TURNING THE TIDE

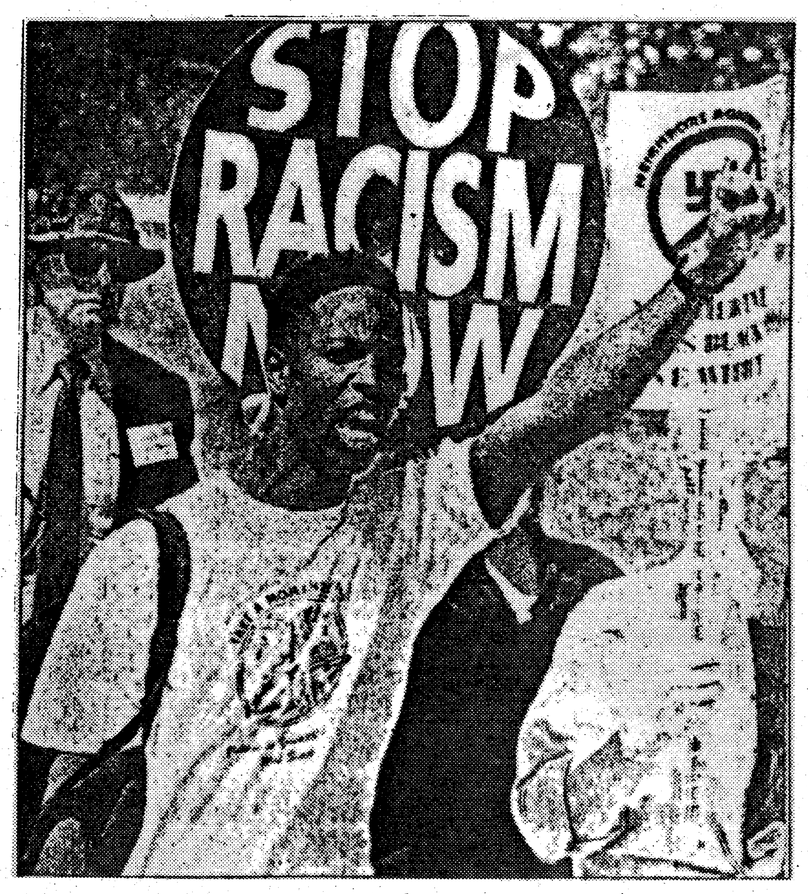
ANTI-RACISM NEWSLETTER

Vol. 5, #5 - Sept.-Oct. 1992 - $1.00 at newsstands

People Against Racist Terror/P.O. Box 1990/Burbank 91507
24-hour Anti-Klan Hotline Information: 310-288-5003

NEW ANTI-RACIST DEMO IN SIMI

Almost 500 people came out on Saturday, Sept. 12, to protest a second appearance in Simi Valley, CA by white supremacist Richard Barrett, head of the Mississippi based Nationalist Movement. Barrett, who had drawn eight people in June, only had one supporter. Surrounded by several hundred Simi Valley police and Ventura County sheriff's deputies, he spoke exclusively to the media while hundreds of people, mostly local residents picketed and jeered outside a fence installed for the occasion around the Simi Valley courthouse. Towards the end of the counter-demonstration, police provoked the crowd by sending in dogs and horses. One woman was bitten and several Simi Valley teenagers were arrested. Most of the media attention focused on the arrests and on Barrett himself, rather than the significance of such a large manifestation against racism and nazism.



The day's events began with an anti-racist rally organized by Neighbors Against Nazis, a coalition based in Simi and including Mothers Against Supremacists, the Simi-Conejo and San Fernando Valley chapters of NOW, NAACP, ACTUP Ventura, and many concerned people from Simi and Ventura, as well as PART, L.A. Radical Women and the Freedom Socialist Party. More than 200 people gathered starting at 10:00 AM for a press conference and open mike rally, featuring speakers from groups in the coalition as well as local Black residents of Simi Valley, a rabbi from a nearby synagogue, the Chicano Moratorium, and others. The common theme was that Barrett must not spread his racist views unchallenged. Michael Novick of PART pointed out Barrett's history of association with violence and naked racism (see last issue of TTT).

When Barrett was brought in an armored car to the nearby court-house to begin his "rally" with his single follower, Jim Jones of L.A., Neighbors Against Nazis ended its rally and marched to the courthouse, drawing support from passing cars. By the time we arrived, the counter-demonstration had doubled in size, as many local residents came out to indicate their opposition to Barrett, along with contingents organized by InCAR and by the RCP. People picketed peacefully for more than two hours while Barrett, guarded by the fence and the police, spewed his hate (in carefully sanitized form, draped in the flag and patriotism) to the assembled media. All the TV stations devoted a substantial segment of their coverage to Barrett's propaganda. Even while commenting on his success in getting the media attention he wanted, TV allowed Barrett to put out his anti-immigrant and anti-Black propaganda, and to present himself as a patriot. None of the stations exposed Barrett's links to nazi skinheads, his para-military training camp in Mississippi, or his recent foray to the border in San Diego, where Mexicano migrant workers were stoned by his nazi-skin followers.

With no warning, as Neighbors Against Nazis was ending its picket line, planning to return to the park for a closing rally, the police moved in, claiming a Black teenager had thrown a rock.

Many people, who had been reluctant to end the picketing, surged forward. The police over-reacted, moving in on horse-back. The police set their dogs on people, and when the crowd at one point surrounded two cops trying to arrest a young man who had shouted at them, the cops viciously swung their billy clubs in a circle. A second phalanx of police then broke into the crowd, sweeping out the two cops and their victim. Several people suffered minor injuries and one woman was bitten and cut by a dog. Despite the arrests, the crowd remained generally peaceful throughout. Most people felt the so-called "violence" was entirely initiated and carried out by the police themselves.

At a City Council meeting the following Monday night, several representatives of Neighbors Against Nazis, as well as parents of some of the youths arrested or attacked by the police, complained of the mishandling of the situation and the aggressive role of the police. The City Council, already embarrassed by exposure of a demonstration ordinance passed over community opposition, which appeared directed mainly at the counter-demonstration, agreed to carry out an investigation of the police behavior at the rally.

Neighbors Against Nazis expects to continue its work on a pro-active basis to oppose racism and police brutality in Simi Valley, Ventura County and throughout the area. They are participating along with I-CARE (see story on Aryan Fest) in an anti-bigotry action network initiated by PART. To contact Neighbors Against Nazis, call (805) 583 - 1213.

WOMEN PRISONERS RISE UP!

For three days in August, the first sustained, large scale act of resistance by women prisoners in the federal prison system took place at a federal women's prison facility in Lexington, Kentucky.

On Wednesday night, August 12, around 8:30, a brief argument took place between two prisoners in the central yard area, "Central Park." It was over quickly. As everyone was walking away, back to the "housing units", a lieutenant came running to see what had happened. Pulling on his black leather gloves, he yelled, "Hey, you, stop!" When nobody stopped (we had to be inside by 9:00), he grabbed the first Black woman he saw, lifted her in the air, and body-slammed her to the ground. Other women protested that she hadn't even been involved in the argument, but he kept on attacking her -- putting his knee in the back of her neck, and smashing her face to the pavement. He pulled her hands behind her back and cuffed her. After he dragged her to her feet, another guard took the woman to the lieutenant's office.

