

Three leading members of the Black Riders Liberation Party, General T.A.C.O. (Taking All Capitalists Out) and Comrades Stress and Aryana Shakur, have been indicted and arrested on charges of a conspiracy to possess automatic weapons and attempted possession of a machine gun, in a b.s. set-up and entrapment case. They are being held on bail of half a million (Aryana) to a million dollars apiece (T.A.C.O. and Stress). The D.A. is claiming the Riders were going to enter and shoot up various LAPD stations, but has brought no such charges. He is only using the unsubstantiated allegation as the basis for justifying the raids, undercover cops and surveillance directed at the BRLP. Despite the heavy bail and serious charges, neither the D.A. nor the L.A.P.D. has made any public statements about the case. This reflects the weak and baseless nature of their case, but also their attempt to disrupt the Party by locking up its leaders, attempting to bury them in prison without arousing a public clamor or base of support for the BRLP. It is vital that we present a strong, community based opposition to these nefarious efforts by the LAPD and District Attorney’s office to criminalize Black youth and revolutionary politics.

The D.A. sought and obtained a gang enhancement on the charges, even though the undercover officer testified under cross-examination that the BRLP in fact claimed no territory, bore no identifying gang-style tattoos, and in fact resembled the Black Panther Party! The cop acknowledged under oath that the Black Riders were proud Africans, advocates of Black unity, and avowed communists! This testimony makes clear the political nature of the charges and the whole case. The BRLP have been the targets of police harassment and set-ups for their entire 11-year history. But the recent series of busts and high-power raids have taken place in the context of the BRLP popularizing the case of the San Francisco Eight (former Black Panther Party members and associates) at a street level in Los Angeles. The BRLP has also been building Black-Brown unity and leading Black resistance against the racist Minutemen. Combined with the effectiveness of their “Watch-a-Pig” programs and their peace-making efforts and political education with Bloods and Crips street organization members, these successes brought the BRLP under the cross-hairs of the highly-political repressive apparatus of the LAPD. Based on an LAPD affidavit and warrant, LA and San Bernardino sheriffs’ deputies raided a home in August out in Highland CA. The raid, which involved a huge number of deputies as well as federal agents, armored personnel carriers, and a battering ram, now appears to have been based on the same unsubstantiated allegations of a BRLP “plot” to shoot up LA police stations.

We cannot allow the repressive forces of the state to carry out their plan to lock up the leaders of the BRLP and roll up the party! People are being mobilized to court for the next appearances. The BRLP also needs additional legal assistance, funds to help with court costs and other defense efforts, and other forms of community support. Another planning meeting will be held shortly. Contact the BRLP at PO Box 8297, Los Angeles CA 90008.—*Editor*.

Free the Black Riders! The Black Movement is Under Attack!

By
Nefertari Shakur, ***Black Riders Liberation Party***

On November 26, 2007 the leader of the Black Riders Liberation Party, General T.A.C.O. (Taking All Capitalists Out), was arrested in a roll-up raid on our Black Power van by police officers in Pinole, CA (a city near Oakland). When asked for the cause of this illegal search and raid, Pinole officers claimed that “Pinole doesn’t have any Black Panthers in the area.” General T.A.C.O. was then arrested and snatched by local police based on a Los Angeles arrest warrant on charges of “conspiracy to possess a machine gun,” in an alleged plot to shoot up Los Angeles police stations.

He is now being held under a “keep away” order in solitary confinement in the “high power” security section of the L.A. men’s jail on \$1,000,000 (one million dollars) bail.

BRLP Chief of Staff Nadia Shakur was also arrested in Pinole, and sent to jail in San Bernardino, CA. This was based on a previously-dropped charge of illegal weapons possession. (This was connected to an illegal raid in August of a home in Highland, CA. San Bernardino County sheriff’s deputies, Los Angeles sheriff’s deputies and federal agents showed up with armored personnel carriers, a battering ram, S.W.A.T. [Special Weapons and Tactics] team, bomb squad and enough cops to seal off four square blocks around the house.) She is now being held in San Bernardino with bail set at \$75,000, and has a court date of January 9 for sentencing, on a plea bargain, to 180 days in San Bernardino County Jail.

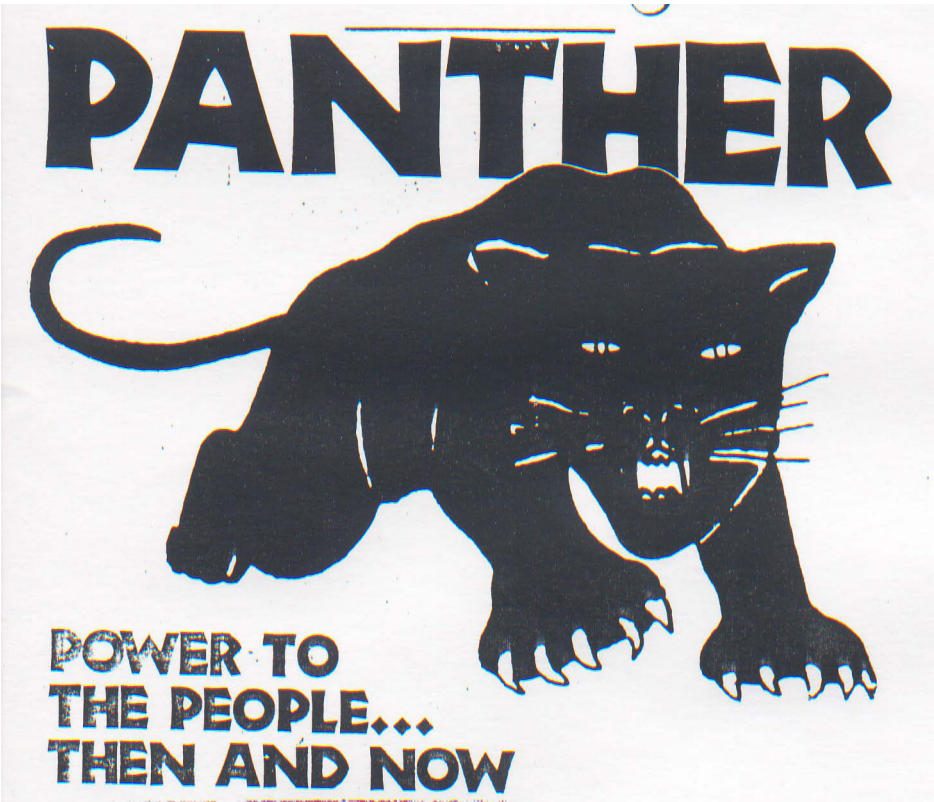
Simultaneously in Los Angeles, Comrades Stress and Aryana Shakur were also arrested on the same charges as General T.A.C.O., with bail also set at \$1,000,000 for Stress and \$500,000 for Aryana. Comrade Aryana, our Minister of Information and a hard-line Black Rider soldier who has served the people for the past 11 years, has been through severe repression over the years due to her commitment to making revolution possible for all people in the world. In the illegal August raid, her son Jacori was kidnapped by the police and placed in foster care for the second time in three years. Instead of laughing innocently and freely playing like other kids his age, Jacori has had to suffer pounding on the door by the police in the middle of the night, screams of terror, the repeated arrest of his parents, not to mention S.W.A.T. team firearms pointed at his small seven-year-old body. Although Aryana’s motherhood has been viciously stripped from her once again, she will remain strong for her people and continue to empower and defend all mothers and children against this heartless enemy.

All this has been done by the racist pig power structure in order to try to stop our organization’s revolutionary expansion and influence in Amerikkka.

General T.A.C.O. is a former gang member who created the Black Riders Liberation Party in 1996 in the Youth Training Service’s prison college class along with other prisoners. He has worked hard to bring about Black self-determination and African pride to people who have been robbed of most of their dignity and identity by racist white people and the pig power structure. Because General T.A.C.O. has successfully transformed some of the most violent and self-destructive youth into full-blown revolutionary consciousness under the teachings, values and practices of African inter-communalism, he has suffered numerous raids, illegal searches and arrests, brutal confrontations, time in prison and jail, and the kidnapping of family members. This has all been in an attempt to stop his revolutionary leadership from resurrecting the spirit of the Black community.

