

DON'T WORRY, BE HAPPY

by Mumia Abu-Jamal

In the wake of the revelations by intelligence contractor Edward Snowden, that the US government reads billions of American’s records, and noted tens of millions of Americans’ cell phone records, apologists for the PATRIOT Act’s draconian snooping program rushed to defend this governmental intrusion, by citing court and Congressional approval and oversight. It sounds good, but what does it really mean? The court isn’t really a court, in the traditional sense. It’s not in any courtroom open to the public. It’s a secret court, with secret judges, who sit inside a soundproof room in the US Justice Department. In the book *The Shadow Factory* by James Bamford, we find judges on this secret tribunal referring to the FISA court – FISA for Foreign Intelligence Surveillance Act – as a “Potemkin* court,” or a fake court, that looks like a court but is really something else.

Cathelene Hughes’ Revolution

by Ramona Hampton

This is a follow-up to an article that appeared in the last edition of Turning the Tide. We hope you enjoy Ms. Hughes’ continuing struggle to save her home.

LOS ANGELES, 8 June 2013--Cathelene Hughes and her South Central Los Angeles neighbors are turning themselves into the nemesis international billionaire real estate mogul Thomas J. Barrack. In late April, Ms. Hughes reclaimed her South Central home on Wall Street and her human right to housing from ColFin AI-CA5, a subsidiary of Colony American Homes. Barrack, the CEO of Colony American Homes and its parent company, Colony Capital LLC, claims that he purchased title to her home in a foreclosure sale last August. With help from family, friends, and the Los Angeles Anti-Eviction Campaign, Ms. Hughes turned the tables and evicted ColFin’s property management company. This otherwise unassuming block of working class neighbors threw a wrench into the collusion between banks and real estate companies to convert homes to rentals and homeowners into homeless people. They have declared their neighborhood a “No Displacement Zone.” Colony American Homes uses ColFin to acquire “single-family homes to execute a residential rental strategy across the US,” according to its website. Colony Capital’s investment plan is to invest in “real estate and real estate-related debt investments, non-performing loans, distressed assets, and real estate-dependent operating companies.” Colony Capital has raised \$2.2B to colonize U.S. homes in bulk and rent them out, according to Bloomberg News. Since April, ColFin has purchased twenty homes in South Central, Compton, and Watts. Barrack privately or through Colony Capital has major investments in Miramax Studios, casinos, resorts, and a winery. He lives in a Central Park apartment, a hacienda in Santa Barbara, a 1200-acre ranch outside of Santa Ynez, and Chateau Lascombes in Bordeaux, France. He purchased the Michael Jackson estate Neverland and became a financial counselor to the star, advising Jackson to launch his final tour to bolster the pop sensation’s flagging finances. After Jackson’s untimely death preparing for that tour, Barrack met with local resistance when he floated the idea of turning Jackson’s home into a theme park similar to Graceland. Ms. Hughes lives in the tiny 400 square foot back house on her lot. She rented out the 750 square foot front house until the property management company

As for Congress, it may do some things well, but oversight ain’t one of them. L. Fletcher Prouty, an Air Force officer who worked with the Joint Chiefs of Staff on various CIA missions, tells of meeting with a Senator to brief him on undercover operations. According to Prouty, the Senator told him before the briefing began, “Keep it short. What I don’t know about it, won’t hurt me.” In other words, don’t tell me. The government says, “It’s ok. Don’t worry. Be happy.” From imprisoned nation, this is Mumia Abu-Jamal. These commentaries are recorded by Noelle Hanrahan of Prison Radio. <http://prisonradio.org/media/audio/mumia> * A “Potemkin village” was a false-front village designed to fool the Russian tsar into thinking his subjects were well-housed.

ran her tenant out in October. ColFin now takes the rental income from that home. Her lot measures about 5000 square feet. In March, Ms. Hughes filed to evict Strategic Property Management, the property management company hired by ColFin, from her home. She filed a quiet title lawsuit against Strategic, ColFin, and Barrack, asserting that the transfer of her home through half a dozen titleholders and several finance companies had so damaged the title that purchasing it constituted fraud. If you stroll through her nearly treeless neighborhood you’ll notice every fifth or sixth house is empty, some waiting for the real estate company to slap on a coat of paint and “genuine granite countertops,” others already painted, sodded, and sporting new windows with a “For Rent/Se Renta” sign in the yard. It’s not difficult to imagine the remaining homeowners, who seem to be at work day and night scrambling to make ever-escalating mortgages in the rows of decades-old tract homes, and it’s not difficult to imagine that in the near future, these same homeowners will, like Ms. Hughes lose their savings and years of investment to a real estate billionaire. Strategic has sent a pair of strong-arms to her house twice, demanding “their” house back, only to be rebuffed by Ms. Hughes’ determination. She has turned away the Los Angeles Police Department and the Los Angeles County Sheriffs, sent by Strategic, on five visits, asserting that her filings with the court gave her custody of the land. Strategic has dragged Ms. Hughes in and out of court, claiming that they need an emergency judgment against her because the owner of Strategic, Peter Baer, is being “irreparable harmed” by her continuing occupation. Baer is claiming losses of \$100 per day as long as she resides there. On one occasion, Baer’s attorney signed in as the plaintiff, to the court commissioner’s amusement. Thus far, the commissioner has allowed Ms. Hughes to remain. Her lawsuit against Barrack and ColFin will be heard probably in July, and she might go in with the advantage of having actual possession of the property. If she wins, she will one of a handful of homeowners who have managed to beat back a judiciary that, in almost all instances, has sided with the banks and real estates companies. Meanwhile, her friends and neighbors are rallying around the septuagenarian, watching her house when she runs errands and promising to help her stop Barrack.

A SIGNIFICANT CHALLENGE TO CONVENTIONAL REVOLUTIONARY THOUGHT

Excerpts From a Review by Steve Bloom

Maroon the Implacable--The Collected Writings of Russell Maroon Shoatz, edited by Quincy Saul and Fred Ho, 2013, PM Press, Oakland, CA., 294 pages, \$20.

Reading this book was a rare experience: both revelatory and challenging. There are ideas here that you have not heard before and that deserve to be engaged and discussed in a serious way. Everything Shoatz writes is intelligent, based in a deep, complex appreciation of the social and historical context. Russell Maroon Shoatz is not a household name. Not even all those engaged in work to free political prisoners in the US have heard about his case -- though a campaign launched in early 2013 is changing that. Go to www.freemaroon.org to find out more. Shoatz is a political prisoner, a former Black Panther and revolutionary activist from Philadelphia. He’s been behind bars since 1972 -- except for two brief periods when he escaped, earning the nickname “Maroon.” More than 30 years have been in solitary confinement. His ability to remain so in touch with what’s happening in the world, to discourse intelligently on popular culture and political events, is a testimony to his intense intellect and profound perseverance. This collection of essays, written mostly for the education of fellow prisoners, is therefore in a popular, easy-to-read style. But it’s also filled with profound insights. Most of the material -- except for one essay written explicitly for the book -- previously existed only in the form of scattered pamphlets or manuscripts in the files of family and friends. The editors have included everything that was available to them. “Respect Our Mothers, Stop Hating Women” (2010), with conclusions that might seem obvious to those who went through discussions in activist and academic circles after the feminist rebirth during the 1970s, takes on a qualitatively