About 100 women witnessed all this. They were very upset by it, and gathered to talk to the captain. At 9:00 p.m., all but about 15 women returned to their housing, after being assured the beaten

woman would be released back into general population, and a thorough investigation undertaken.

But on Thrusday morning, we learned that the woman had never been released, and that some of the women who had witnessed the incident had been placed in the hole ("segregation" or solitary) as well. Despite the promise of an investigation, by 3:00 that afternoon, prisoners were told that the investigation was completed, and no further statements would be taken.

This was not the first instance at Lexington of physical brutality -- nor, certainly, of racism. Male guards have been putting their hands on us more and more, in pat searches, or whenever they want us to move, or to stop, or whatever. The particular lieutenant involved, Figueroa, had threatened several women with brutality. The normally high level of racism had also increased, following the police brutality acquittal verdicts in L.A. and the uprising there. Several Black women who had ciomplained of prejudice had been sent to the hole, accused of "inciting to riot."

This time, the racist brutality and the white-wash struck a nerve. On Thursday, word traveled: Don't go in at 4:00 p.m. (the scheduled major daily standing count throughout the U.S. Bureau of Prisons). Stay out in Central Park and demand that the women in the hole be released and that Lt. Figueroa be suspended.

At 3:50, when the hourly "movement" began, the scene in Central P rk was tense and exciting. Usually, it's rush hour, as 1900 women, in the largest women's prison in the world, rush towards their units to try to get a few things done before the 4:00 p.m. count. But on this Thursday, instead, it was like a gridlock. Everyone moved slowly, if at all, waiting to see what would happen.

At 4:00, an announcement was made, explicitly ordering us all to go inside for the count. Many complied. But 90 of us stayed out, and moved into the center of the "Park." We sang Bob Marley's "Get Up-Stand Up for Your Rights," and chanted "Stop Police Brutality -- We want Justice -- Let 'em Out of Seg" and "Lt. Figueroa Must Go!" Ringed by guards, inluding a SORT team (the prisons' version of SWAT) in full riot regalia, we demanded to speak to the captain. While we demonstrated. we heard shouts of support from the housing units, and at least two different "all available officers" codes to different units -- meaning that some of those who had left the yard were doing some kind of support actions, too.

After a futile talk with the captain, we were handcuffed and taken to seg, most of us to the old High Security Unit, which had not been used since the BOP was forced to shut it down by a court order in 1988, after a lawsuit by women prisoners. We were held seven women to a cell, no blankets, no water -- payback time by the institution.

Next day, 12 of us, including me, were taken out in shackles and put on a bus to Marianna, Florida (the new women's maximum security facility). Although the whole prison was locked down, over 100 women were out on the yard for lunch, and they all cheered us loudly and joyfully as we were escorted through. I've since learned that while we were en route to Marianna, a smaller group of women repeated the action and refused to leave Central Park at 4:00. Quite a few small fires were set in several housing units. And the prison shipped a second group of women out to Pleasanton.

For a few bright moments, we felt free. Defying the regulations and control, we were liberated from the fear that holds prisoners in check. We had the power of justice on our side -- and in our eyes as we looked at one another. You commonly hear people say at Lexington, "If the men were here (it used to be co-ed), the guards wouldn't get away with this. Women don't stick together." We proved that that's not true. The racism and brutality that go down every day just didn't go down that day.

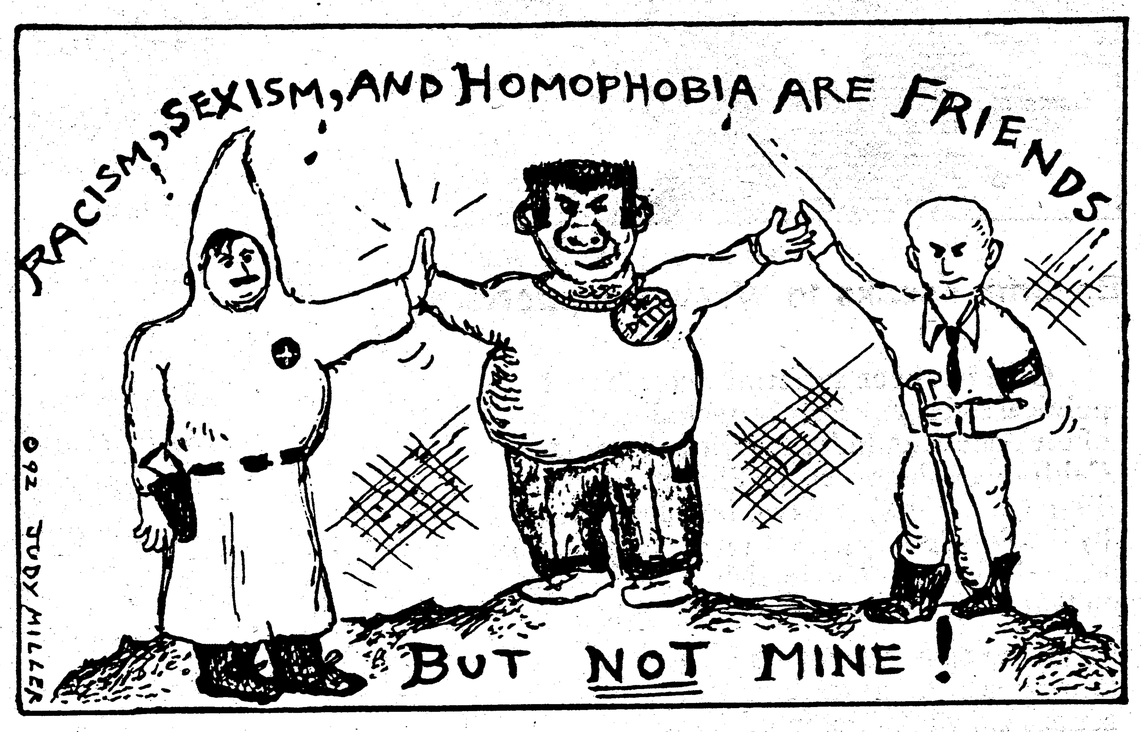
We'd had enough, and we trusted and respected ourselves and each other enough to stand up together. The demonstration was international -- inspired by jamaican, Haitian and African American women, it was joined by some Latinas and white women as well. For once people acted on an understanding that if the guards could attack Black women at will (as they do every day -- for example, there are always more Black women in the hole than any other nationality), then no one would be safe.

Anger is a constant reality in prison, and the entire system is designed to keep it turned inwards, to destroy one's own self respect, or against other prisoners, rather than being turned outwards against the system and the oppressors. It took courage to resist all that in the context of the total control, abuse and disrespect that constitute's women's prison. As we looked around at one another, we knew that our demonstration in itself was a victory, no matter what pounishment might follow. A small flame of power, sisterhood and dignity had been rekindled.

