

Militarized Police Counter-Insurgency Must Be Met By a Protracted Peoples' Insurgency

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

It's a new year, and perhaps a new day, in the struggle. Sustained and growing resistance to police murders with impunity, marked by creative and disruptive tactics led by a new generation of Black activists across the country, are an unexpected and overdue but welcome harbinger of a break with the politics of despair and defeatism that have gripped people in the U.S. for too long.

Beginning with the uprising in Ferguson and the eye-opening display of militarized police repression that greeted it, and continuing through the fall and into the dark, cold weeks of winter after grand juries in Missouri and New York refused to indict outrageous killer cops, protests have continued for months, some massive, such as the marches of tens of thousands in New York City and 4-5,000 for "Millions March L.A." (mostly Black people in their teens, 20s and 30s), some small, such as the OccupyLAPD vigil by Black Lives Matter L.A., some national in scope and participation, such as a convergence to Ferguson and St. Louis, MO.

And gratifyingly, there is no sign of stopping -- indeed, New Year's Eve and New Year's Day actions in dozens of cities across the country are being followed by a host of actions to mark the Martin Luther King, Jr. holiday on January 19. A specific and vocal rejection of the old guard pacifying self-appointed "leaders" has marked most of these efforts, not out of disrespect for their age but from a recognition that pacification and brokering of the masses' outrage for personal advancement is worse than pointless. There are a variety of programmatic and policy proposals being put forward, such as Community Control over the police through elected boards with the power to hire, fire and prosecute, to calls for demilitarization of the police and repurposing of spending on law enforcement and "criminal justice" programs to meet community needs for social and economic integration and development.

At the same time, other elements within the Black liberation struggle, such as the Black Riders, are speaking out about the need for self-defense if anything is to change, recognizing that the problem of racist police murders is not one of the police alone, but is rooted in the larger conditions of oppression and exploitation, of colonialism and capitalism, that the police are hired to enforce. There is a clear and growing recognition that the issue is not one of a "few bad apples," or police "misconduct."

It is the conduct of police and policing, the charge they are given by the political and economic elite and elected officials, the function they fulfill as an occupying army in communities of color and as an internal border guard in more privileged areas, that is coming into question. The slogan "Black Lives Matter," asserted and defended, has made a lasting impact on the assumptions of white supremacy and unexamined privilege, even within the so-called white left and progressive movement.

Neither the color of the skin nor the content of the character of individual police officers stands as a barrier against the role of the police as an instrument to protect and serve wealth, white supremacy and the empire.

"Good cop" and "bad cop" is a tactic of police interrogation, a role play used to break down the resistance of "suspects," to get them to waive their right to silence, try to cut a deal and snitch on each other. It is not a matter of separating the "good cops" from the "bad" ones. Neither the color of the skin nor the content of the character of individual police officers or even chiefs stands as an effective barrier against the role of the police, sheriffs, prison guards, private cops, and the rest of the garrison state apparatus as an instrument to protect and serve wealth, white supremacy and the empire.

They form a "domestic" army whose militarization parallels that of the globally-deployed troops of the US as gendarmes enforcing US domination in 170 countries, or the Border Patrol whose operations extend hundreds of miles inland from the militarily imposed borders and to the environs of every international airport in the US (including Alaska and Hawaii, indigenous areas and nations appended illegitimately to the US).

Many are familiar with the roots of policing in the US in slave patrols, and many date the establishment of formal urban police agencies to the need to suppress the early industrial working class. Fewer are aware that one of the first policing agencies in the current US, established initially as a vigilante operation by settlers, were the Texas, Arizona and California Rangers in the territories conquered from Mexico as the US sought to expand slavery and carry out its "manifest (white supremacist) destiny" to rule the continent "from sea to shining sea." The role of the police later was based on the imperial state taking on the powers previously exercised by the plantation owners and ranchers and their hired hands.

Their use against European immigrant workers was a double-edged sword, reflected by the incorporation of immigrant ethnics into the new "white" nation -- including particularly into the ranks of law enforcement. Part of how "the Irish became white" is how the Irish became cops (and the same is true for Italians, Jews and other immigrants grudgingly admitted to the ranks of "whiteness").

George Jackson prophetically taught that "reform" is the new name for fascism. The reforms proposed as

a solution by Barack Obama -- police body-cams and community policing -- only intensify the problem. As the *Stop LAPD Spying Coalition* has pointed out, body-cams on cops serve as another modality for police spying, along with drones, a panoply of street cameras, and license-plate readers that take photos of every parked or moving vehicle the cops pass. Dashboard cameras in L.A. squad cars are routinely disabled; the body cameras will be used mainly for intelligence gathering and evidentiary purposes against activists, protesters, alleged gang members and anyone considered a "threat" by the police.

Community policing is even worse. It is a strategy of counter-insurgency, specifically described by its advocates in the professional journals of the policing "profession" as the "domestic equivalent of psychological operations [PSYOPS] in the military," designed to "control the thinking of the population or the enemy." Whether you are considered "population" or "enemy" depends on your passivity in the face of police paramilitary operations. It is not an antidote to, but an expression of, the militarization of the police, just as much as the weaponry and the drones. Thankfully, we are beginning to see mass understanding of and resistance to this.

Cop-watching and "watch-a-pig" programs are primarily effective, not in the change observation makes in police behavior -- the brutal actions of cops against people who video tape them, as well as the video taped killings of Oscar Grant in Oakland, Kelly Thomas in Fullerton and Eric Garner in New York, make clear that the cops have no shame and no fear of exposure. That's because of the guarantee of impunity they have received from the civil authorities, who make sure that criminal prosecution in the few cases it is forced on them results in a slap on the wrist at worst, and that civil liabilities penalties are treated as a "cost of doing business" for the city and state, and no individual cop has to pay.

'Community policing' is counter-insurgency described by its advocates as the "domestic equivalent of psychological operations [PSYOPS] in the military."

No, the point of cop-watching and "Watch-a-pig" patrols is the impact they have on the behavior and consciousness of the people in the community, the growing recognition that people have to move beyond fear, and to come out and observe, not hide away, when the police are in action outside their homes, shops or laundromats. People have learned that the worst thing you can do in a mental health crisis or domestic dispute is to call the cops, and the community must begin to take responsibility for its own harmony, defense and collective interests.

There is also a growing awareness that police killings are the tip of the iceberg not only of racial profiling and stops, but of the constant criminalization of Black and Brown people who are confined in massive numbers, as a means of social control as well as a profit center, in the prisons, jails and detention centers of the carceral state.