different meaning if we understand the context of the masculinist culture that predominates in a prison where men are incarcerated. This was also a prominent feature of the Black revolutionary milieu that Maroon himself comes out of. It thus represents a significant personal testament by a human being who challenged himself and the culture that surrounds him. Subject matter ranges from the fraud perpetrated by the US prison system to the theory of revolutionary organization. It includes a deep critique by an active participant of the Black liberation movement as it developed in the 1960s and '70s. Maroon does not fail to salute the important advances in consciousness that were made during this period and embodied in such organizations as the Black Panther Party. But he also undertakes a balance sheet that considers their weaknesses and flaws. One key historical insight is contained in Maroon's essay, “The Real Resistance to Slavery in North America” (2005). The focus is on an element most readers will be completely unaware of -- the maroon communities created primarily by escaped slaves but including native peoples who

refused to adapt to white settler-colonial society, and disaffected whites who dropped out of that society. Creating an independent culture within territories considered by others to be unsuitable for habitation. These maroon communities battled for decades against all attempts to wipe them out, providing a refuge for escaping slaves and a fighting force that was among the elements that led to a Northern victory in the Civil War. Shoatz distinguishes “treaty maroons,” who won their own independence, then attempted to institutionalize what they had won -- often agreeing to sell out the interests of other slaves or native peoples to their former oppressors in the process -- and those he labels “fighting maroons,” who never compromised the struggle for genuine independence. In “The Dragon and the Hydra: A Historical Study of Organizational Methods” (2006), he focuses on how maroon communities that refused to subordinate themselves to any centralized authority were able to survive and continue to struggle, whereas those that attempted to establish more conventional forms of state structures were consistently beheaded, co-opted, or transformed into new kinds of repressive instruments, as in Haiti. His conclusion is that the proper organizational model for genuine revolutionary struggle should be the multi-headed ‘hydra,” rather than the centralized “dragon.” This constitutes a particular challenge for those who have built organizations based on a version of the “Leninist” paradigm. We have to acknowledge Shoatz’s insights. Yet there’s something that he doesn’t consider: even if the decentralized maroon struggles were able to survive, they weren’t able to stop the global advance of the imperial project that threatens the destruction of our planet. Something else needs to be factored in, if we’re going to dismantle the machinery of patriarchal white supremacy and imperial conquest. I’ve begun a correspondence with Maroon on this question. From our exchange it’s clear he’s an honest, creative revolutionary

One influence Shoatz names prominently is Fred Ho, an editor of this volume, whose proposal to embrace “matriarchy” as an alternative to patriarchy and “manifest destiny Marxism” Shoatz embraces. For Ho and Shoatz this represents something more than “feminism,” which suggests equality of women with men in the context of industrial culture. Their concept ties in with a vision of “eco-socialism.” Shoatz calls for development of a “subsistence economy.” He uses this term not in the sense of an economy that produces a bare minimum necessary for survival, but in the sense used by writers like Maria Mies and Vandana Shiva from whom Shoatz quotes extensively. It’s an economy where local production for local use begins to replace a reliance on globalized industrial production. It’s an idea that deserves a serious conversation. Read this book if you want to be challenged in creative and intelligent ways.



WRITING THROUGH THE WALLS

The W.L. Nolen Mentorship Program Takes Aim at Extending The Legacy of Past New Afrikan Revolutionary Leaders

EACH ONE, TEACH ONE



W.L. Nolen

THE W.L. NOLEN MENTORSHIP PROGRAM [W.L.N.M.P.] is a community-based pen-pal service, that has been constructed in order to provide the people of our communities, with an opportunity to connect with, and engage the current class & generation of New Afrikan black revolutionaries on several fronts. There are many within our communities, who have unfortunately succumb to an incorrect level of understanding, that the New Afrikan black liberation movement, as it once was constructed under the tutelage \$ guidance of, such beautiful & courageous New Afrikan black bothas like, W.L. Nolen, William Christmas, James McClain, Cleveland Edwards, Alvin “Sweet Jugs” Miller, Jeffry “Khatari” Gaulden, Comrad George Jackson, & countless others -- Has somehow ended, when these Brothas were murdered by the fascists -- goons of this police state!!

There is an urgent need for this level of false consciousness to be corrected, as the new African Black Liberation Movement as

it existed in the 60’s & 70’s, is still being propagated today, as predicated upon continuum of the same ideological struggle of New African Revolutionary Nationalism (N.A.R.N.), which entails, resisting the litany of human rights abuses, such as: genocide that is based upon systemic cultural deprivation; torture by way of indefinite solitary confinement; institutional racism; police brutality; arbitrary parole board denials; inadequate food & nutrition; inadequate medical & health care; being deprived of our 1st Amendment freedoms of speech, expression, and association; falsely labeling prisoners as gang members, etc..

OBJECTIVES

The W.L.N.M.P. will serve as the medium to negate the level of false consciousness among the people, by providing the people with a correct understanding of the New African Black Liberation Movement via the social principles of “Each one - Teach one” (e.g. “Communal - co•operative work”), where the people will have the opportunity to learn & educate themselves on various issues, by corresponding with New African black revolutionaries.

For those individuals who are not familiar with the social concept of “Each one - Teach one” (e.g. “Communal - co•operative work”), it essentially entails, replacing “individualism” with “collectivism”, where the problems of the “individuals”, become the problems of the “community”, by speaking with one voice via our collective struggles of unified activity, that is geared toward finding & developing community-based solutions that will protect the health of our communities. Hence, participant of the W.L.N.M.P. are encouraged to discuss & write about any personal issue that they may need mentorship with, as we New African Black Revolutionaries can provide tutelage & guidance in the following areas of:

We have also created the Pelican Bay Human Rights Movement (P.B.H.R.M.) First Amendment Campaign, as a community-based tool, to protect/defend the people’s human right to free speech, expression, & association. To support, get involved with, & learn more about this project, write to and ask for the P.B.H.R.M. First Amendment Campaign’s Mission Statement at:

ATTORNEY CAROL STRICKMAN

In re: First Amendment Campaign

1540 Market St. -- Suite #490

San Francisco, CA. 94102

azadeh@prisonerswithchildren.org.

“To enable the people of the community to have an intelligent or informed opinion about matters of importance, the principal role of leaders is to study & to institute studies upon the basis of which plans are developed ...”

THE DESTRUCTION OF BLACK CIVILIZATION
— Chancellor Williams

1.) Violence prevention & intervention; 2.) Developing critical thinking skills; 3.) Cultural tolerance & sensitivity; 4.) Alternatives to joining gangs; 5.) Support for single mothas; 6.) Economic empowerment; 7.) How to over-come alcohol & drug addiction; 8.) Domestic violence conflict reolution; 9.) Avoiding negative peer pressure; and 10.) Providing tools to help develop community responsibility and awareness.

A study guide will be provided to the people, as a part of the W.L.N.M.P., so the people will have additional tools to raise their level of understanding of the New African Black Liberation Movement, as it is presently constructed in today’s slave kamps (e.g. “prisons”), to thus uproot the materialism of false consciousness among the people. The issue of being right or wrong, as it pertains to the material in the study guide is of no real significance, as freedom is a constant struggle!!

But my people, it is imperative to understand, that the W.L.N.M.P. can only be sustained, by each correspondent being willing to donate/contribute stamps & writing paper, as a part of the participation & correspondence, as this is the only way that communication an be maintained. We’re only allowed to have up to 40 stamps or embossed envelopes, & a total of 500 sheets of writing paper sent to us per. each mailing. However, any amount (e.g. “5 to 50 stamps or embossed envelopes & 50 sheets of writing paper”) that is sent will definitely be appreciated, as it will go a long way towards achieving the objectives herein.

