

Fight White Supremacy and Reactionary Violence

Resist Fascism Growing from Above and Below

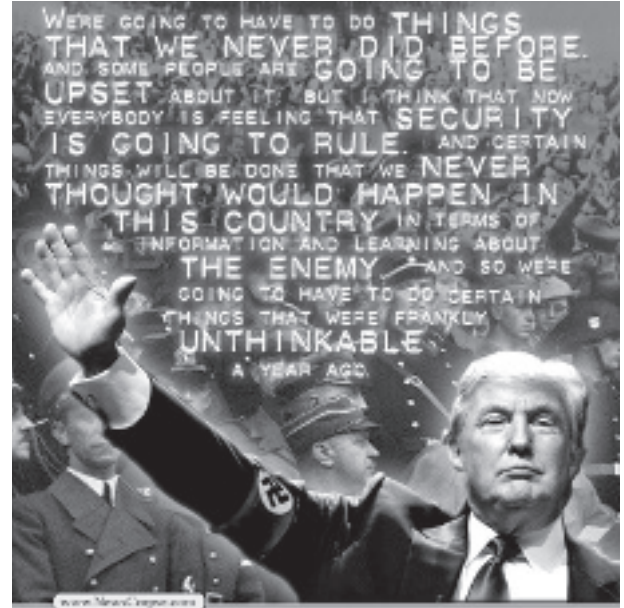
“Fascism is built from above and below” has been a long-standing principle of the Anti-Racist Action Network. This is a reference to the fact that there are fascist elements within the US political and economic elite, as well as mass-based proto-fascist movements that seek to organize among petty bourgeois, working class and lumpen elements, sometimes professing an anti-establishment or even anti-capitalist ideology. It assumes there is a mutually reinforcing aspect to these two sometimes contradictory forces.

Recent developments underline how correct this perspective is. We have seen an upsurge in open white supremacist and reactionary violence against Black Lives Matter protesters, migrants and refugees, women’s reproductive health providers, and trans women of color, among others. Masked white power advocates shot five



protesters demanding justice for a Black youth killed by Minneapolis police, outside that city’s 4th Precinct. An opponent of a woman’s right to choose opened fire outside a Planned Parenthood clinic in Colorado Springs, killing one (a campus police officer) and wounding several others. A mosque in Toronto was the most recent target of an arson attack, after others in the US. A new armed militia has begun patrolling the US-Mexico border.

These “retail” fascist developments are clearly related to “mainstream” political attacks on Black Lives Matter, on Planned Parenthood, on Muslims and migrants, as well as to institutionalized political repression and racist police murders. “Populist” Donald Trump is campaigning to eject millions of undocumented Mexicano and other immigrants and any Syrian refugees, to require registration of all Muslims, and to defund Planned Parenthood, which he termed an “abortion factory.” Trump publicly embraced followers who beat up a Latino after one of his rallies, and those who stomped and beat a Black Lives Matter protester inside a Trump rally. A master of the fascist “big



lie” technique, Trump claimed thousands of Muslims in NJ had celebrated the World Trade Center attack, and circulated white supremacist lies about the percentage of whites killed by Black people, and the percentage of Blacks killed by police. No wonder the Minneapolis white power shooters shouted “Race War! Trump 2016!” Similarly, the Colorado Springs shooter said, “No more baby parts” when arrested, a reference to a campaign of lies by corporate media and politicians.

But retail white supremacy and fascism is not limited to white power bonehead, nor is the use of reactionary patriarchal white nationalism limited to Donald Trump.

From mid- to late November, Facebook pages purporting to be from White Student Unions appeared at UCLA, Stanford, UC Davis, Princeton, U. of Missouri, UC Berkeley, CSU Fullerton, U of TN-Knoxville, Penn State, Florida International University, Ohio State, U of N. Carolina, U of TX-Austin, UC Santa Barbara, University of Minnesota, Occidental College, LSU, Michigan State, Washington State, U of Central Florida, N. Carolina State U, U of Cincinnati, U of Montana, Loyola U-Chicago, Rutgers, NYU, Portland State, U of Illinois, University of British Columbia, University of Western Ontario.

They reference each other, sometimes in self-contradictory ways. The UCLA group claimed to be

inspired by Berkeley, UC Berkeley claimed to have been inspired by UCLA. Many seem to be strictly social media creations, and it’s unclear how many have actual student members at the schools in question or have applied for recognition as student groups. But some have undertaken or proposed protests.

Here’s the UCLA mission statement. They are claiming (elsewhere) to be “pro-white but not anti-black” and have clearly mastered the academic jargon: Similar language appears in many of the other WSU Facebook pages. “We welcome students who wish to construct a white identity, as well as all other students, to follow and contribute to the UCLA White Student Union. We unapologetically provide a creative space for white bodies to construct-deconstruct whiteness, to discuss and reflect upon the lessons laid down for us by our forefathers, and to develop a positive program to restore the pioneering will and greatness of European heritage while being mindful and respectful of other identities that whites and nonwhites alike espouse. We affirm the dignity and ancestry of our proud people who have gifted the world with countless works of beauty, science, and wisdom, and are **committed to promoting a dialogue and political resistance that will secure a future for our posterity and spirit. (Emphasis added.)**

Much of the language reads like a parody of post-



Anti-racist protesters march in Minneapolis.-IWW

modern academic jargon. But “committed to promoting a dialogue and political resistance that will secure a future for our posterity and spirit” is very close to the “14 words” slogan of David Lane of the Aryan underground group “The Order” who aimed to “secure a future for ourselves and our white children.”

At least some of the groups appear to more than Internet trolls. In response to a series of “black-out” demonstrations at UC Santa Barbara and college campuses nationwide calling for “solidarity with Mizzou” Black students, the UCSB WSU decided to form its own antithetical “White Student Walk Out” calling for “solidarity” with white students. “Join us as we walk out of our classes at 12:30 PM to show solidarity for our brothers and sisters of European descent,” the Walk Out event description reads. “We will march out (preferably chanting something inspiring on the way out) and meet outside of the UCSB MultiCultural Center where we will respectfully voice our complaints. We ask that only self-identified white students and @llies join us.” The British Columbia WSU expressed solidarity with an event that took place at another campus. In Toronto, WSU posters were put up, promoting “Students for Western Civilization.”

There was an earlier WSU at several CA campuses, associated with John Metzger, son of Tom Metzger, the former Klansman/Bircher who formed the White Aryan Resistance. The younger Metzger went on to form the WARskins, trying to appeal to nazi boneheads; Greg Withrow, his main lieutenant, was found nailed to a cross by some of his fascist friends after he fell for a woman of color. The more recent WSU was launched by Matthew Heimbach at Towson State in Maryland, who organized a “white patrol” on campus. Heimbach has gone on to the Traditionalist Youth Network, which seems to have something of a base in Indiana and claims to have started a southern California chapter recently. The TYN has filed a number of “amicus” (friend of the court) briefs in federal lawsuits alleging Constitutional violations, and denouncing “cultural distorters” who want to claim Constitutional protection for “sodomy or pornography.” They were represented by Kyle Bristow, a virulently anti-gay white nationalist attorney and former student leader of “Young Americans for Freedom.”

Also active in southern CA is the “American Freedom Party,” formerly called the A3P, American Third Position Party (Third Position is an ideological tendency first

staked out in the US by Tom Metzger (resurrecting the classic Hitler claim to be anti-communist and anti-communist). Metzger condemned the left and the conservative right, claiming “race” as his ideology. The A3P was founded via an alliance between a group of nazi boneheads from Huntington Beach, CSU Long Beach professor Kevin McDonald, an open, virulent anti-semitic, and William (AKA Daniel) Johnson, founder of the League of Peace Amendment Advocates, which advocated for a Constitutional amendment to define the US as an exclusively white nation, consider all other ethnic or racial groups to be aliens, and specifically to push for the “repatriation” of Black people to Africa.