-- Laura Whitehorn,

anti-imperialist political prisoner

Marianna, FL



BO GRITZ

In the midst of a stand-off in Idaho between federal marshals and white supremacist Randy Weaver, who refused to appear to face charges of selling illegal weapons to undercover operatives, Populist Party presidential candidate "Bo" Gritz revealed his true colors when he flashed the nazi's Hitler salute to a group of nazi-boneheads and Aryan Nations sympathizers who had gathered to support Weaver.

Gritz injected himself into the dispute as a "negotiator" because Weaver was a former associate of his in Special Operations (the Green Berets). He prayed with Weaver to his white supremacist Christian Identity god, Yahweh, and arranged for him to surrender. Subsequently, Gritz has attempted to cloud his activity behind a facade of conspiracy theories, claiming Weaver was targetted for what he knows from his Special Forces experience. But Weaver was charged with criminal activity, selling sawed-off shotguns, and whatever anti-establishment support he may enjoy in Idaho or elsewhere, does not justify the way he endangered the lives of his family or the deaths of his wife, son and a federal officer which his actions caused.

Gritz has also been denying in radio interviews that he gave the nazi "sieg heil" salute, saying that he was only waving. But TV footage of the scene clearly shows Gritz giving the stiff arm salute to the nazi-skins, and he is quite audibly heard to say that "Randy" (Weaver) asked him "to give this salute and said that you would understand what it means." This was met with lusty cheers and returned salutes from the crowd. Gritz also defended the nazi-skins on the scene to reporters as misunderstood and well-meaning patriots. Gritz, who has often proclaimed his opposition to David Duke for using the swastika, saying his father fought the nazis in Europe, may be understandably embarrassed by what he did in Idaho. But he only compounds his outrageous action by lying about it, in classic nazi style.

Staff photo by Anne C. Williams

Bo Gritz speaks to Weaver supporters

Gritz has been suffering a number of political setbacks recently, including the loss of the American Independent ballot line in California (which went to Phillips of the Taxpayers' Party) and two failed attempts by the Populists to gather up enough people at a rally in oregon to qualify for the ballot in that state. He appears to be trying to parlay his high visibility in the Idaho incident into a boost for his flagging campaign. His actions did win the support of the Liberty Lobby and its newspaper, the Spotlight, which had been expressing skepticism about his candidacy.

SCENE REPORTS

WE NEED YOUR SCENE REPORTS!

As you can see, TTT is bigger (and hopefully) better than ever. But we can't continue with your political, moral (and also financial) support.

Order the anti-racist resources available from PART.

(see back cover). Become a member, supporter or sustainer by sending in your contribution. And use TTT as a vehicle for communication in the grass-roots anti-racist movement.

Order a bundle and distribute them locally (10 copies for $5).

Become a PART correspondent, and send us your scene reports for TTT about racist and anti-racist activities in your area. We'll try to print as many as we can on regular basis, if we can sustain our new format.

Write to us at: Turning the Tide/People Against Racist Terror,

P. O. Box 1990, Burbank CA 91507.

SUBSCRIBE

"ROCK AGAINST RACISM"

The Rock Against Racism concert held to benefit PART in July in Anaheim was a big success, musically as well as politically. PART wants to thank all the people who worked on the concert, especially Jae, who was a real spark-plug in making it all happen, and also all the bands who contributed their talents and energy, including Autonomy, Frantic Puzzle, STG, Litmus Green, and Empirismo. The variety of musical styles and the progressive messages of the music guaranteed the success of the event, and a speech and slide show by PART were well-received.

A Rock Against Racism concert is being planned for October at U.C. Riverside by the I-CARE coalition, of which PART is a member. Interested bands can call PART at 310-288-5003, or I-CARE at 714-788-2662.

NEW PHONE

24-hour Anti-Klan Hotline Information:

Please note that PART once again has a new telephone contact number, which has superceded and replaced all previous numbers.

To reach PART 24 hours a day, call our anti-klan hotline:

(310) 288 - 5003

We put this new number into effect as part of the mobilizations for the Inland Empire and Simi Valley, and have been receiving calls from all over the southland. The message about anti-racist and racist activities is updated frequently, and the system can record messages from you of any length.

Please call PART right away if you have information to share about neo-nazi activity in your area, or to network about anti-racist, anti-bigotry action. Remember, that's:

310-288-5003

ANTI-RACIST VIOLENCE:

Dear PART friends,

I was surprised to see in your latest issue what seemed to be a new tendency in your proposal for fighting fascism (or probably I'm imagining). I'm referring to your "Anti-Racist Demo in Simi" article. You understandably criticized InCAR and the PLP (I didn't know it still existed!) for their holier than thou attitude (I call it vanguardism), but I wasn't clear from what was written whether you disagreed with their vigilanteism (which at the end of your article you place on the same level of efficacy as the State for fighting racism) or the fact that they acted in a controversial way in a struggle which they have little real commitment to or understanding of.

Later in the issue, you laud the efforts of wimmin to set up networks capable of performing abortions independent of the medical establishment, but also refer to those efforts as doomed to be inadequate. In both cases, you contrast inadequate or counter-productive examples of direct action with grassroots organization, organizing progressive forces, and support for self-determination. Without arguing that you are wrong in either of the two cases mentioned, I'm interested to know how you view direct action by groups without a community or movement mandate.

I feel that direct action by groups of individuals can be effective, empowering and should be judged in the context of the individuals' personal commitment to the struggle and their personal experience and knowledge of the oppression they are targetting; and not in the context of "do most people in the movement agree with these methods?" or of "we can't surrender the moral high ground or alienate people." It seems to me there's a dialectical relationship between the seemingly isolated actions of people involved in the long-term struggle and the organizations set up to facilitate communication, defense and strategy within that struggle, and it seems to me that the relationship is a positive one. I know far more people who have been turned off by groups that wanted to stay clean and non-violent, than people who have been turned off by direct action and freedom of action. I also know of a few organizations who have lost valuable energy because they haven't wanted people who acted "out of line" at demonstrations.

Now, I know PART isn't trying to stay clean, and you've always seemed like a cool, radical, non-sectarian bunch of folks to me, so don't take the above points the wrong way. But in the Canadian and Quebecois left, there is much debate about these issues, and a lot of interest in prisoners of war and political prisoners whom most of the U.S. left seems to have condemned for acting out of turn, and I just wondered where PART placed itself in this debate, and whether PART was taking a position? The reason I bother asking is you seem to have your shit together, so I figure your answer, whether I agree or not, should be interesting and give me something to think about...

Keep in touch.