Participants will be required to fill out the W.L.N.M.P. enrollment application form, so that your progress & completion of the program can be properly documented with a certificate of achievement, and/or extra credits if you’re a person in school.

We’re also looking for college professors, human rights activists/organizations to help facilitate the W.L.N.M.P.. If interested, please be sure to contact u, as more information about the W.L.N.M.P. is in the process of being posted on the following websites:

www.prisonactivists.org

www.prisonhungerstrikesolidarity.wordpress.com

www.stoptortureca.org

To check out some of our work-product, write to:

SOUTH CHICAGO ABC ZINE DISTRO.
C/O ANTHONY RAYSON
P.O. BOX 721
HOMEWOOD, ILL. 60430

We New Africans can be contact at:

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EDUCATE TO LIBERATE!
ALL POWER TO THE PEOPLE
WHO DO NOT FEAR THE REAL
FREEDOM!

Peaceful Protest to Resume July 8
If Demands Are Not Met

by Pelican Bay SHU Short Corridor
Representatives

ATTENTION: Governor Jerry Brown; CDCR Secretary Jeffrey Beard; and all other parties of interest.

In response to CDCR’s failure to meet our 2011 Five (5) Core Demands, the PBSP-SHU Short Corridor Representatives respectfully present this notice of, and basis for, our individualized, collectively agreed upon, decision to resume our nonviolent peaceful protest action on July 8, 2013.

The upcoming peaceful protest will be a combined Hunger Strike [HS] – Work Stoppage [WS] action. Once initiated, this protest will continue indefinitely—until all Five (5) Core Demands are fully met. ... Governor Brown’s and CDCR Secretary Cate’s failure to make the changes agreed upon during the July/October 2011 negotiation process, has forced us to resume our nonviolent hunger strike/work stoppage protest.

During these negotiations, CDCR’s

Undersecretary Kernan, et al, acknowledged the reasonableness of our demands and asked us to suspend our hunger strike in order to give the CDCR time to implement timely and meaningful changes of real substance, in response to our demands. We agreed — while CDCR has failed to do their part.

The undisputable fact is that many of us have been held in solitary confinement for the past 10 to 40 years, based on fabricated information provided by prisoners who have been tortured to the point where they provide false information to IGI, in order to get out of the SHU/Ad-Seg. Few of us, if any, have ever been formally charged with, or found guilty of a single illegal, gang-related act. (To review our Formal Complaint, go to: prisonerhungerstrikesolidarity.wordpress.com/formal-complaint. For the 5 Core Demands, see: http://www.prisons.org/documents/FinalNoticewith5CoreDemands.doc).

We have demonstrated our commitment

to our cause through our hunger strike actions – from July 1-20, 2011 and from Sept. 26 to Oct. 13, 2011. We remain 100% collectively committed today!

We have kept our word, while patiently waiting for the CDCR to keep theirs. However, at this point, it is clear to us that the CDCR has no intention of implementing the substantive policy changes that were agreed to fifteen or sixteen months ago. Based on their highly touted “Security Threat Group” proposals [March and June 2012], and the much hyped “STG Pilot Program” [October 11, 2012], the CDCR has clearly demonstrated their bad faith; because their alleged changes to the policies/practices at issue are a sham.

In reality, the proposed changes will greatly expand upon the number of prisoners who will be subjected to long-term isolation in torture cells. All the above is detailed in our written Rejection/Oppositions to the March and June proposals, as well as the Oct. 11, 2012 Pilot Program.

(See them at: http://www.prisonart.org/images/!Newsletter/Rock2_1 and at: http://www.prisonart.org/images/!Newsletter/Rock1_2. The entire Pilot Program is at: http://www.sfbayview.com/wp-content/uploads/2012/12/CDCR’s-Oct.-11-2012-Security-Threat- Group-Pilot-Program.pdf.)

Therefore, based on the CDCR’s failure to meaningfully address our Five (5) Core Demands, we presently have no available alternative avenues to obtain the long overdue changes, in a timely manner, other than giving the CDCR until July 8, 2013 – as a deadline – to meet our stated demands.

Failure to come to a legally enforceable agreement will be deemed as just cause for us to resume our indefinite, nonviolent, peaceful protest action(s) until the changes are made. ... Thus, the CDCR’s empty promise to effect such changes is not acceptable.

http://prisonerhungerstrikesolidarity.wordpress.com



ASIA'S UNKNOWN UPRISINGS

Reviewed by Michael Novick, ARA-LA/PART

***Asia's Unknown Uprisings:
Volume 1 – South Korean Social
Movements in the 20th Century
Volume 2: People Power in the
Philippines, Burma, Tibet, China,
Taiwan, Bangladesh, Nepal, Thailand
and Indonesia
by George Katsiaficas
PM Press, PO Box 23912, Oakland CA
94623, 2012, 2013, \$28.95 ea.***

Katsiaficas's history of South Korea's "long 20th Century" of rebellions (from the Farmers' War of 1894 to the 2008 candle-light protests of over a million Koreans, ignited by teen girls protesting the import of US beef) is must reading. It's well-sourced, clear, and fascinating about the role of South Korea's lumpen including gang members and sex workers, its farmers, youth and women, as well as factory and office workers, in repeated mass clashes with the puppet regime and the U.S.

That they're "unknown" in the US, which waged war in Korea and occupied half the country, preventing its reunification, is a measure of the Euro-centrism that plagues the US left. Many Asian societies paid close attention as lessons were paid for with blood, and emulated them with great success. Does a reluctance to make sacrifices or shed blood for freedom explain why people here paid so little attention?

I remember the Korean War. I studied the North Korean concept of *juche* (self-reliance) when the Black Panthers popularized it. I was aware of the Gwangju Uprising, and more recently the struggle of Jeju Island against turning their home into a US base. Yet I found 98% of the information about the duration, extent and militance of the South Korean struggles eye-opening. They're valuable source material on autonomous anti-imperialist struggles under occupation and dictatorship. Alongside *han* – the Koreans' sense of sadness and unavenged oppression – Katsiaficas explicates *hallyu* – a Korean wave of robust civil society relationships and human-centered values – with great currency in Asia, Africa, Latin America and even the US.

I can't do justice to 400+ pages (let alone its sequel, which reviews struggles in another nine Asian countries) in a few paragraphs. My purpose is to send you to the source to read and consider it yourself, and to commend PM Press for printing the books. Volume One covers South Korea's own struggles, as the "Asian pivot" of US imperialism under Obama has put the Empire's cross-hairs on Korea and China. Katsiaficas critiques academic histories that deny the agency of the Korean masses. He documents anti-Americanism among South Koreans, the result of atrocities, occupation, imposed dictatorship, and unleashing military repression (including by "human rights" paragon Jimmy Carter). S. Korea convicted two of its ex-presidents of capital crimes.

Katsiaficas uses the Korean example to illuminate the importance of uprisings and their transformative impact on people's collective consciousness and practice. He shows the intelligence and sacrifice of ordinary people. He examines the connection among economic, political and social struggles, looks at autonomous organizing among women and industrial workers, the ability to function from clandestinity under dictators, and the contributions of ethnic minorities and lumpen. He's alert to the consequences of failing to carry through to victory, as the Empire can turn partial popular victories into mechanisms for intensified exploitation. He casts new light on neo-liberalism in Korea and globally.

