

SUMMING UP:

100 Days of Resistance, 100th Anniversary of 10 Days that Shook the World

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

Anniversaries are appropriate for gauging where we stand, how far we've come and what remains to be done. The media are replete with assessments of the "first 100 days" of the Trump regime, which coincidentally falls on the 25th anniversary of the 1992 LA Rebellion. 2017 marks the 100th anniversary of the Russian Revolutions of March and October (Nov. on the current calendar) 1917 and the conclusion of the Mexican Revolution that year. So it's appropriate to assess what we've accomplished in the first 100 days of Resistance to Trump, and where our movements are on the path toward the revolution that will be necessary to resist fascism and build a world free of exploitation, oppression, and environmental devastation.

A sober estimate isn't encouraging. Far more people take to the streets to demand Trump's tax returns or defend science than turn out to oppose US war in Syria or Korea. There's no US equivalent to the millions of South Koreans who toppled their president. The mass base of the Democrats are more inclined to defend Obamacare than demand single payer health care. Police around the country are killing more people than ever, while intensifying surveillance and "psychological operations" of pacification via community-oriented policing supported by elected officials, oversight bodies and non-profits. Immigrant rights and organized labor groupings remain dominated by reformist politics even on May Day -- the General Strike called for by some unlikely to last more than a day. Environmentalists haven't stopped DAPL or Keystone XL or Trump's latest attack on public lands. The growth of antifa forces in the US is uneven, and in southern CA not at all commensurate with the racist right radicalization of Trump supporters via MAGA marches, new nazi bonehead groups, and formations that seek to merge them, like Wm. Johnson's American Freedom Party.

In Nuestra America, US imperialism and its reactionary



allies in local ruling and middle classes are on the offensive against the "pink tide" of social democratic welfare state governments, especially in Venezuela and Brazil, where non-governmental grassroots organizations are also on the defensive. In Africa, the NATO overthrow of Ghaddafi in Libya has led to open slave markets in that country; South Africa under the ANC is shackled by neo-liberalism, and every country but Eritrea and Zimbabwe has US troops stationed. Chinese, Saudi and other capitalists are buying up massive tracts of land. In the Asia/Pacific region, Trump has sent an 'armada' to threaten Korea and again considered the use of nuclear weapons. Countries liberated at enormous cost, like Vietnam, have been incorporated into the global capitalist market.

But the insurmountable and irreconcilable social,

economic and political contradictions of the Empire mean that all these situations produce a tinder-box for a potential revolutionary explosion, just as the first World War period saw the Mexican and Russian Revolutions and WWII led to the creation of a (state) socialist camp, the Chinese Revolution and an era of national liberation struggles for decolonization that threatened imperialism.

Even after organized revolutionary nationalist struggles inside the US subsided, people remained capable of explosive, sustained resistance, requiring massive firepower to suppress. Larry Goldzband reminisced to the LA Times about the 1992 Rebellion. "As a member of Gov. Wilson's staff, I flew down to L.A. with him on the afternoon of the second day of the riots after Mayor Bradley asked him to send in the National Guard. *After sunset we used helicopter gunships without running lights to get to Parker Center to avoid the kind of gunfire that had closed LAX.* There, Gov. Wilson convened the first meeting ever, from our understanding, of the mayor, chief of police, president of the Board of Supervisors, and the sheriff. Soon after, *Wilson asked President Bush to supplement the Guard with active-duty troops.*" (Emphasis added). An LA Times poll showed 60% think a new rebellion is possible today, a sharp increase.

We must figure out how to transform the contradictions bedeviling imperialism into the unity of revolutionary forces, and their rootedness in the people who form the irrepressible base of sustained resistance, solidarity, and liberation struggle. Some key contradictions of the 1960s-70s favorable to popular struggle -- between imperialism and the socialist camp, between colonial powers and national liberation forces in the Third World -- no longer exist in the same form. But the underlying contradiction between the working classes and the ruling class, between imperialism and colonized and oppressed people, between capitalism and planetary survival, are stronger than ever. We must deepen people's understanding that our hope and future lies in the unity of the oppressed and exploited, and that the power of the people is greater than the man's technology.

May 19th: Commemorate the Birthdays of Revolutionary Anti-Imperialists Malcolm X, Ho Chi Minh, Augusto Cesar Sandino and Yuri Kochiyama



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7:00 PM dinner

8:00 PM political-cultural
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Mumia Abu-Jamal Fights for a New Trial and Freedom

By Jeff Mackler

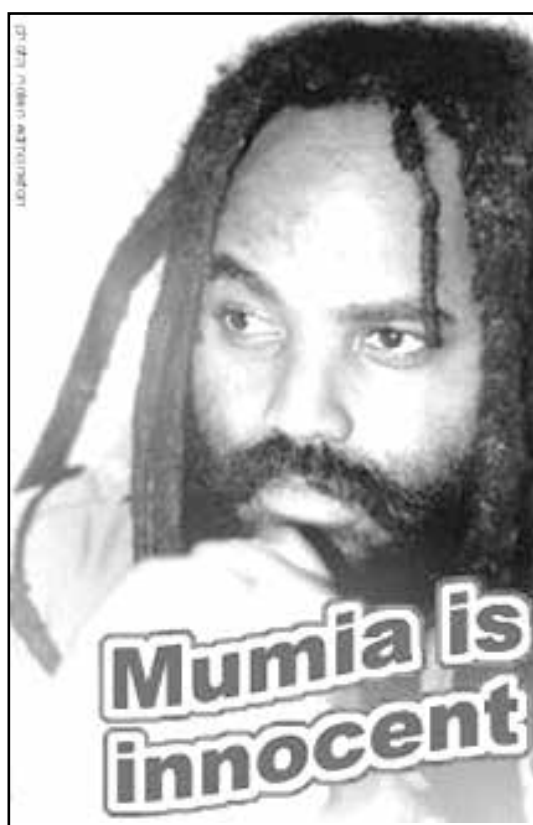
On Mumia Abu-Jamal's birthday, April 24, about 125 demonstrators mobilized outside Philadelphia's Court of Common Pleas in solidarity with Mumia's effort to reverse his 1982 frame-up murder conviction and win a new trial that could lead to his freedom.