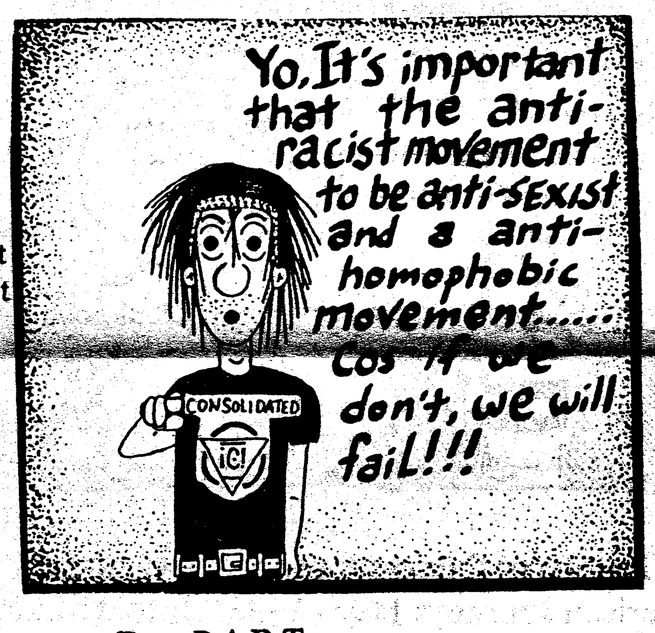
K. Small

C.Postale 894

Succursale Outremont

Montreal Quebec

Canada H2V 4R8



Dear P.A.R.T.:

Your most recent issue was excellent. The analysis of the L.A. rebellion was thorough and right on the mark. Racism 101 was also an excellent, well-documented overview. (In the future, it would be a good idea to list the sources of facts and graphs). But the one recurring idea in the paper which did bother me was your condemnation of anti-racist activists who choose to use violence as a tactic.

One page 7, you argue for a "militant and effective" movement against racism. What sort of militant movement do you mean? You rightly argue that we need to promote solidarity and anti-racism among white people. It is often true that many who espouse anti-racist violence (for example many SHARPskins) are unwilling to develop an effective analysis and strategy for fighting racism, and don't do the grassroots organizing in white communities which must be done. But if you are doing such organizing, and you exclude physical confrontation altogether, you in effect become a lion with no teeth.

"Offensive" anti-racist violence has worked in the past. We SHOULD follow the example of anti-racist skinheads in Minneaplois and NY who made their cities nazi-skin free zones by attacking nazi-skins wherever they were seen. Yes, many nazis wear suits, not boots and bombers, but to allow racists to walk around and not physically confront them has the same effect as burning a cross -- it creates an atmosphere of tension and hate, used to intimidate Blacks and other minorities. In my own situation, growing up in a white working class neighborhood filled with nazi skins, it keeps progressive and revolutionary people indoors and silent for fear of being beaten up.

Would you also condemn the work of the armed struggle groups, like Revolutionary Cells in Europe, who have severely limited the racist deportation of undocumented immigrants by firebombing trucks and buildings used in those activities, or the Black Liberation Army who did more justice to killer cops than the L.A. courts ever will?

My final point is that, although I wasn't there, I agree that InCAR's action at the Simi Valley demo was fucked up and undemocratic, and it was wrong to put other people in danger. If the majority of the counter-demonstrators were not into direct confrontation, it's wrong to jeopardize their safety. And it's typically vanguardist, which as an anarchist I'm vehemently against. But on page 7 of TTT, you state that "provocative actions may well be the work of provocateurs." This is an unprincipled and dangerous statement. To condemn all those who argue for revolutionary anti-racist violence as provocateurs without being able to back up the statement with documented facts proving this point, is to do the police and FBI's work for them. It criminalizes all those who choose this form of counter-action, and silences our arguments with the state's fist, rather than a thought-out counter-argument.

In closing, I will state that I have tremendous respect for your work and love reading your paper. But I hope you will open up to a dialogue and discussion on revolutionary and anti-racist violence, rather than condemning it all as counter-productive and the police's work. We can agree to differ on certain points -- our ends are the same.

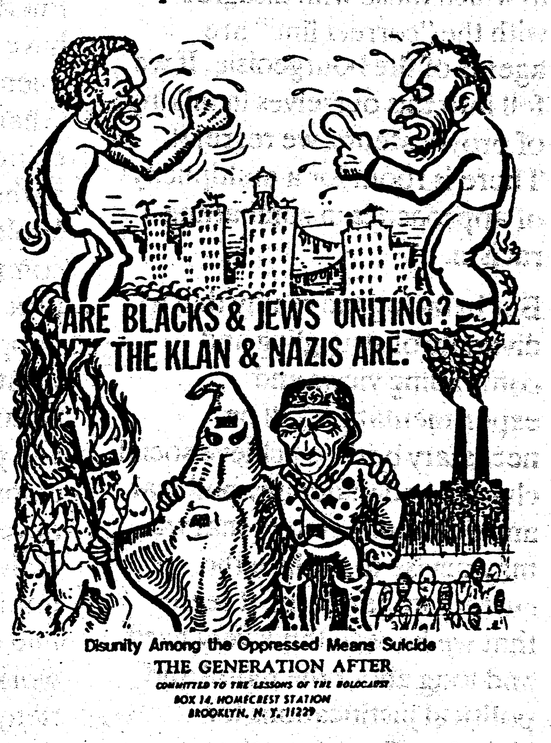
In solidarity,

Dan Tranquilized
c/o NY Anarchist Youth Fed.
P.O. Box 365
NYC 10013-0365

PART Replies:

We appreciate these thoughtful and perceptive comments and inquiries, and do want to encourage more debate and discussion about these topics. (Also we'd very much like to hear about anti-racist struggles in NY, Canada, and elsewhere.) Our thinking on some of these questions has been indeed going through some changes. There were some particulars in relation to InCAR/PLP which precipitated the comments in the last issue, which merit further clarification, but there is also, as both correspondents perceive, a larger philosophical question.

As to the particulars, PART has been involved in or aware of a recent series of anti-racist demonstrations in the L.A. area, including our campaign against the Populist Party in Pasadena, the Black nationalist led demo against the nazis in South Central L.A. and the Simi demonstration, where InCAR played out the same scenario of showing up disruptively, exploiting disarray at the beginning of a demonstration, whacking heads with their picket signs (sometimes of counter-demonstrators indiscriminately with nazis), and at least a couple of times, using unsuspecting counter-demonstrators as shields from behind which to lob projectiles at nazis or police lines. After bringing down the heat, taking some arrests themselves or getting others arrested, they pulled out and left others to clean up the mess and face the consequences.



In south central, that included at least a dozen local Black community residents arrested. InCAR doesn't appear interested in coalitions or in doing the work of building the demonstrations in the first place. In the context of meetings or rallies by KKK/nazis, PART believes this type of activity is counter-productive, used by the cops and the Klan for their own propaganda purposes to justify state violence.

... see 5

A DIALOGUE

There are, as Dan of AYF and K. Small of Quebec point out, many other contexts, however, in which to consider the question of violence and other forms of direct action. We are probably less certain of our thinking on these questions than we used to be, when we defended the revolutionary, liberatory violence of the oppressed while condemning the reactionary, racist, sexist violence of the oppressor.