I wish he'd provided more detail on the consequences of divisions. Two tendencies competed for dominance, the NL (national liberation) and PD (people's democracy) factions. He summarizes the main points of disagreement about the nature of South Korea, and its relationship to the North (while both favor reunification, NL identified closely with *juche* and the DPRK [North Korea]). They disagreed about their main enemy (is it US imperialism or the bourgeoisie, including Korea's own?). This weakened revolutionary forces, allowing pro-U.S., pro-capitalist politicians like Kim Dae Jung and Kim Young Sam, to take office once free elections were won. What were the errors of either or both positions? What synthesis might develop to re-ignite struggle in confronting economic contraction, a new right government, and the renewed threat of war in Korea?

When uprisings fail to reach their revolutionary goals, they seem to clear the way for deeper exploitation, through a combination of physical repression and the development of non-governmental organizations. Along with electoral politics, these reintegrate some "leaders" and demoralize the mass struggle. Katsiaficas is strong about the contribution of uprisings in forming a commune, and a communally conscious proletariat that involves women, lumpen and the urban poor. He is less clear (given the lack of examples of successful thorough-going anti-capitalist revolutions) about what else is essential. Nepal in volume 2 gives a hint, where mass uprisings were defended by armed popular forces committed to people's war.

Let the book whet your appetite for study of Korean movements, and help arm us against US occupation and war-mongering. If it provokes your own thinking about what elements within US society provide a basis for uprisings and revolutionary insurgency, it'll have great practical application. If it lays the basis for study and struggle about what it will take to replace imperialism with a humane and sustainable way of life, it will fulfill Katsiaficas's purpose.

NO STATUTE OF LIMITATIONS ON RACIST MURDER

by Anti-Racist Action

July 4th marks the 15th anniversary of the ambush assassinations by nazi boneheads in Las Vegas NV of Daniel Shersty and Lin "Spit" Newborn, two members of Anti-Racist Action. On November 1, 2013 in Vegas, Melissa Hack, Ross Hack, and Leland Jones go on trial for killing Spit and Dan. ARA's calling for antifa to pack the courtroom to support Shersty, Newborn and their families. Though we as a network don't seek justice via cops or courts, our presence is important. We must let the families know their sons didn't die in vain, and show that antifascists are here and will be here fighting racism, fascism, and bigotry until we win.

Why has it taken 15 years to put these suspected assassins on trial? We know 38 different sets of bootprints were found at the scene of the killing. John Butler, one of the boneheads involved, was caught with one of two murder weapons. He was convicted over 10 years ago. Melissa Hack was named at his trial, and video evidence of her being party to the murder was presented. She was arrested for drug trafficking and sentenced to 15 years in prison in 2001, yet she served only 4. We suspect it's because of her utility as an informant to the feds. Ross Hack was allowed to flee to Europe on a false passport.

But there's more to it. In 1998, ARA identified the killings as political assassinations of anti-racists by neo-nazis. We denounced reports that portrayed it as some kind of "gang rumble" between "opposing skinhead factions." We sent members to Las Vegas, marched on the Strip, and organized protection and defense of other anti-racists in Las Vegas. We explained who Spit and Dan were; one a father and tattoo artist, the other an active-duty member of the Air Force – committed anti-racists building a culture of solidarity and resistance. Their deaths should've been a rallying point for anyone concerned about racist violence, producing outrage against the nazis and solidarity with families and comrades.

Unfortunately, from that day to this, ARA's been virtually alone in identifying

the killings for what they were, a cowardly version of the 1979 Greensboro killings of anti-Klan activists by a nazi-Klan coalition, with similar levels of impunity. Military investigators dropped the probe of Dan's murder as soon as they decided it wasn't "terrorism" against a service-member; but in fact it was an act of racist terror! Law enforcement made it clear our lives had no value to them. This was reinforced by groups like the Southern Poverty Law Center and Anti-Defamation League, who lump militant anti-racists into the same gunny-sack with nazis, defining both as extremists or gangsters.

Unbelievably, 15 years later, when the trial provides the possibility of shining the light of day on some nazi killers and their long free ride, SPLC is back at it. They ran a long article in "Intelligence Report," directed at law enforcement agencies, equating antifascists and nazis. The article begins: "[B]oneheads call [antifa] 'race traitors' ... politically correct scum who pretend to be tolerant yet are quick ... to resort to violence and throw a 'boot party' for an unsuspecting fascist dumb enough to wander solo into the wrong punk show with his swastikas showing. A boot party is a beating with as much kicking, using steel-toed boots, as possible before the cops arrive." In the same issue is a sidebar with "tips for law enforcement on how to deal with anti-fascists." We and our presence in opposition to open nazi organizing are a problem for the cops. Among the tips: "restrict counter-protesters to a specific area only as close ... as legally required.... Offer to bus hate group members to the ... location."

It's time for sincere anti-racists to take a stand alongside ARA and denounce such measures as violations of our human right to speak out. Organize in your community against racism and fascism. Communicate with your nearest ARA chapter or affiliate and join us on Oct. 18-20 in Lafayette IN at the annual ARA Network gathering. If you can't come to Vegas Nov. 1, organize an event in your area. What ARA has summed up is that we can't rely on the cops or courts (or the NGOs that front for them). We need to defend ourselves and our communities against racist and fascist violence.

SAVE THE DATE: 25TH ANNIVERSARY FUNDRAISING AWARDS DINNER DEC 7

We will be holding a 25th anniversary Turning the Tide fundraising awards dinner, hopefully the first in a new annual tradition for our second quarter century. We will be publishing a commemorative book with ads and good wishes and content from the "best of" 25 years of Turning the Tide since 1988. We will also be presenting a number of awards, focused on people of European descent who have contributed to anti-racist struggles. The event will include a buffet dinner, a musical performance, and the awards presentation, including remarks by the honorees. Michael Novick, founder of Turning the Tide, will serve as the MC.

There will be four awards, each going to two or more people, because we think anti-racist struggle is collective and multi-generational struggle. The awards are: the Adrienne Rich Culture of Resistance and Liberation award; the Sarah & Angelina Grimke Anti-Racist Communicators award; the Dorothy Day Feeding the Hungry Award; and the Rose Friedman Working People's Survival award.

Adrienne Rich, who passed away last year, was a poet who exemplified opposition to oppression and hypocrisy, and collective efforts for liberation. Rich won the National Book Award in 1974 for her often angry, feminist and anti-war poetry, and accepted the award on behalf of all women. Learn more at: <http://www.poets.org/poet.php/prmPID/49#sthash.vEmsNwdw.dpuf>.

Sarah and Angelina Grimke were radical abolitionist organizers and speakers from South Carolina before the Civil War, who sought to eliminate not only slavery but also racial discrimination, and who fought for women's rights as well. For more, see: <http://womenshistory.about.com/od/racialjustice/a/Sarah-Moore-Grimkandacute.htm>

Dorothy Day was a founder of the radical Catholic Worker movement, who believed that all states were inherently totalitarian. The Catholic Worker movement continues to combine direct aid for the poor and homeless with nonviolent direct action on their behalf. Learn more at <http://www.catholicworker.org/dorothyday/ddbiographytext.cfm?Number=72>

Rose Friedman was the great-aunt of TTT editor and founder Michael Novick. She died, at age 18, (before Novick's mother was born) in the Triangle Shirtwaist Factory fire in New York in 1911.

We still need many resources to make this successful, including a musical performer, catering, a favorable venue preferably in Hollywood or on the west side of Los Angeles, as well as volunteers. We will be posting more information in the next issue, including about the commemorative ad book.

for more info on how to participate, email TTT @ antiracistaction_la@yahoo.com

ISC GUIDING PRINCIPLES

People from all communities who are seriously committed to revolutionary change are invited to be a part of the Inter-Communal Solidarity Committee

The Inter-Communal Solidarity Committee was initiated by the Black Riders, and provides a mechanism to bridge the gap between ideological and cultural differences to build a united Left capable of defending against and smashing Fascism. These principles are a work in progress. We are sharing them for feedback and to help build a united front.