General T.A.C.O. has sacrificed everything to make revolution a possibility and reality in the poverty-stricken gang injunctions of Amerikkka. He alone has dared to believe that he could offer the community a permanent political vehicle that would serve their needs and advocate their interests. General T.A.C.O.’s charge for conspiracy, or basically a “thought crime,” has been a plot by this racist government’s anti-human USA PATRIOT Act and fake Homeland Security counter-terrorism plans, in order to silence the leader of the Black Liberation Movement. This plot will never succeed.

Other comrades have also been targeted and arrested on trumped-up charges by the L.A.P.D. Comrade Kambui Sadiki, our Minister of Defense, was brutally jumped



out on by the L.A.P.D. while politically educating the community on Rodeo and Crenshaw. He is now doing time for “trespassing.” Many other comrades are also going to trial for numerous charges made up by the pigs. The Black Riders have proven to be a sign of Black empowerment in their willingness to die defending the people against police terrorism. The BRLP stands against white racist laws and threats in the community. In pushing our “Watch-A-Pig” program, our soldiers and organization have gone through severe repression. The program consists of patrolling the police with law booklets, video cameras, Black karate skills, military uniforms and berets, and other legal weapons, while educating the people on their self-defense rights, and offering our services to people who need a witness against the police in a lawsuit.

A Black Rider has to cope with the life-threatening reality of being hunted and spied upon by federal agents, and being illegally threatened, searched and arrested by racist police officers every day, in order to defend, politically educate, empower and unite our community. Black revolutionaries have always been the most doomed men and women and have always received the most repression. Look at the assassinations of Fred Hampton, Bobby Hutton, Bunchy Carter and John Huggins, to name just a few. Look at the targeting of the Black Panther Party as “the greatest threat to the internal security of the U.S.”

The whole idea of the Watch-A-Pig program is to show the people that resistance is possible. We patrol the pigs at random and link it with our other daily movements doing other dangerous political work like trying to educate and raise the African consciousness of young Black people on the street-corners. The goal is to stop tribalism and black-on-black violence, and create a Black commune where young brothers and sisters can be fed, clothed, educated, militarily trained. There they can be surrounded in a revolutionary African environment, away from the brainwashing capitalist institutions that prey on our youth and trap them into self-destructive mentalities, behaviors and practices.

The racist L.A.P.D. and media have attempted to discredit our organization’s efforts by labelling us as a “black terrorist gang,” and claiming that we promote violence and racism and disturb the “peace” of the community. But they won’t tell you that the first black gangs were created in self-defense against white racist violence in the northern and western states that didn’t want to accept the new integration laws. They also won’t tell you that it was the police and federal/CIA agents who fueled the Bloods and the Crips and the entire Black community with crack cocaine and military weapons in the 1980s to stop the consciousness that the Black Panther Party had brought in the ‘60s and ‘70s.

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The head of the Panther’s L.A. chapter, Bunchy Carter, created the Crips, which stood for Clandestine Revolution in Progress. This led to COINTELPRO (the FBI Counter-Intelligence PROgram) assassinating him, and to the split of his organization, leading to the birth of the Bloods, which originally stood for Bloodline of Our Descent. Black gangs were created under the values of respect, honor and protection of the community, like the tribes in Africa. They were a place for black people to recreate and practice their unique culture, and honor their African history because all these had been robbed during slavery.

Once we understood the true history of the Black Panther Party and the creation of the Bloods and Crips, we wanted to bring back their teachings and give the people the truth on how their history developed into what it is today. Our job is to unite Bloods and Crips to make them understand that we are not each other’s enemy. The real enemy is this fascist government, whose main job is make sure our communities remain divided Blood against Crip, young against old, light skin against dark skin, males against females, middle class against lower class, brother against brother, sister against sister so that we never rise up to change the system that oppresses us.

The racist police get away with acting like an imperialist occupying army. They congest the black ghettos of Amerikkka and prey on our youth with their regular and massive sweeps, raids, illegal and humiliating public searches and arrests, harassment, torture, terror, brutal beatings, drive-by shootings, routine stop-and-frisks, verbal abuse, and last but most certainly not least, their murders of our youth passed through the fascist judicial system as “justifiable homicide.” Who are the real gang-bangers here?

There can be on peace until they decide to change the conditions that create unemployment, poor housing, brainwashing education, unaffordable health care, and no real political or economic power in our communities. We have no power to enact racism, or to control and exploit others with racist practices, so we can never be called racists. If the slave who is being whipped by the slavemaster snatches the whip from the master’s hand and uses it against him, it is not racism it is self-determination!

Because of the success of our Watch-A-Pig Program and the positive response from the people, we have been able to reduce police brutality in the community, and also have been able to lower the number of incidents of criminal gang violence by 50%, as stated in a recent article in the Los Angeles Times. We have also been able to expand our programs all throughout Southern California in the cities of Watts, Compton, South Central, Inglewood

Echoes of a Freedom Struggle (a Book Review)

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There has been, in the last 30 years, a kind of cottage industry of civil rights histories, works written by folks recounting the heroic, and ostensibly successful black freedom movement, most centered around the life, and martyrdom of the late Rev. Dr. Martin Luther King, Jr. The arc of those tales told is that there was once a vast evil called “segregation” which was overcome by the goodness, light, and sacrifice of people like Rev. Dr. King. Such a tale is comforting, and also popular, for it reaffirms a safe legend about America, and as such, as it is self-congratulatory, it sells. Yet, as always, this was not the whole story, as shown by a growing number of works on the Black Liberation Movement (BLM).

Lifetime liberationist and later scholar Muhammad Ahmad (f/k/a Max Stanford,Jr.) has given us all a unique and revealing look at this movement, often told from the inside. In his new book, *We Will Return in the Whirlwind: Black Radical Organizations, 1960-1975*, (Chicago, IL: Kerr Pub., 2007) Ahmad tells us of the formative years, apex of development, and the fall of several radical and revolutionary groups: the Student Nonviolent Coordinating Committee (SNCC), the Revolutionary Action Movement (RAM), the Black Panther Party (BPP), and the League of Revolutionary Black Workers (LRBW). As he was involved in the formation of several of these groups, his accounts are rich in historical detail. For today’s young activists, and especially for those who aspire to learn about the accomplishments and failures of the Black liberation movement, this work is invaluable.

Not surprisingly, many of the movements he examines (with the notable exception of the LRBW) had their origins in the Black student movement (either high school or college).

Early in his work he cites the singular insight of revolutionary activist and organizer Grace Boggs, for an idea that would echo through almost all those movements - the failure to reach young people:

“The main weakness of the Black left has been its inability to focus on the youth, who are burdened by a very high unemployment rate and are targeted by the drug culture. Until the divorcement of the Black left from the youths is addressed there is likely to be no real advance in Black radicalism.” p.22

I learned a great deal from Dr. Ahmad’s work, not just on RAM, and the League of Revolutionary Black Workers, but also of the role of key, ‘organic’ intellectuals and organizers, like Queen Mother Audley Moore (1898-1997). She played a central role in educating Ahmad when he was a young RAM activist. His recollection of his initial fear of Moore rings clear and true, when we recall how popular culture taught us about the world around us:

“Wanda Marshall [another RAM activist] and I had been afraid of Queen Mother, because of anti-communism red-baiting among progressive people. Though I read some Marx, Lenin, and a little of Trotsky, I still had the sting of anti-communism in me. Wanda would say, “you know communists can brainwash you.” When the RAM cadre along with others would go over to Queen Mother’s house, attending “Free Mae Mallory” meetings, we would be in the hall talking before breaking up. Queen Mother would interrupt the discussion, point at me, and would say, “you, darling, you’re the one I want.” This would scare the “living daylight” out of me, and I would promptly leave.

and Long Beach. The most recent raid and arrest of our General was carried out by Bay Area pig forces to prevent our expansion and resurrection of the revolutionary spirit in the birthplace of the Black Panther Party for Self-Defense, Oakland. But we refuse to be manipulated and demoralized by this racist government.