Several factors have gone into this rethinking (which is far from final). One set of events is the process of perestroika and then collapse in the Soviet Union and Eastern Europe, the willingness of the Sandinistas to submit their revolutionary government to the judgment of the electoral process and the decision of the FMLN to pursue a path of negotiations to political space in El Salvador, as well as a similar process undertaken by the ANC and other liberation organizations in South Africa/Azania.

These developments have or should have raised some fundamental questions about the kind of either-or thinking that undergirds not only "vanguardist" parties but also many other revolutionary or anarchist projects. There is sometimes an almost religious impulse to purity of line (whether anti-racism, proletarianism, etc.) which seems to undercut the liberatory goals we seek. We must admit the possibility of error in our own thinking and practice. This means resisting the tendency to cast debates in the form of two-lines struggles, in which those who disagree with the "correct line" are agents of the bourgeoisie. If we fell into this ourselves in talking of provocateurs, we regret it. There is room for a multiplicity of approaches in combatting racism.

But in facing the reality that a diversity of struggling and contending views and experimentation will be necessary both to achieve social change and under any political and economic system that we may devise to replace the current imperialism, it seems that we have to think very hard and long about the moral and political justifications for violence. Too often, the rationalizations that undergird revolutionary violence swiftly apply themselves to justifying violence against the "enemies of the revolution" within the progressive movement. Also, they are frequently based on an unhealthy demonization and dehumanization of our opposition.

This is not to say that violence is never justified. PART has always been clear in support of the right to self defense. In the case of nazi-bonehead groups that pursue a strategy of physical violence, terror and intimidation to try to control the streets, this extends to a pro-active campaign to break up their bullying and send them packing. But trying to smash heads when they present themselves as peaceful demonstrators actually plays into their hands. What we do at every stage of our movement must not only get us where we want to go, but illustrate and exemplify where we want to go. The power we exert must be in the main a loving and liberatory power.

We certainly believe that progressive forces must support political prisoners and prisoners of war, and expose the general racist and genocidal heightening of repression in the prisons, as one of our highest priorities. We have upheld some actions of armed propaganda, destruction of repressive and war making capacities of the state, etc. But it doesn't seem that any of the national liberation movements within the current borders of the U.S., let alone progressive forces among other sectors of the population, have the political and social basis to carry out a military struggle against the racist forces in the society and the state. Under those circumstances, it is possible to advance an uncompromising anti-racist and anti-imperialist critique without necessarily or immediately advocating revolutionary violence.

African Americans talk about the mental decolonization of their people as essential; Puerto Rican independentists have a concept of "retramiento," a widespread, Ghandi-like refusal of the colonized to recognize the authority of the colonizer. Violence may or may not be a component in both of those processes. Similarly, white people of progressive impulses must undertake a social, cultural and political project to win people away from a colonizer mentality. This means developing a recognition of the dialectical development by imperialism of both privilege and oppression among white working people. We should deny neither the privilege nor the oppression, but foster a recognition that white people who identify, on the basis of skin color and "patriotism" with our oppressors, are identifying ourselves as oppressors. Opposition to nazis can be a crucial wedge into that process of creating a new identification with the oppressed. Violence may or may not have a role in this process as well.

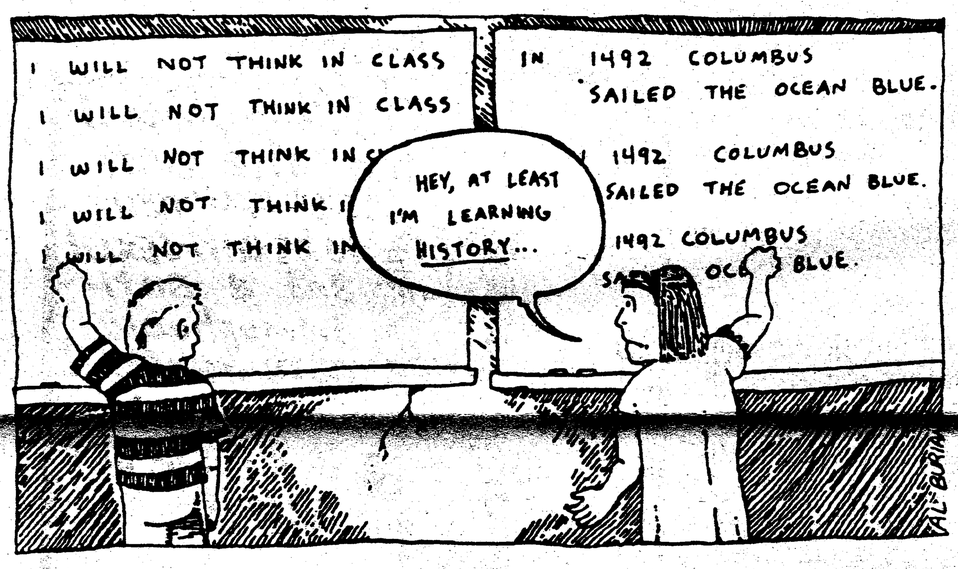
...see 6

INTERNATIONAL TRIBUNAL

OF INDIGENOUS PEOPLES AND OPPRESSED NATIONS IN THE USA

OCTOBER 1-4, 1992

October 1 - 4, 1992, an International Tribunal of Indigenous People and Oppressed Nations in the USA is convening in San Francisco, CA to destroy the myths of "European Discovery," to provide a forum for the broader understanding of the right to self determination, and to demand the immediate, unconditional release of political prisoners and prisoners of war from different resistance movements. For more information, contact the International Tribunal, 2940 16th St. #104, San Francisco CA 94103; tel: 415-552-1992.



PART is one of the co-sponsors of a Quincentennial essay contest, "American Journeys 1492 - 1992: Untold Stories About Justice," initiated by the Human Relations Committee of the Valley Interfaith Council. The essay contest is directed at junior and senior high school students at public and private schools in the San Fernando Valley, to tell the stories of people resisting oppression and injustice over the past 500 years, which have been silenced or covered up. First prize in the contest is a $300 scholarship.

Entries will be judged according to originality and creativity, and finalists will be chosen by a celebrity panel, who will also be reading winning essays and presenting awards at a special program featuring Native American speakers, music and cultural presentations. The awards ceremony will take place Friday evening, October 23, at Cal State Northridge. For more information, write to the Quincentennial Essay Awards at P.O. Box 10215, Burbank CA 91510. Entries should be post-marked by October 9, 1992.

QUINCENTENARY

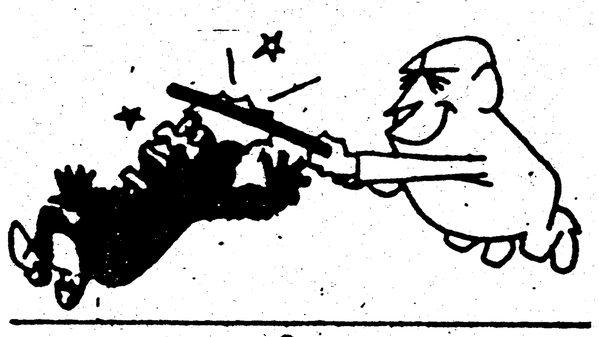
On October 10, the National Chicano Moratorium Committee is sponsoring a counter-Columbus mobilization to the U.S.-Mexico border to protest 500 years of colonialism and oppression. For more information, contact the L.A. region of the Chicano Moratorium, P.O. Box 63215, L.A. CA 90063.