1. We fight for total economic, social, political, ecological and personal justice and liberation from all forms of exploitation and oppression. We fight for revolution and a classless, egalitarian society.

The current system must be dismantled and replaced with a society and economy that meets authentic human needs, preserves and protects cultural diversity, and restores the ecology of the planet. The exploitative, oppressive power of the empire, state and corporations must be replaced with the creative, generative power of the people. Our goal is not reform of the existing system; it is the complete elimination of oppression and exploitation of people by people and of the rest of nature by humans. In their place we will build an environmentally sustainable system of mutual aid and benefit.

This necessarily commits us to confrontational politics. We are in direct conflict with the rulers, oppressors and exploiters and their dog-eat-dog ideology, the racist, white supremacist, hierarchical thinking of the imperialist ruling class. This puts us in a struggle with the state, corporations, their support systems, and the conditions of poverty and environmental devastation they create. We oppose capitalism, racism, colonialism, imperialism, sexism, mass incarceration and other systems and methods of oppression and exploitation - whether they manifest themselves explicitly or implicitly - because they are based in and require the subjugation of the vast majority of humanity and the devastation of the planet. The exploiters need us, but we don't need them.

2. We believe in self-governance, self-defense, and self-determination.

People have the human right to food, housing, health care, education, meaningful work, and the maintenance and enhancement of their cultural integrity. We recognize the right of oppressed and colonized people to determine collectively their own destiny, and their own methods and timetable of struggle. Such groups include Black, Brown, Indigenous, and other people of non-European descent, women, currently and formerly incarcerated people, the proletariat, lumpen proletariat, and the "precariat" (of temporary, part-time and under-employed people), sex workers, undocumented people, trans people, people who are not heterosexual or hetero-normative, and other religious, cultural, and ethnic groups.

We support self-defense strategies that resist state violence, upholding the right to use the same weapons that the police, military, reactionaries and mercenaries use to enact such violence and enforce such oppression and exploitation. We recognize and uphold the fact that people

have a natural and Constitutional right to bear arms, and believe that people can and must arm themselves and train in the effective, ethical use of all means to defend themselves. Historically in the US, armament has been reserved for white settlers and the state; "gun control" didn't become an issue until Black people began to arm themselves in self-defense.

3. We are building an internationalist, inter-communal United Front against a common enemy.

We are building a united front across ideological, religious, national and ethnic/racial lines. The dominant system is strong, and the only way to enact radical change is through solidarity and shared purpose. The Inter-Communal Solidarity Committee is one component or mechanism in a larger process of unification of the oppressed, including a Black united front, Black-Brown unity, and anti-colonial solidarity across national and cultural lines among all working and oppressed people. We will counter the reactionary inter-communalism of the empire with the revolutionary inter-communalism of the people.

Capitalism in Amerika is a global system, leeching wealth from the whole planet, and there are oppressed and colonized nations within the United States itself. Supporting international allies is vital; each tentacle of imperialism torn off is a positive thing for those struggling against the ruling class in Amerika, and whatever we do to undermine the fascist structure here is positive for the whole planet and its people. The global 99% are primarily outside the U.S., billions living in poverty to feed the Empire. We oppose all imperialist wars, interventions and occupations, especially the "war on terror" that stigmatizes Muslims, whistle-blowers and radicals as "terrorists," and is used to justify mass murder, torture and violations of fundamental human rights. We uphold freedom of conscience and faith. We do not accept imperialist propaganda, but make our own strategic decisions about who are our friends and who are our enemies, based on a concrete class analysis of imperialism and of other social forces. We have much to learn from others' struggles, including the Zapatistas, the Palestinians, the Cubans, the Haitians, the Congolese, and others struggling and resisting around the globe.

This is not simply about a diversity of tactics, it is about strategic decisions and a theoretical and political orientation towards the abolition of class society in its entirety. We will fight for immediate survival and day-to-day human needs, but we do so understanding that we are not about reforming the existing system. A united front gives us strength by fighting alongside each other, overcoming divide-and-conquer tactics, complementing our strengths and overcoming our weaknesses in a common struggle. A united front does not deny our differences, but allows us to struggle together without compromising our principles.

We need to put aside self-defeating internecine battles over religious, tribal or other divisions that only serve the oppressor. We want to unite all who can be united for the greater good and liberation of all humanity and the protection of the planetary eco-system that sustains life. To do so, we engage with the everyday survival struggles of oppressed and exploited people around cops, prisons, jobs, schools, housing, childcare, health care, clean air, food, and water, transportation, land and every other

aspect of life, because the capitalist empire manifests itself and its destructive contradictions in every facet of human existence.

4. We believe in community self-empowerment and building at the base.

Revolutionary change must spring from local communities, especially those communities located in areas with the highest concentrations of poverty and state oppression. We support proactive programs that facilitate self-empowerment, the creation of community leaders, and grass-roots organization. We do not support charity services because they seek to engender a culture of dependency. We are creating programs that educate and awaken people in the communities to their own power and capacity to meet their own needs and build a new world. Our programs are not charity but mutual aid – they prefigure the kind of world we are building.

We are building a culture of resistance and liberation, of interdependence, solidarity and mutual aid. This requires revolutionary leadership among Black, Brown, Indigenous, and Asian communities and from white comrades who will work to develop a base for anti-racist revolutionary struggle among people of European descent. So-called "white allies" cannot be supposedly exceptional individuals who attach themselves to the struggles of other oppressed people, but effective community organizers identifying sectors among people of European descent prepared to struggle for liberation against the empire and the exploiters.

5. We believe in study, learning, criticism and self-criticism, self-discipline, accountability, and the development of every member's wellness and revolutionary potential.

Our personal lives must mirror our political ideals, and we will eradicate from our mental and emotional makeup all forms of sexism, classism, racism, colonialism, ageism, able-ism, imperialism, and the penetration of private property relations into the most intimate aspects our lives. We need to restore or create forms of family relations that enhance our capacity to survive, resist and express ourselves fully and freely. We challenge ourselves and our comrades to do the same, to help us in this task, and to accept and offer criticism. Self-criticism is also vital: the critical revolutionary transformation, or as some would put it, the greatest "jihad," or spiritual struggle, is within oneself, to remove white supremacy and capitalist values and replace them with the spirit of solidarity and sharing. This approach enables us to engage with and educate others as well as fellow strugglers, not as condescending saviors or holier-than-thou know-it-alls.

We have all developed within a system that strives constantly to break us to suit and serve its own needs, but that system inevitably produces its own antagonists and pallbearers. We need to replace the oppressive ideals and world-view we have internalized with inter-communal ideals that we choose through study, analysis, struggle and practice. The class struggle goes on not only between but also within classes and within individuals. We must overcome internalized white and male supremacy, elitism, neo-colonialism, passivity, and other forms of identification with the oppressor. In their place we will create new standards of cooperation, self-determination, well being and development to our fullest capacities. We have reciprocal responsibilities to each other for healing, education, and growth as revolutionary comrades.

ISC PROGRAM UPDATES

BREAK THE LOCK

Break the Lock is an Inter-Communal Solidarity Committee program, dedicated to providing revolutionary literature to the incarcerated, securing transportation for families to visit their loved ones, and archiving, digitizing and publishing prisoner correspondence, until we have destroyed the cages for good.