The name change from A3P to American Freedom Party was not merely cosmetic -- it reflected an ideological shift, from a pseudo-revolutionary stance condemning capitalism and communism, to one geared more towards integrating with and winning over more traditional hard right and conservative political activists, such as in the Tea Party. And in general the era when some tried to make a case that fascism was an alternative revolutionary model opposed to capitalism and the status quo seems to be clearly over. In the US and Europe, fascist forces are basing themselves openly on xenophobia and racism once more.

In the US context of settler colonialism, it is critical to understand that fascist elements have always been part of the body politic and the political and economic structure. The methods of rule of colonialism - enslavement, genocide, naked repression - and the corporatist engagement of a mass base in an imperial, nationalist project, have always been present within the US because of the land theft and slavery at its base, and the cross-class nature of settler colonialism. In the current context of ongoing economic crisis and inequality, climate catastrophes, and rampant militarism -- we can now clearly be seen to be in a “pre-war” period as US economic, diplomatic and military measures aim at an encirclement of Russia and China -- all these fascist elements, from above and below, are inevitably going to be unleashed. The white power shooters in Minneapolis were emulating the Minneapolis PD, which had already fired “less lethal” weapons at the protesters. The occasional firing or prosecution of a killer cop is still the exception that proves the rule of police impunity for racist murder; and the number of police killings is actually growing in response to country-wide protests.

There is a countervailing response among some white people. The larger response to Black campus protests against racism was solidarity, and groups like Showing Up for Racial Justice nationally and White People for Racial Justice in southern CA are an important expression of solidarity or “allyship” with Black Lives Matters and related movements and struggles against anti-Black racism in policing, education and other spheres. But it’s important for such responses to be clear that effective solidarity will require splitting so-called “white society,” and specifically opposing, exposing and counter-organizing against white nationalist and white supremacist elements. The fact that such white solidarity expressions have sprung up in the context of opposition to state violence and police abuse is a positive development. But it remains



vital for an anti-racist and anti-fascist movement to be consciously anti-capitalist and anti-imperialist, because white supremacist settler colonialism is the inescapable base not only of fascism, but of white privilege and of all the other oppressive and exploitive norms of this society. Defeating white supremacy, fascism and reaction requires overturning the colonial capitalist base of the economic, social and political order.

To hasten that day, and to preserve our movement as we build towards it, creating liberated spaces and contested zones where popular power exists within the interstices of the empire, it is imperative to develop our capacity for collective self-defense, so that the tactics of fear and intimidation from the state or fascists have no traction.

Communiques from Three US Political Prisoners from the Virgin Islands

The "Virgin Island Five" were a group of activists accused of murders in the US Virgin Islands that took place during a turbulent period of rebellion on the Islands. During the 1970's, a movement to resist colonial rule began to grow in the US-occupied Virgin Islands in the Caribbean. From 1971-73, a small scale rebellion was taking place. This was downplayed by the media, to avoid damage to the economically critical tourist industry.

On September 6, 1972, eight US tourists were shot dead at a Rockefeller-owned golf course on St. Croix. Colonial authorities picked up over 100 Black people for interrogation, and U.S. troops carried out a series of repressive acts of violence against the Black community. The FBI and US Army led a 300-man invasion force to conduct house to house searches of low-income areas.

The island was put under virtual martial law, and five men -- Ismail Ali, Warren (Aziz) Ballantine, Meral (Malik) Smith, Raphael (Kwesi) Joseph, and Beaumont Haneef Shabazz Bey -- were arrested and charged with the attack. They were all known supporters of Virgin Islands independence.

The five were charged after being subjected to torture to extract confessions. They were beaten, hung from their feet and necks, subjected to electric shocks with cattle prods, had plastic bags tied over their heads and water forced up their noses. US Judge Warren Young overseeing the case had worked as Rockefeller's private attorney and handled legal matters for the Fountain Valley Golf Course. The judge refused to throw out the "confessions," even after it was proven that they were obtained through torture.

The Five were then convicted in the "Fountain Valley" murder trial on August 13, 1973, and sentenced to eight consecutive life terms each. One of the jurors was the former wife of detective Jorge Torres, one of the arresting officers. Nine jurors testified later that they were threatened with FBI investigations on themselves and members of their families, and also threats of prosecution. The jury deliberated for nine days, and told the judge that they were "hopelessly deadlocked," yet he refused to dismiss them or call a mistrial, which worked to compel a guilty verdict. Four jurors, including the foreman, signed statements that they had been forced into a guilty verdict by the judge, police, and FBI. One juror, whose daughter had been charged with bank robbery several years before, was told that those charges could be brought up again if she didn't find the accused guilty. Even the Assistant DA and several police officers later testified that they knew the dependents had been tortured, and that the "confessions" extracted had been obtained by

such methods.

Today, Warren (Aziz) Ballantine, Meral (Malik) Smith, and Hanif Shabazz Bey are all confined in federal prisons. Ismail Ali was liberated to Cuba via an airplane hijacking in 1984. Raphael (Kwesi) Joseph was granted a pardon by the V.I. governor in 1992. Six years later Kwesi was found dead of a poison-laced drug overdose, after it was said that he was about to reveal evidence that would have exonerated at least one or more defendant.

(Based on a report at <http://www.abcf.net>).

Dear Turning The Tide:

The following are communiques from the remaining three men who were part of the Five who were convicted in 1973 for involvement in the 1972 attack on the Rockefeller-owned Fountain Valley Golf Course, on the island of St. Croix, US V.I. (Virgin Islands). If possible, we would appreciate it if you would print it in your next quarterly. I would also like to express heartfelt appreciation for the consistency with which I have received a free issue of "Turning the Tide" for all these years:

From Beaumont (Haneef) Gereau-Bey, #930298:



In 1973, when my four co-defendants and I were sentenced under the guidelines of the V.I. sentencing law, the V.I. statutes stipulated that each of us were eligible to receive, and should have received, a parole hearing every 10 years.

However, in 43 years, none of us have ever received a parole hearing, so as to evaluate and monitor our rehabilitation. We are presently seeking legal assistance in our efforts to obtain hearings for early parole.

From Meral Smith (AKA Malik) #930363:

At the present time I have a case in the courts dealing

with this issue, Meral Smith vs. Employees, BOC, Julius Wilson, Director. See: Smith v. Julius Wilson et al., Ct. Civ. No. 23/2013 (STX). I have presented several legitimate legal claims to the court, but the court has refused to address or decide those issues, so i need anyone's assistance in this matter. To be in prison for over 43 years without a parole hearing cannot be legal, when the law we were sentenced under says we are eligible for parole after serving 10 years of a life sentence, or a sentence of 30 years or more. See Title 5 V.I.C. s/s 4601 et seq. The time for our release is now.



From Abdul Aziz AKA Warren Ballantine #930257

In the name of Allah the most gracious, the most merciful, Peace be onto you. As for what follows, my name is Abdul Aziz AKA Warren Ballantine. The issue of parole is one I have been struggling with for almost 43 years. According to the Virgin Islands Code, under "parole eligibility" 4601, I was supposed to get a parole hearing at least four times in the past 40 years. The first one should have been in 1982, and every 10 years after that. At this present time I have not received my first hearing as of yet. When I was sentenced in 1973, nothing was stated that I have a life sentence without the possibility of parole. This is a serious violation and I am seeking assistance to get this situation straightened out.



You can write to all three with the names and numbers given, at Golden Grove Correctional Facility, Route 1, PO Box 9955, Kingshill, St. Croix, U.S. V. I. 00851



URGENT APPEAL

We need your financial support to continue sending the paper free to about 1800 prisoners around CA and the US.