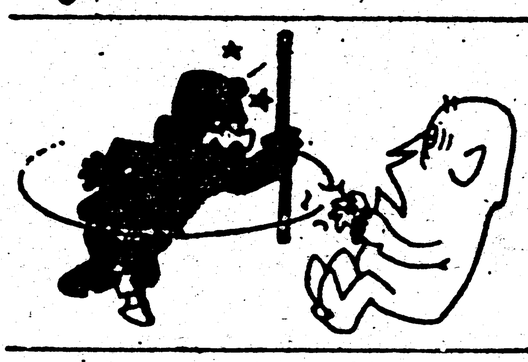
From October 2 - 12, the Western Shoshone National Council and the Global Anti-Nuclear Alliance are sponsoring an indigenous forum and ceremony, "Healing Global Wounds," in Las Vegas and at the Nevada test site. For more information, contact American Peace Test at P.O. Box 26725, Las Vegas NV 89126; tel: 702-386-9834.

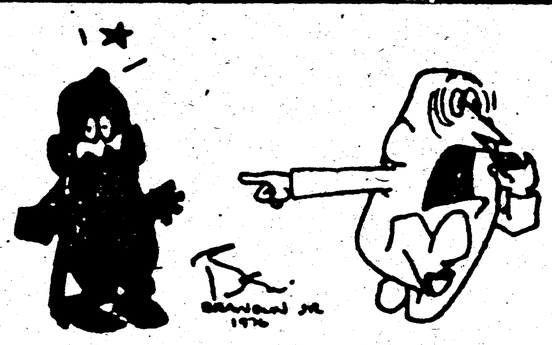
ANTI-RACIST VIOLENCE: A DIALOGUE

...from 5 PART's comments on this issue are directed to white anti-racists, and in our experience, being "holier than thou" (and not only about violence) is a common failing among us, and a serious pbstacle to massifying our politics into an effective social force that can seriously undercut the grip of white supremacy.

We should not allow social and political isolation to lead us down the path of nihilism. We should not make the error of dehumanizing or demonizing our adversaries or the people who are not with us yet, because such tactics are a two-edged sword that are a lot likelier to cut us than to damage our enemies. Racists have been known to see the error of their ways, and certainly many progressives have abandoned the struggle and settled for comfort and accommodation. Tom Metzger writes off most white people as "zomboids" and uses it to justify racist terror and race war to prevent racial suicide. If he is so convinced that most whites will never rally to his cause, perhaps we should be more optimistic about the prospects of moving them in a positive direction. We need to move the people disgusted by ~~open nazis and racists~~ to see the roots of nazism and racism in this country's ongoing history, economic base and political system and leadership. Simply attacking the open nazis we see falls far short of doing this, in fact it feeds illusions about their being an "aberration," and is one of the reasons we see InCAR's head-whacking as counter-productive. In fact, it's exactly because the open nazis are the tip of an iceberg with deep social roots and often state support, that simply bashing the nazis is inadequate. ... see 7







"REVERSE DISCRIMINATION"

Twenty Years of Injustice: Free Geronimo Pratt

Geronimo ji Jaga Pratt has entered his 21st year as a political prisoner of the U.S. government. Since 1970, Geronimo has been incarcerated in California prisons for a crime he did not commit. Despite ongoing repression on the part of the state, Geronimo and activists around the world have continued to struggle for his release.

As a leader of the Black Panther Party in the late 60s, Geronimo was one of many activists targeted by the FBI's illegal Counter-Intelligence Program (COINTEL-PRO). In order to "neutralize" Geronimo, the government arrested him for a murder that the FBI knows he could not have committed. Evidence uncovered since Geronimo's trial, through the Freedom of Information Act, shows that the FBI infiltrated his legal defense team and purposely held critical information from the jury. When 60 Minutes did a documentary on Geronimo's case in 1988, four of the five jury members they interviewed stated that they would have voted for acquittal if they had heard the FBI-suppressed evidence during the trial.

Geronimo is a highly decorated Vietnam veteran. He became involved in human rights struggles in the Black community after returning from Vietnam and witnessing acts of oppression and violence against people of color in this country. The kind of attacks the government waged against Geronimo and other political activists were designed to stop them from building self-determination and autonomy within the oppressed communities of the U.S. Since these attacks were for political reasons, Geronimo is a political prisoner, as defined by international law. Organizations such as Amnesty International and the World Council of Churches have recognized the injustice perpetrated against Geronimo, and have called for him to receive a new trial.

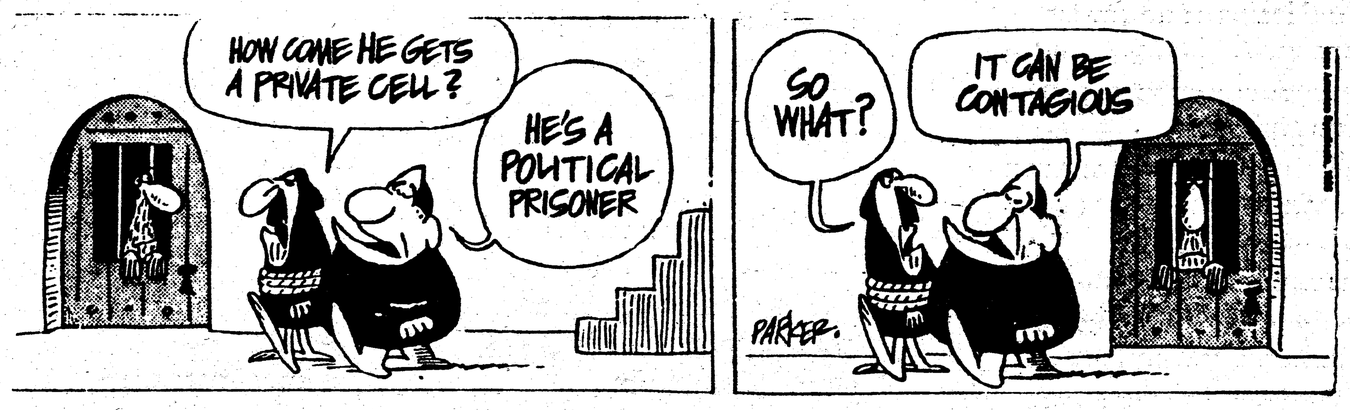
NEW EVIDENCE

Demands for a new trial are based on evidence discovered in the past few years. The new evidence includes testimonies by two highly respected legal investigators that they inspected FBI wiretap logs which prove that Geronimo was in Oakland, CA at the same time when the murder for which he was convicted took place 400 miles away, in Santa Monica. The new evidence also includes sworn declarations by a former Los Angeles Police Department captain and a former sergeant that the main witness against Geronimo, Julius Butler, was an informant for the FBI and the LAPD long before he met Geronimo. Butler denied this fact under oath during the trial. Furthermore, the new evidence includes a sworn statement by a member of the jury which convicted Geronimo that the jury foreperson unlawfully met individually with other members of the jury during deliberations to urge them to vote for conviction. Under California state law, this fact alone should be grounds for immediate reversal of Geronimo's conviction.

