 'true patriots' condemned by an oppressive system), while at the same time, creating a culture of violence just below the surface of their organizing. Their strategy culminating this November 11.

We have sat by in horror as gangs of nationalists terrorized Polish cities, and street fighting that accompanied the main march was simply written off by nationalists and their mass of conspiratorial sympathizers as, "provoked by undercover police." The completely incompetent Polish media began to echo ONR's claims, matching the long, pitiful history of 'National victimhood' which now seems to be the major myth of November 11. Last year's fairytale of 'foreign antifascists coming to fight Polish patriots and demolish Warsaw' has been replaced by a new paranoid theory of 'undercover police in ski-masks provoking riots in Warsaw.' The reality remains to be recognized by the mass of society, Polish nationalist violence is spiking and Polish antifascists, immigrants, and LGBT are experiencing it firsthand.

## A short summary of the coordinated Polish Nationalist violence in 2012

The wave of violence has not only occurred in recent days. Over the past year we've seen one murder and dozens if not hundreds of attacks around the country. Easter night in Białystok: A gang of nationalists screaming they would 'cleanse the city of leftists and faggots' murdered one student and stabbed several others. They stalked the streets for hours, while the police failed to intervene. In Poznań, a children's art festival hosted by the Rozbrat squat was attacked by groups of men with stones. Opole, a small Kurdish restaurant, was attacked by thugs with bats and knives. Police ignored repeated complaints from the workers about nationalist threats. In Piła, 2 youths hanging up posters for a punk concert were beaten by 5 men, calling them dirty faggots. In Warsaw, there were repeated attacks on local labor activists following worker solidarity demonstrations; attacks on the LGBT-friendly bar "Brave New World" during nationalist marches; threats against left activists following public demonstrations. In Lublin, an attack took place on the cultural center Tektura Collective and weeks later on 'Free Tibet' demonstrators in the town square. In Sopot, a young man was attacked at a train station for 'wearing colorful pants,' accused of being gay and beaten. In Wrocław, attacks on the equality march by the nationalist "March of Balaclavas", on the CRK anarchist community center, the local synagogue, etc. A Cuban-Polish soccer player threatened and his motorcycle vandalized with the words "white power" and "KKK." Attacks on cemeteries, synagogues, monuments, symbols of multiculturalism, cafes, social centers, squats, the list goes on, all in the last 11 months, in towns across the country. And then there is what has happened on November 11.

November 11 was a day the nationalists are triumphing as a great victory; the beginning of a new national front and the beginning of the end of the Polish republic.

## The nationalist seizure of power and formation of Nationalist Militias

"We are now living in a new reality – and hardly anyone seems to realize it," the Antifascist coalition of November 11 has declared. Besides the nationalist riots that rocked Warsaw on the evening of November 11, a range of attacks took place that day to commemorate "National Independence Day." The Nationalists have announced a new militant strategy against democracy. ONR (Obóz Narodowo Radykalny, the National Radical Camp) and Młodzież Wszechpolska (All Polish Youth) MW, the groups responsible for organizing the march through Warsaw have now officially united and subsequently called for the overthrow of the Republic and the formation of paramilitary groups into a so-called "National Guard." The call sounds strikingly similar to Hitler's Brown-shirts who patrolled German cities and broke opposition groups in the 1920's and 30's. Mussolini had similar backing with his "Black-shirts," who took over Rome marching street by street routing political enemies. This is the

reality we are talking about: fascist militias coming to a town near you.

We will see how this call is heeded by the Brownshirts of ONR and MW, but if November 11 is any indication, they're already here. In Wrocław on Sunday night, directly following the "Patriots March" a group of one hundred men forcibly entered the Wagenburg social center and began severely beating people into unconsciousness, then fled the scene. One man was rushed to the hospital near death. He is currently in critical but stable condition following a number of operations. Cars, houses, and the building itself were also smashed and destroyed. On Facebook, the leader of NOP (another major nationalist organization) congratulated the attackers and cheered for more. The four men arrested following the attack have since been released without charges.

In Białystok, the apartment of a Chechen family was firebombed. Also in Białystok, the mayor has now openly said he would like to lobby for ONR. In Warsaw the offices of non-profits were attacked, including those of Lambda as well as attacks on individuals around the city and mass media outlets. In Wieluń a cemetery was vandalized with ONR graffiti. In Ostrołęka, tombs of unknown Russian soldiers were destroyed. These are just some of the attacks we are aware of thus far.

This is an obvious campaign of terror across the country, and we are seeing similar campaigns organized in neighboring countries by neo-fascist groups, some of whom attended Sunday's March in Warsaw, including Italian, Spanish, Hungarian, Swedish, and Norwegian nationalists. We remember that Anders Breivik, the nationalist who terrorized Oslo in 2011 killing 77 people, cited Polish nationalists as a great "inspiration."