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We could not afford the extra print run and postage necessary to send this 5th 2015 issue inside to prisoners. We need your subscriptions and donations to make continued prisoner mailings possible. If you work with an info shop or other zine or record distro, please consider ordering a bundle of TTT to distribute; \$5 will get you 20 copies. And check out our 100X100 campaign elsewhere in this issue. If you live in L.A. or nearby, we can come to house meetings to speak and collect donations for the paper. Email antiracistaction_la@yahoo.com or call 323-636-7388

A Call to Action On Puerto Rico

Dec. 12 Forum: Puerto Rico: Fightback Against Colonialism and the Neoliberal Agenda

Featuring:

Natasha Bannan,
President of the National Lawyers Guild
Mercedes Martinez, President, FMPR (Federacion de Maestros de Puerto Rico)
Nelson Denis,
Author of War Against All Puerto Ricans
Manuel Melendez,
A Call to Action on Puerto Rico
Angel Jaramillo, President of the UTIER
Ed Morales, New York City journalist, Newsday columnist and longtime Village Voice contributing writer.

While the hedge funders are demanding cutbacks so they can be paid, others are asking the U.S. Congress and President Obama to take action to reduce the debt and allow Puerto Rico to declare bankruptcy. Meanwhile others are organizing on their jobs and in their communities for a different vision of fighting the debt crisis and of Puerto Rico

A Call to Action on Puerto Rico has come together to educate and organize against Puerto Rico's colonial crisis and the destructive effects of the resulting debt crisis, especially on the poor and working people of Puerto Rico.

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prcalltoaction@gmail.com

I VISITED MUMIA ON FRIDAY, NOVEMBER 27: A REPORT, AND WHAT'S NEXT

by Suzanne Ross

I just came back from visiting Mumia two days ago, and am witness to the fact that we have all experienced a miracle. Sisters and brothers, comrades, and friends, we are saving Mumia's life. He looked so healthy and radiant, so much like he used to, and he sounded so good. We both celebrated, again and again, his survival from the biggest threat to his life that he had yet experienced.

Mumia and many of us thought for sure, that he was going to die. Didn't he look like he was about to die? Remember those ghoulish frightening pictures with Mumia sitting in a wheelchair, looking like he could hardly hold up his head? THEY WERE TRYING TO KILL HIM AND ALMOST SUCCEEDED. But the power of our movement, and the thousands who called, wrote, demonstrated, and prayed for Mumia's life, defeated this monstrous enemy that wanted him dead, that wanted him destroyed before our very eyes. Mumia says that even when he was at his sickest, he could feel that love and energy of the people fighting for him and wanting him so badly to live. He says it gave him such strength.

No, Mumia is not cured. He still itches and still experiences pain, he's still in the infirmary where for about six months he has never gotten any fresh air or sunshine, he still needs to cover his body twice or three times a day with Vaseline and another cream to ease the itching, and he continues to need the palliative baths he takes two or three times a week. Plus, that itching could get worse again because the underlying problem of Hepatitis C has not been addressed.

Now having nearly succeeded in killing Mumia, these evil spokespeople and enforcers say that Mumia is not sick enough to receive the drug that's known to cure more than 90% of the people who have Hep C and follow the 60 or 90-day regimen. No, of course Mumia is not "sick enough", as the Department of Corrections (DOC) is claiming, for those who wanted him DEAD and nearly succeeded in killing him.

Remember, Mumia only got Hep C because the police tried to kill him in 1981 when they shot him in the lungs, and beat him mercilessly after he was shot and en route to the hospital. He need emergency surgery and blood transfusions. It was then that he was infected through those infusions.

Subsequently, while in prison on a death sentence, they tried to execute Mumia three times, once in 1994 but the peoples' struggle got Governor Casey not to sign the warrant. Then in 1995 and 1999 Governor Thomas Ridge signed two more death warrants and in both cases set an execution date. Ridge campaigned for office on a "Kill Mumia" platform. He subsequently became head of Homeland Security and now, in the post-Paris era, is a cheerleader for increased repression.

We finally got Mumia off Death Row in 2012, and that was a great defeat for them. They had to scramble for a new strategy. They tried keeping him in isolation. But we went straight to DOC headquarters with a sizable group and threatened to come back and fight this relentlessly. The next morning they put Mumia in general population.

Maureen Faulkner, mourning Mumia's release from Death Row, issued a thinly veiled invitation for other prisoners to "take care" of him. But Mumia's fellow

prisoners love, respect, and protect him. He's received amazing support from those like Major Tillery who confronted the prison warden with a demand that Mumia get medical attention when he was very sick and still in general population, for which Tillery paid a high price: thrown into isolation and transferred to another prison. Others have shown care and love for Mumia throughout his sickness.

In 2014 the State resumed a deadly strategy. We don't know all the details. We can only guess what their evil plans were. We can only conclude that for almost a year they were again trying to execute Mumia, not by medical NEGLIGENCE as has been said, but by medical MALEVOLENCE. Those of us who visited Mumia during his illness could hardly avoid noticing how much his skin looked as though it had been radiated. We remembered only too well that Puerto Rican Nationalist leader, Pedro Albizu Campos, was actually exposed to radiation while in prison for fighting for his people's independence, until he developed cancer and died.

Mumia developed a medically induced diabetes through the Department of Corrections' treatment for his skin problem. They gave him a medication that the minute he took it felt like his whole body, including his head, got blown up to the point that he felt he had to straighten his head as much as possible in order to be able to breathe. Through this same 'medical' malfeasance Mumia, who had never had diabetes before, suddenly had such a high blood sugar level that he was rushed to



the hospital in a near-coma state. He almost died from a diabetes they induced but did not tell him he had until he was rushed to the hospital with a dangerously very high blood sugar level. The medical personnel at the infirmary had actually known of the high blood sugar weeks earlier when they did screening tests upon his admission but neither told him or his family of this threatening condition.

And now these very same perpetrators of attempted murder are saying Mumia is not sick enough to get this medication. Does he need to die before they will consider him 'sick enough'? Mumia is still not out of danger. He has Hepatitis C which could cause other symptoms to emerge, including the reemergence of the unbearable painful itching, or the increased damage to his liver, or some other development that they themselves could cause. Are we supposed to accept the Department of Corrections saying that Mumia is not "sick enough" to get this drug, when Mumia's consulting doctor, Dr. Joseph Harris, has stated unequivocally that Mumia needs this treatment as soon as possible? We have consulted with dozens of other doctors who have agreed that Mumia should get this treatment right away. Even the American Liver Association has made it clear that this new medicine should be administered as soon as the illness is detected, in other words as soon as possible. Are we supposed to give the DOC another chance to kill our beloved and precious brother?

NO WAY! WE DEMAND TREATMENT NOW FOR MUMIA AND THE 10,000 OTHER PA PRISONERS WITH HEPATITIS C! We demand that the DOC recognize the basic human right, established internationally and even in the US, that those in state custody, in this case in prison, are entitled to the medical care they need. We will accept nothing less.

Join us in Scranton, Pennsylvania on Friday,

December 18th!

TIME: 10 AM

WHERE: William J. Nealon Federal Building, 235 N. Washington Avenue, Scranton, PA 18503

For More Info In Phila: 215 724-1618

For More Info in NYC Especially Re Travel: Call 212 330-8029 ASAP www.freemumia.com

Our lawyers will be demanding that Mumia and the 10,000 other PA prisoners with this condition, get this treatment immediately. The DOC's argument that Mumia and the others have to be sicker to get this medicine goes against mainstream medical opinion today. The DOC, that nearly killed Mumia, can hardly be trusted to have Mumia's interests in mind when they argue, against all the other medical opinions we've heard, that Mumia should not get this treatment

Join us in telling the judge on Dec. 18 to rule in favor of Mumia and order the DOC to immediately provide the needed treatment to Mumia and the 10,000 other prisoners with Hepatitis C! U.S. Federal District Court Judge Robert Mariani has just ordered a full evidentiary hearing in federal court on the preliminary injunction we have submitted in Abu-Jamal v. Kerestes. This expanded hearing on December 18th (9:30 am in Scranton, PA) will take direct testimony, including Mumia's testimony. Mumia's lawyers are preparing cross examinations for the Department of Corrections witnesses including prison administrators and doctors. The judge also ordered the Department of Corrections to turn over critical discovery: Mumia's medical records.

This is it: prison officials and their doctors will be questioned and cross examined directly about why they are denying medically indicated treatment for Mumia's life-threatening Hepatitis C.