WHAT YOU CAN DO

Geronimo is only one of more than 100 political prisoners and Prisoners of War incarcerated in U.S. prisons. Now is the time for you to become involved in the struggle for his release. For more information on how you can help out and to make donations, please contact:

International Campaign to Free Geronimo ji Jaga (Pratt)
P.O. Box 3585
Oakland, CA 94609
(510) 268-0979



Mumia Abu-Jamal, an African-American journalist and life-long advocate for racial and economic justice, is currently on death row in Pennsylvania. He was convicted in 1982 for the murder of a Philadelphia police officer despite evidence that seriously questions his guilt and points to his innocence. Over the last decade, appellate courts have refused to recognize the racial and political biases that violated Mumia's human and constitutional rights and led to his conviction and sentence of death.

In October 1990, the U.S. Supreme Court denied both of Mumia's petitions for a rehearing on his sentence. A death warrant can be signed at anytime. Meanwhile, because he has refused to cut his dreadlocks, he is held in disciplinary custody. Family phone calls and access to TV and radio are denied. Books are censored. Like all Pennsylvania death row inmates, he is not allowed contact visits.

Mumia's case illustrates all to well the racism that permeates the application of the death penalty. Although 40% of Philadelphia's residents are black, all but one juror hearing the case was white. Eleven black jurors were excluded peremptorily by the prosecution. Further, the prosecution used Mumia's political background, specifically his membership as a youth in the Black Panther Party to argue for the death penalty.

At the time of his arrest, Mumia had become a prominent journalist in Philadelphia. The Philadelphia Inquirer recognized him as "an eloquent activist not afraid to raise his voice." His journalism became controversial with his relentless coverage of the 1978 police attack on the MOVE organization's Powelton Village commune, which left a police officer dead. Mumia's coverage of the subsequent trial and conviction of nine MOVE members - which led to sentences of thirty to one hundred years - seriously questioned the police use of force and the fairness of the trial. Then Mayor (and former police chief) Frank Rizzo made his contempt for Mumia's work very clear, publicly blaming a "new breed of advocacy journalism" for the violent clashes between MOVE and the police.

The Legal Battle

Having been denied all his direct appeals within both state and federal courts, the next stage of Mumia Abu-Jamal's legal battle will require much money and expertise. The first and most critical step is to conduct an exhaustive investigation. As the court granted Mumia only $150 for investigative preparation for his trial in 1982, this investigation must accomplish what should have been done ten years ago. A recent re-reading of the trial record suggests that the police and prosecution probably coached witnesses to finger Mumia. But concrete proof is needed. Eyewitnesses - many of whom had no addresses ten years ago - need to be located, depositions need to be taken, police conduct must be researched.

The fruits of the investigation will serve as the foundation for a petition for a new hearing. Whether or not this first petition is granted, it will be the basis for subsequent appeals at both the state and federal level.

The investigation must not only be thorough, it must be dome quickly. Time is running out! Your financial support today will help insure Mumia's future as a journalist and fellow activist.

The up-front bill for this investigation has been estimated at $67,000. The good news is that over $50,000 has already been raised. In December of 1991 and January of 1992, $23,000 was received by Equal Justice USA and Mumia's lawyer from solidarity groups in Germany. Concerned Friends and Family of Mumia Abu-Jamal in Philadelphia is organizing a dynamic grassroots campaign that has already raised over $18,000. These funds are being pooled to advance a national drive to raise funds for the total legal effort, which is likely to exceed $150,000.

For more information/sending donations:

Black United Fund - Mumia Defense
419 So. 15th St.
Philadelphia, PA
19146 USA

The Concerned Friends And Family
Of Mumia Abu-Jamal
P.O. Box 19709
Philadelphia, PA
19143 USA
Phone: 215 726 0289 or 473 1461

Equal Justice USA
P.O. Box 5206
Hyattsville, MD
20782 USA
Phone: 301 699 0042

Write to Mumia:

Mumia Abu-Jamal AM8335
Drawer R
Huntingdon, PA
16652 USA

(adapted from a leaflet by Equal Justice USA)

COUNTERING ARYAN FEST '92

Over the Labor Day weekend, a coalition of nazi-skinhead groups, led by the Nationalist Skinhead Knights based in Yucaipa, CA scheduled an "Aryan Fest '92" racist rock festival and encampment in the "Inland Empire" of southern California, in Riverside and San Bernardino counties. The promoters and participants included Tom and John Metzger's WARskins, Christian Identity Skinheads from Las Vegas, and the Church of the Creator. In response, PART spread the word about the threat posed by the gathering of white power bands and nazi-skins, and helped to initiate I-CARE, the Inland Coalition Against Racist Extremism. I-CARE held a successful countervailing activity on Sunday, Sept. 6 in the city of San Bernardino. Over 200 people came out, mostly from cities throughout the area including Palm Springs, Colton, Yucaipa and Riverside, with some from as far away as L.A. and the San Fernando and Simi Valleys.

The anti-racist demonstrators gathered at the statue of Martin Luther King Jr. in front of the San Bernardino civic center. Speakers from the NAACP, NOW, the I-CARE coalition, PART, and a variety of civil rights, Chicano-Mexicano, indigenous, gay and lesbian and Jewish groups spoke out there and at a subsequent open-mike rally at a nearby park after a spirited march through the downtown area. Most of the speakers clearly identified the connections between the immediate danger of racist, homophobic and anti-semitic violence posed by the Aryan Fest with the larger social and economic problems of racism in our society. Pointing to the failure of any of San Bernardino's elected officials to be present at the anti-nazi rally, several local identified it as an example of a general failure of so-called political "leaders" to deal with any of these real problems.

In a well-received speech, Michael Novick of PART noted that recent Democratic Party and Republican Party conventions had given the green light to a new upsurge of openly racist and hateful organizing; the Democrats by marginalizing civil rights and Black issues and the needs of the inner cities, and the Republicans by more nakedly legitimizing the politics of hatred against gays and lesbians, women, and immigrants.

"These nazi-skins are such rabid racists that they are not content to rely on the police to carry out racist brutality or the Border Patrol to terrorize the undocumented. Some of the same nazi-skins involved in Aryan Fest '92 went down to the border for an anti-immigrant demonstration and stoned Mexicano workers. They're marching in Simi to support the beating of Rodney King, and they've carried out similar lynchings themselves.

"They are so homophobic, they won't just leave it up to Gov. Wilson to deny gays and lesbians their rights, but carry out gay-bashings. They are so anti-woman, it's not enough for them to let the courts and the legislatures take away the right to choose; they bomb clinics. After the Toronto Aryan Fest, they went out and vandalized synagogues.