If there is increasing awareness of the role of militarized police in counter-insurgency, there still needs to be a greater awareness of and strategy for building a popular insurgency capable of sustaining itself against such operations and eventually prevailing. The idea that the police are an occupying army is not merely a rhetorical flourish, but a recognition that the imperial system is in a continuing state of war against the people it



colonizes, exploits and oppressed.

We need to begin to act more clearly on that understanding and devise strategies for decolonization and self-determination. How concretely can we best undermine the legitimacy of the oppressive institutions of domination that have us in their grip, and increase the effective power of the people to meet our needs, shape our own destiny and take the political initiative on the path to liberation?

There needs to be a strategy for building a popular insurgency capable of sustaining itself and eventually prevailing.

Consider that this is 2015, half-way through the second decade of the 21st Century, with clear evidence that the rule of the Empire is threatening not only individual communities and colonized people, but the very fabric of the eco-systems that sustain human and other life. Are we closer to overturning that system and replacing it with one that will meet basic human needs in a way that can be carried out in harmony with the biosphere and other living beings on the planet?

Do we have a plan or project that will chart the way forward so that in five years time, by 2020, we can see the forces of racism, repression, and exploitation on the run, or at least clearly on the defensive, and the powers and capacity of the peoples' forces on the rise, or at least clearly on a strategic offensive? What organizational forms are needed to carry out such a plan if we develop it?

Do we really understand that the corporate Empire state has agents working around the clock, on police forces, in the military, at the NSA and in corporate enterprises, devising stratagems for blunting and reversing the current popular offensives and resistance? Can we figure out how to turn their own initiatives against them and to our advantage? How can we develop the popular will and power to enforce decolonization, demilitarization, decriminalization, decarceration, decentralization and economic democratization?

There are no easy or fore-ordained answers to those questions, though there are lessons that may be learned from the study of past and current revolutionaries, liberationists and freedom fighters in the US and internationally. But they must be tested in practice under today's conditions and circumstances, and then honed and corrected through criticism, self-criticism and above all through accountability to the communities and masses who have the power to make and shape history.

BLACK LIVES MATTER

The current upsurge of resistance to police murders and impunity is an exciting crucible in which to sharpen such analyses and build people's power. It must not be wasted, as so many previous opportunities and advances have been. The need for principled practical unity, and for undogmatic, unselfish political struggle and analysis, has never been greater. We invite people to use the pages of *Turning the Tide* as one vehicle among many for advancing those processes.

WHY WE CAN'T BREATHE

[col. writ. 12 / 15/14] © 2014 by Mumia Abu-Jamal

The demands and voices of protest are raised across America, voices of men and women, of children even, voices of rage, voices of hope, and voices of deep, mass discontent.

These voices, as anguished as they are insistent, are voices of a generation that has been largely silent in the public square. Only through their poets and rappers have their voices been heard, but even then, commercial interests intruded, changing righteous rage into clever rhymes.

Art not imitating life, but sending it down a street it had not intended. Now, an awful truth emerges, out of the sweet mouths of the youth: "We Can't Breathe!" they shout.

Why not?

Because, in the richest country on earth, poverty pitches pennies on the street corner, hoping, against hope, to hit.

Because a simple education is beyond the ability of the neo-liberal state to

provide.

Because today's school is tomorrow's prison, and a place where hatred and humiliation live, not knowledge; under the ridiculous rubric of No Child Left Behind.

Because, for too many children, childhood is but an illusion, as it was for Tamir Rice, a 12-year old boy, doing what boys have been doing for over a century: playing with a toy guy, becomes a death sentence.

Because every hand and every face is turned against them, as futures are as bleak as lunar landscapes.

"We Can't Breathe!" they howl.
But we can't hear them.

The neo-liberal state is too busy, choking them to death.
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Mumia Abu-Jamal

Samiya "Goldii" Abdullah, a daughter of Wadiya Jamal and Mumia Abu-Jamal died on December 17, 2014 after years of battle with breast cancer. Samiya would have been 37 this January 9 and is survived by two young daughters, Aiyannah and Aaiyah, affectionately known as Dolly and Puddy, ages eleven and four.

Samiya was a remarkable woman. She was accomplished as a musician, an activist and rapper on social justice, particularly in the struggle for Mumia's freedom. She devoured books and education. During her long, often debilitating illness, Samiya finished her Masters Degree in School and Mental Health Counseling from the University of Pennsylvania with honors. She was dedicated to her

young daughters and wanted them to grow up loving each other as much as she did her brothers and sisters. And she wanted her daughters to see Mumia (called "Pop Pop" by them) walk out of prison and home with their grandmother, Wadiya.

Samiya's active fight for Mumia's freedom, began at the young age of four. Mumia wrote about this in "The Visit" printed in Live from Death Row in 1994. This was recreated in the movie "Mumia: Long Distance Revolutionary."

Samiya's strength, character and spirit were nurtured by Wadiya and Mumia and are being passed on to her daughters.

On behalf of Wadiya Jamal and Mumia Abu-Jamal, this is a request for funds to assist Wadiya for care of her granddaughters, Dolly and Puddy.

A financial contribution of any amount will be greatly appreciated.

Please send checks or money orders, made payable to Wadiya Jamal:

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BEYOND ROTTEN APPLES AND BROKEN WINDOWS

© Mumia Abú-Jamal 12-7-2014

Las manifestaciones masivas que sacuden de costa a costa los Estados Unidos son reflexiones ruidosas y visibles de la profunda rabia y rechazo de la larga y sangrienta historia del terrorismo policiaco.

Si has leído mis escritos o escuchado mis comentarios radiales, tu sabes que yo describo la violencia policial por lo que es: terrorismo, y no "brutalidad".

Porque el interés de toda violencia policial es infundir terror en las poblaciones Negras, justo como era la intención de los terroristas Blancos del pasado, como el Ku Klux Klan, que linchaba a los Negros; hombre, mujeres y niños --Si. ¡Niños!

Y aún cuando estas protestas de los jóvenes a lo largo y ancho del país son remarcables, debemos recordar que la violencia policial contra las comunidades Afro-Norteamericanas no es nada nuevo.

Fue el 4 de diciembre de 1969 -- hace 45 años, cuando policías entraron sigilosamente al edificio de departamentos de la Calle Monroe donde vivían jóvenes del Partido de las Panteras Negras, incluido el Vice-Presidente Fred Hampton, de Chicago. Allí, policías, armados con ametralladoras, dispararon contra el Capitán Mark Clark, de Peoria, Illinois, y contra el Vice-Presidente Fred Hampton, mientras dormía en su cama junto a su esposa que estaba esperando un bebé. Ambos, Mark y Fred fueron asesinados; por lo menos otros 7 Panteras Negras fueron heridos por el fuego de los disparos de la policía -- todos mientras dormían en sus camas.