Last month Break the Lock set up an installation of prisoner letters and art at the Conference on Cruelty at the University of Southern California. We raised enough funds to contact 300 incarcerated comrades with a letter from General T.A.C.O., information on Books-to-Prison programs nationwide, and revolutionary reading

material. At the time of this printing, we are prepping for our table at the ToDo Fest in Riverside, CA, and getting ready for a fundraiser/birthday party for comrade Amari Shakur, the BRLP's Captain of Information.

Please contact us if you are interested in rideshare, carpool, and transportation to jails and prisons in the Southern California area. If you have a ride to offer or need a ride, we want to hear from you.

Find us online: tideturning.org/breakthelock.
Call us: (323) 834-2720
Email us: breakthelockproject@gmail.com
Write to us:
Inter-Communal Solidarity Committee
PO Box 8297
Los Angeles, CA 90008

GEORGE JACKSON FREEDOM SCHOOL

On April 21, 2013, the Black Riders were honored by Kathleen Cleaver, Elder Freeman, and other elders from the original Black Panther party, for continuing to boldly lead the struggle for black liberation and armed revolution.

On July 15, the Black Riders are beginning the George Jackson Freedom School, an after school program for children, at Chuco's Justice Center in Inglewood, CA. If you want to donate funds, school supplies, or involve your children, please call (323) 289-4457.

HOOD HEALTH

Hood Health was initiated by the Black Riders and former members of Occupy Wellness as the first program of the Inter-Communal Solidarity Committee. Immediate goals were identifying the health needs and capacities of the community. Long range goals are establishing a people's clinic and eventually a people's hospital, both incorporating traditional, non-Western, herbal and holistic healing methods.

In the last few weeks, Hood Health has identified four action areas and begun discussing issues of perspective, capacity and implementation. These are: Forum/Pop-up Clinic; Communal Garden/Kitchen Project; Grassroots Campaign to Defend and Radically Improve Public Health; and a Community Disaster Preparedness Campaign.

THE BLACK COMMUNE PROGRAM

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 stole from us, and now we demand the overdue debt of forty 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 1st Amendment to the U.S. Constitution gives a right to freedom of speech. During chattel slavery, the Black spirituals provided us songs with social redeeming qualities. Today’s hip hop raps provide us songs with social 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 re-opened, re-investigated, and re-tried by members of the Black community. 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 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 capitalists landlords will not give decent housing to our Black community then the housing and land should be made into a communal so that our community, with government aid, can build and make housing for its 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 1970’s and 1980’s. Black people neither own airplanes or 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 2nd 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 the racist U.S. industrialists refuse 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.

HANDS OFF AFRICA MOVEMENT

**Withdraw All Racist US/NATO Forces from Africa!
Hands Off the Sons & Daughters of Africa!**

**Hands Off Africa Event
SoCal Library
6120 S. Vermont
Sat, July 20,
1:00-5:00 pm**



**CIA & FBI - Hands Off
Assata Shakur and Cuba!**

**Pack the Inglewood
Courthouse
One Regent Street
Wed, July 31, 8:30 am
1 Block S. of Florence Between LaBrea and Fir**



**Inglewood PD & LAPD - Hands Off
Mecca & Etana Shakur and the Black Riders**



Free Romaine “Chip” Fitzgerald of BPP, Hugo Pinell & SHU hunger strikers, Ruchell Magee of the Marin Courthouse Rebellion, Russell Maroon Shoatz and all Political Prisoners and Prisoners of War! All Power to the People!

Join the campaign launched by The Black Riders Liberation Party, new generation Black Panthers (323) 289-4457
blackriders1996@gmail.com. Endorsed by the Council of Ujima and the InterCommunal Solidarity Committee

BOOKS TO PRISONER PROGRAMS

Contact These Programs to Receive Literature or to Donate or Volunteer

PRISON LIBRARY PROJECT

c/o The Claremont Forum
586 West First Street,
Claremont, CA 91711

The Prison Library Project’s mission is to provide free reading materials to inmates nationwide. We prioritize educational and self-help literature as well as recognize the value of literacy development through active engagement with books in general. The PLP offers services to a wide range of communities within the prison system: librarians, chaplains, drug/alcohol recovery groups, domestic abuse and HIV/AIDS support groups and others. Our goal is to promote literacy, personal responsibility, reflection, and growth.

We openly invite inmates to embrace the PLP’s mission and foster a deep appreciation for the world of books, ideas, and education. We hope to help those who receive our materials to learn to take charge of their lives in positive ways and to return to society with new abilities, awareness, and the confidence to contribute to their families and communities in meaningful ways.

The PLP receives nearly 300 letters a week from inmates. We mail over 12,500 packages of books, audio books, and magazines each year to individuals and libraries in 600 state and federal prisons and detention centers throughout the United States. Our weekly postage bill is around \$700. Boxes of books are made available to individuals with access to prison libraries or book collections, such as guards, educators and human and health services. We also provide inmates and others with our online Ways and Means Resource List – a compilation of over 200 different service and legal organizations that assist prisoners and those returning to society following incarceration. <http://prisonlibraryproject.org/>

To request a book, print your FULL NAME, ID NUMBER, ADDRESS, and DATE YOUR LETTER. Include this on the envelope and in the letter itself with your request. PLEASE PRINT CLEARLY. Let us know if your facility has specific restrictions or requirements for receiving books (examples: paperback books only, maximum number allowed, used books, etc.)

You may only make two requests for books per year. When requesting, please tell us when you last received books from us. Our books are sent via the U.S. Postal Service using the media mail rate. It may take 3–4 months or longer for us to fill a request. We appreciate your patience. If you have not received a book after 6 months, please write us again. We do not provide legal resources.

Please share your experiences and insights about the books you receive. We’d love to hear about how reading and education impact your life while you are incarcerated. These insights and encouragements really help motivate our volunteers and help us share our mission with potential donors. Please share our program with friends and family and encourage them to support the Prison Library Project. Please note that books on business, computers, westerns, large print books, trade skills, dictionaries and Spanish language books are not donated as frequently. It is good to send us alternative topics. We try to make the best match possible with limited selection.

NOTE: If you are soon to be moved to another facility, wait until the move is completed to request books. We have to

pay return postage if your package is sent back, since the prison will not forward the package to you.

Restrictions

We do not send books to county jails. We cannot fill requests for true crime or books containing graphic sex or violence.

We are not able to provide invoices with our packages

We do NOT send books to Hawaii, Maine, Michigan, Nebraska, Nevada, Pennsylvania (except Waymire), Virginia, or Wisconsin.

We are UNABLE to serve the following prisons:

In California: Jamestown, Rancho Cucamonga, San Luis Obispo, Santee, Santa Rosa, and Tehachapi.

Other areas: We are unable to send to Angie, LA; Casper, WY; Ft. Lauderdale, FL; Jackson, GA; Joliet, IL; La Grange, KY; Marietta, GA; Nashville, NC; Parchman, MS; Pocatello, ID; Raleigh, NC; Salt Lake City, UT; Shirley, MA; Taylorsville, NC; Walla Walla, WA; West Liberty, KY



OTHER BOOKS TO PRISONER PROGRAMS

Please Take Note of Individual Restrictions and Focus



ASHEVILLE PRISON BOOK PROGRAM

67 N. Lexington Ave.
Asheville, NC 28801
Books for inmates ONLY in North Carolina, South Carolina, Georgia or Tennessee

BOOK ‘EM

5125 Penn Ave., Pittsburgh, PA 15224
Free books to prisoners. Request by subject. ONLY serving prisoners from PA, VA, and WV. Will serve large-print readers and Native American prisoners from elsewhere as well.