"But if we're against the nazi-skins, the gay-bashers and clinic bombers, then we also have to oppose the systematic racism, homophobia, anti-woman violence that goes on every day in our political, economic and social system. We have to learn something from these racists. They're out there every day, organizing, inciting and fomenting racism. They've dedicated their lives to racism. We all need to leave here today and become organizers for anti-racism. We need to dedicate our lives to the struggle against racism, for women's liberation, gay rights, for justice and equality."

N.S. Foundation
Presents
Aryan Fest '92
September 5, 6, 7

NO REMORSE
The Premier White Power group from England

Dirlewanger
Sweden's hottest band is taking Europe by storm

PLUS...

From the U.S.A.

- Frontline
- Extreme Hatred
- C.I.S.
- Storm Section

The nazi-skins were extremely secretive about the location of their event, putting out misinformation and several different rumors for fear of being confronted by counter-demonstrators, a tactic similar to one they used in Toronto earlier in August. An anonymous call to PART gave what proved to be a phony location. But I-CARE had decided from the start to have a countervailing activity rather than a face-to-face counterdemonstration because of the extremely violence-prone nature of the groups involved. We also wanted to focus the attention and publicity on the anti-racist organizers for a change, rather than encouraging media sensationalizing and free advertising for the nazi-skins, and this was quite successful. I-CARE also tried to alert the community to the threat posed by the nazis. Unfortunately, the home of synagogue official in the area was vandalized with swastikas and nazi graffiti that same weekend, but the widespread public anti-racist organizing probably had a positive effect in limiting nazi violence.

The I-CARE coalition is continuing and has grown in the wake of the successful rally. I-CARE is planning several follow-up events, including an educational forum for late September and a rock against racism concert for UC Riverside in October. I-CARE is also participating, along with PART and other anti-racist groups from L.A., and with the Neighbors Against Nazis coalition in Ventura/Simi Valley in an ongoing network. (See related stories in this issue).

ANTI-RACIST VIOLENCE: A DIALOGUE

... from 6

The racists often accuse PART of cowardice for a lack of interest in face-to-face, head-knocking confrontations. Perhaps the misgivings expressed here about violence, revolutionary or otherwise, are cowardice raised to the level of strategy. One thing we certainly are afraid of is absolutism in any form. In any event, PART has no interest in developing a "let's you and him fight" approach to anti-racist struggle, and will not advocate what we will not undertake.

Nothing expressed here is a final position, and perhaps none of it is sufficiently clear. PART is an exceedingly small project. To the extent that our views carry any weight at all, it's on the basis of plugging away at anti-racist organizing and propaganda, and of trying to be principled in debate. We certainly recognize that many other groups and inviduals can weigh in on this discussion with other, and perhaps more successful social practice, and we want to keep an open mind to further changes in our thinking. Hopefully, this has at least clarified some of our broader concerns.

ANTI-RACISM RESOURCES

Anti-racism resources available from PART:

Assorted back issues of Turning the Tide are available at 50 cents each. Most issues are now out of print, but if you'd like to see a selection of what we still have on hand of issues going back to Vol. I # 1, send in a couple of bucks.

PART has produced several research reports. The reports were all recently updated and reprinted and are now available for $2.00 each post paid; or a $15.00 supporting sub to Turning the Tide will get you all the position papers.

Report #1: KLAN-TV

An expose of the use of cable and broadcast TV by Tom Metzger and other neo-nazis to promote their strategy for race war.

Report #2: ENGLISH ONLY:

TROJAN HORSE FOR FASCISM

Exposes the hard core racists and fascists financing the attack on language rights of minorities. We are in the process of expanding and up-dating this report to incorporate an overview of racist manipulation of anti-immigrant hysteria in general.

Report #3: WOMEN'S RIGHTS -- TARGET FOR RACIST TERROR:

Anti-Abortion Violence and the Racist Right

A full-length examination of the extensive connections between the anti-abortion movement and neo-nazi groups and ideology.

Report #4: HISTORY OF THE KKK

Analyzes the rise and fall of the Klan during three periods of U.S. history, and the relationship of the state to racist terror.

Report #5: WOLVES IN PEACE CLOTHING

A report on neo-nazi and KKK infiltration of the peace movement around the Gulf War and related anti-Jewish and anti-Arab hate crime activity.

Report #6: BLUE BY DAY, WHITE BY NIGHT:

The Cops and the Klan

A report on organized white supremacist activity inside police and sheriff's departments, the FBI, military and correctional institutions. Revised and updated.

Report #7: L.A.'s CHRISTOPHER COMMISSION:

Elite Blueprint for "Enlightened" Repression

This still timely report provides a full scale analysis of the Christopher Commission, its members, and the shortcomings of its investigation and recommendations regarding the L.A. police in the wake of the Rodney King beating.

Report #8: FRONT MAN FOR FASCISM?

"Bo" Gritz and the Racist Populist Party

Second edition of the expose of the neo-nazi roots of the Populist Party, and the racist beliefs and association of its current standard bearer.

Report #9: WATCHDOG OR LAPDOG?

New! A special report, from the Minority Trendsletter, about the inadequacies of civilian review boards to prevent racist police brutality.

Stop Hate Crimes Video: Two half-hour segments of a cable TV talk show produced by the Rainbow Coalition, featuring a PART spokesperson and an anti-racist band member. Plus a half-hour segment, "In the Face of Hate," produced in Washington State, featuring grassroots anti-racist activists from many different groups and communities talking about their work. VHS only, $20.00.

Yes, I want to take PART in the struggle!

[ ] Here's my donation of $_____

[ ] I want to be a sustainer. I'll pledge $5.00 a month to PART. Here's my first contribution.

[ ] A one-year sub to "Turning the Tide", $6.00.

[ ] Enter my supporting subscription to TTT plus all research reports for $15.00.

[ ] Enter an institutional subscription to TTT & PART Reports for $20.00

[] I want a speaker from PART. (Southern California only; expenses necessary).

Fill my order for the following resources:

[] _____ back issues of TTT @ 50 cents each.

[] Report #1 (KLAN-TV)..... $ 2.00 .

[] Report #2 (ENGLISH ONLY) ..... $ 2.00 .
[] Report #3 (ABORTION) ..... $ 2.00 .

[] Research Report #4 (KKK) ..... $ 2.00 .
[] Report #5 (WOLVES/PEACE) ..... $ 2.00 .

[] Report #6 (COPS/KKK) ..... $ 2.00.

[] Report #7 (CHRISTOPHER) ..... $ 2.00 .

[] Report #8 (GRITZ/POPULISTS)..... $ 2.00 .

[] Report #9 (WATCHDOG?) ..... $ 2.00 .

[]STOP HATE CRIMES Video ..... $20.00 .

Name:_____

Address:_____

City:_____ State:___ Zip:_____

PEOPLE AGAINST RACIST TERROR (PART)
P. O. Box 1990, Burbank
CA 91507

BULK RATE
U.S. POSTAGE
PAID
BURBANK, CA
PERMIT NO. 287