Abu-Jamal has been imprisoned for 36 years, and was on death row for 30. His fight for a new trial and freedom has been supported by organizations ranging from Amnesty International and the NAACP to the European Parliament and scores of national and local trade unions and city governments.

Represented by Judy Ritter, Mumia's PA-based attorney, and Christina Swarms, of the NAACP's Legal Defense and Education Fund, Mumia petitioned for a new Post Conviction Relief Act hearing based on last year's US Supreme Court reversal of a death-penalty conviction in *Williams v. Pennsylvania* on the grounds that "it is a violation of the due process right to an impartial tribunal free of judicial bias if a judge participating in a criminal appeal had a significant personal involvement as a prosecutor in a critical decision in a defendant's case."

In Mumia's case, Phila. Senior ADA Ronald Castille, served as prosecutor in Mumia's 1982 trial. He authorized a racist video instructing state prosecutors how to exclude Blacks from juries, and later refused to recuse himself from Mumia's PA Supreme Court appeals from 1995-2008, when he was on that court.

Ritter and Swarms, according to virtually all Mumia supporters present in the courtroom, presented a clear case for the applicability of *Williams* to Mumia's conviction



and demanded the reversal of the Pennsylvania Supreme Court's findings and a new trial.

Phila. Dep. DA Ron Eisenberg, who had unsuccessfully argued the *Williams* case before the Supreme Court, represented the DA at the April 24 hearing. His central argument to reject Mumia's new PCRA petition was that, although

Castille had signed off on all of the state's briefs in Mumia's case, there was no evidence of his direct involvement.

Mumia's team refuted this specious argument and requested full discovery of Castille's papers to prove otherwise. Eisenberg also argued that the 2016 *Williams* case was not retroactive—that is, it didn't apply to Mumia's prior conviction.

Presiding Judge Leon W. Tucker made no rulings on any of the above contested issues and indicated that he would render a decision, but at an unspecified time. A multitude of possible legal outcomes appears likely in the months, if not years ahead.

Activists and legal observers present at the April 24 hearing believed that Tucker seemed to be sympathetic to the key arguments presented by Mumia's attorneys. But they remain skeptical, if for no other reason that Mumia's appeals, always in accord with established court decisions and legislation, have been repeatedly denied—so much so that the term "Mumia exception" has become commonplace with regard to the basic operations of the U.S. criminal injustice system.

**Free Mumia Abu-Jamal! End the Death Penalty!
For a New Trial Now!**

Jeff Mackler is the Director of the Northern California-based Mobilization to Free Mumia Abu-Jamal. He can be reached at jmackler@lmi.net

Write to the imprisoned comrade:
Mumia Abu Jamal #AM-8335
SCI Mahanoy
301 Morea Rd.
Frackville PA 17932-0001

Editor's note: This report about the change in the balance of forces between anti-fascists and the racist right in Quebec is significant beyond the borders of the Francophone province in Canada. There are parallels between the settler-colonial French-speaking right wing nationalism of some Quebecois within Canada and the neo-Confederates who see “Dixie” as oppressed by northern US capital. The clear growth of the right based on manipulating Islamophobia and anti-immigrant scapegoating also has clear parallels in the US. Similarly, the failure to translate a large, celebratory anti-racist festival into a significant turnout to oppose and disrupt actual racists on a street level is not unique to Quebec. And the recent successes of KKK and MAGA forces in Orange County in attacking antifa underline that we have our work cut out for us in rebuilding our forces with a significant capacity to defend ourselves, and in undermining the racists’ organizing initiatives.--Ed.

Quebec:

Frontlines in the Fight Against Islamophobia

Posted on It's Going Down - March 15, 2017

On March 4, a series of Islamophobic demonstrations were called across Canada, by the Canadian Coalition of Concerned Citizens (probably one person). Ostensibly the rallies were against Bill M-103, a parliamentary private member’s motion condemning Islamophobia (in the wake of the massacre at a mosque in Quebec City earlier this year), which the CCCC framed as an attack on free speech.[1] So the March 4th rallies were officially “for free speech, against Sharia law and against globalization,” and internal guidelines specifically told people not to bring white power or openly racist signs (which of course didn’t stop them from shouting “race traitor” at us as they arrived, or giving nazi salutes).

Georges Hallak, the Montreal-based Islamophobe behind the CCCC, seems to have adopted a “throw it at the wall and see if it sticks” approach, setting up facebook events across Canada for pickets and then posting asking if anybody local could bottom-line the effort. Not only did this meet with some success in English Canada — in that local racists did in many cities join in and showed up on the day in question (though generally outnumbered and drowned out by antiracists) — but in Quebec the effort was taken up by the province’s far-Right



groups, and became an opening for the first coordinated and united far-Right “coming out” here.

Radical forces in Montreal — generally spearheaded by anarchists and Maoists — have consistently shut down every single known far-Right public gathering for over 20 years now; once again, this time these forces prepared to do what they had in the past. Despite the very cold temperatures (-20°C), about the same numbers (a few hundred) came out as at the multiple anti-fascist mobilizations in 2016, and some people were prepared to act. However, what was different was that while in 2016 there were at most a dozen racists who showed up, this time there were over 100, with a competent and imposing security detail of their own, and coordinating with police.