BOOKS THRU BARS

4722 Baltimore Ave.
Philadelphia, PA 19143
We provide small packages of books to individual prisoners ONLY in the Mid-Atlantic region (PA, NJ, DE, NY, MD, VA, WV), many of them housed in long-term segregation units.

BOOKS TO PRISONERS C/O LEFT BANK BOOKS

92 Pike St. Box A, Seattle, WA 98101
Free books to prisoners nationwide. Request by subject, no religious materials or legal materials. Donations appreciated. Does NOT ship to prisons that require all books sent to be new.

BOOKS FOR PRISONERS

c/o Groundwork Books, 0323 Student Center, La Jolla CA 92037
Groundwork Books offers up to two

books per person, free of charge. Send your request, specifying your interests, and we will send you a detailed booklet for that area of interest. Subjects: politics, spirituality, feminism, dictionaries, culture, social criticism, and select novels. Stamp donations are appreciated but not required.

CALIFORNIA COALITION FOR WOMEN PRISONERS

1540 Market St. Suite 490
San Francisco, CA 94102
SDCCWP sends books to women prisoners on various women’s and political issues. Please write to request a free book list. Stamp donations are appreciated to pay for shipping.

CHICAGO BOOKS TO WOMEN IN PRISON

P O Box 14778, Chicago, IL 60614
Chicago Books to Women in Prison is a volunteer collective working to distribute books free of charge to women in prison nationwide. We are dedicated to offering women behind bars the opportunity for self-empowerment, education, and entertainment that reading provides.

THE GRANITE PUBLISHING GROUP

PO Box 1429, Columbus, NC 28722
Inmates may write to receive free books on subjects that support the cultivation of planetary consciousness. The metaphysical-transformational subjects of our books range from Native American spirituality to the extraterrestrial presence. Please send postage if possible.

HUMAN KINDNESS FOUNDATION

P.O. Box 61619, Durham, NC 27715
Sends spiritual books (softcover) free to prisoners, prison workers, and those who cannot afford them.

INSIDE BOOKS PROJECT

c/o 12th St. Books
827 W. 12th St., Austin, TX 78701
Sends free books and literature to prisoners in Texas ONLY. Does NOT accept requests for hardcover, Bibles, pulp fiction, or pornography. Send 1 stamp for resource list and newsletter. Accepts artwork donations for their yearly prisoner art show.

LOUISIANA BOOKS 2 PRISONERS

1631 Elysian Fields #117
New Orleans, LA 70117
We currently serve ONLY the Southeastern United States, meaning Alabama, Arkansas, the Carolinas, Florida, Georgia, Kentucky, Louisiana, Missouri, Mississippi, Tennessee, and the Virginias. Letters from Louisiana and female inmates are given

priority, with all other letters answered in the order in which we receive them.

MIDWEST PAGES TO PRISONERS PROJECT

c/o Boxcan Books and Community Center, Inc.
118 S. Rogers, Suite 2,
Bloomington, IN 47404
The Midwest Pages to Prisoners Project is an all-volunteer effort that strives to encourage self-education among prisoners in the United States. By providing free reading materials upon request, we hope to promote rehabilitation and reintegration rather than punishment, and to stimulate critical thinking behind bars.

NYC BOOKS THROUGH BARS

c/o Bluestockings Bookstore
172 Allen St., New York, NY 10002
Free, nationwide, except MI. Specializes in political and history. Also literary fiction and other educational books. No religion books.

PORTLAND BOOKS TO PRISONERS

P.O. Box 11222, Portland, OR 97211
Sends free books to prisoners nationwide.

PRISON BOOK COLLECTIVE

405 W. Franklin St.
Chapel Hill, NC 27516
Sends books ONLY to AL, MS, and some prisons in NC.

PRISON BOOK PROGRAM

c/o Lucy Parsons Bookstore
1306 Hancock St., Suite 100
Quincy, MA 02169
Does NOT send books to CA, MA, MD, MI, PA, KY, LA, NV or TX. No computer books, horror, romance, textbooks, true crime, or white supremacist materials. Publishes the National Prisoner Resource List (free to prisoners nationwide) and resource list for LGBTQ prisoners. Can be delayed up to 5-7 months.

WOMEN'S PRISON BOOK PROJECT

c/o Boneshaker Books
2002 23rd AVE. S,
Minneapolis, MN 55404
Provides women and transgender-identified persons in prison with free reading materials

DC BOOKS TO PRISONERS

PO Box 34190,
Washington, DC 20043-4190
Yearly, we send out close to 4,000 packages containing over 10,000 books to prisoners around the country, to prisoners in 150 different prisons in all 50 states.

WORDS AS BORDERS, WORDS AS ACTIONS, ACTIONS AS PROCESS

by an Asian illegal alien

When I was younger, I tried to play with the words “illegal alien” because they’d prick me deep, made me feel non-human. I played dumb, “I’m an illegal alien from outer space.” I’d think up justifications against my illegality, “I’m not a criminal. I arrived on a visa that expired, and that’s a civil violation.” It justified me, but didn’t give much compassion to others, nor address the criminality imposed on oppressed nationalities under white supremacy.

James Yaki Sayles says in his book *Meditations on Frantz Fanon’s Wretched of the Earth*:

Aponte’s previous violations of the colonialist state’s law were violations of an individual, for personal gain. But more important, they were seen by him . . . as true “violations of law” because the “law” and the state it upheld were still recognized by Aponte as legitimate. He was a “criminal” because he still saw himself as [one] within the definition . . . of colonialist oppression. This is an aspect of the “criminal” and colonial mentality: . . . acceptance of legitimacy of colonial rule; . . . to feel the colonial state has a right to rule over the colonized.

Thus, part of my praxis has been learning to recognize and reject legitimacy of imperialist white-supremacist capitalist hetero-patriarchal rule. To be “undocumented” is a legal construct on paper that has defined the condition of certain people in order to regulate them. To be “undocumented and unafraid” is a rejection of dehumanization, but begs the question: isn’t it still identifying as a piece of text? “Illegal,” “unauthorized,” and “undocumented” all imply there are those with legality, authorization, or documents. They’re ill-defining words, imposed to put people in a position of invalidation without power.

I feel I can now use the words “illegal alien” with ease because I’ve rejected their legitimacy. Perhaps I’m a “illegal” by US law, but what of it when I don’t accept the legitimacy of the US government? I’m still in the process of considering terms that don’t function to dis-empower migrants, something like “sovereign migrant” or “oppressed transnational.”

I tenuously call myself an “unauthorized immigrant,” though it isn’t entirely satisfactory, for convenience. I find the widely-used term “undocumented immigrant” less satisfactory, as it alludes to a shallow analysis and leads to advocacy for migrants that is just as depthless. Migration doesn’t occur in a vacuum. It’s a direct effect of US imperialism, but that’s rarely discussed by immigration advocacy groups, due to a heavy focus on a supposedly monolithic struggle of the “undocumented.” When you address this mythical group, you can only focus on trying to “document the undocumented.” It’s about earning documents, which is apolitical and pacified, as if one could lose one’s documents on the train and become undocumented. The purported solution to “undocumented immigration” is then “legalization.”