THE CHAIR

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To the young, the life of the elderly is as distant as another country. To the healthy, illness happens to other people.

It takes time and change to teach us that all of us are united on the wheel of life, and that, if we live long enough, we will all enter the House of the Elderly.

When I recently became ill, it was more a shock than even the symptoms themselves, for, after almost thirty years on Death Row, sickness only touched me briefly, able to be counted on one hand with several fingers remaining. In fact, it rarely lasted longer than a day.

Then it struck like thunder, helped along by improper drugs administered by prison doctors.

The resultant effects, the systemic weakness, left me nodding in a wheelchair, for I was simply unable to ambulate. And even though I'm no longer in the chair the experience taught me more than I ever wanted to know.

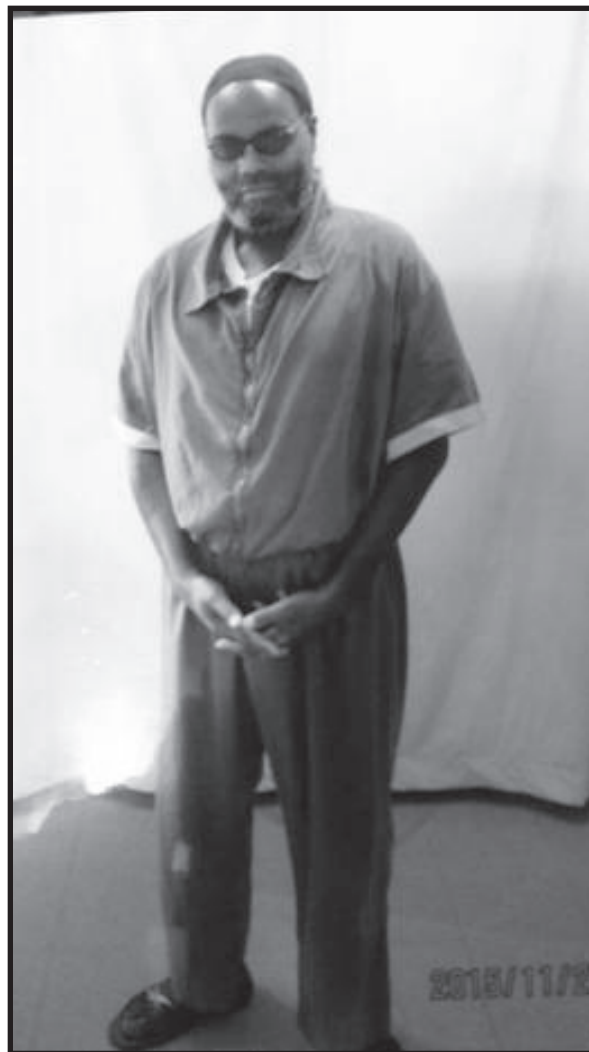
I cannot pass someone in a wheelchair, without at least nodding to them. For they are me. I know, from bitter experience, that such chairs can be painful after hours of sitting.

Who knew?

Now, I know.

Illness, like aging, is part of the life cycle of the living.

We are all on The Wheel of Time, waiting our turn to learn something anew.



**Send the brother some love and light:
Mumia Abu-Jamal #AM8335
SCI Mahanoy
301 Morea Rd.
Frackville PA 17932-0001**

PART's Perspective: Twenty-first Century Abolitionism

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

There's a well-known saying that we stand on the shoulders of giants, a reference to the fact that if we can see farther or clearer, it's because of the resistance, the hard-fought gains, insights and accomplishments of our ancestors and antecedents. This is no less true for U.S. anti-racists and anti-imperialists of European descent than it is for those in the liberation movements of oppressed, exploited and colonized people inside this empire-state and around the world. To fulfill the dreams and complete the unfinished tasks of those who sacrificed greatly for us to come this far is a solemn responsibility and an uplifting possibility that requires our best efforts and deepest understanding of what remains to be done and how it can be accomplished.

Doing so requires us to sum up the experiences, the successes and failures of the movements that have come before us, so that we can learn from both the victories and the defeats that have brought us to this moment, its difficulties, challenges and prospects.

In the last several centuries, there have been a series of resistance and revolutionary movements that attempted first to block and then to overturn the development of the genocidal, ecocidal form of class society we know as capitalism.

Indigenous peoples of the Americas, Africa, Asia and Oceania struggled to prevent the conquest of their lands and the destruction of their ways of life. Though they were overmatched by force of arms and technology, undercut by class and imperial contradictions within their own societies, and often betrayed by the selfish or weak-willed among their own number, that struggle has continued to this day in the face of the divide and conquer tactics of the imperialists and settlers. Their ongoing resistance helped preserve their cultures, and aspects of their pre-existing communal economic relations among people and their non-economic relationship to the land, right up to the present. And in the present, they are increasingly leading an environmental resistance, and building inter-communal solidarity and unity of indigenous peoples, in order to achieve international recognition of their rights and sovereignty. Their struggle for their own humanity and rights has been the principal basis of all anti-racist consciousness and activity.

Peasant and artisan workers in Europe where capitalism was able to implant itself and organize the totality of society based on the land, wealth and labor their rulers had stolen from the colonized, also resisted the resulting enclosures, privatization of the commons, alienation of labor, deforestation, commercialization of all human endeavors, and the creation of empire states. Their resistance, even as they were eventually transformed into the army of industrial labor as the dispossessed and proletarianized lower classes, continued to manifest itself as urban anti-capitalist struggles. It also has persevered as forms of tribal/communal solidarity in the face of the centralizing and homogenizing tendencies and mapmaking of the imperial bourgeoisie. That new ruling class, far from liberating people from their previous chains or bondage, absorbed and raised to a higher level the exploitation carried out by the feudal nobility, the patriarchs, the clergy and other oppressors. Again, despite sellouts, betrayals, cooptation, and fascist repression, the embers of the struggle of those dispossessed continue to burn, transforming the maps that 500+ years of empire building within Europe itself could not make permanent, and fighting back against the wars, economic immiseration and dehumanization that Capital's system of empire requires. We see this in Greece and Portugal, in Scotland, Ireland, Catalonia and the Basque country.

In the last two-plus centuries, there have been three major struggles, embracing the greater part of humanity, that have challenged the racism and white supremacy, based on genocide and land theft, which form the taproot of the global system of capitalist empire that rules and shapes the world. Each of those struggles registered gains, at an enormous cost in lives, but each fell short of completing their task. The changes they wrought were ultimately rationalized and re-incorporated into the system of capital and empire.

In the 18th and 19th centuries, abolitionism, based first of all on the struggle of the enslaved themselves to win their freedom, galvanized and changed the world, through insurgencies, revolts, wars and popular movements -- particularly through resistance within Africa, the Haitian

revolution, later the Mexican and Bolivarian struggles for independence, and the slaves' general strike and response to the call to arms that turned the tide of the US Civil War. These struggles forced the empire to recognize the humanity of millions of Africans and African-descent people and then eradicated the legal, economic and social system based on treating human beings as property. Since those enslaved humans, and the land they worked, had been the pre-eminent and generative form of capital, this was an enormous blow against the power of capital and for liberation. But capital was able to recoup its losses and reassert its control through industrialism, extractivism and their attendant technological breakthroughs, harnessing mechanical, chemical (and eventually nuclear) energy to unleash greater human productivity (and destructiveness) -- meaning greater exploitation and profit, accumulating and privatizing unprecedented levels of wealth.