Superficially in Montreal, our side held the upper hand — we were more than them, a few of their people did get smacked, a few of their signs and flags were taken by force, the police were positioned to “protect” them from us, and when some of us did outflank the police, the fascists were moved away and then finally dispersed. But this was really a failure for us. The racists marched through downtown to get to the rally site; once this racist contingent got there, they were able to hold their corner (protected by cops) for over an hour, putting on an impressive display (big flags, signs, etc.). When finally the police were outflanked and some of our forces were able to get to the racists, the latter were not sent running but under police escort they marched in an orderly fashion back to their starting point, from where they dispersed.

That has been the goal of the far-Right for years, but those groups that tried (most recently, multiple times in 2015 and 2016, PEGIDA Quebec) hadn’t been able to pull it off — each and every time, their forces were tiny, and they appeared as losers. Today from various reports, and from what we could see on the 4th, they feel like anything but. Given that in the past for every person who showed up on their side, there were a dozen who on social media said they would but didn’t (out of fear of being vastly outnumbered and humiliated or hurt), the fact that they pulled it off may mean they can do even better next time.

In Quebec City — obscenely, the city where five weeks ago a far-Rightist killed six people and seriously injured many more when he shot up a mosque — things were worse. The far-Right mobilized over 100 people; most of those who showed up were middle aged or older, and probably not the type who would have been up to a physical confrontation. However, a smaller contingent associated with the fascist group Atalante were also present, and at a certain point it looked like they might have been looking for a fight. Given the smaller number of anti-fascists present on the 4th, it is unclear, if the police had not been there, who would have been sent running.

(To contextualize the situation in Quebec City, it should be noted that the week earlier there had been a well-attended anti-racist festival and large anti-racist demonstration; it is not a matter of there not being positive developments on the ground, just that for a variety of reasons these did not translate into a favorable balance of forces for us on the 4th.)

In Saguenay, northeast of Quebec City, there were roughly 100 racists who marched, with half as many antiracists. In smaller numbers, similar forces came together in the cities of Trois Rivières and Sherbrooke. Both far-Right organizational work, and an unhealthy Islamophobic social environment, helped lay the basis for March 4th.

THE PLAYERS

The CCCC’s call had been taken up throughout Quebec by La Meute (“the wolfpack”), a far-Right organization with an impressive internet presence (over 43,000 members of its zero-security facebook group) that had been biding its time waiting for the moment to stage a major public event outside of cyber-space.

Founded in 2015 by two ex-soldiers, Éric Venne (alias Eric Corvus) and Patrick Beaudry, the group’s first events were in the Quebec City and Saguenay areas. In August 2016 their fliers started appearing in public places, and a few weeks later Venne and other members disrupted an information event organized by a group of volunteers planning to host a family of Syrian refugees.

As is not uncommon with such groups, La Meute claim to be neither far-Right nor racist, just “against sharia law” and “radical Islam.” Furthermore, and still in line with many but not all such groups, their opposition to Islam is partly justified in terms of the latter being sexist and homophobic; Venne even made a point of attending the vigil in Montreal’s Gay Village following the June 2016 massacre at the Pulse nightclub in Orlando.

La Meute’s stated goal is to become a large political force within the mainstream, however it remains a far-Right group, albeit one that does not like to be described that way. In the words of its media liaison Sylvain Brouillette (aka Sylvain Maikan), “Marine Le Pen is a lot closer to us than Donald Trump.” As shown on the 4th, La Meute aims to attract people ranging from conscious far-Right racists to people who sincerely do not think of themselves that way, but who are motivated by a combination of misinformation and fear about Muslims.

March 4th was an important test for La Meute; had it been trounced, this would have been a major setback. The group has been getting a lot of press based on its large facebook membership, but as we all know in and of itself that is a meaningless thing — in other words, for them, it was a “show up or shut up” situation. Smaller groups (PEGIDA Quebec, Soldiers of Odin), boneheads, and others who either usually don’t choose to, or who don’t manage to, do anything public with real numbers in Montreal, also joined in. So suddenly all of these little scenes with one person here and one person there, coalesced into something we could not shut down, under La Meute’s protection. People are guessing a lot of people came in from outside of Montreal, which may be true, but is a bit irrelevant. Plus, as there were also rallies in other cities, outside forces in Montreal should have been less of a factor than in previous mobilizations.

And remember: outside of Montreal, anti-fascist protesters were actually outnumbered by the racists. Quebec City is the provincial capital; it’s a smaller, more white, and far more conservative city than Montreal. Furthermore, for years now it’s been stewing in racist “talk radio” propaganda, which often singles out Muslims as some kind of threat to not only “the West” but to Quebec in particular, often in terms indistinguishable from groups like La Meute. In such a conducive setting, several far-Right groups have been able to develop.

Besides La Meute, another group active in Quebec City is the Soldiers of Odin, an international organization that first started in Finland, largely based around setting up anti-Muslim street patrols. In 2016 the group set up several chapters across Canada, including in Quebec. In January 2017 there was a shakeup in the Quebec organization, with leader Dave Tregget replaced by the Katy Latulippe, a hardliner (Tregget has since set up a new group, the Storm

Alliance). According to a recent newspaper article, Latulippe “has vowed to return the Quebec branch of the Soldiers of Odin to its Finnish roots and ramp up patrols of the more Muslim areas of Quebec City. The goal, she says, is not to intimidate Muslim immigrants but rather make them aware of Quebec values.”

One other noteworthy group — that was also active in Quebec City on March 4th, along with La Meute, Soldiers of Odin, and Storm Alliance — is Atalante, a third position group which includes several boneheads and former boneheads (the group has been promoted at shows of the band Legitime Violence). Atalante is a part of the most clearly fascist and unselfconsciously racist tendency in the Quebec far-Right, along with groups like the Federation des Quebecois de Souche (more present in the Saguenay area) and La Bannière Noire (based in Montreal).