We no longer practice patience and turning the other cheek, because it has only proven to be a criminal philosophy for our people to keep us in slavery. We assert the right to self-defense by any means necessary, and reserve the right of maximum retaliation against our racist oppressors, no matter what the odds are against us.

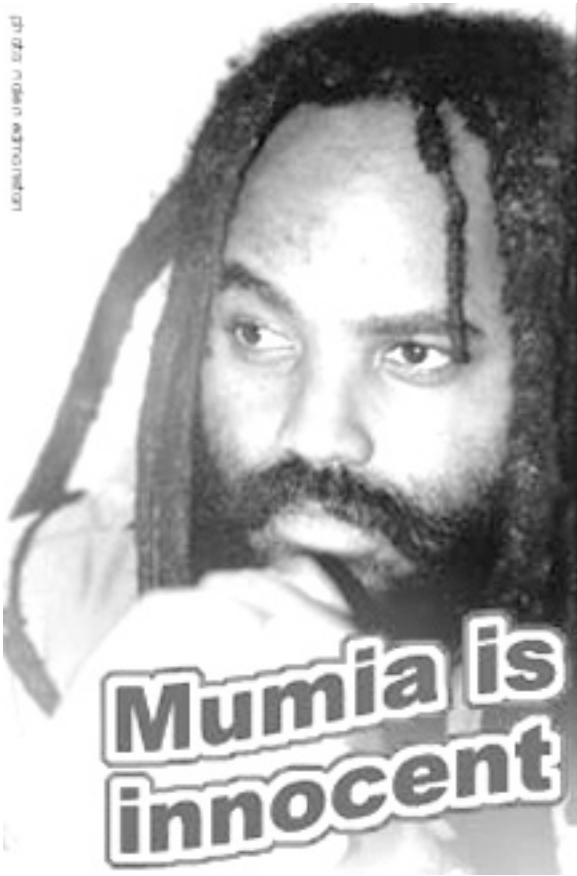
The arrest and kidnapping of our General and other comrades will not stop our patrols, and we will continue to expose the police as coward-ass busters with badges, acting under color of law. As our General says, “When the enemy strikes out at you blindly, crushing you right and left if he possibly can, then you know you are doing everything right!”

We know now, more than ever before, that the will of the people is greater than the technology and repression of those who are against the interests of the people. The second Black Revolution has come, and it will only stop when total freedom is had!

Free the Black Riders! Free General T.A.C.O.!
Free the SF8 and All Our Political Prisoners!
The Racist Dog Policeman Must Immediately Withdraw
from Our Community or Face the Wrath of an Armed People!
He who does not fear the death of a thousand cuts will unseat the Emperor!
Black Guerrilla Power to Those Who Do Not Fear Freedom!
Black Power Love to All Community Supporters!

Send donations to the Black Riders Liberation Party to:
Black Riders, P.O. Box 8297, Los Angeles CA 90008

Note: A meeting of the Jericho Amnesty Coalition to Free All Political Prisoners will take place Sunday, January 13 at 1:00 PM; call 310-495-0299 for more information. A Free the Black Riders Defense Campaign is also being established to stop the railroad and free the Black Riders. Write the BRLP at PO Box 8297, Los Angeles, CA 90008 for more information about how you can get involved.



Queen Mother would say to me before I left, ‘If you ever want to come by, the front window of my study is open: just raise it and come on in.’” p.113

One day, while traveling from North to West Philly, he did just that, and discovered a gold mine of articles, rare books, and other information that blew his mind. When Queen Mother found him several hours later, he was full of questions, which she patiently answered and explained. It turned out that she was a key activist in half a dozen social movements, going back decades, and she knew a great deal from both her life, and her studies.

She taught him about Black nationalism, socialism, history, and a wealth of other subjects. Because she was deeply knowledgeable and dedicated to the Black freedom struggle, she became an adviser to RAM.

Ahmad’s work is a valuable addition to the growing literature on a radical movement that rarely gets play, especially positive play, in the corporate media. Published by Chicago’s famed Kerr Publishing (the home of Marxist, Wobbly, and surrealist literature), Ahmad adds to our understanding of movements that made a difference in the lives of tens of thousands of African Americans during the 1960s, and ‘70s.

It is a treasure trove that should open the eyes of many young people, who want to learn how it was to fight the world’s mightiest empire, from within.

Lakotah Unilateral Withdrawal from All Agreements and Treaties with the United States of America

We as the freedom loving Lakotah People are the predecessor sovereign of Dakota Territory as evidenced by the Treaties with the United States Government, including, but not limited to, the Treaty of 1851 and the Treaty of 1868 at Fort Laramie.

Lakotah, formally and unilaterally withdraws from all agreements and treaties imposed by the United States Government on the Lakotah People.

Lakotah , and the population therein, have waited for at least 155 years for the United States of America to adhere to the provisions of the above referenced treaties. The continuing violations of these treaties’ terms have resulted in the near annihilation of our people physically, spiritually, and culturally.

Lakotah rejects United States Termination By Appropriation policy from 1871 to the present.

In addition, the evidence of gross violations of the above referenced treaties are listed herein. Lakotah encourages the United States of America, through its Government, to enter into dialogue with Lakotah regarding the boundaries, the land and the resources therein. Please contact the Lakotah Interests Section, Naomi Archer, at (828) 230-1404 or info@LakotaFreedom.com.

Should the United States and its subordinate governments choose not to act in good faith concerning the rebirth of our nation, we hereby advise the United States Government that Lakotah will begin to administer liens against real estate transactions within the five state area of Lakotah.

Lakotah, through its government, appointed the following representatives to withdraw from all the treaties with the United States of America based on the Vienna Convention on the Law of Treaties entered into force in 1980 and the U.N. Declaration on the Rights of Indigenous Peoples 2007:

Teghiya Kte Heretofore known as Gary Rowland
Canupa Gluha Mani Heretofore known as Duane Martin Sr.
Oyate Wacinyapin Heretofore known as Russell Means
Mni yuha Najin Win Heretofore known as Phyllis Young

**Lakota, 444 Crazy Horse Drive,
P.O. Box 99; Porcupine, SD 57772
www.LakotaFreedom.com**

Lakotah Political and Diplomatic Relations with the United States of America

The first official contacts between Lakotah and the government of the United States of America began in earnest after the United States conducted a commercial transaction with France, commonly known as the Louisiana Purchase, in 1803. Prior to that time, Lakotah exercised complete and unfettered freedom and independence in their territory. According to the fantasy of United States’ history, the Louisiana Purchase was a purported sale by France to the United States of 530 million acres (2.1 million sq.km.) for \$15 million. Part of this sale included the territory of Lakotah who, of course never had knowledge of, nor gave consent to, the sale of their national territory.

The first treaty between the U.S. and any segment of Lakotah occurred in 1805, , and various other treaties of “peace and friendship,” between Lakotah and the U.S. As citizens of the U.S. began to invade and encroach on the territory of Lakotah in increasing numbers, tensions and violence erupted. To prevent full-scale war, the Fort Laramie Treaty of 1851 was requested by the U.S., to allow a transportation route through Lakotah territory. The treaty did not impair the sovereignty or the independence of Lakotah. In fact, the treaty expressly recognized Lakotah as an independent nation, and the treaty respected “all national business” of Lakotah.

After repeated violations by the United States of the 1851 Treaty, warfare broke out between Lakotah and the U.S. Lakotah defeated the U.S. in the so-called “Red Cloud War,” leading to the U.S. to call for another treaty conference at Fort Laramie. The second treaty agreed for the U.S. to abandon the Bozeman Road, and the accompanying military forts that had been built along it, and promised to keep U.S. troops and settlers out of Lakotah territory.

Almost immediately, the U.S. began violating terms of the treaty, allowing railroad and mining interests to trespass and steal Lakotah resources and territory. In 1874, the infamous U.S. military commander, George Custer, led an invasion of the most sacred part of Lakotah territory, the Paha Sapa (Black Hills), prompting an invasion of gold seekers, and provoking another war between the U.S. and Lakotah. As a result of the war, Lakotah territory was illegally occupied by the U.S., and billions of dollars of natural resources have been stolen from the occupied territories of Lakotah.