Similarly, in the 19th and 20th centuries, the anti-colonial struggle and the anti-fascist struggle were the cutting edge of anti-capitalism, striking at the heart of the absorptive and repressive powers of the empire to neutralize and incorporate working class struggles and to increase the still greater accumulation of wealth in private hands. Anti-fascism toppled the "thousand year Reich" of the Aryans and the militarist dictatorship in Japan, and anti-colonialism broke the chains of direct imperial rule by many of the European powers over Africa and



Asia. But the role of settler colonial capitalist societies, particularly the US, and to a lesser extent, Canada, Australia, South Africa, and some of the Latin American states, allowed imperial capital to impose neo-colonial systems, incorporating both "comprador" elites in newly independent countries, even those that fought protracted popular wars for national liberation, while simultaneously blunting the revolutionary impulse of working people in the imperial core, and reversing the distorted revolutionary anti-capitalist gains that had been made in the "weak links" of the imperial system. Japan and Germany were quickly reintegrated in the US-led postwar system to contain Soviet Russia and Red China. The US CIA swiftly incorporated nazi scientists and spies into the national security state and military-industrial complex.

Proxy wars and domestic and international counter-insurgency and cooptation efforts also overturned or compromised national liberation struggles, perhaps best exemplified by the transformation of the ANC in South Africa from a spearpoint of global struggle against white supremacy and apartheid settler colonialism into a governing party that has comfortably accommodated itself to so-called neo-liberalism, enriching its leadership while the masses of Black South Africans remain exploited and repressed. Nonetheless, anti-colonialism and anti-fascism still remain a threat to imperial rule and a base of resistance among oppressed and exploited people.

The consequences of the failure of the partial efforts of abolitionists, anti-fascists and decolonizers in the past centuries have now become manifest in new genocides and new, potentially irreversible transformations of the entire planetary climatology and ecology. It behooves us to learn quickly how to extract the revolutionary kernel of abolitionism, anti-fascism and decolonization, while overcoming the weaknesses and inadequacies of those approaches that led to their being only partial solutions, and therefore ultimately being reintegrated into the rulers' system.

The great strength of these efforts was the manifest justice of their causes, the respect for human rights, equality and what theorists refer to as "agency," the power of the oppressed and exploited to struggle for their own liberation, and in the process, make history and remake the world. But there are several weaknesses which, standing on their shoulders and with the benefit of hindsight and the passage of time, we can now see more clearly.

First, although all three in fact tackled some of the roots of capital and capitalism, they were not in fact or in retrospect sufficiently anti-capitalist. They did not set themselves the goal of eliminating root and branch the rule of the owning class of the private market system that measures all value by the yardstick of private profit. They did not fully understand the enmity that existed with their oppressors and exploiters, and the irreconcilable nature of the contradiction with that enemy.

Second, and this is particularly though not exclusively true for the abolitionists, anti-fascists and opponents of colonialism of European descent, they were not sufficiently self-critical, leaving themselves vulnerable to the internalization of the values and culture of the oppressors and exploiters -- based in part on material complicity -- that weakened their movements and strengthened the hand of the empire of capital and its agents. They did not fully understand the material basis of white supremacy and capital itself in the privatization of land.

Third, for the most part, the most radical and foresighted within those movements were not capable of uniting around themselves all who could be united for the cause of thoroughgoing and complete social, political and economic transformation. The course of history -- and this is especially true of the recent past in the Western countries -- is replete with movements that focused on their own differences and divisions to the point that they did the work of the state and the oppressors for them, dividing themselves so that they could be more easily conquered. Infiltration and state stratagems alone cannot account for the divisions between the autonomists and the anti-imperialists in West Germany, between the South Koreans who focused on opposing dictatorship and those who focused on opposing US occupation and division of Korea, between factions within the Black Panther Party or between the Panthers and other revolutionary sectors of the Black freedom struggle such as the League of Revolutionary Black Workers.

Fourth and finally, they did not sufficiently integrate into their struggle all the weapons at their command to purge themselves of the identification with the oppressor, to generate the unity and solidarity of all



oppressed people, and to internalize and express the values of the world they were trying to build -- the spiritual, psychological, economic, social, political and military struggles that history has taught us are necessary.

To overcome these weaknesses, which are certainly still manifesting themselves in struggles today, is of vital importance, and explains why self-criticism is one of the most powerful weapons in the hands of the oppressed. We need an expressly anti-capitalist movement, not simply because it is the logic of capitalism at the root of many of the problems we confront, from gentrification/displacement, mass incarceration and the school-to-prison pipeline, to the militarization of schools, police and the borders, etc. We must be anti-capitalist because capital and the capitalists are using every means at their disposal to destroy or neutralize us; they understand more clearly than we do that it is Us or Them, life or death. Their survival as a ruling class depends on the liquidation of the threat we pose; and the opposite is also true - our survival and the success of our struggle for liberation in harmony with the biosphere depends on eliminating the threat they pose. On that basis, it matters little whether

See: Abolitionism, continued on next page...

we are struggling against gentrification and displacement, or privatization and austerity, mass incarceration or war; whether we are struggling for housing, water, or education as a human right, for migrant rights or peace -- as long as we understand that we will be struggling against the same system in its totality, in a fight to the finish.

Our movement, particularly (but not exclusively) among European-descent anti-racists, must be a self-critical movement. We must be engaged NOW, not "after the revolution," in the process of personal and collective transformation, so that we internalize and practice the values of solidarity, self-determination and



uncompromising resistance and self-sacrifice that are necessary if we are to win. We must embrace the spirit of what the Puerto Rican Socialist League referred to as "retramiento," to cease identifying with our own oppressor or collaborating in our own oppression.

Our movements must overcome the differences and disunity that arise from privilege, internalized oppression, elitism, nationalism, egotism, racism, sexism, or religious and political sectarianism. We must avoid the elevation of contradictions among the people to zero-sum "two-line struggles" where both lines are wrong. In particular, we must understand that in relationship to the various forms of struggle against a common enemy, it is not "either-or," but "both-and," as long as we understand that we are dealing with an implacable enemy, for whom any compromise is always only tactical and designed to undermine us and the cause of humanity and a sustainable human existence in harmony with the eco-system and the laws of nature. There is a necessary place within our struggle for all forms of resistance -- cultural resistance, psychological and spiritual resistance, and economic, physical and martial resistance.

To advance, we must embrace the power manifested by the anti-colonial, anti-fascist and abolitionist movements in their day to define the central struggles and moral and political imperatives of their times, and do the same for our time. We need a 21st Century abolitionism -- to abolish not only the prison-industrial complex and the system of mass incarceration, but to abolish the police and the system of wage-slavery and private accumulation of land and wealth that they protect and defend; to abolish imperial war and the empire-state with its militarily-imposed borders and boundaries; to abolish patriarchy and the binary gender system; to abolish all forms of colonialism, white supremacy and racism, and especially settler colonialism; to abolish extractivism and the pillaging and despoiling of the planet. Setting the terms in this way will in itself begin to manifest the generative, creative and transformative power of the people, and thereby begin to change the balance of forces and balance of power between the great majority of the indigenous, the workers, the wretched of the earth on one hand, and the small minority of exploiters and oppressors, the enslavers, colonizers and fascists on the other.

Hasta la victoria siempre!

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

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.

CITY OF LOS ANGELES MOVES TO CRUSH THE ACTIVIST ECHO PARK NEIGHBORHOOD COUNCIL

by Kwazi Nkrumah

Over the past few months, I have been posting information about the struggle for genuine community empowerment here in Echo Park. The long and short of it is that myself and other community activists who represent historically underrepresented communities won the elections to the neighborhood council in Echo Park 18 months ago --- by a landslide. Ever since then, we have been under non-stop attack by elements that have moved into the Echo Park area on the wave of gentrification in recent years, certain forces in the City bureaucracies, politically conservative elements active within the City-Wide Neighborhood Council system itself, and even the office of Councilman Mitch O'Farrel -- who many of us voted for, thinking that he would be a progressive advocate for the people in this community. Instead, he has proved to be yet another politician who speaks out of both sides of his mouth, but is basically in the pockets of business interests and "developers" versus working-class people, the homeless and those being targeted for mass displacement when push comes to shove. In my opinion, some of his staff have displayed blatantly racist attitudes against our board majority and individual members of this board. A week after confronting one of his staff members about this at our last Board meeting, our board was served notice by the Department of Neighborhood Empowerment (DONE) that they are moving to take us over, shut us down, and silence us. In short, they are attempting to decertify us.