While small, Atalante has been busy since it was founded; over the past year it has held two public protests in Quebec City, organized a talk by Italian far-Right intellectual Gabriele Adinolfi (himself one of the founders of Third Position politics) and a public Catholic mass with the Society of Saint Pius X (a breakaway Roman Catholic sect with close ties to the far-Right internationally). As part of its third position approach, Atalante organized events providing free food and toys in working class neighbourhoods — but to “neo-French” only.

On the 4th in Quebec City, whereas La Meute formed the bulk of the demo, it was Atalante who seemed at one point poised to fight with our side. That said, their relationship to the broader anti-Muslim upsurge is not without nuance: in a statement they subsequently posted to facebook they criticized the narrow focus on Islam, saying the real enemies were multi-culturalism, mass immigration, and the “banksters” system, and condemning as useless any mobilization that shied away from this. In a similar vein, their banner that day was inscribed with a modified quote from Marx: “Immigration—The Reserve Army of Capital.” (This is not the first time Atalante has made a point of criticizing less ideological racists. Recently, they also leafleted a book launch of mainstream Islamophobic journalist Mathieu Bock-Côté, urging a more radical approach.)

SOCIAL CONTEXT

Beyond the involvement and organizational work of specific far-Right groups, there are broader social factors behind the stark difference in how March 4th played out in Quebec and in English Canada. Islamophobia and xenophobia in general are less contested in the public arena in Quebec than elsewhere in Canada, and the left’s response to racism (for generations now) has been far weaker and more incoherent than anywhere else in North America. This is because the complication of national identity and Quebec nationalism was never neutralized or resolved in a liberatory manner here. So while in many other places there is a large non-left section of the population who might be hostile to the far-Right because they see them as being somehow extremist, undemocratic, or otherwise unsavory (for reasons we would consider not left, but which we still benefit from if only passively), in Quebec that section of the population is far more ambivalent and can swing either way depending on how things are framed. It gives the organized racists a larger pool to fish in, and more room to operate, on the level of ideas. I.e. they are not always considered “beyond the pale.”

Still, it is worth reminding readers that during the period of the New Left, the so-called “long sixties”, Quebec was a progressive pole within Canada, and the Quebec nationalist movement was dominated by progressive forces. While this is not the place to go into an extended history of what went wrong, some of the roots of the problem can be traced back to this “high point,” when an identification with the anti-colonial forces worldwide led many Quebecois nationalists to dismiss the possibility of their own nation being an oppressor, or of their own movement being a vehicle of racism. It is not uncommon today to find former radicals, left-wing activists and even leaders from that generation, holding openly racist and far-Right positions. What is perhaps different from other contexts in North America, is that these individuals do not always appreciate the fact that they have switched sides.

Add to this a series of orchestrated racist surges in Quebec

Puerto Rico: Students Lead Resistance Against PROMESA

by Juan Dávila

<http://www.huffingtonpost.com/entry/58e851c1e4b00dd8e016ec0e>

On April 5, thousands of students from the University of Puerto Rico (UPR) gathered at Roberto Clemente Coliseum in San Juan to discuss solutions to the austerity measures threatening the higher education system of the country. On March 9, the Fiscal Control Board of Puerto Rico that constitutes the Puerto Rico Oversight Management and Economic Stability Act (PROMESA) sent a letter to Governor Ricardo Rosselló requesting that the government come up with a plan that progressively reduces the annual “subsidies” to the UPR by a minimum of \$450 million by 2021, in order to pay Wall Street bondholders. This represents one-third of the university’s consolidated budget.

One of the chants of the ongoing student movement is: “Si en vez de vino, bebieran malta, estos recortes no harían falta” (If instead of wine, they drank malt, these cuts would not be necessary). Although the fraud inside the university’s administration is evident, the students are aware that a reduction of \$450 million to UPR’s budget can only represent the imminent destruction of the UPR as we know it. In this sense, a real solution to the mismanagement of funds in the university is the redistribution of funds, but not its reduction. Among other items, students are demanding the resignation of several officials and bureaucrats including UPR’s Interim President, Dr. Nivia Fernández.

Like baseball player Roberto Clemente, UPR students decided to represent their country with dignity. Continuing his humanist legacy, they batted the austerity pitch voting in favor of a system-wide strike involving all 11 campuses of the UPR starting on April 6 and not ending until they are sure that not a penny gets taken away from the university’s budget.



University of Puerto Rico students in Rio Piedras striking against austerity imposed by US colonial PROMESA Fiscal Control Board.

After 12 hours of sitting in the stiff chairs of the coliseum with empty bellies, debates, technical difficulties and batucada, the student assembly vowed to continue striking until the following conditions are met:

No penalties for students participating in striking activities.
A university reform that represents all sectors from the university community.

The restitution of a civic commission that audits Puerto Rico’s debt, and a moratorium on debt payments before and during the auditing process.

Zero tuition hikes and/or elimination of enrollment exemptions.

Zero budget cuts to the University of Puerto Rico.

These demands continue the same path as those approved earlier by the Río Piedras campus, where students have been striking since March 28. Veronica Figueroa Huertas, spokesperson of the student movement in Río Piedras said, “If we need to lose the semester [...] we lose it, and retake it. I think that to be able to come up with solutions that change and transform the values of our society, and that transform the system, we need to invest in tools such as education. And we are the ones who need to put pressure and organize politically to make that happen.”

Figueroa Huertas is a senior student of psychology. She is expected to graduate in May and already has an offer to a Master’s Program. However, Figueroa Huertas is willing to adjourn her professional and academic future in order to ensure the existence of a public university for the generations after her. As Figueroa Huertas demonstrates, a selfless interest is one of the motivations driving many students to be at the gates closing the entire institution.