The United States has engaged in multiple military, legal and political strategies for more than a century to deny Lakotah our right to freedom and self-determination. In 1876-77, in violations of the treaties that it had signed with Lakotah, the U.S. engaged in a sell-or-starve policy to coerce Lakotah to sell our national homeland. Lakotah refused, and has consistently refused to the present time.

In 1871, the U.S. decided no longer to enter into treaties with indigenous nations, but the U.S. treaty-ending legislation made explicit that the new policy of the United States would in no way impair or limit those treaties already in force between indigenous nations and the U.S. Lakotah have consistently relied on the sanctity of the treaty between the U.S. and Lakotah.

As mentioned above, the United States has consistently violated the treaties between Lakotah and the U.S., resulting in the loss of life, resources, and territory for Lakotah. Although the United States was willing to take the benefit of its bargain (i.e., territory and natural resources) in signing treaties with Lakotah, it was almost immediately unwilling to respect the mutual bargain to the Lakotah. The U.S. began to use U.S. law and policy to attempt to diminish the political, economic and cultural freedom of Lakotah. After



Lakota representatives issue declaration of continuing independence.

signing the 1868 Fort Laramie Treaty, the U.S. allowed its military, and its civilian citizens to invade Lakotah territory to steal gold, silver and other natural resources. The U.S. unilaterally violated the 1868 Treaty throughout the 1870s and 1880s by coercing alterations in the Treaty onto Lakotah, without the required 2/3 agreement of Lakotah, as required in the Treaty.

Although the U.S. Supreme Court recognized the ongoing freedom and independence of Lakotah in the landmark case of Ex Parte Crow Dog (1883), two years later, the U.S. Congress attempted to steal Lakotah independence through the passage of the Major Crimes Act, which unilaterally extended U.S. criminal jurisdiction into Lakotah territory. These actions were followed by more arrogant actions of the United States, culminating in the shocking Supreme Court Case of Lone Wolf v. Hitchcock (1903). Although Lone Wolf involved the Kiowa and Comanche Nations in what is now the State of Oklahoma, its impact adversely affected Lakotah. In Lone Wolf, the United States not only said that it could violate, change or abrogate treaties with Indian nations unilaterally, but it also said that the U.S. Congress possesses plenary (absolute) power to legislate in any way in indigenous affairs without the consent or consideration of indigenous nations.

By extension, Lone Wolf has been used to violate hundreds of treaties between the U.S. and indigenous peoples, including Lakotah. Through the operation of Lone Wolf, the U.S. stole the sacred Black Hills, allowed the mining of billions of dollars of gold from them, admitted that the Black Hills were taken in violation of the 1868 Fort Laramie Treaty, and then offered to compensate Lakotah at 1874 land values. Lakotah have, to this day, rejected the offer of payment, and continue to insist on the return of the Paha Sapa (Black Hills).

An overview of violations follows:

- Homestead Acts
- Allotment Acts
- Citizenship Act forcing US citizenship upon all American Indians
- Indian Reorganization Act a.k.a. Howard Wheeler Act (the first Apartheid Act)
- Forced relocation during the decades of the 1950’s-60’s.
- Supreme Court decision disallowing our religions.
- Even though we are citizens of the United States of America, we are denied protections of the United States Constitution while living on Indian reservations, etc., etc., etc.

The operation of the United States in the nefarious ways outlined above are a violation, not only of the sovereignty and independence of Lakotah, not only of the solemn treaty signed between the U.S. and Lakotah, but it is a violation of the fundamental law of the United States itself. Article Six of the United States Constitution explicitly states that treaties signed by the United States are the supreme law of the land, and must be respected by every court and by every lawmaker, as such.

For more than a year and a half prior to this December announcement, Lakota delegates have been meeting with the traditional treaty councils of Lakota to build critical mass for this action. In the face of the colonial apartheid conditions imposed on Lakota people, the withdrawal from the U.S. Treaties is necessary. These conditions have been devastating:

Lakota men have a life expectancy of less than 44 years, lowest of any country in the World (excluding AIDS) including Haiti. Lakota death rate is the highest in the United States. The Lakota infant mortality rate is 300% more than the U.S. average. More than half the Reservation’s adults battle addiction and disease. The tuberculosis rate on Lakota reservations is approximately 800% higher than the U.S national average. Alcoholism affects 8 in 10 families. Median income is approximately \$2,600 to \$3,500 per year. One-third of the homes lack basic clean water and sewage while 40% lack electricity. Sixty percent of housing is infected with potentially fatal black molds, and 97% of our Lakota people live below the poverty line. Unemployment rates on our reservations are 85% or higher. The Federal Commodity Food Program provides high sugar foods that kill Native people through diabetes and heart disease. Teenage suicide rate is 150% higher than the U.S national average for this group. Our Lakota language is an Endangered Language, on the verge of extinction.

After 150 years of colonial enforcement, when you back people into a corner there is only one alternative. That alternative is to bring freedom back into existence by taking it back - back to the love of freedom, to our lifeway. --Canupa Gluha Mani

Join the Anti-Racist Action Network

by Noah Learned

Joining the Anti-Racist Action Network’s efforts to built a more free, equal, multicultural, pluralistic society is now just a few clicks or a letter away.

As part of our effort to become a broad based association that easily facilitates the participation and support of those interested in our work and ideas, we have now made it possible for individuals to become official member-supporters of the ARA Network, either through our website (www.arastore.com) or by mail.

If you decide to become a member-supporter, for your annual payment of \$20 you will receive the following benefits:

- A subscription to ***Turning the Tide: Journal of Anti-Racist Action, Research & Education.*** This is the ARA Network’s bimonthly print journal, which has been published for over twenty years. This is a \$18 value in and of itself.
- Consideration for access to ARA’s activities fund. This fund is occasionally tapped into, in order to help a chapter further its activities, or to help with the legal defense of individual ARA members in the event they are inadvertently arrested at a demonstration or if they are meeting some sort of official resistance to ARA’s work.
- A charter to begin to organize officially recognized member/supporter chapters, the first step toward established a fully-vetted chapter of ARA.
- A member/supporter handbook which will you help you in your activities as an anti-racist and provide you with extended means for navigating the ARA Network.
- Enrollment in ARA’s members-only message board to strategize with and get to know fellow member supporters.
- Up to date announcements on ARA activities in your area
- Invitation to participate in the member/supporters caucus at the annual Network gatherings

Your responsibilities as an ARA Network member-supporter:

- To remain in good standing there is an expectation of \$20 U.S. in annual dues. In some cases exceptions may be made. Please send an explanation to: LafayetteARA@yahoo.com if you feel that you may qualify for an exception. 100% of dues go to ARA’s activities fund to sustain the Network. We are a voluntary not for profit political and social action association, and have no paid employees or elected officers.
- As a member-supporter you do not have the same level of access to the internal working or the organization that a full member or full member chapter does. However, if you would like to become more involved, it’s not hard. Simply make your intentions known to the Network and we will arrange for a delegation of ARA representatives to meet with you face-to-face in the future so they can work with and vouch for you. Also, events like the ARA national conference are a good time to apply for full membership!
- For major issues affecting the Network, member supporters will be given the opportunity to vote anonymously. In these matters the whole group of individual member-supporters will be given the vote of one chapter. For decisions pertaining exclusively to member-supporters, you will be able to vote individually.

That about sums it up! Hope to count you among the latest members of the ARA Network!



Anti-fa skins in Orlando confront racist boneheads.

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 streets!
- 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 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, homophobia, and discrimination against the disabled, the oldest, the youngest and the most oppressed people. **WE INTEND TO WIN!**

ARA Quebec City chapter is one of the younger ARA chapter in North America, (yet the only one with 100% French-speaking members - members of Montreal ARA speak French too but there are also a lot of them from the English-speaking community). The folks involved in Quebec City have been linked with ARA Montreal, RASH Quebec City and RASH Montreal for years. But they decided in 2004 that not only Redskins from Quebec/Montreal city and ARA Montreal have to do the hard anti-fa work here in Quebec. The rise of racism/fascism/nazism in our city and province in the last few years is such a big problem that every one interested in anti racist actions should be able to join a movement that puts unity of all anti-fas first.