Ningún policía fue jamás acusado por estos crímenes o de estos intentos de asesinato y de asaltos graves contra miembros del Partido de las Panteras Negras de Illinois.

La próxima primavera marcará el 30th aniversario del bombardeo de MOVE -- donde policías tiraron bombas de un helicóptero; y mataron 11 hombres, mujeres y niños -- todos miembros y familiares del grupo de Naturalistas Negros, MOVE.

Once seres humanos quemados vivos y/o matados a tiros -- y 2 manzanas de la ciudad de Filadelfia hechas ladrillos rojo brillantes y cenizas candentes. Y, otra vez, ningún policía fue jamás acusado de nada. Solo Ramona África, única sobreviviente del ataque contra MOVE, sería

metida a la cárcel por 7 años -- acusada de ¡motín!

El movimiento para protestar el terrorismo de la policía es algo remarcable, pero en verdad no comenzó ayer.

El terrorismo de la policía lleva ya varias décadas, y no es sobre "manzanas podridas" o "ventanas rotas". Es sobre el bloqueo de los movimientos populares que demandan libertad; y la protección del presente sistema de represión.

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BEYOND "ROTTEN APPLES" & "BROKEN WINDOWS"

[col. writ. 12/7/14] © 2014 by Mumia Abu-Jamal

The massive demonstrations rocking U.S. cities from coast to coast are loud and visible reflections of the deep anger and antipathy rising up against the long and bloody train of police terrorism.

If you have read my writings or listened to my commentaries, you know that I describe the police violence as what it is: terrorism, not 'brutality.'

For the aim of all police violence is to instill terror in Black populations, just as was the aim of white terrorists of the past, like the Ku Klux Klan, which lynched Black men, women and yes- children.

And although these protests by young people across the country are remarkable, we must remember that cop violence against African American communities ain't a new thing.

It was Dec.4, 1969 -- 45 years ago, when cops raided the Monroe Street apartment building of young Black Panthers, including Deputy Chairman Fred Hampton, of Chicago. There, police, armed with submachine guns, shot Capt. Mark Clark, of Peoria, Illinois, and Deputy Chairman Fred Hampton, as he slept in his bed, next to his pregnant wife. Both Mark and Fred were killed; at least 7 other Panthers were wounded by police gunfire -- as they lay in their beds.

Not a single cop was ever charged with these murders or these attempted murders and aggravated assaults on members of the Illinois Black Panther Party.

Next spring marks the 30th anniversary of the MOVE Bombing -- where cops dropped bombs from a helicopter, and killed 11 men, women and children -- members and relatives of the Black Naturalist group, MOVE.

Eleven people burned and/or shot to death -- and 2 city blocks in Philadelphia turned to glowing red bricks and ashes. And again, not a single cop ever even charged with anything. Only MOVE survivor, Ramona Africa would ever get to prison -- for Riot! 7 years.

The movement protesting police terrorism is a remarkable thing; but it didn't begin yesterday.

Police terrorism is decades long, and it ain't about 'rotten apples' nor 'broken windows'. It's about blocking a popular freedom movement, and protecting a system of repression.

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On-Line Resources for Turning the Tide

You can find archives of *Turning the Tide* at www.antiracist.org that go back more than seven years, plus back issues of the *Black Rider African Intercommunal News Service*.

In addition, there are several Facebook pages, such as [facebook.com/tideturning](https://www.facebook.com/tideturning), and [facebook.com/intercommunalsolidarity](https://www.facebook.com/intercommunalsolidarity). You can follow @ara_losangeles on Twitter, and the De-Colonize LA! blog at ara-la.tumblr.com.

Brazilian Landless Rural Workers Movement (MST) Sending a Delegation to US

by Rebecca Tarlau, Los Angeles Friends of the MST

The Brazilian Landless Rural Workers Movement (*Movimento dos Trabalhadores Rurais Sem Terra*, or MST) is one of the largest agrarian reform movements in Latin America. Over the past 30 years, through occupations of privately and publicly owned landed estates, the MST has succeeded in forcing the government to redistribute land rights to approximately 350,000 previously landless families. Currently, tens of thousands of families are still occupying land across Brazil, waiting for their claim to this land to be officially sanctioned. In March of 2015, twenty-one of the leaders will arrive in the United States, for a year long exchange with dozens of grassroots organizations across the country. Here is some background information about the MST and this upcoming exchange.

Although the MST arose in the early 1980s, the movement is a product of 500 years of land concentration and landlessness in Brazil. These unequal relations date back to Portuguese colonialism in the early 1500s, when a system of land grants known as sesmarias divided up Brazil between twelve powerful Portuguese “captains,” who could distribute large tracts of land to private interests and do what they wished with this land. After Brazilian independence, in 1822, this land was supposed to be returned to the Brazilian people, known as terra devoluta (“returned” land). However, through a process of land grabbing and the production of false land deeds—known as grilagem—rural elites ensured that they could maintain ownership over land.

Landlessness in Brazil is also a legacy of the slave trade, the largest slave trade in the Americas, primarily driven by the sugar cane economy. By the end of the sixteenth century, black slaves constituted almost seventy percent of the labor force on plantations in Brazil. Brazil was the second to last country in the Americas to end slavery, officially doing so only in 1888. Much of the slave-descendant population remains landless.

In 1850, a few decades before the end of slavery, a new land law was established, which finally made land available through purchase. However, rather than giving landless people access to land, this new land law facilitated the consolidation of large-scale properties, made it difficult for small landholders to purchase land, and also tightened restrictions on squatters. Land concentration continued to grow.

Beginning in the 1870s, the government also began to encourage immigration to Brazil, primarily from Germany and Italy, in order to populate and “whiten” the southern part of the country. While some of these immigrants were able to receive small plots of land, landlessness continued to be a norm throughout the country, even among these whiter European populations. The “agrarian problem”—land concentration, unproductive land estates, landless families—was mostly ignored by the government.

Nonetheless, the first half of the twentieth century was a period of intense rural resistance. In the late 1940s and 1950s, the countryside was mobilized, with peasant leagues and other rural groups pressuring the government for agrarian reform. In the early 1960s it looked like the Brazilian government might actually be forced to implement a large-scale redistribution of land to poor, rural populations. However, instead, this resistance led to a military coup, supported by the United States, and a military dictatorship that held power in Brazil for the next two decades. People were killed, many others were exiled, the constitution was annulled, and almost all political organizing went underground.