Neighborhood Councils were supposedly formed to ensure that community people have a more direct voice in the political process in this city. They are elected, and they are given extraordinary access to both elected officials and the various agencies responsible for delivering public services to their areas. There are currently close to 100 Neighborhood Councils located throughout the City of Los Angeles. As we move to empower those most in need of having a voice in the decisions and delivery of services in our communities, the question of neighborhood councils, their role and function inevitably comes to the fore. There are many forces who do not want grassroots community people actually "intruding" into the discussions about local governance and public policy. In fact, they would like the neighborhood councils to act as rubber stamps for their own particular agendas and interests.

Help us to resist that orientation. Help us to fight for genuine community empowerment!

I will be posting a series of letters, statements and articles here on our struggle to stop the City from shutting down the Echo Park Neighborhood Council. I call on ALL of my friends who believe in popular democracy and who believe in the struggle for justice for and in our communities to join with me and other community activists here in Echo Park and around the City who are fighting to end the political manipulation of our neighborhood councils by politicians, City bureaucrats and vested economic interests. Help us to build genuine community power at the base throughout the City of Los Angeles.

--- Kwazi Nkrumah,

President-Under-Constant-Attack,
Echo Park Neighborhood Council; Co-Chair, Martin Luther King Coalition of Greater Los Angeles, Co-Founder, Occupy the Hood.

SPECIAL MOBILIZATION ALERT FROM ECHO PARK UNITES:

Please join us Tuesday evening to protest the illegal shutdown and manipulation of the Echo Park Neighborhood Council by the so-called Department of Neighborhood Empowerment and the City Attorney's office

BOARD OF NEIGHBORHOOD COMMISSIONERS MEETING

TUESDAY, DECEMBER 1, 2015 6:00 -- 9:30 P.M.

**LOCATION: WESTMINSTER AVENUE
ELEMENTARY SCHOOL
AUDITORIUM
1010 ABBOT KINNEY BLVD
VENICE, CA 90291**

The Board of Neighborhood Commissioners (The Commission) was established by the City Charter in 1999 as a policy-setting and oversight commission for the Neighborhood Councils and the Department of Neighborhood Empowerment.

The Commission is comprised of 7 Commissioners appointed by the Mayor and confirmed by the City Council to 5 year terms. The Commission holds regular public meetings the 1st Tuesday and 3rd Monday of each month and may also hold special meetings to conduct business. All such meetings are open to the public.

HANDS OFF THE ECHO PARK NEIGHBORHOOD COUNCIL!

RESPECT THE LEGAL RIGHTS OF NEIGHBORHOOD COUNCILS AND THEIR STAKEHOLDERS!

END CORRUPT POLITICAL MANIPULATIONS OF THE NEIGHBORHOOD COUNCIL SYSTEM BY POLITICIANS AND CITY BUREAUCRATS!

--- ECHO PARK UNITES!

COURAGE AGAINST RACISM
BLACK LIVES MATTER FUNDRAISER, FILM SCREENING, AND PANEL

FILM SCREENING:
ANNE BRADEN: SOUTHERN PATRIOT

PANEL FEATURING
PATRISSE CULLORS
(CO-FOUNDER, BLACK LIVES MATTER)
JASON DAVID
(CO-FOUNDER, AWARELA)

DATE: DECEMBER 12, 2015
LOCATION: NEIGHBORHOOD UNITARIAN UNIVERSALIST CHURCH
131 N. Orange Grove Blvd
Pasadena, CA 91702
TIME: 5:00 PM

WHO ARE WE?
Who Are We? is a justice-led, anti-racist collective and social justice organization of White Antiracist Organizers (WAR-Os) who represent a national network of white activists. Share your story for Black Lives Matter. #BlackXmas is proud to show up for local justice and bring in solidarity with Black Lives Matter in LA.

Send us a message if you'd like to get involved: whopopulate@blacklivesmatter.com

#BLACKXMAS

by Melina Abdullah, Black Lives Matter LA
<https://www.facebook.com/groups/blacklivesmatterla/>

Folks are asking why we are calling for a #BlackXmas, one where we withhold our dollars from White corporations and use them for Black empowerment. Here's why...

We are oppressed by a system of White supremacist patriarchal heteronormative capitalism that, in its most extreme form, sponsors and sanctions the murder of Black people at the hands of the state. Racism, sexism, heterosexism, and capitalism are interlocking, interdependent forms of oppression. Corporations like Walmart, Dell, Home Depot, Koch Industries, and Whole Foods, just to name a few, are directly responsible for defunding public resources that benefit Black communities in favor of corporate welfare and the rise of the police state.

The consumerism that is embedded in corporate Christmas ...you know, the one that has folks scurrying around trying to figure out what to buy people who already have too much... is part of the capitalist indoctrination that has us financing our own oppression. It is a capitalist sham. In short, it is not just the police, but the corporations that they "protect and serve" that are our enemies.

We're calling for a Black Xmas where we intentionally use our resources to support organizations like Black Lives Matter, BYP 100, and Los Angeles Community Action Network, where we resist the urge to pollute the Earth by purchasing items that we don't need and trash landfills, buying only what we need from Black independent businesses. That's why.

And it's part of a calculation that will ensure our victory in this long and beautiful struggle towards justice and liberation. □
#LetsGetFree

PALESTINIAN YOUTH REVOLT: ANY ROLE FOR POLITICAL PARTIES?

by Jamal Juma', Jamil Hilal, Nijmeh Ali, Khalil Shaheen, Jaber Suleiman, Mjiriam Abu Samra, Belal Shobaki, Alaa Tartir [excerpts]
<https://al-shabaka.org/roundtables/palestinian-youth-revolt-any-role-for-political-parties/>

Overview

The absence of authentic Palestinian national leadership is particularly acute at this time of crisis. The current youth uprising against Israel's prolonged military occupation and denial of human rights in the occupied Palestinian territory (OPT) and within Israel is generally acknowledged to be largely leaderless.

What role is there for political parties to contribute to the youth uprising, given that they remain entrenched in the Palestinian body politic despite their splits and weaknesses? What other avenues could provide a space for national – or local – leadership to emerge at such times of crisis, and beyond?

There are some common strands in the Al-Shabaka policy analysts' diagnosis of the situation, but their ideas for future action divide into two broad clusters: Those who suggest alternatives beyond the current political set-up and those who look for ways to make the current structure work. Jamal Juma' calls for serious investment in rebuilding the political space in order to support the uprising, including strengthened homeland-Diaspora ties. Jamil Hilal argues that one way forward is by building on and linking local, democratically constituted committees as the basis for a revived national movement. Nijmeh Ali does not see a new alternative framework but rather calls for a change of behaviors within the existing system. Khalil Shaheen also believes there is still room in this transitional phase for the traditional party system - as compromised as it is.

Jaber Suleiman points out that the youth wave of anger is as much against the PA, but that there is no option but to find ways to collaborate in order to sustain the momentum. Mjiriam Abu Samra concludes that it is the youth themselves who will ultimately radically reform Palestinian politics. Belal Shobaki notes that the fact that the Popular Front for the Liberation of Palestine and Islamic Jihad can still bring out the numbers could serve as a way to harness traditional parties to the new wave. Alaa Tartir argues that confrontation at all levels and different spheres needs to become a way of life until freedom is realized.

Jamal Juma': Vision, Clear Objectives, Multi-Level Relationships

For nearly two months, Palestinians have waited for the political parties to shoulder their role in leading and guiding the uprising. Clearly, they are neither able nor willing to do so. For one thing, party leaders are reluctant to pay the price of leading and framing popular resistance. Nor do they want to lose the privileges they enjoy as



members of the PLO, both in terms of financial benefits and political status.

Moreover, the various parties can't act without the consent of the Palestinian Authority (PA) security apparatus. Pres. Mahmoud Abbas, who holds the power, believes the uprising has accomplished its mission by refocusing attention on the Palestinian cause and is betting on new initiatives to resume negotiations with Israel. Abbas has announced that he does not want an uprising.