## Apathetic Public, Incompetent Police

With a wave of violence and calls for the overthrow of the government, you may ask yourself, where is Polish society and the state in all of this? As mentioned above, it seems as if history is indeed repeating itself. As happened in pre-Fascist Italy and Spain, the state is arming itself not to protect against a fascist revolution, but for repressing left-wing, anarchist, and antifascist organizations that pose more of a threat to economic elites than any fascist takeover could. Furthermore, a culture of apathy and silence has been built in a society that is struggling more to deal with the questions of poverty and identity than the question of Politics. In a system that creates a surplus population of disillusioned poor, it's no wonder the state would rather see them fighting for "the nation" instead of fighting for justice. A measurement of just how little the Polish police and government understand what is happening can be seen by their approach to November 11: harassing antifascists this past week asking 'if people were planning on any fighting for November 11?' Of course the antifascist march passed through Warsaw without a hint of violence, while riots raged through the city center in a nationalist show of force, and yet the police spotlight remains against antifascist activists.

And the media? Nationalist and populist ideas are abundant in mainstream discourse, ONR has capitalized on the media's uncritical approach to propagate their rhetoric. Even the president, in a populist photo-op, was seen laying wreaths this Independence Day to the Nationalist icon Roman Dmowski. Civil organizations are now open allies with ONR and MW due in large part to the lack of media scrutiny of them or their extreme politics. And any press that does take an active role in criticism? Labeled communist, elitist or Jewish, and attacked in a right-wing media boycott, "I won't read, I won't watch."

And so with all sides covered, it looks to be open season for a new nationalism to spring forth from the ashes of the failed economic experiments of post-communism. The Nationalists are claiming to have the "third road" neither communist nor capitalist, but as they will find, it will be a road riddled with antifascist blockades.

How much longer can we tolerate the growing threat of a nationalist revolution? With nationalist propaganda thriving, and the clever 'coalition building' paying off, the shadow of fascism is steadily creeping over this country. As we have seen in the past 2 years the nationalists "third road" will be one paved in our blood. We cannot wait any longer. It's now or never.

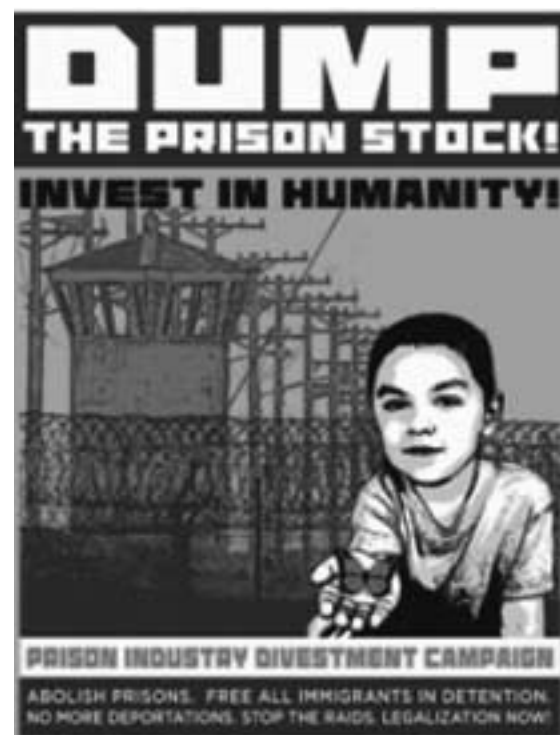
For the memory of our grandparents who liberated the death camps and brought the fascist monster to its knees, let us never again return to that place! No compromise in the struggle against modern fascism ¡No pasarán!

**Reprint and translate freely.**

## PACK THE COURTROOM JANUARY 4th AT 11AM FOR THE TINLEY PARK 5

The Tinley Park Five, accused of breaking up a white nationalist gathering of Nazi criminals and their sympathizers, were in court Dec. 17 to respond to an offer reached in the "402" (pretrial) conference. A continuance was issued on that, and the court will proceed with a previous motion to suppress the arrests of May 19, 2012. This motion will be heard on Jan 4, 2013 at 11 am at the Bridgeview Courthouse. Our comrades are requesting that supporters and sympathizers try to make it to this court date if they can, so the court can see the defendants are supported by the community that the prosecution claims our friends are a threat to.

Chicago Anarchist Black Cross will be posting updates via this facebook group, which has location details: <https://www.facebook.com/events/179475548863446/>





# "IRONIC" RACISM: A RANT

by John Vargas

I don't do jokes about rape. I don't do jokes about gays. I don't do jokes that are racist. As a comic, I'm boring I guess...