With the military dictatorship came intense economic growth, what was referred to as an “economic miracle.” Between 1968 and 1974 the economy grew at an average yearly rate of 10 to 11 percent, and by the mid-1970s the volume of exports had quadrupled. But, growth for whom? While in 1960 the richest ten percent only had 39.6 percent of the national income, in 1980 this ten percent had 50.9 percent. In other words, this “economic miracle” succeeded not in lifting people out of poverty, but increasing the divide between rich and poor.

Meanwhile, in rural areas, the military dictatorship implemented a large-scale program of “agricultural modernization,” known as the green revolution. However, the green revolution simply meant more monoculture production with intensive use of pesticides, and consequently, high levels of environmental degradation. Currently Brazilians consume the highest quantity of pesticides in the world, with serious health implications.

As for the people living in these rural areas, these populations were pushed off of their land, little by little. In 1940 less than 32 percent of the population lived in cities, but by 1991 seventy-five percent of the Brazilian population was urban. This rural population began moving to the urban slums, known as favelas in Portuguese.

In the mid-1970s there was finally a move away from repression to a more democratic rule. This is when the labor movement began to become more oppositional and militant, and a new leader emerged who would eventually become president, Luis Inacio Lula da Silva. This was also the moment when the Brazilian Workers Party (PT) was founded, in 1980, as a new grassroots political party to represent the urban and rural populations that were beginning to mobilize again.

The Brazilian Landless Workers Movement (MST) emerged in this historical moment, along with the Workers Party (PT) and the Oppositional Labor Movement (CUT), to contest this history of unequal land distribution. The movement did not start as a united movement, but rather, dispersed attempts among landless rural laborers who were inspired by the progressive Catholic Church and Liberation Theology and decided to take the solution to poverty into their own hand and occupy these large unproductive land estates. The first land occupation associated with what became the MST occurred in 1979. Soon after, more land occupations began to occur. This tactic worked, and after camping out for several years, these landless workers began winning from the Brazilian government legal rights to farm on this land. In other words, land occupations were becoming successful, even at a time of military dictatorship.

In 1984, the participants in these dispersed occupations decided to come together and found a united, national movement, the MST. Although the Catholic Church, rural labor unions, communist party members, and other groups had played a major role in organizing the occupations that led to the founding of the MST, the families who comprised the movement wanted it to be an autonomous organization, not connected to the church, a labor union, or a political party. The slogan of the newly formed organization was “Land for those who live and work on it.”

Over the past thirty years, the movement has grown to include 1.5 million women, men, and children, with 350,000 previously landless families that now have rights to land in Brazil. Partially, the success of the MST is due to a law that was put into the 1988 Brazilian constitution, which requires that land “serve a social function.” The constitution also requires the Brazilian government to, “expropriate for the purpose of agrarian reform, rural property that is not performing its social function.” Social function includes “rational and adequate use” of that land. This law has facilitated the expropriation of thousands of acres of land that were not being used productively, and therefore did not perform their social

function. However, it is also critical to mention that in 2006 the GINI Index, which assesses land concentration, was still .872 percent, one of the highest ratios of land concentration in the world, and higher than it had been in 1996. This demonstrates that land concentration has been increasing in Brazil over the past two decades, despite these intense agrarian struggles.

Finally, it is also necessary to emphasize that although there have been many victories for the MST over the past three decades, the price of resistance is high. Since the country’s re-democratization, 1,742 people have been killed due to agrarian conflicts, mostly peasant activists. Less than 3 percent of these cases were ever brought to trial. The biggest massacre of peasant activists occurred on April 17, 1996, and is an example of the impunity of the police in Brazil. In the state of Pará there was a march of 1,500 MST activists. At 4 PM, 155 state military police surrounded the MST and began to fire live ammunition from rifles and machine guns into the crowd. Nineteen MST activists were immediately killed, and 69 others wounded. In memory of these murders, April 17th has become an international Day of Peasant Resistance. In Brazil the entire month of April is known as “Red April,” and every April the MST organizes hundreds of landless occupations across Brazil.

From March to December of 2015, up to 21 MST leaders will be in the US, working with grassroots organizations in five regions of the country. Five of these will be in the Los Angeles region for several months, contributing to and learning about political organizing in our LA context. Although the MST frequently sends “brigades” of MST leaders to other Global South countries, especially ones with left-leaning governments such as Cuba and Venezuela, or severe economic and political crises like Haiti and Palestine, the movement has never sent this type of brigade to the Global North. The LA Chapter of the “Friends of the MST” national solidarity organization is helping to facilitate this exchange. For the MST, the primary goals of the exchange are to learn English—as a tool to advance their political work—and to connect with grassroots groups to learn about the political and economic context for the working class in the United States. This is also a chance for U.S. organizations to learn about how this national movement of 1.5 million people has been able to organize itself and maintain its strength over the past thirty years.

Currently, the LA chapter of the Friends of the MST is in the process of identifying organizations and groups that are interested in either hosting an MST leader for several months, or organizing day-long events and exchanges with the movement leaders. We are also looking for affordable housing for these MST leaders, especially between March and July.

If you are interested in becoming involved in the MST-U.S. exchange in any capacity, please contact Becky Tarlau at becktar@gmail.com or Michael Novick at antiracistaction_la@yahoo.com. Viva a reforma agrária!



100X100 Campaign to Increase Publication Frequency of Turning the Tide

Over its 26+ year publishing history, *TTT* has been published in magazine format, as a 24-page tabloid, and from time to time on a bi-monthly basis, six issues a year. For the last few years, economic necessity has dictated that we print four 8-page issues a year. Now, to restore bi-monthly publication, we have launched a fund-raising campaign we’ve dubbed “100X100.”

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

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

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

and email contacts. Everything helps.

If the campaign is successful, we will begin publishing every other month in 2015. Postage is our biggest expense. Nobody gets paid at *TTT*. But the Postal Service is not so generous. We have a handful of people who are sustainers, making a monthly donation, a larger number of people who subscribe once a year or so. Right now, we are at 10% of our goal. LA supporters could set up house meetings, where the editor will pitch to your friends for support. The future of *Turning the Tide* is in your hands. Now, while you’re thinking about it, go to:

<http://gofundme.com/eugzgg>

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

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

RULES OF DISCIPLINE:

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

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

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

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

3) Each comrade must be selfless; sharing and providing assistance to comrades with basic necessities and outside contacts if at all possible. Commendation and recognition is

to be given for selfless acts. Taking undue advantage of comrades or black people must be disciplined.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

-The Great General George Jackson-



ATTENTION - Breaking News - GENERAL T.A.C.O. Announces that...Black Riders is calling for a Nation Wide Gang Truce/Cease Fire - Bloods, Crips, GDs, Stones, Vice Lords: All Gangs, Hoods, Turfs, and Sets Must Unite to Ride on our Real Racist pig enemy! It is time to intensify the revolutionary struggle!