AAR/ARA a des chapitres partout au Canada et aux Etats-Unis et connait une croissance rapide. AAR/ARA est un reseau de personnes ordinaires qui travaillent ensemble pour resoudre un probleme bien indentifie. Nous sommes decides a faire le dur travail necessaire pour faire decroitre le racisme, le sexisme, le gay-bashing, l’anti-semitisme et a lutter contre les inegalites sociales dont souffrent souvent les plus demunis, les jeunes, les vieux et les plus pauvres de notre communaute. Nous n’arreterons pas tant que les problemes en cause ne seront pas regles.

LES 4 POINTS D’UNITE D’AAR/ARA:

- 1) **NOUS ALLONS OU ILS VONT:** Quand les fascistes s’organisent ou sont actifs en public, nous y sommes. Nous ne croyons pas que les ignorer ou se tenir loin d’eux soit une solution. Ne laissons jamais les nazis tenir la rue!
- 2) **NOUS NE NOUS APPUYONS PAS SUR LES FLICS OU LA JUSTICE POUR FAIRE NOTRE TRAVAIL:** Cela ne veut pas dire que nous n’allons jamais en cour. Mais nous comptons d’abord sur nous meme pour nous proteger et arreter les fascistes.
- 3) **DEFENSE ANTISECTAIRE DES AUTRES ANTIFASCISTES:** Le reseau AAR/ARA est compose de differents groupes et individus. Nous ne nous entendons pas sur tout et on ne s’empêche pas de confronter nos opinions. Mais dans ce mouvement, une attaque contre un est une attaque contre tous. Nous sommes solidaires.
- 4) **Nous supportons le droit a l’avortement et la liberte pour tous de choisir ce qu’ils veulent faire de leur peau.** AAR/ARA entend s’attaquer au dur travail qui permettra de construire un large et fort mouvement qui s’eleve contre le racisme, le sexisme, l’anti-semitisme, l’homophobie, l’exploitation des classes ouvrieres, la repression et la discrimination contre les demunis, les vieux, les jeunes et les plus opprimes du peuple. **NOUS VOULONS UNE SOCIETE SANS CLASSE ET NOUS ALLONS GAGNER!**

LOS CUATRO PUNTOS DE UNIDAD DE LA RED DE ACCION ANTI-RACISTA:

- 1) **VAMOS DONDE ELLOS VAN:** Cada vez que los fascistas organizan o tienen actividades en público, que estamos allí. No creemos en ignorarlos ni evitarlos. Nunca deje que los nazis tienen las calles!
- 2) **NO CONFIAMOS EN LA POLICIA O LOS TRIBUNALES PARA HACER NUESTRO TRABAJO PARA NOSOTROS:** Esto no significa que nunca acudir a los tribunales. Pero debemos confiar en nosotros mismos para protegernos a nosotros mismos y dejar de los fascistas.
- 3) **DEFENSA NO SECTARIANA DE OTROS ANTI-FASCISTAS:** En ARA, hay un montón de diferentes grupos y personas. No estamos de acuerdo acerca de todo y tenemos derecho a diferir abiertamente. Pero en este movimiento, un ataque contra uno es un ataque contra todos nosotros. Estamos detrás de la otra
- 4) **Apoyamos los derechos al aborto y la libertad reproductiva.** ARA tiene la intención de hacer el trabajo duro necesario para construir un movimiento amplio y fuerte contra el racismo, el sexismo, el antisemitismo, la homofobia y la discriminación contra las personas con discapacidad, los más antiguos, los más jóvenes y los más oprimidos. **VAMOS A TRIUNFAR!**

Indigenous Women say NO! to Olympic Brothels

by
Aboriginal Women’s Action Network

As Aboriginal women on occupied Coast Salish Territory, we, the Aboriginal Women’s Action Network (AWAN) implore you to pay attention to the voices of Aboriginal women and women’s groups. They are speaking out in the interest of our sisters, our daughters, our friends and all women whose voices have not been heard in the recent media discussion on prostitution and legalized brothels for the 2010 Olympics.

We, the Aboriginal Women’s Action Network, speak especially in the interests of the most vulnerable women - street prostitutes, of which a significant number are young Aboriginal women and girls. We have a long, multi-generational history of colonization, marginalization, and displacement from our Homelands, and rampant abuses that has forced many of our sisters into prostitution. Aboriginal women are often either forced into prostitution, trafficked into prostitution or are facing that possibility. Given that the average age at which girls enter prostitution is fourteen, the majority with a history of unspeakable abuses, we are also speaking out for the Aboriginal children who are targeted by johns and pimps.

Aboriginal girls are hunted down and prostituted, and the perpetrators go uncharged with child sexual assault and child rape. These predators, pervasive in our society, roam with impunity in our streets and take advantage of those Aboriginal children with the least protection. While we are speaking out for the women in the downtown eastside of Vancouver, we include women from First Nations Reserves, and other Aboriginal communities, most of whom have few resources and limited choices. We include them because AWAN members also originate from those communities, and AWAN members interact regularly with Native women from these communities.

The Aboriginal Women’s Action Network opposes the legalization of prostitution, and any state regulation of prostitution that entrenches Aboriginal women and children in the so-called “sex trade.” We hold that legalizing prostitution in Vancouver will not make it safer for those prostituted, but will merely increase their numbers. Contrary to current media coverage of the issue, the available evidence suggests that it would in fact be harmful, would expand prostitution and would promote trafficking, and would only serve to make prostitution safer and more profitable for the men who exploit and harm prostituted women and children. Although many well-meaning people think that decriminalization simply means protecting prostituted women from arrest, it also refers, dangerously, to the decriminalization of johns and pimps. In this way prostitution is normalized, johns multiply, and pimps and traffickers become legitimated entrepreneurs.

Say “No” to this lack of concern for marginalized women and children, who in this industry are expected to serve simply as objects of consumption!

The Aboriginal Women’s Action Network opposes the legalization of brothels for the 2010 Olympics. We refuse to be commodities in the so-called “sex industry” or offer up our sisters and daughters to be used as disposable objects for sex tourists. A harm-reduction model that claims to help prostituted women by moving them indoors to legal brothels not only would not reduce the harm to them, but also would disguise the

real issues. There is no evidence that indoor prostitution is safer for the women involved. Rather, it is just as violent and traumatic. Prostitution is inherently violent, merely an extension of the violence that most prostituted women experience as children. We should aim not merely to reduce this harm, as if it is a necessary evil and/or inescapable, but strive to eliminate it altogether. Those promoting prostitution rarely address class, race, or ethnicity as factors that make women even more vulnerable.

A treatise can be written about Aboriginal women’s vulnerability based on race, socio-economic status and gender but suffice it to say that we are very over-represented in street-level prostitution. There may even be a class bias behind the belief that street prostitution is far worse than indoor forms. It is not the street per se or the laws for that matter, which are the source of the problem, but prostitution itself which depends on a sub-class of women or a degraded caste to be exploited. A major factor contributing to the absence of attention given to the women who have gone missing women in Vancouver is the lack of police response, and the insidious societal belief that these women were not worthy of protection. This message is explicitly conveyed to the johns, giving them the go-ahead to act toward these women with impunity.

If we want to protect the most vulnerable women, we could start by decriminalizing prostituted women, not the men who harm them. Although it is not mentioned in the local news, the Swedish model of dealing with prostitution provides an example we should seriously consider. It criminalizes only the buying of sex, not the selling, targeting the customer, pimp, procurer, and trafficker, rather than the prostituted woman, and provides an array of social services to aid women to leave prostitution. Given that the vast majority of prostituted women wish to leave prostitution, we should focus on finding ways to help them to do that rather than entrenching them further into prostitution by legalizing and institutionalizing it.

Here in Vancouver, if we are to help those most in need, young Aboriginal women, it would help to think more long-term, to focus on healing and prevention. Let’s not get tricked into a supposed fix that is not even a band aid, but only deepens the wounds. AWAN demands that Aboriginal women have the opportunity to raise our families within our Traditional values of having a respected position for women and children in our societies. The single most effective way of achieving that goal is empowering and resourcing Aboriginal women’s groups, such as AWAN, so that we can organize, engage with other sectors of society and speak with our own voices.