People often ask me, when they find out I do comedy (after they get over their shock), what kind of comedy do I do? Frankly, I don't know. Usually I just answer, "I do jokes about what pisses me off, and what I think is funny. Often at the same time!" Then I'm asked, "Where do you do comedy?" This one always has me flummoxed. "Wherever they let me, I guess."

Lot of talk lately about what can and can't be said, or should and shouldn't be said. You're not allowed to say you don't think women are funny. You're not allowed to crack a rape joke. You're not allowed to make a joke about slavery. Even if you're Chris Rock. I myself, have been accused of misogyny in my jokes. And for the fucking stupid, worthless, life of me, I have yet to find anything hinting at misogyny. Oh, I do jokes about women, because I'm heterosexual and women have been a part of my life (from time to time), but mostly, I think my jokes as they pertain to "the fairer sex" are more about constantly being mystified by what they say and do. I'm sure women can say the same about us horrible men.

I'm not saying I don't have slightly chauvinistic thoughts, I grew up in this patriarchal society as much as you did. More so. I grew up Mexican. My people are some sexist fucks sometimes. But, I fought against it, and now believe that all women are at least equal to men and deserve every single opportunity, pay raise, promotion, and job that any man can do. But (and here's where my chauvinism runs rampant) I find myself attracted to women that are "girly." Sorry. I like a girl that wears make up, dresses up, fixes her hair. Please don't put me on a cattle car! But am I a misogynist? I guess you can make that decision. Call me what you like. We're probably not friends, and I probably couldn't fucking care less what you think. My friends and family know who I am, and if you asked me, you would too.

Quick history lesson about me: I've seen the inside of a cop's shotgun more than once, when I ran with communists, and wanted to liberate ALL of the working class (including women). One cop even tried to break both my arms by bending them behind my back. I think he was making a wish. Probably two.

I am not ironic about what I believe. I actually believe these crazy things I spew into microphones at people, sometimes a dozen people at a time! But I don't think I get irony completely. It's kinda the tool of the younger comic. To say something, and not actually mean it, is somewhat alien to me. Sarcasm? My generation honed that fucker to razor sharpness. Yeah, like I wouldn't get sarcasm! Irony, I'm still a little mystified by it. Maybe irony is a woman...

In the shit storm that has been brewing for quite a while now over what can you say and what can you not say, I find it troubling that few of the younger ilk of comic talks about racism. You know, the "funny" ironic kind.

That's why I don't do jokes that are derogatory towards women, gays, and folks of other races. Because I really do care about people. Fuck you, it's true! I also don't believe it's okay to step into someone else's yard. This is what I mean: if you're Mexican and want to do jokes about the foibles of Mexicans, fine. If you're a woman, gay, Asian, black, Inuit and choose to do jokes almost exclusively making fun of that group to which you belong, then by all means, do so, it's your yard in which to play. Personally, I'll think you're boring and lazy as a comic, but why should you care? What you say is between you and your respective group. I hope they're as understanding as you believe they are (no I don't). When I have a problem, is when you decide to step into someone else's yard and make fun of another group that, not only do you not belong, but so obviously, do not understand.

I've done a lot of comedy shows, mostly in the "alternative" scene (and I fucking hate that label), and quite often I've had to sit and wait for my turn while a good looking young white person does jokes that would fit better in the 30s when blacks and Jews were not even allowed into these establishments. But they don't mean it, right? Because they went to college. Because they're using racism against itself. Does that even make sense? Yeah. Because when your house is flooding due to the hurricane destroying the levee and your government is taking its sweet ass time to rescue you, the thing that makes the most sense to do is turn on all the faucets, right?

To sit there and hear the pretty white guy talk about Jose the gardener or Rosa the maid, is supremely annoying to me. Because, there's a chance, albeit slight, that my mother did indeed clean his family's house when he was a spoiled little shit of a child, whose parents assured him that everything he did was the greatest thing ever done. Also, my aunt's name is Rosa. She drove a lunch truck when only us Mexicans were crazy enough to eat at them. I mean a real lunch truck, where she made the best tacos and breakfast sandwiches you've never had. A real one. Not a bourgie ice cream, grilled cheese or caviar "lunch truck." A real one that was a craze among us before they got all weirdo and became a craze among the youth. You're welcome.

These are the people I think of when I hear these supremely lame jokes. And yet, I'm not allowed to punch him in the stomach.

"Ironic racism" is huge on stage. It has been for years now, and has no hint of dying. It is these guys who get booked over and over again at all the same shows that have long ago shunned me. Which is fine. I'm not for everybody, I don't know how to appeal to the closet racist. Thankfully, I never will.