The non-indictment of the pigs that murdered Michael Brown in Ferguson, Ezell Ford in Los Angeles, and Eric Garner in New York proves once again that we can't expect the pigs to investigate the pigs. That's like asking Frank James to investigate his brother, Jesse James, when both of them are racist cowboys. We must defend ourselves by any means necessary. Point J of our upgraded "Ten Point Platform and Program" called the Black Commune Program, clearly states that:

"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."

The picture of General T.A.C.O. was taken in honor of Huey P. Newton during October, Black Panther History Month, even though it's BPP History Month for us every month of the year. Join Now! Black Riders-New Generation Black Panther Party for Self-Defense. Black Power! RGB4Life! All Power to the People!

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



Message to all Black Rider Comrades:

Discipline implies self-control, a willingness to submit to the rules and regulations of an organization, and a willingness to follow the authority that must be exercised in a revolutionary organization. Based on an understanding of the objectives of the revolutionary organization and a need to work constantly in an orderly fashion - using initiative and imagination - organizational self-discipline can be acquired.

People often disregard discipline because they have not given up the traits of individualism which is rampant in a capitalistic society. Arriving late at meetings, failure to execute details, performing work in a sloppy manner are all signs of the lack of discipline. Naturally, disregard for the rules and regulations of an organizations stands at the apex of individualism and a lack of discipline. These tendencies must be weeded out immediately for they have a deadly effect upon the morale of the



people who are disciplined.

Discipline can be increased by the acquisition of address books, appointment calendars, diary pads, three-by-five index cards for addresses that can be filed without typing and a refusal to take on more work than one can handle. Extreme security must be taken with addresses.

A unity of will and purpose can never be achieved without conscious efforts of all members of a revolutionary organization to strive to achieve the maximum discipline. When we give our word that we are going to do something, this carries a burden of responsibility and trust and all efforts should be made to keep our promises. Often quarrels and disagreements have arisen in organizations because people failed to keep their word or promises. Revolutionary work has been

retarded because this or that comrade had said that he would take such and such a responsibility and failed to deliver at the proper moment.

As the armed struggle in the United States escalates, the importance of discipline will increase. It is not easy to acquire conscious discipline. Even many who are forced to discipline themselves for a job for fear of loss of pay and dismissal, refuse to consciously discipline themselves in a revolutionary organization. (Good work habits should always be kept and discarded.) Actually a lack of discipline is a disregard for the feelings of others and an egotistic assumption that your actions are more important than the group's or some other brothers' and sisters'.

When we enter groups and organizations, we have automatically pledged to give something of ourselves for a greater unity to exercise control over

out actions. We no longer can think just of ourselves but of the group, the political unit, the revolutionary organization and the revolutionary movement. Constant political education and group study are the two best methods for instilling discipline in all members, because discipline must be conscious. An intense love for the revolutionary struggle which will come through constant political education and day-to-day work stimulates a greater desire for conscious discipline in revolutionary work.

Thus, to build discipline and eliminate individualism we must stress constant political education, criticism and self-criticism, and the appropriate use of censure. Ultimately, revolutionaries must suspend from their ranks those who constantly violate organizational discipline.

All Power to the People!

BLACK RIDERS LIBERATION PARTY CODE OF CONDUCT

HOW TO TREAT YOUR COMRADES IN THE BLACK RIDERS

1. Do not spitefully criticize your comrade, nor condemn him or her.
2. Give your comrade the benefit of the doubt.
3. If you see a fault in your comrade, do not manifest your comrade's faults in public. If you do, God will manifest yours and you will that your faults are greater.
4. Take your comrade to the side, and tell him in a intelligent manner about his or her faults.
5. If you feel like it will create disharmony and disunity by telling your comrade about his or her faults, do not do so. Instead tell someone of higher rank so they can handle the situation wisely.
6. Do not take a inexperienced or disbeliever's word over your comrade's word!!!
7. Love for your comrade to have that which you have for yourself.
8. Even if your comrade is wrong, or you think he or she is wrong, submit and take the

9. Never agree with a disbeliever against your comrade.
10. Inform your comrade of any danger he or she may encounter.
11. Always watch your comrade's back.
12. Two or more comrades should be together at all times.
13. Respect your comrade at all times; do unto him or her as you would like him or her to do to you.
14. Always leave your comrades in peace.
15. Never lie to your comrade by fact or example.
16. Report your comrade if he or she is doing something to endanger the Black Riders Liberation Party.
17. Do not argue with your comrade about anything.
18. Never challenge your comrade to how much knowlegde he or she has.
19. Smile and show love for your comrade at all times.
20. Build up your comrade; make him or her feel good. Draw out the good points in your comrade.

21. No braggin', clownin', or jokin' (especially "blackness" jokes) on your comrade.
22. U must greet your comrade 3 days after a disagreement or dispute
23. Avoid negative conversations with your comrade.
24. No backbiting or talking behind your comrade's back!

Contact Info for the Black Riders

You can reach the Black Riders Liberation Party, new generation Black Panther Party for Self-Defense, at PO Box 8297, Los Angeles CA 90008, blackriders1996@gmail.com or by calling 602-842-2757 (BRLP), or on facebook, Black-Riders-Liberation-Party. The BRLP has been setting up new chapters rapidly around the US, and is building a nation-wide prison chapter.
Join Now!

Another Definition Of a Soldier

We, the generation born since the 60's and 70's, find ourselves at a crucial crossroads of defining our own reality. But we are the immediate results of wars waged between the Black Liberation movement and the Fascist snake apparatus; we have yet to adapt the ideological community of the Black Power movement as a whole.

As we are often referred to as a Hip-Hop generation, we continue to abandon the revolutionary role that music and culture can facilitate as an institution for nation building beyond business. Primarily, the youth are being influenced by surrogates masquerading as "soldiers." One of the most general descriptions in the video entertainment business and popular media is to effeminate males' so-called thug image, projecting commercial roles that are inconsistent with our realities as a people.

We as a people seeking independent nationhood require real soldiers for the self-determination of the people. What we have thus far are sabotaging elements in our struggle. That is, individuals utilizing the thug title without the slightest idea of its origins in warfare,

preferably the art of strangulation. The English word thug came into usage in modern times, stemming back to India in a cult known as Thugee. The Thugee flourished under the British Empire rule and the colonization of India. The Thugee can be designated as an outlaw band of professional assassins in rebellion against the state.