As for the Islamic forces, Hamas and Islamic Jihad, they've taken the same position of inaction. They too don't want to pay the price and give Israel an opportunity to launch an offensive against the Gaza Strip.

There are several factors in favor of creating a space for a new national or local leadership. Even if it subsides, the current uprising has legitimized the search for alternatives [to the current leadership]. It has also united the Palestinian people inside the Green Line, the West Bank, Jerusalem and Gaza. Ironically, the political forces are the ones who remain divided. The Palestinians in the Diaspora have also acted albeit in a limited way, and have helped to organize demonstrations. The actions on the ground are seeding an emerging leadership that can be nurtured, although it is scattered and localized.

The challenge is to build on the positive and minimize the negative: Note that any serious movement to create



an alternative leadership would have to work below the radar to some extent. [We need] a space safe from political domination, in which it would be possible to support popular forces that have a vision and capacity to mobilize, such as trade unions, farmers' organizations, women's federations, and of course youth groups, so they can work alongside the uprising. It's vital to invest in coordination between the homeland and the Diaspora, rebuild trust between us and revive our self-confidence in our ability to affect change. We must have faith in our people and in their ability to sacrifice and advance.

Mjiriam Abu Samra: Palestinian Youth Will One Day Redefine Palestinian Politics

Why the haven't political parties been able to catalyze current youth frustration? Primarily the shift in PLO discourse and strategy from a liberation struggle to state-building. Neo-colonial normalization with the occupier replaced the anti-colonial framework that shaped the struggle. The national movement was paralyzed in its capacity for grassroots mobilization. The crisis between Hamas and Fatah is one demonstration of the complex colonial condition imposed on Palestinians and the inability of Palestinian parties to give priority to the will of their people. The neoliberal project ushered in by Oslo has affected all Palestinian parties to degrees and made them unable to give expression to the popular will.

We're unlikely to see a significant role for the parties in the uprising - unless they restore anti-colonial political vision and discourse. Such a radical shift could mean extinction of the ruling class and dismantling the apparatus of economic and political interests in the OPT. This is a risk the Palestinian leadership seems unwilling to take.

Solid leadership to the spontaneous movements needs to reposition liberation and justice at the core of the struggle. It's more likely that Palestinian youth will eventually play a role in a radical re-definition of Palestinian politics than that the historical parties will make a genuine contribution.

Pay attention to efforts coming from Palestinian youth in the Diaspora (shatat) and in historical Palestine, providing a solid political framework to the current uprising and, in general, to Palestinian discontent. It's too early to assess the potential of these initiatives, yet it's important to highlight the radical discourse they're endorsing. [We must] recognize the effort to re-unify the political message of all constituencies of Palestinian society: under occupation in the West Bank and Gaza, in "48 Palestine" and in the Diaspora. See, for example, the transnational mobilization called by Palestinian youth from all over the world on Nov 29, which the United Nations marks as the international day of solidarity with the Palestinian people.

Belal Shobaki: Turn to the Political Parties Who Can Still Mobilize

The current popular movement makes it urgent for the parties to transcend partisan interests and contribute to civil and social activism. Fatah and Hamas have to move



beyond their preoccupation with managing the PA and act in a way that befits their identity as liberation movements under occupation. All factions should join ranks in drafting a national agenda that transcends Oslo and the institutional structure incapacitating the Palestinian struggle. They can use their media to rebuild a culture that nurtures the uprising rather than partisan polarization. This would entail a change in Palestinians' comfortable consumption habits, especially in the West Bank.

Such a movement should look beyond Fatah and Hamas. The Popular Front for the Liberation of Palestine and Islamic Jihad could mobilize strong rallies and demonstrations against the occupation. Both enjoy the respect of the Palestinian people. Both could work with others to support open confrontation with the Israeli occupation and lead a call for the formation of coordinating committees to manage the uprising. These committees should evolve into a joint leadership that becomes a part of the PLO as part of a program to reform the organization.

However, [this] is contingent on overcoming the experience of the Oslo formula for a two-state solution. The actors currently monopolizing Palestinian political institutions are the ones who still back this formula. If the public turns the uprising into a rejection of Oslo, in addition to confronting the occupation, new leaders will



emerge or the current leaders will feel compelled to change their rhetoric and political behavior.

Alaa Tartir: The Politics of Confrontation

Who will protect and build on the Palestinian wave of anger currently raging in the OPT, and how? The continued sacrifices of the Palestinian people should not be exploited by the traditional Palestinian political elite - yet again - in some new round of ill-fated negotiations.

The traditional leadership's inability to realize Palestinian aspirations has created an opportunity for non-traditional leaders, including Palestinian civil society actors and opponents of the PA. A transformation of leadership is needed. It will need time, resources, and political determination as well as mass mobilization at key moments. The alternative is taking shape, but is still young like the youth in revolt. Without the necessary support and mechanisms to coordinate efforts, the movement will quickly die out.

Non-traditional Palestinian leaders should pool their efforts in creating a strategy for struggle that generates rather than draining the wave's potential and energies. This is the only way to avoid another disappointment that increases the existing frustration and disorientation. Moments of historic transformation are never easy. This will involve cycles of confrontation on many different fronts.

The confrontation shouldn't be limited to physical standoffs at military checkpoints but extend to political, economic and other spheres. Confrontation of colonization is the only way to change the balance of power equations, challenge the facts on the ground and built a path to the future.

The current movements by the youth and by non-traditional leaders embody the politics of confrontation: They use collective action to challenge the authorities and their claims of representation. However, we need to move from the current state of anger to a movement that represents the Palestinian society as a whole, transforming it into a society grounded in social movements and horizontal networks. [We must] build on existing social networks to promote collective goals, work for liberation from colonization and defy repressive authorities and elites. This can transform the current wave of anger into a permanent state of confrontation with the colonizer as well as a sustainable social movement that brings the colonized closer to freedom and self-determination.

See full forum at: <https://al-shabaka.org/roundtables/palestinian-youth-revolt-any-role-for-political-parties/>

STOP THE ELECTORAL COUP IN HAITI

STOP TERROR AGAINST THOSE WHO FIGHT FOR THEIR VOTE TO BE COUNTED

by Global Women's Strike/LA <la@allwomenscount.net>

Haitian lives count. Count Haitian votes. Annul Haiti's stolen election. Stop repressing those demanding electoral transparency.

Despite polling data, human rights organizations, media and eyewitness reports of massive fraud in the October 25th Haitian Presidential and Legislative election, the US has refused to condemn the election. And on November 24th Haiti's Provisional Electoral Council (CEP) declared that a functionary of current President Michel Martelly's PHTK Party, Jovenel Moise, along with Jude Celestin, were the top vote getters. The CEP has scheduled a run-off election for December 27.

Haitians have taken to the streets in the tens of thousands to denounce the election as a fraud and an assault on democracy. SEE VIDEO. They are asking for international support for their demands including: no to an electoral coup; invalidation of the Oct 25th election and for new and transparent elections to be called. Additionally, Fanmi Lavalas, the party of the popular former-President of Haiti Jean Bertrand Aristide, has formally contested the vote and intends to bring a claim against Haiti's Electoral Council before the Inter-American Commission for Human Rights.

WHAT YOU CAN DO

Tell US officials that Haiti's stolen election must be declared invalid and new elections held, and that shooting and other repression against Haitians who demand transparency in their election must be stopped.

Contact Kenneth Merten,
Office of the Haiti Special Coordinator
Phone: 202-647-9510, Fax: 202-647-8900
Email: HaitiSpecialCoordinator@state.gov
Tweet to @JohnKerry

Contact the White House at 202-456-1111
Call your Representatives and Senators: 202-224-3121
Contact the Congressional Black Caucus 202-226-9776.