Yet, what makes this strike different from others is its “multi-sectoral struggle”, as the leaders of the movement refer to it. The students’ claims go beyond the spectrum of the university, and as their demand #3 shows, they are asking for a complete audit of Puerto Rico’s debt before the country continues signing checks to bondholders without even having a clue of what are they paying for. The type of pressure that the students are employing for an audit and

a moratorium of the debt, establishes them as the leading opposition against PROMESA and its neoliberal agenda.

But Governor Ricardo Rosselló prefers to cover his eyes before seeing an audit, and has recently said that auditing the debt is not going to produce any positive result. Aside from the pressure he should be getting from the Fiscal Control Board not to advocate for an independent audit, Ricardo Rosselló might also be motivated to hold such a perspective for personal reasons. His father’s administration (Pedro Rosselló, 1992-2000) was arguably the most corrupt in the short history of Puerto Rico, and is almost certain to have many ties to an illegal debt. Pedro Rosselló also privatized many assets of the country, including the telephone company and the health system.

Pedro Rosselló’s administration was also repressive to protestors, and the Partido Nuevo Progresista (PNP), the conservative pro-statehood party of the Rossellos, has a reputation of attacking university students. From its beginnings, the PNP set this tone. The first time the PNP was in power, the police of Puerto Rico murdered 21-year-old student Antonia Martínez Lagares during a protest against militarism and police repression in Río Piedras. And the latest example was Luis Fortuño’s administration, which supported the police of Puerto Rico in constantly beating and arresting students participating in the 2010 UPR strike against tuition hikes.

As of today, the Puerto Rican police are keeping distance from the gates of the university, except in Utuado’s campus where police entered the night of April 5 trying to identify a leader, to which students responded “We are all leaders.” The students *picaron a lante* and it seems that the government and the Fiscal Control Board underestimated their capacity to organize and resist so rapidly before the austerity measures began to be implemented. But it might be just a matter of time before police intervene and the government tries to break the student strike.

Additionally, the Fiscal Control Board has the capacity

to enforce law, which criminalizes protests and free expression. A report released on June 3, 2016 by the Congressional Budget Office (CBO) states, “The board could enforce laws of Puerto Rico that prohibit employees of the territorial government and its instrumentalities from participating in a strike or lockout and, if necessary, effectively nullify any new laws or policies adopted by Puerto Rico that did not conform to requirements specified in the bill.”

In a recent forum at the UPR in Río Piedras organized by the group *Se Acabaron Las Promesas*, lawyer Ariadna Godreau Aubert emphasized the immunity that PROMESA grants to members of the Fiscal Control Board. Godreau Aubert stated, “You cannot sue the Fiscal Control Board and, at the same time, besides that lack of power to hold them accountable, there are policies being made here to the service of the board to repress the right to protest. This is also part of PROMESA’s apparatus.”

In the meantime students are getting prepared and their barricades hold the first line of defense. Right now the campuses of the UPR are the bastions of struggle against PROMESA, and their resistance camps have been transformed into the new classrooms.

Editor’s note:

The upsurge of student struggle in Puerto Rico against PROMESA, imposed by Obama and Congress, corresponds with the successful effort to win the incarceration of Puerto Rican political prisoner Oscar Lopez Rivera. He will be appearing in the Bay Area on May 31 to thank supporters, and there are plans to bring him to Los Angeles in the fall.

To get involved in that latter effort, especially if you help arrange for campus appearances for Oscar Lopez Rivera in southern CA, please contact Lawrence Reyes of the Puerto Rican Alliance at alianzapr@hotmail.com or call 310-460-8586.

Quebec: Frontlines in the Fight Against Islamophobia

over the past ten years, as a populist-nationalist right grew and seized upon Islamophobia as a way to increase its support and outflank their political opponents. Once Islamophobia proved a winning ticket, suddenly everyone wanted to have some, and several of the mainstream political parties – including social democrats and “feminists” and even “leftists” – started either engaging in or tailing anti-Muslim fear-mongering, along the lines that Muslims are terrorists or sexists or invaders intent on imposing Sharia law. If March 4th represented a significant far-Right advance, it was on a road paved by not only the mainstream right, but by some “progressives” too.

In addition to the above, the massacre on January 29th, when Alexandre Bissonnette (a far-Rightist) shot up a mosque in the Quebec City suburb of St-Foy, actually *encouraged* the far-Right. While thousands of people came out in vigils after the massacre, and there was a lot of play in the media about Islamophobia for a few days, the aforementioned national-identity issue in Quebec made it so that within a week not only the neo-nazis and fascists, but large swaths of the populist-nationalist right as well, had re-interpreted the event as one where Quebec was now under attack by the “multiculturalists” and “islamists” who wanted to “exploit” the killings to clamp down on free speech, to humiliate or slander Quebec as somehow being racist, etc. – all as perfectly symbolized by the (meaningless) Bill M-103. These people sincerely feel that there is a lot of racism in Canada against Quebec, and that any talk of “islamophobia” is a smokescreen for this — and it must be said, this is a position that the left has never neutralized here, even within its own ranks.

While the January 29th massacre was verbally condemned by almost all sections of the far-Right, it isn’t an exaggeration to say that many see the Quebec nation as having been the real victim. Furthermore, the attack clearly emboldened and encouraged other far-Right forces, and everyday racists, not only in Quebec but across English Canada too. It has been followed by a series of acts of vandalism against mosques, an anti-Muslim bomb threat at Concordia University in Montreal, and renewed attacks on Muslims in the media, especially on talk radio.