By this definition, we can see that the direction of rap's so-called thugs, and personalities such as Soldier Boy or Young Thug, have nothing to do with war, which is the real business of a real soldier. Those of us now in our 30's and 40's need to revitalize the Black Power movement among the youth. We must no longer allow the infiltration of noncombatants into our homes and lives.

We must convey the stories of soldiers such as Mumia Abu-Jamal, Russell maroon Shoatz, Jonathan Jackson, and others like Assata Shakur, George Jackson, General T.A.C.O. (Taking All Capitalists Out), and Mecca Shakur, Etana amd Laa Laa Shakur and Safiya A. Bukhari. The brothers and sisters mentioned here, to name a few, are the types of soldiers not aired in the news or in the educational curriculum of the enemy.

These are the types of soldiers who are not only liberated themselves, but helped liberate others. Without a revolutionary dialog on the ideological makeup of soldiers, there can be no progress in us liberating ourselves. When it comes to the subjects of independence, self-rule, class, race, imperialism and more, we need a correct perspective on who and what is a soldier, as well as what is not a soldier.

This is the 21st Century crisis we must redefine and rebuild on. The Black entertainment television, national publications, newspapers, and magazines are threats to our security as an oppressed nation seeking to liberate ourselves. Instead it will inspire revolutionary morale to have youth cadre begin reading the well-recommended books George Jackson's *Soledad Brother* or *Blood In My Eye*. Also listen to the music of Tupac Shakur or Black Riders music from Sgt. Askari and Minister of Public Relations E da Ref.

Black Power! All Power to the People!

'The Half Has Never Been Told: Slavery and the Making of American Capitalism'

Reviewed by Susan Grigsby

On Sept. 4, *The Economist* published a book review, for which it apologized, retracted, and then posted on the web. It created no end of furor and discussion about whether the book, or the review, was racist. The anonymous reviewer accused the author of not giving slave owners any credit for their "better treatment" of the slaves which may have been the reason that cotton production increased. He also found that "Almost all the blacks in his book are victims, almost all the whites villains." Since the book concerned slavery in America, Twitter went delightfully mad with #economistbookreviews.

It seemed to me that the *Economist* review of *The Half Has Never Been Told: Slavery and the Making of American Capitalism* was wildly successful. Because while we were all busy smirking, grinning and even laughing at the reviewer, the conversation that the book should have provoked, that *The Economist* wanted at all costs to avoid, was never discussed. What did *The Economist* want to avoid talking about?

Back wages, perhaps?

Or perhaps what caused the Panic of 1837?

Or the ingenuity and perseverance of those whose misfortune it was to be enslaved?

Or perhaps it was this:

The idea that the commodification and suffering and forced labor of African Americans is what made the United States powerful and rich is not an idea that people necessarily are happy to hear. Yet it is the truth.

The Half Has Never Been Told: Slavery and the Making of American Capitalism

By Edward E. Baptist

Published by Basic Books

September 9, 2014

528 pages

In *The Half Has Never Been Told*, Edward E. Baptist, author, historian and Cornell University associate professor, artfully combines the individual voices of an enslaved population within a broader discussion of the economic and geographic growth of America in the nineteenth century. But mostly, he paints a picture of unrestrained, laissez-faire capitalism. A form of capitalism undreamt of by any but the most ardent Ayn Rand fans. It is this picture of capitalism unbound that *The Economist* likely does not want us to discuss.

In this story of American slavery, and its intimate connection to American capitalism, Baptist demonstrates how the availability of cheap land, slave labor and a government willing to support it can create huge amounts of wealth. Enough wealth to help fund an industrial revolution.

Using thousands of WPA-era interviews and hundreds of post-Civil War memoirs and autobiographies written by former slaves, he brings to life the giant that he uses as his metaphor and organizing tool. The image of this giant comes from an essay written by Ralph Ellison:

"On the moral level I propose we view the whole of American life as a drama enacted on the body of a Negro giant who, lying trussed up like Gulliver, forms the stage and the scene upon which and within which the action unfolds."

Baptist takes apart the myths that our society has created to make us more comfortable with our slave-owning past. He begins with the biggest myth of all, that slavery was unprofitable, inefficient, and would eventually die off as it would be unable to adapt and to compete with industrialization.

Sure.

Unfortunately, there is absolutely no evidence that it was either inefficient or that it was dying out. On the contrary, the cheap and ready availability of stolen lands and easy credit due to creative financial instruments, combined with the slave labor that the laws allowed, encouraged and protected, led to a boom in cotton production that showed little signs of slowing by 1860. In 1860, the Southern slave labor camps provided 88 percent of the cotton used in Great Britain's cotton mills. Cotton had become the number one trading commodity of the entire world. It fueled the industrial revolution, feeding not just the cotton mills of Britain, but also the ones in towns like Lowell, Massachusetts. The cotton mills of Lowell were built with the profits made from the unpaid labor of African Americans in the slave l



Slaves Waiting for Sale: Richmond, Virginia. Painted upon the sketch of 1853 by Eyre Crowe, Painting from sketch of 1853

labor camps. Cotton went from 14 percent of the total American exports in 1802 to 61 percent by 1860. The United States share of the worldwide cotton market climbed from one percent in 1801 to 66 percent by 1860.

As new lands were opened by the Louisiana Purchase and the forced eviction of almost 50,000 Native Americans from the lands to which they held title, slavery moved from the coastal states of the Old South to the new Southwest. Foreclosed from importing new slaves to work the new land by the Act Prohibiting Importation of Slaves of 1807, slave traders forced the migration of one million slaves:

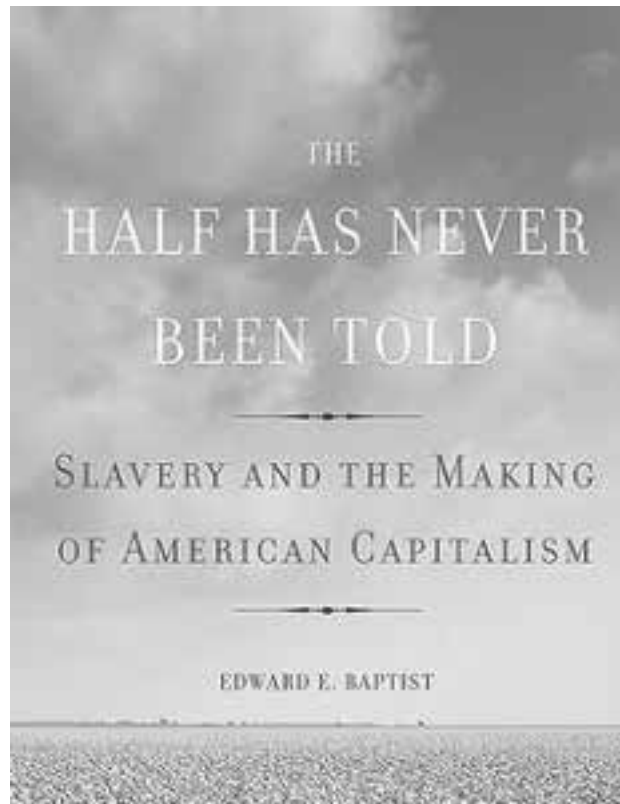
From the 1790s to the 1860s, enslavers moved 1 million people from the old slave states to the new. They went from making no cotton to speak of in 1790 to making almost 2 billion pounds of it in 1860. Stretching out beyond the slave South, the story encompassed not only Washington politicians and voters across the United States but also Connecticut factories, London banks, opium addicts in China, and consumers in East Africa.