We have a great deal of certainty that organized Aboriginal women’s voices would be calling for “Exiting” programs and services, support for Aboriginal women and children, and an end to forced prostitution. Don’t let Vancouver enter into the 2010 Olympics wearing the black-eye of decriminalized prostitution and legalized brothels that drive Aboriginal women further down the Human Rights ladder of Canadian and Vancouver society. Posted by: indigenous.free.school@gmail.com

For further information, please contact AWAN spokesperson, Laura Holland at (604) 767-5564.

The War Against Ourselves

Written and copyright (c) ‘07 by Mumia Abu-Jamal

We often think, when we dare to do so, of the Iraq War as a war over there, against ‘those’ people - folks other than Us. Depending on our political perspective, it is either a good war, or an evil war. But, no matter our political, ideological perspective, time will determine whether it isn’t a war against us all, as well.

That’s because for those tens of thousands who survive, who are neither killed nor maimed, they will return to the U.S., with their minds twisted by an orgy of violence that will not easily be left ‘over there.’

It is worthless to listen to any major political figures who speak of this war, for they are speaking with flowery words about unreality, with buzz phrases like, ‘support our troops, they’re fighting for our freedoms,’ and other such nonsense.

Several recent books, written not by brass but by low level non-commissioned officers, tell a story that will never make it to CNN, to the networks, or to the daily press. That’s because these reports, written by line soldiers, are striking in their absence of political jargon or the illusions usually presented as war reporting.

Do you remember reports about the notorious Iraqi house raids, ostensibly as searches for weapons? Paul Rieckhoff, a platoon leader of National Guardsmen describes how he and his men broke down doors, tied up all the men, and ransacked people’s homes. Of these raids, Rieckhoff wrote in his book, *Chasing Ghosts: Failures and Facades in Iraq: A Soldier’s Perspective* (NAL Caliber: 2007), these “were nasty business. Anybody who enjoyed them was sick. *Sometimes I felt like I was a member of the Brown shirts in Nazi Germany.*” [Italics added.] Rieckhoff writes about men in his platoon stealing money from these Iraqi families, something he describes as not uncommon.

In the corporate media’s reflexive war promotion, and its overt message of ‘support the troops,’ who knows what they are supporting?

These books, written from the soldier’s viewpoint, tell of the gratuitous killing of unarmed civilians, both by high level bombings, artillery, and ground level shootings. Men, women, and children are shot with an abandon that would make a terrorist blush. One Texan, Marine lance corporal Jeffrey Carazales said, “Do you think people at home are going to see this -- all these women and children we’re killing? F - -k no. Back home they’re glorifying this mo ----f----r, I guarantee you.”

No politician, right or left, will describe them as modern day Nazis, riding roughshod over the Iraqi people, and indeed, creating a resistance that didn’t exist at the time of the US invasion.

That’s how far politics is from the truth, a truth dripping out from soldiers, who are

unafraid of self-description.

In the years to come, when people trickle home, they will carry these nightmares into their work lives, and also into their personal lives. They will be cops, prison guards, politicians, merchants, teachers, and journalists. Within them will be these silent demons who will not rest in Iraq.

American society was deeply impacted by the return of Vietnam veterans, and not for the better. We have yet to see the ripples from the war wash against the shores of this land. We will find that the blood of war, and the perversities of occupation will splash against us all.

Sources: *Massing, Michael, “Iraq: The Hidden Human Costs,”* The New York Review of Books (12/20/07), pp.82-87; Fick, Nathaniel, *One Bullet Away: The Making of a Marine Officer,* (Mariner: 2007); Wright, Evan, *Generation Kill: Devil Dogs, Iceman, Captain America, and the New Face of American War* (Berkley Caliber; 2007).

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Guam: Indigenous Rights in the Crosshairs

by Gina Hotta

Michael Tuncap pulls up his sleeve to reveal a tattoo on his arm. It’s the word “Chamoru”, the name of the indigenous people of Guam. “The reason the Spanish called us Chamoru is because of our dark skin”, says Tuncap. The name originally comes from the word “Moro” and has to do with Spain’s conflicted relationship with the Moors of Africa. “So initially, from the point of contact, race mattered in Guahan”, says Tuncap using the Chamoru word for Guam. An instructor at the University of California, Berkeley, Tuncap is also part of a younger generation of Chamorus who are voicing their concerns about plans to increase US military presence on Guam. In October 2006, a group of Chamorus went to the United Nations and testified that those plans could bring about the irreversible decline of indigenous culture and further undermine their political rights.

Following the Spanish-American war, the US took control of the island and changed its name from Guahan to Guam. “Guahan means ‘we - have’. It is connected to our principal of interdependence. For me to be good, then all of us in this room need to be good. Changing things like language are ways that the US has tried to get us to forget where we come from,” says Tuncap. Sitting next to him are Victoria Guerrero and Kerri Ann Borja. The two young women were part of the Chamoru coalition that testified at the United Nations to try and bring the world’s attention to their plight.

For the US military, Guam plays a critical role in the deployment of forces should conflict arise in the Pacific. At the same time, environmental concerns, crime, and the high costs associated with housing US bases in Asia have created grassroots movements in South Korea, Okinawa and Japan that seek to move the US military out of those countries. And Guam is seen as a prime alternative for relocation of US troops. In a March 2006 Taipei Times article, US Pacific Commander leader Admiral William Fallon explained that South Korea’s President Roh Moo-hyun has the ability to impose some restrictions on US forces stationed there. Fallon said he saw Guam as primarily a staging area where no such restrictions would apply. And that, Fallon says, is a genuine advantage. “Guam is American territory.”

But as Americans and military personnel on Guam exercised their right to vote, many Chamorus could not do so. The Congressional Organic Act of Guam in 1950 made Chamorus US citizens, but “citizens” without the right to vote -- thereby weakening their ability to determine local policies that are set by the federal government. Guam’s Congressional representative does not have a vote and can only lobby in Congress. Guam is an unincorporated US territory with limited constitutional rights. This makes it much harder to gain political clout in situations where, for example, the US military exercises its power to take control of land. Guerrero says that during World War II, “75% of the island was used for eminent domain to bomb Japan and now the US occupies 30% of the island. For about 20 years we’ve been fighting to get land back.” Immigration policies, also set by the federal government, have led in part to Chamorus becoming a little over a third of Guam’s population out of a total of around 168,000 people.

Introducing herself in Chamoru and identifying herself by family affiliation in the traditional way, Victoria-Lola Montecalvo Leon Guerrero is a writer who is bilingual in both her native tongue and in English. However, she thinks that less than half of her age-group of twenty- to thirty-year-olds speaks the language. Among the generation following hers, the ability to speak Chamoru diminishes even more. English became the main language after World War II when the US regained control of Guam from Japan. Guerrero says of her parent’s generation that, “you’d be punished if you spoke Chamoru in school. In order to succeed you had to follow these US standards in which Chamoru had no place.”

Kerri Ann Borja echoes this sentiment. Like Tuncap and Guerrero, she now lives and works in the San Francisco Bay Area. Many Chamorus migrate to the continental US because of limited opportunities on the island. Borja teaches in San Francisco and has thought of working in Guam. However, people there tell her to teach in military schools because of the higher pay as opposed to teaching in schools serving primarily native residents. Borja was born and raised off-island, traveling with her family while her father served in the US military. When researching the endangered Chamoru language, Borja asked her father why she was never taught it. “If you go to American schools”, Borja’s father told her, “you don’t need to know Chamoru”.

However, Borja intends to educate herself. “My mom’s parents never taught her Chamoru. She learned it when she was older. Now I’m trying to learn Chamoru, but it’s so hard for me to learn it fully.” Spanish, US and Japanese occupation of Guam total about 500 years. But Victoria Guerrero says that Guam’s history goes back thousands of years and that this is what provides the foundation for a people still proud of who they are. “Even though my parents weren’t allowed to speak Chamoru in school, they spoke it in the streets. That is the way they rebelled to preserve that language.”