Advocating for legalization is advocacy for further legitimizing US citizenship and whiteness, and not actual advocacy for migrants. There’s a limited symbolic fight for relief of the restrictions that are unique to unauthorized immigrants, such as stopping deportations or “earning” access to education and healthcare. A more dominating narrative considers unauthorized immigrants as not deserving basic human necessities until they earn access to the status of citizenship, and the possibility of a minute kind of humanization and mobility. Migrants aren’t considered worthy of human dignity without government authorization. And we must note, the notion of US citizenship is historically linked to whiteness.



Untitled Painting © Malik Seneferu www.maliksart.com

I’m brought to the word “unauthorized.” I prefer this, as it implies something deeper: an exchange of power. Who’s unauthorized, who’s authorized, and who has the authority to issue that? It’d be a popular conclusion that the US government has the authority to issue that authorization, which is problematic when you consider settler colonialism. The distinctions of being a citizen, legal resident, visa-holder, or unauthorized immigrant are based on distinctions set by the settler-colonialist government. Accepting these distinctions can be considered a small act of participation in viewing the authority of the US as more legitimate than the authority of the Indigenous peoples of these lands.

I’m not saying people should renounce their US citizenship, as I don’t know to what benefit that would be. I think the valuation of being considered here “legally” ignores that we all participate to various extents in ongoing settler colonialism. In my understanding, Indigenous peoples can thus be placed in an unfair, uncomfortable dialogue around immigration. They’re either implicated with racists who don’t want oppressed nationalities migrating to this land, or with shallow, sometimes harmful, pro-migrant agendas that don’t consider the ongoing colonization they’re facing. Their struggles are usually made visible only as a punch line to an immigration joke.

I’ve used the word “earn” several times, that people are expected to “earn” access. This alludes to an on-going reform-centered trend in the current “immigration movement,” that bases its strength on treating everybody as “model-minorities.” There’s the federal DREAM Act, which would give a path to citizenship for young people who dedicate their time to college or the military. The argument is that the beneficiaries would be young, assimilated, brought to the US as youth with no knowledge or accountability, “Americans” for all intents and purposes, and willing to be upwardly mobile. The potential beneficiaries of the DREAM Act call themselves DREAMers.

A problem I have with nomenclature, naming things, is that it can lead to exclusion. Once a group is formed and authenticated, it creates an excluded group of the inauthentic. DREAMers have taken up the mantle, unconsciously or not, as the model minority among unauthorized immigrants; the “most deserving.” This fuels the fire against other unauthorized immigrants who may not be young, not culturally American, had knowledge and accountability in coming to the US, or can’t be upwardly mobile.

A similar narrative is applied to day laborers. They’re doing the jobs “nobody else is willing to do,” and deserve

to be here for their hard work. There are legal immigrants against immigration reform because they’ve earned their legality by working hard to do everything the proper way, and “all of these illegals should do everything the right way like I did, and get in the back of the line.” This narrative, attempting to play to people’s sympathies and their capitalist notions of value, creates divisive stratification. There’s no consideration of how detrimental the white construction of “upward mobility” and assimilation has been to oppressed communities, or how people with disabilities have the right to not work and contribute what they are able.

The division delves deeper than just civic considerations when the racial context is considered. When Indigenous peoples are either invisible or a punch line, and when non-Black oppressed nationalities maintain that they deserve to be in the US due to their “work ethic,” well, compared to whom? There’s an implicit anti-Black sentiment to this narrative. Black people are to be considered as “not working hard enough.” Further, when global anti-Blackness is perpetuated by the First World, when Black people are not considered human beings, what does it mean to consider oneself a human being and to fight for “migrant rights as human rights?” Non-Black oppressed nationalities must be mindful of the ways they have positioned themselves, without critical thought, against Blackness.

So, if current immigration advocacy is not necessarily advocacy for migrant rights, if it’s divisive, anti-Black, doesn’t recognize Indigenous sovereignty, and is not conducive to any transformative change, then what can be done? Organizing for migrant rights is dominated by reform-oriented groups, so there has to be mobilization with a radical understanding of migration. We need to develop different frameworks on how migration should be addressed.

A radical narrative for migrant rights should focus on delegitimizing the “authority” of the US, especially as active allies to Indigenous peoples and communities. We should look at migration as a community issue. Regardless of whether one is present in the US with authorization, the issue of migration is part of your struggle. Control of migration to the US has long been used as a tool of repression against oppressed nationalities. US imperialism and colonialism triggers migratory patterns. Then, the immigration system is used by the state to cope with migrants as surplus populations. There’s no neighborhood of unauthorized immigrants ICE goes to raid; they raid communities of oppressed nationalities. Like the Prison Industrial Complex, the immigration system is used to criminalize, regulate, and imprison oppressed nationalities for population control and profit. As the Prison Industrial Complex and the Immigration Industrial Complex are tools of regulation used concurrently against oppressed nationalities, mobilization against both also has to go hand-in-hand.

There have to be efforts toward decolonizing love and our emotions, mind, and body. Theoretically, family functions as the smallest form of the state. Mothers are, unfortunately, agents of the state in how they’re used to regulate their children, the future population. That’s one reason patriarchal violence is enacted against women of oppressed nationalities and their bodies. Historically, the existence of families, friendships, relationships are inconvenient to the US and its regulation of oppressed nationalities. The narratives of families who are separated by imprisonment and deportation are made invisible because such humanization is of no benefit to the state.

Love is a rebellion against dehumanization and oppression. The process of self-love as oppressed peoples means denying everything that has been taught to us. We’ve been brought to hate and be distrustful of ourselves, our bodies, and our peoples. As Audre Lorde said, “Caring for myself is not self-indulgence, it’s self-preservation, and that’s an act of political warfare.” I’d like to end with definitions of Han, a Korean cultural concept of collective oppression. I hope that by defining how illnesses are manifested as interconnected among emotions, mind, and body, we may be able to manifest holistic methods of approaching and decolonizing wellness and love:

We...were born from the womb of Han and brought up in Han.

Han is sorrow caused by heavy suffering, injustice or persecution, a dull lingering ache in the soul. It’s a blend of sorrow and resentment... Han is imbued with resignation, bitter acceptance and a determination to wait until vengeance can be achieved.

Han is passive. It yearns for vengeance, but doesn’t seek it. Han is held close to the heart, hoping and patient, never aggressive. It becomes part of the blood and breath of a person. There’s a sense of lamentation and . . . reproach toward the destiny that led to such misery.

Someone who dies of han is said to have died of hwabyeong.

Sign of the Crimes

by Tammy J. Higgins

Today I stole some copper
Do you know how much that stuff’s worth?
I worked in the rain yesterday
Hey, my girl Shorty’s about to give birth.

I sold some Oxycontin
You gotta do what you gotta do
I bought some eggs and Ramen noodles
Got some Robitussin for the flu

I’m a blue collar criminal
Who isn’t at McD’s, The King or Daves
B & E is risky for my future
But so is minimum wage

INTER-COMMUNAL SOLIDARITY COMMITTEE
PO BOX 1055
CULVER CITY, CA 90235-1055

TO:

COMING UP

7.13 3pm solidarity rally outside
CORCORAN STATE PRISON
[carpool available from CHUCO'S JUSTICE CENTER in LOS ANGELES]

7.20 HANDS OFF AFRICA MOVEMENT
Southern California Library
6120 S Vermont - Los Angeles

10.18 thru 10.20
ANTI-RACIST ACTION
network gathering
LAFAYETTE, INDIANA

LAS VEGAS, NEVADA 11.1
PACK THE COURTS
as area NAZI's are brought to trial for
THE MURDER OF 2 LOCAL ANTI-RACISTS



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