NOT JUST TRUMP

Quebec is a different nation from English Canada or the US; while “the Trump effect” plays a part in things here, there are also internal processes at work which were leading in this direction regardless. Indeed, pointing to Trump, or to Canada’s imperialist crimes in the Middle East, as the main factor behind Islamophobia here, has become an argument mobilized by certain figures who seek to downplay or simply deny the deep particular roots of racism in Quebec. By blaming policies that are decided in Ottawa and Washington DC, such arguments leave Quebec once again the innocent victim, free of all blame.

There are many examples of this, but the most outrageous one is probably the article *The New World Order Hits Quebec City* by Robin Philpot, a long time anglophone apologist for racism in Quebec (as early as 1991, Philpot was writing that the Mohawk Warrior Society in its conflict with the Quebec State was merely acting as a cat’s-paw for either the CIA or RCMP). Philpot’s “New World Order” article, which first appeared on the Montreal-based Global Research website and was subsequently reposted on Counterpunch, essentially argues that the January

29th massacre was a result of global imperialism, not of any particular problem with Islamophobia here. Indeed, covering up numerous mass-based Islamophobic mobilizations in Quebec, Philpot argues that the province cannot be Islamophobic because ... there were large antiwar demonstrations here in 2003! That such arguments lead nowhere can be shown by the simple fact that they fail to predict or explain things like March 4th.

In order to understand things, Quebec needs to be viewed as a distinct nation, but also as one which is embedded within and largely sees itself as belonging to the broader 21st century supra-national identities of “whiteness” and “the West” – not only in terms of the white West’s crimes abroad, but also in terms of social relations “at home.” This makes Quebec in some ways the same, in some ways different from other purportedly “white” “Western” societies. For instance, in terms of the groups discussed here, many of the intellectual reference points are different (i.e. more European, more hardcore Catholic), and even when they are shared (i.e. the European New Right which also impacted the American alt-right) they play a different role because they came here untranslated and through different channels.

The “strategic quality” of a far-Right breakthrough here, for those of you in the U.S., would be difficult to measure, and might not be much. On the other hand, as recent events have shown, any place these people can advance significantly, can constitute an inspiration or a leverage-point for their ilk elsewhere.

One way or another, what is now on the agenda for those of us in Quebec is to determine the meaning of recent events. For antifascists and other progressive forces, the priority is clear: building on our positions of strength, reaching out to new allies, and making sure that something like March 4th does not happen again.

REDNECK REVOLT

The history of the white working class is one full of resistance, collectively and individually, against the rich elite that hold power over all of our lives. From massive armed uprisings like the Battle of Blair Mountain in 1921, to the resistance to coal mining in predominately white rural Appalachia today, white working people have been in conflict with those that uphold predatory economic, political, and social systems.

The history of the white working class is also one filled with collaboration with those same rich elite power holders. White working people have played the role of foot soldiers for the political and economic elite, participating in genocide and the enslavement of other peoples, and overall protectors of the ruling class. White working class participation in state and paramilitary organizations and formations like the Ku Klux Klan, the Minutemen, the U.S. Armed Forces, and the Council of Conservative Citizens has undermined the struggle for freedom among all people.

It is with these conflicting histories in mind that we hope to incite a movement amongst white working people that works toward the total liberation of all working people, regardless of skin color, religious background, sexual orientation, gender identity, nationality, or any other division that bosses and politicians have used to fragment movements for social, political, and economic freedom.

With that in mind, we have compiled the following principles of unity that define the basis of our organizing.

WE STAND AGAINST WHITE SUPREMACY

The white working class has a rich history of rebellion against tyranny and oppression. The white working class also has a long history of being the foot-soldiers of genocide and oppression. In the periods before widespread adoption of white supremacist ideals, the white working class openly rebelled and found common cause alongside slaves, natives, and other people being attacked and exploited. In the wake of such bonds and cross-race unity amongst the lower classes, the rich created a series of laws to favor white workers and servants at the expense of workers and servants of color. The relative privileges that white people have been afforded since that time have kept us protecting the rich while also allowing our communities to remain impoverished and unstable. The white working class will only see real political, economic, and social stability once we abolish our allegiance to white supremacy. We have a duty and an obligation as freedom loving people to stand against the reactionary ideologies of white supremacy and white nationalism that menace communities of color and keep control over white communities.

WE BELIEVE IN TRUE LIBERTY FOR ALL PEOPLE

Private property rights are not the basis of liberty. This false idea has put us in the position we are in. Liberty is based in the rights of all people to not be oppressed, exploited, attacked, or marginalized based off their race, gender, sexual orientation, religious practices, country of origin, or physical or mental abilities. The concept of liberty also affects our relationship to each other and to bosses and others who would exploit us of our labor. Our liberty is deeply rooted in the ability to not be coerced into making poverty wages while someone else amasses wealth on our backs and labor. Our communities, and not parasitic rich people, are entitled to all the wealth that we as workers produce.

WE STAND FOR ORGANIZED DEFENSE OF OUR COMMUNITIES

The concept of community is central to our goals and intentions, because it separates us from those who work only in defense of their immediate family, property, and possessions. We find that many movements upholding the concept of liberty do so only in an individualist mindset, which undermines the idea that liberty is something that all people are entitled to. We are convinced that the concept of liberty can not truly exist on an individual level alone, and that any class, race, or state construct that enslaves and oppresses anyone among us is a threat to the liberty of all of us.

With that in mind, we use the term “community” intentionally to describe those who share the same material conditions with us; our neighbors, our family members, our friends, the people working alongside us. Most of us are only one bad emergency away from disaster; a sustained layoff, medical emergency, or death in the family could take away everything we’ve worked for. In those situations, the people we turn to for support often have as little as us, but understand better than anyone how tenuous and important our support network is. That is our community.