On the eve of the Civil War, the enslavers were eyeing land in Texas, California, and even Cuba to further the expansion of the slave labor camps. The number of slaves had increased five-fold over what it was in the 1790s.

In the vernacular of the African American, this forced migration, this tearing apart of families and homes, was called stealing. A man was "stole" from his home in a Virginia slave labor camp, and shipped down the river to New Orleans to be sold. In calling this a theft, the African American community was identifying the criminal nature of slavery and building a common story of themselves, as a people.

The crop of cotton in 1859 was astonishing—almost 2 billion pounds of clean fiber in 4 million bales. Slavery's productivity was higher than ever—some 700 pounds per enslaved man, woman, and child in the cotton country, twenty-two times the rate in 1790.

The astounding increase in productivity was due to the ingenuity of the African American slaves; not because they were treated so well by their enslavers, but because they faced whippings, and worse, should they fail to meet their quotas. So they found ways to pick cotton with both hands, to pick it faster and to waste less motion in order to avoid the whip's lash. The quotas were increased regularly, creating a push system of labor, requiring ever-



increasing productivity from the enslaved.

And thus untold amounts of mental labor, unknown breakthroughs of human creativity, were the keys to an astonishing increase in cotton production that required no machinery—save the whipping-machine, of course. With it, enslavers looted the riches of black folk's minds, stole days and months and years and lifetimes, turned sweat, blood, and flesh into gold.

According to Baptist, during the Civil War, when demand for cotton far exceeded the supply, the federal government leased land on South Carolina's Sea Islands to northern entrepreneurs who would attempt to grow cotton using employees who were paid for their labor. Despite the experiments that included monthly wages and wages paid per pound of cotton picked, they were unable to achieve anything near the productivity of the slave labor camps.

The Half Has Never Been Told is a story that covers an immense amount of territory. Baptist includes the individual narratives of the enslaved people and letters from those whose wealth depended on the slave trade or slave labor. It is from one of those letters that we learn of the casualness with which women's sexual slavery is discussed. "Fancy" girls were sold for a price directly related to her light skin and sexual attractiveness.

Baptist also examines the tendency toward violence that was prevalent in the South as white men, in order to prove they were superior to the enslaved men, took offense at the any perceived slight to their honor. Duels to defend that honor distinguished them from the African American who, of course, was not allowed to defend himself or his loved ones.

He draws other parallels to today while exploring the causes of the Panic of 1837, including the lessening of financial regulations, the creation of new financial instruments and the belief that cotton prices must always rise in defiance of the laws of supply and demand.

An excerpt from *The Half Has Never Been Told* was published by Salon, and can be found online. http://www.salon.com/2014/09/07/we_still_lie_about_slavery_heres_the_truth_about_how_the_american_economy_and_power_were_built_on_forced_migration_and_torture/

If unregulated capitalism succeeds wildly only through theft and torture, should we not be regulating it more closely? Should we not take steps to insure that the theft of wages is never again allowed to happen?

And if the Koch brothers, and the Waltons, and so many other Americans can live off of the wealth created by their ancestors, isn't something owing to the heirs of the African Americans who created the wealth of this nation?

Perhaps this is what *The Economist* is hoping we won't talk about, being distracted as we are, by a review that suggests that reality has a liberal bias.

Ida B. Wells Coalition Against Racism and Police Brutality

A nationwide coalition organized along anti-authoritarian lines is taking shape and is looking to help start chapters - both inside and outside of prison. The **Memphis Black Autonomy Federation**, spearheaded by JoNina Abron & Lorenzo Komboa Ervin, has developed this solidarity-minded initiative.

South Chicago ABC Zine Distro and the **Ida B. Wells Coalition in Kansas City** are the contacts for the coordination of prisoner-based chapters. We are looking to publish a national prisoner newsletter dealing with the issues of racism, brutality, torture and slavery in the U.S. prisons.

To learn more, get involved or start a chapter, contact:

Memphis Black Autonomy Federation

P.O. Box 16382

Memphis, TN 38186-0382

organize.the.hood@gmail.com - 901.674.8430

Ida B. Wells Coalition Against Racism and Police Brutality

Kansas City - idabwellsinkc@gmail.com - 505.205.7909

South Chicago ABC Zine Distro

P. O. Box 721 / Homewood, IL 60430

anthonyrayson@hotmail.com - 708.534.1334

The Ida B. Wells Coalition Organizer's Manual and *the Program of the Black Autonomy Prison Federation*, along with over 1,000 other, mainly prisoner publications are available through the South Chicago ABC Zine Distro, as is the new 2015 catalog.

PROTESTERS OUTSIDE WHITE HOUSE

DEMAND ANSWERS ON 43 MISSING MEXICANS

from press reports on RT, Al Jazeera, Counterpunch and Informativo Pacifica

Protests against the Mexican government spread from Mexico to the US, as demonstrators took to the streets January 6 outside the White House as Barack Obama met with his Mexican counterpart, Enrique Peña Nieto.

Dozens of protesters from across the US braved a snowstorm to make their voices heard. They demanded justice for the so-called 'Missing 43,' a group of 43 students from a teacher training college, who disappeared near Iguala, in the southern Mexican state of Guerrero, on September 27 following a protest to support the rights of rural teachers. There were demonstrations in cities around the US, including here in L.A. outside the Mexican consulate that featured a guerrilla theater skit with a blooded, handcuffed figure of Justice.