But Guam’s central role in the Pacific region continues to increase for the US armed forces. And that will put more pressure on the indigenous community. The relocation of Marines from Okinawa will base approximately 8000 Marine Expeditionary Force personnel and about 9000 dependents in Guam by 2014 as stated in the US-Japan Roadmap for Realignment issued by Secretary of State Condoleezza Rice and Japan Foreign Affairs Minister Taro Aso in May 2006. And in June 2006, the US launched operation “Valiant Shield” from Guam. It was the largest joint military showcase of US power in the Pacific in the last decade.

In order to voice their concerns, Victoria Guerrero and Kerri Ann Borja went to the United Nations in New York. In October 2006, as part of the Chamoru coalition, they testified before the United Nations Special Political and Decolonization Committee. The military build-up and its negative impact on the indigenous people of Guam were central to their presentations. In addition, a petition asking for UN intervention to help ensure rights for Chamorus was presented in the hopes of elevating their concerns before the international community.

On the strength of their testimonies, UN Under-Secretary-General for Political Affairs Ibrahim Gambari later met with coalition members. “He really believes that Guam deserves the right to self-determination,” says Guerrero. However, Gambari was honest with them saying that no UN resolution will be passed because the US will veto it. Guerrero says there was a recommendation for, “a UN representative to go to Guam and do a report on the situation to take us out of that status of being an invisible colony.”



2007 Chamoru testimony to the United Nations

by Debbie Quinata, Maga’ Haga (highest ranking female of I Nasion Chamoru)

Michael Lujan Bevacqua, representative of Famoksaiyan, an organization that brought together Chamoru people from the Pacific and the United States committed to the decolonization of Guam, noted that, in 1980, Chamorus made up 45 per cent of Guam’s population, but that number had fallen to 37 per cent in 2000. Since September 11, 2001, America’s military presence had risen steadily, and Guam faced a further increase of 55,000 civilian and military personnel due to the relocating of American Marines, Air Force and Army staff from Okinawa and the Republic of Korea. “American military commanders beamed with pride at the incredible control they enjoyed over this tiny little island, which they regularly call ‘Fortress Guam’, or the ‘tip of America’s spear’,” he said.

The official position of the United States on its colonies today was that they were domestic concerns, he said. As such, they claim that the UN had no authority or mandate to encourage negotiations on their status, or to alter their relationship to the US. The government’s resistance to resolution 1541 (1960) (Declaration on the Granting of Independence to Colonial Countries and Peoples) was clear. As the US continued to “politely and impolitely” insist that the United Nations mind its own business, he felt it was necessary for the UN to engage in its own forms of “polite and impolite action.”

Rima Miles, a Refaluwasch (or Carolinian), from the island of Saipan in Guam, said the Chamoru right to self-determination was being threatened by the US actions, which contradicted the terms of its obligation to the Chamoru people. The militarization of their homeland was a direct impediment to the Chamoru right to self-determination. In addition, live-fire sites would be available to the naval and air forces of other UN Member States, including Australia, Japan, Singapore, Thailand and Malaysia. She urged the Committee to condemn that multinational disregard for the UN Charter and resolution 1541. She said that, not only were they seeing international Governments interested in United States military schemes for Guam, but “corporate vultures” were circling and already touching down, and \$10 billion in new investment by the United States Department of Defense could be expected. With one third of the island occupied, national integrity would be compromised. Where the land and sea used to be protected, now beachfront developments foreshadowed the future to come. The loss of land was coupled with environmental degradation. “We are students and parents who do not have [...] money, but still we come [...] in order for you to fulfill your mission,” and so that “these voices cannot be forgotten.” More than 160 United States atomic and hydrogen bomb tests had made women into vessels to pass death to the hope they carried in their wombs.

Marie Auyong, Guahan Coalition for Peace and Justice, speaking on behalf of Victoria-Lola M. Leon Guerrero, said that an amplified militarization of Guam was a direct impediment to the native people’s human right to self-determination and should spark concern in the international community about US military presence in the Pacific. Guam was host to the largest US military exercises in the Pacific since the Vietnam War. The people of Guam did not unanimously support the US militarization on the island, yet, because that country was the administering Power, they had no way of stopping it. “It is tragic that more than 60 years after your inception, and the UN declaration to eradicate colonization, the people of Guam remain squashed under the thumb of the world’s biggest superpower,” she said.

The UN should be more active in upholding resolution 1541, ensuring that the native Chamoru people of Guam exercise their right to self-determination and decolonization. A fact-finding mission should be sent to Guam. The island also needed more resources for educational campaigns about self-determination and decolonization.

For more information:

**Debbie Quinata,
Maga’ Haga - I Nasion Chamoru,
P.O. Box 6132,
Merizo, Guam 96916
(671) 828-2957**

For background on Guam:

**<http://minagahet.blogspot.com/2007/12/invasion-of-guam.html>
<http://members.aol.com/magastodu/mayot.htm>**

Jan. 11 Day of Action to Shut Down US Detention Center at Guantanamo

“Immediately close the detention center at Guantnamo Bay, Cuba, and either release its inmates or bring them before an impartial tribunal.” -- United Nations Human Rights Commission

CALL TO ACTION: We declare January 11, 2008, six years after the first prisoners arrived at Guantanamo, an International Day of Action to Shut Down Guantanamo. In Washington, DC we will hold a permitted demonstration at the National Mall followed by an orange jumpsuit procession to the Supreme Court. There will also be solidarity demonstrations in Chicago, Miami, London and Paris, with more being added every day. We invite you to come to Washington and participate, or else join or plan an action in your own community. We also encourage people around the world to wear

orange t-shirts, armbands or other orange clothing on January 11th to mark the date. For more information, email jan11@witness torture.org or call Matt Daloisio at 201-264-4424. For up-to-date details as well as information about housing, food, rides and directions, legal support and much more, please visit our web site at www.WitnessTorture.org. Please make a contribution to help cover the costs of the January 11th event. You can donate online or send a check made out to “Witness Against Torture” to Mary House Catholic Worker, 55 E. Third Street, New York, NY 10003.

Detroit conference to build unity for immigrant rights

by Carlos Montes

The battle is on. Attacks against immigrants are intensifying. There is an upturn in ICE raids, mass detentions and deportations. Jailing, beatings and killings by police and ICE agents continue, with hate crimes against Mexicans on the rise.

We must unite all progressive forces in a united front to beat back these attacks and again take back the offensive to win complete legalization for all immigrants and end the war in Iraq. We call on all pro-immigrant rights and progressive organizations to join us for a national unity conference on Feb. 22-23, 2008 in Detroit, MI.

At this conference we will unite on a plan of action for mass national mobilizations in major cities for May 1, 2008. Without struggle there will be no victories. We will not wait for a change in politicians; our people demand an end to the attacks now

and legalization! We do not have the luxury of waiting for another administration while families are being torn apart by deportations.

We know that the masses are the real makers of history and by uniting and mobilizing the masses we will change history. We are living in a time of crisis, with wars, recessions and racist attacks and it is during critical times that major changes take place. Let’s all be part of making history. Join us in Detroit on Feb. 22-23, 2008 to build unity and a plan of action. The conference is organized by the National May 1st Movement for Worker and Immigrant Rights.

Carlos Montes, formerly of the Brown Berets and the Chicano Moratorium, is a leader in the March 25th Coalition and Latinos Against War, both based in East Los Angeles, California. For more information contact: www.latinoscontralaguerra.org

Stop the Minuteman Civil Defense Corps Regional Leadership Conference in Kansas City, MO on February 1-2, 2008

by Dave, Kansas Mutual Aid, kansasmutualaid@hotmail.com

The Minutemen Civil Defense Corps, an anti-immigrant armed vigilante group that patrols the U.S./Mexico border, is having their regional leadership conference in Kansas City on February 1-2. Anti-racists and immigrant rights supporters from Kansas City and the surrounding areas are organizing to stop this meeting from happening!