In the end, say what you want. I don't care how hurtful or disgusting your viewpoint is, say it. I will only say this about "ironic racism:" Do you know what the difference is between an "ironic" racist and an actual racist? Nothing. You're a racist. Admit that you're a racist and go see if Carlos Mencia needs an opener.

Get more John Vargas at the benefit show for TTT on Feb.9 and at [www.IHateJohnVargas.com](http://www.IHateJohnVargas.com)

## A Tale of two Cities: The Mass Shooting in Connecticut

Excerpted from a blog post by Jan Tucker

I've spent some time traveling in Connecticut and have some friends there. The massacre carried out in Sandy Hook is certainly a national tragedy. But in comparison to what goes on every day in the state capital, Hartford, one has to ask -- Why isn't every day life in ghettos and barrios a topic of constant national attention?

Newtown, and Sandy Hook within it, are opulent geographical areas. According to Wikipedia, in Newtown, by 2010 Census figures: "The racial makeup of the town was 95.14% White, 1.75% Black or African American, 0.14% Native American, 1.40% Asian, 0.04% Pacific Islander, 0.64% from other races, and 0.89% from two or more races. Hispanic or Latino of any race were 2.36% of the population." The median income for a household in the town was about \$100,000, \$37,786 per capita. About 2.2% of families were below the poverty line.

According to the New York Daily News, the Sandy Hills shooter, Adam "Lanza" was living with his devoted mother, Nancy, in the family's 4-bedroom, 3,100-sq.-ft. estate... Nancy divorced Adam's father, Peter, in 2008. Peter Lanza, now a VP of taxes for GE Energy Financial Services, agreed to annual alimony payments that started at \$240,000 and would have reached \$298,800 in 2015."

Now take Connecticut's state capital, Hartford. By Wikipedia: "The racial makeup of the city was 29.8% white, 38.7% African American or black, 0.6% Native American, 2.8% Asian, 0% Pacific Islander, 23.9 from other races, and 4.2% from two or more races. 43.4% of the population were Hispanic or Latino, chiefly of Puerto Rican origin. With 30% below the poverty line, Hartford's rate is second in the US only to Brownsville, TX. Per capita income for the city was \$13,428.

A Hartford blogger on crime writes poignantly about day to day conditions: <http://hartfordcrimestoppers.wordpress.com/tag/slums-of-hartford/>

"I lived in Hartford for many years. My advice to anyone wanting to travel here is to stay away. I lived off of Farmington Avenue in a building called The Willoughby. Back then it was apartments, but now it is condominiums. The area was bad back then but is much worse now, drug dealers breaking into the building, hookers doing tricks on the steps inside. I don't understand why the police are not out in full force cleaning up these areas. My advice to you, if you decide to visit, take pepper spray with you."--Woman, Resident of Hartford for 37 years, Age 58, May 15, 2012

The 2012 projections for crime in Hartford are: Aggravated Assault 987, Arson 48, Burglary 852, Forcible Rape 46, Larceny and Theft 3,389, Motor Vehicle Theft 720, Murder and Manslaughter 30, Robbery 461, Crime Rate (Total Incidents) 6,450; Property Crime 4,965; Violent Crime 1,523. In 2010, Hartford ranked 19th in the US crime rankings. It had the second highest crime rate in Connecticut, behind New Haven.

So the question we need to ask, is why does the US routinely ignore the crime rates

that oppress the poor most of all and get horrified when crime affects the upper crust of society, intrigues the media and gets the attention of government?

What causes incidents like this? According to former Arkansas Governor Mike Huckabee, who spoke of the incident on Fox News, the First Amendment's separation of church and state appears to be the problem:

**NEIL CAVUTO (HOST):** You know, inevitably people ask after tragedies like this, how could God let this happen?

**HUCKABEE:** Well, you know, it's an interesting thing. We ask why there is violence in our schools, but we've systematically removed God from our schools. Should we be so surprised that schools would become a place of carnage because we've made it a place where we don't want to talk about eternity, life, what responsibility means, accountability? That we're not just going to have to be accountable to the police, if they catch us. But one day, we will stand before a Holy God in judgment. If we don't believe that, then we don't fear that.

Say what?

So there you have the questions we need to answer.

Does America begin a debate on the poverty and social oppression that breeds day-to-day violence?

Does it legislate a "solution" based upon an aberrant occurrence in a place where violence "isn't supposed to take place," where the per capita income is well above that of the average American?

Do we accept that the rest of us are "supposed" to be subjected to it?

Or do we get down on our hands and knees and pray to god for forgiveness of the sin of secular education?

Hopefully not the latter.

<http://janbtucker.com/blog>



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- Murnia Abu-Jamal

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# TURNING THE TIDE

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