An independent investigative report in December claimed that the Mexican Federal Police were directly involved in the attack, contrary to the authorities' statements. It also asserted that state and federal authorities were tracking the students' movements on September 26 in real-time; not only did authorities do nothing to prevent their abduction and consequent murder, but police reportedly directly attacked the youths. Mexico has been inflamed by the disappearances with unrelenting protests picking up the hashtag themes of **#YaMeCanse** (I'm tired of this, quoting Mexico's Attorney General equivalent trying to cut off questioning from the press) and **#FueElEstado** (It was the government responsible for the disappearances).

The AP quoted Ivan Almonte, a 36-year-old Mexican who has been living in the United States for 16 years, at the DC protest. "We are very upset. We want Peña Nieto to quit and to tell us where are the 43 students. Why so much silence?"

The students' disappearance has posed the biggest challenge so far to President Enrique Peña Nieto's administration, with many questioning the government's progress in fighting against drug violence. Obama and Peña Nieto reportedly discussed the missing students during their meeting. The Mexican president has drawn criticism for saying it was time to "move beyond" the case just weeks after their abduction and for taking a month after their disappearance to meet with their families.

One protester told RT, "We have seen an increase in violations of human rights, we see an increase in homicides and we see an increase of killings every single day that go impugned with nothing going on. All of these millions of dollars are just being dumped. There's really nothing being done, and so we need to ask, 'Why?' and 'Why is this happening?' It's affecting everybody."

According to Laura Carlsen, the director of the Americas Program in Mexico City and advisor to Just Associates (JASS), the mayor of Iguala, José Luis Abarca, is being held for ordering the attacks and for colluding with the regional drug cartel, Guerreros Unidos. Maria de los Angeles Pineda Villa, his wife, has been charged with participation in organized crime and money laundering. Pineda is being held in a maximum security prison until the start of her trial, Al Jazeera reported. Feeling the heat, the state's governor, Angel Aguirre Rivero, also resigned on October 23 (he was from the nominally left PRD party, from whose candidate, Lopez Obrador, the presidency was stolen in fraudulent elections some years ago; but the PRD in Guerrero has been part of the problem, and the Zapatistas and other extra-parliamentary left forces in Mexico, and increasingly broad sectors of the population are fed up with all three major parties). Civil society groups and a Twitter campaign are calling for an investigation of Aguirre for complicity in the crime and for protecting Abarca.

But the national authorities are not exempt. Recent evidence shows that the Mexican Army and Federal Police had knowledge of the incident before, during, and after it occurred. Although they were based just moments away, they certainly didn't protect the students. There's evidence to suggest that they were in fact directly involved in the crime.



Relatives and activists kick the gate of the 41st infantry battalion during a demonstration demanding justice for the 43 missing students from Ayotzinapa Teacher Training College in Iguala, Guerrero, Dec. 26, 2014. (Reuters / Jorge Dan Lopez)

Since the killings, the Peña Nieto administration has fumbled along in what appears to be a massive cover-up. The president first insisted that the crime was under the state government's jurisdiction, despite the fact that transnational criminal organizations were implicated and that international law considers enforced disappearances "by their very nature a crime against humanity."

Later, Attorney General Jesus Murillo Karam announced a finding that the Guerreros Unidos gang had murdered the students and buried their bodies in clandestine graves. In searching for the 43 students, investigators turned up several other mass graves of other previously-unreported massacre victims. When the 30 bodies recovered turned out not to be the missing students, the AG instead declared that the criminals had incinerated the bodies at a dump in nearby Cocula and thrown the ashes in the river. One student was identified among remains found in bags in the river. But the parents and some forensics experts dispute the hypothesis of mass incineration at the dump. For example, there is no residue from the tires the gang members claim they used to incinerate the bodies.

The issue is continuing to build ongoing massive protests in Mexico, similar to the way the issue of police killings in the US has sparked ongoing direct action. Protesters stormed an army base associated with the killings recently.



We are all Ayotzinapa - Mark Vallen 2014 © www.art-for-a-change.com
Hecho en Aztlan. Available for free download as a jpg or pdf poster at website.

WHITE POWER BAND AGGRAVATED ASSAULT BOOKED IN PHILLY JAN. 10 – THEN CANCELLED

Updated 1/8/2015: We at Antifa Philadelphia are happy to announce that the white power show has been cancelled. Apparently the attention drawn to the show by Antifascists was picked up on by several local media outlets, which led to Mayor Nutter's office calling the Outlaws directly and asking them to cancel the show, citing safety concerns.

You might notice from the City Paper article linked above that the show's organizer, Steven Weigand, disassociated himself from the event claiming it appeared to him "to have been made by the Communist blogs or Daryl[e] Lamont Jenkins."

Fortunately, Atlantic City "Skinheads" member Chris Arlan (who posts as 'AC Skin' on Stormfront) never misses an opportunity to promote a show for his buddy Warren.

Maybe Arlan was in on the OPP conspiracy to defame Wiegand, who denies booking the show but still claims his free speech was impeded on when people announced that it had been booked, but we doubt it. Soon after we posted our alert, Arlan was back on Stormfront, saying it was cancelled and claiming a bomb threat.

Thank you to who helped spread the word when we heard about this show short-notice, and the individuals and groups who came forward and offered to help organize a response. Philly is done with ACS. Done with KSS. Done with Micetrap, Blood and Honour, KKK and all the rest.

--Antifa Philadelphia

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TURNING THE TIDE

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BLOWS AGAINST THE EMPIRE!

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- ★ Brazil's Landless Rural Workers Mvmt.
- ★ Mumia Abu-Jamal on Bad Apples & Broken Windows

- ★ Militarized Police Counter-Insurgency Versus Protracted Peoples' Insurgency

- ★ The Half Has Never Been Told: Slavery & Capitalism

- ★ Upsurge in Mexico

- ★ Black Riders on Need for Self-Discipline

- ★ Black Autonomy Ida B. Wells Prison Project
- ★ and Much More!

Anti-Racist Action-LA/
People Against Racist Terror

PO Box 1055

Culver City, CA 90232

www.antiracist.org ★

747-666-PART (7278)

antiracistaction_la@yahoo.com

- ★ January 19-Peoples' Contingent in L.A. King Day Parade, 10am call Kwazi 213-400-9155 for more information.

- ★ Jan. 25-Change-Links planning 11:30am; KPFK LSB election mtg 1PM both at Peace Center, 3916 S. Sepulveda Blvd., Culver City

- ★ Jan.-Mar.-100X100 Fundraising Campaign for TTT gofundme.com/eugzgg

- ★ February - Black History Month, KPFK on-air fund drive - become a member

- ★ March - Women's History/Herstory Month; Pacifica elections scheduled to begin
Check us out via www.antiracist.org, facebook.com/tideturning, ara-la.tumblr.com

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- MUMIA ABU JAMAL

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