Violence Against Protesters

With little or no coverage in the mainstream US media, there is now a terror campaign directed against those calling for democracy in Haiti. Supporters of opposition parties have been shot and killed, and police have attacked demonstrators with tear gas, batons, and live and rubber bullets. In one incident, caught on camera, a unit of the Haitian police called BRI attacked two young men in Rue des Remparts, Port-au-Prince. Here is the link to a graphic and very upsetting video of this crime. <https://www.facebook.com/Kodinasyon-Depatmantal-Lwes-Fanmi-Lavalas-1421526351403611/>
In Delmas 2, Port-au-Prince, a pickup truck was found with officially certified voting station tally results. Suspecting fraud, marchers surrounded the truck until a justice of the peace could arrive. Instead of being praised for performing their civic duty, they were attacked by police with tear gas, batons, and gunfire.

Background:

Presidential candidate Dr. Maryse Narcisse of Fanmi Lavalas demanded the right to review the tally sheets. The CEP sent the matter to the National Electoral Office of Contestations (NEOC) who selected a sample of Tally Sheets.
The Executive Director of the National Human Rights Defence Network confirmed that irregularities in 98% of the Tally Sheets under review reflected massive acts of fraud aimed at changing the results of the elections and that the beneficiary of the fraudulent Tally Sheets was the candidate of Haiti's outgoing President Martelly.

Haiti's Electoral Decree provides for the expulsion from the race of any candidate who benefits from a finding of fraud, yet the Electoral Council refused to disqualify the government candidate (Jovenel Moise).

The CEP recognized that fraud and irregularities were discovered in a random sampling of Tally Sheets but determined further investigation was not warranted and moved ahead to confirm the election result.

CARICOM observers reported, among other things, "intimidation ... too many anomalies", and that "the secrecy of the ballot was compromised." They have called for "more transparency in the processing of the Tally Sheets".

Legislative first round elections held on August 9th were plagued by fraud and violence with more than 20% of the ballots lost. See <http://www.cepr.net/blogs/haiti-relief-and-reconstruction-watch/local-observers-document-massive-fraud-intimidation-and-violence-in-haiti-election>

Despite the violence and fraud, the August 9th election was sanctioned by the US, the UN occupying forces, and the Organization of American States (OAS).

On October 5, Congresswoman Maxine Waters wrote to US Secretary of State John Kerry, expressing deep concern about Haiti's 2015 elections, in which she stated that "many are calling for the resignation of the current CEP and the annulment of the entire first round." <https://waters.house.gov/media-center/press-releases/congresswoman-waters-urges-secretary-kerry-support-free-fair-and>

Haitians have protested continually against government repression and corruption, and for free and fair elections. It's only because of their pressure that the recent elections took place. They're now fighting for their votes to be honored. Haitian lives count. Count Haitian votes.

64,000 Missing Women in America All Have One Important Thing in Common: They're Black

By Zak Cheney-Rice

<http://mic.com/articles/93780/64-000-missing-women-in-america-all-have-one-important-thing-in-common>

On Dec. 18, 2011, Phoenix Coldon drove her 1998 Chevy Blazer out of her family driveway in St. Louis County, Mo., at 3 p.m. Three hours later, the vehicle was found at an intersection 25 minutes away in East St. Louis. The driver's door was open, the car was empty and the engine was still running. Phoenix was 23 years old. She hasn't been seen or heard from since.

The Coldons commemorated their daughter's 26th birthday on May 23, a bittersweet moment considering the circumstances. But her disappearance represents a much larger problem: As of today, more than 64,000 black women remain missing across the US.

Background: The Daily Mail explored this phenomenon in early 2012, and recently reposted their story to draw new attention to the issue. The statistics, in addition to others published by the FBI and the nonprofit Black and Missing Foundation, paint a grim picture of race and disappearance in America. <http://www.blackandmissinginc.com/cdad/index.cfm>

The numbers: Despite representing only 12.85% of the population, Blacks in the US accounted for nearly 226,000 — or 34% — of all missing persons reported in 2012. According to the FBI's National Crime Information Center, the comparison with other racial groups is unfavorable: Whites and Hispanics are a combined 80.1% of the population, but account for only 60% of missing persons.

This is especially troubling when you break down the numbers by age. Black and Missing reports that 37% of missing minors and 28.2% of missing adults in 2013 were black. No fewer than 270,000 minorities have gone missing since 2010, 135,000 of whom were black and 64,000 were black women, according to the Atlanta Black Star.

It gets worse: The reasons for these disappearances vary, and cannot all be attributed to foul play. But a telling pattern emerges in how they're documented by the media, with critics citing a stark racial divide in news coverage of such incidents.

Essence points to a 2010 report titled "Missing Children in National News Coverage," which found that while black children accounted for 33.2% of missing children that year, the media exposure rate was an unimpressive 19.5%. While black men go missing at statistically higher rates, coverage of black female disappearances is particularly telling in light of the attention similar stories get when white women are involved.

"If you Google 'Natalee Holloway,' how many impressions would you get?" Black and Missing cofounder Natalie Wilson told ABC News last year. "If you Google 'Unique

Harris,' who's missing from D.C., the story is not the same."

She added, "We cannot wait until the news cycle. We have to get this information out right away. Our people deserve to be found. We deserve awareness so that their families can get closure."

The reasons: Natalie and her sister Derrica Wilson started the Black and Missing Foundation in 2008 specifically to raise awareness and provide resources, advocacy and pressure around this issue. Derrica has a background in law enforcement. Among the reasons she cites for disproportionate black disappearance figures are poor training and dismissive attitudes.

"I spent six months at the Northern Virginia Criminal Justice Training Academy in Ashburn, Va., where we had only two hours of training on missing persons cases," she told Essence. "In the field, I've seen a majority of black missing children classified as runaways, who don't get Amber Alerts."

Plus: "For black adults, police usually link their disappearances to criminal activity, so they aren't valued as much. Training needs to be enhanced so police forces know how to handle these cases."

Natalie told the Daily Mail that lack of newsroom diversity also skews the way black missing persons are covered by the media. And while the plight of missing black women has received more coverage of late (albeit notably through international cases, like the 276 Nigerian girls kidnapped by Boko Haram in April), it's still not nearly at a conscionable level.

So many remain missing: The families of girls and women like Relisha Rudd, Kamira Baxter, Cerra Lapsley, Makayla Randall and many others still anguish over their missing loved ones. Phoenix Coldon's family has spent their entire life savings and countless hours searching, posting flyers, distributing mailers, maintaining a Facebook page and appearing on TV and radio shows in a relentless effort to find their daughter.

"Some people say that they are impressed with our efforts to find Phoenix," mother Goldia Coldon told the Huffington Post. "But I feel that we have not done enough ... I don't know what else to do."

As the numbers clearly indicate, the Coldons are not alone. And so the search continues. For more information or to donate to the Home for the Holidays campaign:

<http://www.blackandmissinginc.com/cdad/>

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Top row: C. Anderson, write-in K. Barnes, L. Brazon, J. Cho, M. Corral, R. Elizondo, A. Gladney, N. Lawrence, R. Macias.
Bottom: B. Medina, D. Medina, write-in J. Neff, M. Novick, R. Pour, S. Pour, L. Reyes, A. Sochaczewski, R. Spriestersbach
Staff candidates (not pictured): J. Benavides, T. Grewall, Sis. C. Muhammad, Fernando Velazquez.

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TURNING THE TIDE

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UPCOMING EVENTS:

- ★ Dec.12, 1:30p, meet Grassroots candidates for KPFK LSB, 3916 Sepulveda
- ★ Dec.12, 5p Black Lives Matter benefit film 301 N. Orange Grove, Pasadena 91103
- ★ Dec.13, 2p, Fight White Supremacy, ARA event, 5278 W Pico Bl., L.A. 90019
- ★ Dec. 100X100 Fundraising Campaign for TTT gofundme.com/eugzgg
- ★ Mon, Jan. 4, 2016 Ballot due date for KPFK LSB election: See www.gcrc-social.org
- ★ Jan. 11, 12n-2p, ICUPJ protest of torture to shut down Guantanamo on its 11th anniversary. Downtown Fed, Bldg, 300 North Los Angeles St., L.A.
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- MUMIA ABU JAMAL

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