WE ARE WORKING CLASS AND POOR PEOPLE

Those of us who have the luxury of being able to have a job, sell our labor everyday to make ends meet. For many, we live paycheck to paycheck, our lives filled with precarity and a lack of stability. Most of us are one catastrophe away from losing our homes or means of survival. Still others of us are not able to work or find work. We have been called “white trash” by middle class and upper class people, especially other white folks. We are not professional activists. We are not academics with a text book understanding of poverty or being a worker. We have been cast aside by other more polite white people who view us as nothing but embarrassments. And even while we have been marginalized and then exploited for our labor and treated as expendable garbage, we have been manipulated to be the ones who are the buffer between the rich white elite at the top and poor marginalized folks on the bottom. We refuse to be that buffer class any longer.

WE ARE AN ABOVEGROUND MILITANT FORMATION

We strongly believe in community defense, the basis of which must be meaningful involvement in our own communities, material support for other liberatory defense groups and survival programs, and an acceptance of the risk we take on when we commit to defending each other. Defense means more than just confrontation. Our relationships with our neighbors are strengthened by breaking bread together, knowing each other’s families and struggles, and becoming accountable to one another. Most importantly, we are willing to take on personal risk to defend those in our community who live under the risk of reactionary violence because of their skin color, gender identity, sexuality, religion, or birth country. For us, that means that we meet our neighbors face-to-face, and stand alongside them to face threats whenever possible. We understand this means that we may also become targets ourselves and become known to their enemies, but we act always with the understanding that those who oppose liberty for all people are already our enemies. Power is built collectively through intentional relationships and networks with each other. The best security measures enable us to act militantly and from a position of strength, rather than preventing us from taking meaningful action.

WE STAND AGAINST THE NATION-STATE AND ITS FORCES WHICH PROTECT THE BOSSES AND THE RICH

Police, prisons, courts, artificial borders, and other systems of social control only exist to serve the rich. The nation-state project came into existence to protect the propertied classes and keep us working people poor and without power. We do not seek to merely replace one set of politicians for another. We know that our answers come from a community level, where every person should be allowed to participate in making the decisions that affect their lives. We believe in community power and community rights over the rights of any government body. We stand with working class people of every country of the world against our common enemy: the rich, and will not allow arbitrary borders or boundaries to prevent us from unifying with other working class people.

WE STAND AGAINST CAPITALISM

Capitalism is an economic system that methodically keeps the vast majority of people in the world impoverished while they labor to enrich a small minority of people. Since the inception of the United States, the propertied classes have always exploited the poor and working class to maintain their power and enrich themselves at our expense. We have nothing to gain by maintaining an allegiance to an economic system that has served to destroy the world and threaten all life as it continues to ravage our communities and natural resources in the name of profit. Our interests will never align with the interests of the rich. We will always have more in common with other working people of all races and backgrounds, than any rich person regardless of whether they share our same color of skin.

WE STAND AGAINST THE WARS OF THE RICH

Working class people become the fodder for wars that do nothing to protect us or keep us free, and instead only enrich the lives of politicians and rich people. We are funneled from under funded schools based in cities and towns where most job opportunities no longer exist, and pushed into the uniforms of the Armed Forces. We have been deployed to countries all over the world, and sent home in body bags, or as shells of our former selves, just to watch those who sent us to fight and die live in increased luxury. For generations, we have served those in power dutifully, only to see every promise and commitment made to us revoked. Our support of wars that only destroy the lives of working class people from all sides, had kept us poor and powerless. It is now time to turn our guns on our real enemies.

WE BELIEVE IN THE RIGHT OF MILITANT RESISTANCE

We are not pacifists. We believe in using any and all means at our disposal that do not violate our basic humanity, to gain our freedom and true liberty. We believe in the right of every community to defend itself from those who would exploit or oppress them. We believe in the empowerment of all individuals who wish to participate in the defense of their communities with the knowledge and equipment to do so. It is our duty and obligation to defend our families and communities by all means from those who would profit from our misery and destruction.

WE BELIEVE IN THE NEED FOR REVOLUTION

We believe in the complete restructuring of society to provide for the survival and liberty of all people. We believe in the end of predatory exploitation of our communities and the creation of a world where no one is without food, shelter, water, or any other means of survival. We believe in a future without tyranny and the political and social control of a small segment of society over the rest of us. We believe in liberty. We believe in equity. We believe in self determination.

<https://www.redneckrevolt.org/>



**Black Riders
New Generation Black Panther
Party for Self Defense:**

**The Break the Lock
Prison Education and
Communication Program**

The Break the Lock Prison Education and Communication Program applies the spirit of the “serve the people” - survival programs of the original Black Panther Party for Self-Defense to the 21st Century conditions of oppression faced by the Black community, in which mass incarceration-- the new Jim Crow-- is a key phenomenon.

Mass incarceration and the prison -industrial complex took off in the wake of the F.B.I - pig - COINTELPRO attacks that killed, exiled or imprisoned key freedom fighters of the Black community. The long sentences, torture, and isolation techniques developed against political prisoners have become extended throughout the prison system. They are being used on a preemptive basis against masses of Black People who represent a potential threat of social and political unrest in times of economic deprivation. Mass incarceration has also been used to disrupt families and whole communities. The Break the Lock Program will help blunt the impact of these pig (state) strategies. The Prisoner Communications project is

archiving and publishing on the Internet prisoner letters to the Black Riders Liberation Party and to Turning The Tide. The Prisoner Revolutionary Education Project provides reading and educational materials and is in the process of digitizing many crucial works from the Black Liberation Struggle and other critical social, political, historical and economic analysis for subsequent distribution to prisoners. And the Family Transport to Prisoners (FTP) project will help incarcerated parents maintain contact with their children, and family members to keep communication with incarcerated children, spouses, partners, and siblings. This will improve communication for prisoners, as well as be a mechanism for communities to overcome the conditions the state has imposed and begin to organize for liberation and against the prison-industrial complex.