The Uptown Theater will be hosting the first day of the Minutemen conference on February 1, and we’re calling on all people concerned with this conference to contact the Uptown and demand that they cancel their support for this event! We’re calling on everyone to call, fax, and e-mail the Uptown to literally drown them in condemnation and demands to cancel the meeting at their theater. Phone: 816-753-8665 ext 113. Starting today, call the Uptown everyday this week between noon and 1pm and 3-5pm (these times may be re-evaluated ddepending on the response from the Uptown). Call as often as you can... flood them with demands to shut this meeting down! E-mails: uga@uptowntheater.com. We’re calling on people to e-mail the Uptown every day, demanding they don’t host the meeting. Get friends to do so, too. Flood their inbox! Fax: 816-753-7643: Send them anti-minutemen

faxes, or whatever else to let them the sorry racist record of the Minutemen.

The Minutemen Civil Defense Corps has well known ties to white supremacist organizations all across the country. The local Minutemen chapter has been harrassing migrants at their places of employment, including migrants that are here with documentation. The KC Minutemen specifically target Latinos and people of Middle Eastern descent in these actions.

Ed. note: The local Minutemen are run by an ex-cop and include in their ranks a woman appointed to the Parks Commission by the local mayor, who lied about her affiliation with the group. A local college law professor helped write the Bush administration anti-immigrant laws under Homeland Security, has drafted “model” anti-immigrant local ordinances, and works with the group FAIR, which has been funded by the racist eugenics network of John Tanton.

The Minutemen are aiming to parlay such anti-immigrant organizing into launching pad to target immigrants, especially Mexicans, as scapegoats in the 2008 electoral process.

Rank and File Roofers Win Back Control of Local

by Jubilee Shine

The rank & file roofers of L.A. Local 36 have swept our executive board elections last weekend. We took all 9 exec board seats against a ticket endorsed by the corrupt international leadership. For the last 2 years the international had imposed trusteeship over our local, dissolving our elected board, seizing our accounts & office, & taking over our day to day operations. A formal complaint to the US Dept. of Labor forced a new election and against all odds & expectations, we won every seat, myself elected to recording secretary, one of 4 officer positions on the exec board.

We represent 800 roofers at the largest shops in the greater l.a. area, with contracts from malibu to anaheim. 95% of our members are spanish speaking, many undocumented. We still expect dirty tricks from the international before (& after)

the swearing in ceremony, attempting to prevent the transfer of power so we invite all labor supporters, media, etc., to attend, observe & support the swearing in at 7pm on Wednesday, January 2, 2008 at the Cement Masons Hall, 5811 E. Florence Avenue, Bell Gardens, east off the 710. (Enter off Ajax Ave., just north of Florence).

We also are in immediate need of:
a labor attorney for permanent retainer,
an office secretary, (fluent bilingual), and
several union organizers, fluent bilingual., must be able to deal with blue collar conditions, and loyal to the rank and file.

Contact Jubilee at 213.663.6316

National Community Action Coalition Unity Summit, April 4-5 Augusta, GA

We would like to ask every organization and church groups, individuals, religions, youth leaders, community activist etc., that have an interest in human rights, civil rights and minority interest to join the steering committee. The contact person for the steering committee is Brother William X Akbar. We are asking your support of this initiative. National and international communities, we are asking you to attend the summit and collectively bring your organizations to the table to strategize and empower. We can begin to close the divide by creating a national network and uniting. We have called for an end to hate, police brutality, racial profiling, negative media portrayal, hate speech, race baiting and disrespect by shock jocks over the airwaves of public, judicial disparities and injustice. We are asking that you join us to address these issues strategically. Now we as a people with an interest in our families, schools, businesses, economy and livelihood are hoping to see people of all races and cultures and good moral consciousness find just two days out of their busy schedule to support the people. Hence, a nationwide movement is gaining momentum to stage a summit with speakers, a march, networking session and a banquet on April 4th-5th 2008. The Power is in YOU!
For example we have Rev. Pinkney in Benton Harbor Michigan facing injustice. The corruption and deceitfulness continue in Berrien County Courthouse. Judge Butzbaugh has

violated his oath. What about Rev. Pinkney’s right to free speech under the Constitution? And why have they seized his computer? Have the sheriffs of Michigan nothing better to do than to persecute Rev. Pinkney? No violent crimes to solve, no rapists to catch, no people to protect? Legal abuse and persecution of Afro-Americans like in the Jim Crow South is flourishing in Michigan. We must not stand by while the white elite of Berrien County attempt again to silence a man whose only ‘crime’ is to be the voice of Benton Harbor’s Black community, calling out the racism and corruption of local government, police and courts.
We the people have the power. We are not asking you to stop your initiatives or join any organization. We are asking you to attend this national event and bring your fruits to the table so we can strategize and build a stronger national network where we will know where to send those people facing injustice to the various organizations they may not have been aware of. Our website is www.communityactions.org. We are committed to building awareness, internet activism and providing a voice for the voiceless. You are welcome to join our movement, our blog at <http://www.realityinpolitics.com> or our radio show staff that we are building for the internet. The call in number is 646 716-8675. The show is aired on the internet on Mon, Wed, Sat at 8 pm eastern time until 10 pm. We will be expanding our show to 1600 AM WKZK everyday at 6 pm ET host Champ Walker and that call-in number is 706 738-0044. **UNITY SUMMIT,P.O. Box 31304 Augusta GA 30901**

PART's PERSPECTIVE:

Build Our Movements' Strengths to Overcome Weaknesses; Attack the Empire's Weaknesses to Overcome Its Strengths

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

As economic conditions worsen and the dollar plummets, the inability of the Empire's economic, social and political institutions to deal with the system's crises become more evident. Even as tens of thousands face foreclosure and eviction around the country, homeowners and renters in devastated New Orleans are driven callously into homelessness. The already-neutered and discredited corporate media have been consolidated into still-fewer hands by FCC fiat. The shameless and spineless Democrats in Congress have ratified torture at the Justice Dept. and given Bush all he asks for Iraq and Afghanistan, tailing even the CIA on Iran. Internationally, the environmental conference in Bali and the 'peace process' gathering at Annapolis underscore the inability of the US to impose its will, resolve its contradictions or relieve the agonies it visits on oppressed people and the exploited planet.

Like a desperate wounded beast, the Empire is still capable of inflicting damage. Relying increasingly on coercion, repression and military means, it thinks it can torture, bomb or intimidate people to obtain the consent it requires. Such methods are only effective to the extent that the people do not recognize them as a sign of weakness, not strength.

The key to moving forward for the movements for decolonization and liberation is to recognize the dialectic that operates between the oppressor and the oppressed, between the exploiter and the exploited. Exactly to the extent that we can use our own strengths – numbers, creativity, uncompromising solidarity, imagination, love, science – to overcome our weaknesses – racism, sexism, elitism, pacifism, identification with the oppressor – to that same extent we become capable of using the force of our resistance to exploit the Empire's weaknesses. Only those who dare to struggle have a chance to win.

The State's reliance on incarceration creates a core of people, extending beyond the prison walls to prisoner families, parolees and probationers with a potential for collective struggle; if only the element of consciousness can unlock the mental chains that are more powerful than physical ones. The US transformation into a debtor state and mercenary military apparatus depends on a poverty draft and a succession of increasingly unpopular and unjustifiable missions. But again, exploiting that weakness requires cohesion and audacity among GI resisters in the ranks. Prisoners, GIs, high school and community college students, street youth, young immigrant workers all need solidarity from those outside the prisons, military and colonial education institutions; and we all need a sense of our own strength, our capacity to fight back and to exercise power. We need to shift our mental construct that assumes the might and wealth of the rulers are immutable, to one that recognizes the riches and power are extracted from the people and the planet and are ours to reclaim. We cannot concede the legitimacy of our rulers' system or accept their self-proclaimed monopoly on the use of force. Rather, through direct action to meet essential human needs that the system is incapable of satisfying, through defending our gains, through the full range of resistance ranging from strikes, boycotts, to cultural renewal we can begin to reorient the balance of power decisively in our favor.

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PO Box 1055 * Culver City CA 90232 * 310-495-0299

www.antiracistaction.us*antiracistaction_la@yahoo.com