We seek involvement from kindred organizations, We are also oriented toward building a self-sustaining base within the community itself, so that the project is one of empowerment for self-liberation, not a charity operation.

The families and prisoners needing transport would also be involved in fundraising, driving, obtaining vehicles, promotion and publicity, and organizational tasks involved in coordinating the trips among the families, prisoners, and volunteers.

We have engaged thousands of prisoners to bring out the deep knowledge imbued in them and we create a back and forth think tank through direct correspondence from the streets. We write them to let them know that we are here to support them, when many people on the outside racist society fall victim to the false notion of “Out of Sight, and Out of Mind.

We also want all Black Rider members in our nationwide prison chapter to teach and counsel other Black prisoners (mainly the young ones) so they won't be influenced by other prisoners who don't care about them or who only want to use them in negative activities, preventing them from getting released and adding more time to their sentence. One of our main goals is to change the criminal/gangster mentality into a revolutionary mentality. We also want to change the prisons (modern day slave camps) into schools of revolution , and the (hood) communities into Base areas of Militant



cultural, social, and political revolution against pig police terrorism, racism, white supremacy, capitalism, imperialism, and repression.

Our newest mission on the streets will be to counsel Black Men and Women that are released from doing time in prisons. Many have anxiety, pressures, responsibilities, and have decisions they will have to make. They will have to make hard decisions like, where are they going to live and other pressures like, having a limited amount of time to find a job if they are on parole or trying to reestablish their roles as parents, trying to get used to being around their children everyday and vice versa. It is a very emotional time for many people when loved ones come home after being incarcerated for a long time and many people coming home need help in reconnecting. It is also very important that they are connected to the right people and not those who don't care or only want to hurt them or use them in negative activities that will send them back to prison.



Why would slave masters and slave catchers that enslaved you, tortured you, caged you, and branded you like an animal, turn around and give you education to empower you?

The pigs are an occupying force in our community. They patrol our community like a occupying foreign colonial army, in the same manner as the Israeli Commandos patrol and occupy Palestine. We must come to an understanding that the reactionary forces of fascism (the pigs) are only the most direct enemy. It is the racist U.S. Government politicians, like racist Donald Trump, that create these laws to criminalize us, dehumanize us, and militarize the pigs. It is the capitalist ruling class and big businessmen (known as the 1%) who control these politicians and finance their election, so the politicians dedicate their loyalty to them instead of the masses of people who voted them into office. It is the racist white Ruling class that invests in privatized prisons and the prison industrial complex which cause the demand for prison slave labor that the pig's quota for mass incarceration is based on - “MASS MODERN SLAVERY”.

WE RIDE BECAUSE WE DEMAND THE CASES OF ALL BLACK PEOPLE HELD CAPTIVE IN THE JAILS AND PRISONS OF AMERIKKA BE RE-OPENED, RE-INVESTIGATED, AND RE-TRIED BY MEMBERS OF THE BLACK COMMUNITY. We ride Because we feel that Black People living in incarceration have been tried unfairly by the RACIST u.s justice department. We have been denied the right of trial by ones peers resulting in guilty verdicts for an enormous amount of innocent Black People. We have been and are being tried by juries that have NO understanding of the “average reasoning man” of the Black Community. It is time that these cases be re-opened and re-tried by Black People so that the innocence of Black inmates can be determined by a jury of THEIR peers, as stated in the 14th amendment of the u.s. constitution. We as Black People shall then deal with our own people by granting freedom from incarceration to those whose re-trial has validated it, and deferring charges and sentences for those proven to be guilty by peers. We want amnesty for all Political Prisoners.

P.S-If you are interested in our new Black Book Draw, please send us a 200 word report on - “Why do you think complete revolutionary change has not taken place in Amerikkka, yet?” You must be a official Black Rider Member to enter the Black Book Draw. The best report written by a comrade will get a surprise Black Revolutionary Book from us on the streets. The Central Committee of the Black Riders will be the judges and the winner will be announced in the next issue of *Turning The Tide*.

**Black Riders - New Generation Black Panther Party for Self-Defense!
Black Power! All Power To the People!
RBG 4 LIFE!**



**Contact Info for
the Black Riders
Liberation Party**

Join Now! You can reach the **Black Riders Liberation Party, New Generation Black Panther Party for Self-Defense**, at PO Box 8297, Los Angeles CA 90008, blackriders1996@gmail.com or by calling 601-557-2757 (BRLP), or on facebook, Black-Riders-Liberation-Party, instagram: blackriders1996 and twitter: @blackriders1996



APSP CALL FOR AFRICAN LIBERATION DAY MAY 27 IN DC

<http://alduhuru.org/the-call/> (excerpts)

African Liberation Day 2017 will mark the 45th anniversary of the founding of the African People's Socialist Party (APSP) and the first African Liberation Day mobilization in the US. During this period, our Party has stood as the vanguard revolutionary Party of Africans worldwide. For us, ALD has never been simply a celebration, but a means to push forward the struggle to free Africa and African people around the world. We boldly proclaim that, "since our inception in 1972, our Party has functioned as the primary custodian of the African Liberation struggle. We have summed up all the lessons and contradictions of our revolutionary Movement to reunite the African nation and liberate and unite Africa and African people worldwide under the leadership of the African working class."

African Liberation Day 1986 took place after neocolonial mayor, Wilson Goode, dropped a bomb on the MOVE organization in Philadelphia killing eleven

people including five children. The black working class was left demoralized and many MOVE supporters were forced underground. That year, the Party held African Liberation Day in Philadelphia under the banner, "Philadelphia, Reinforcement on the Way!" As our Chairman Omali Yeshitela explains, "Our Party has the benefit of a 45-year-old history of genuine revolutionary struggle, through which we have acquired experience and an unmatched level of political maturity."

Through African Internationalism our Party had predicted the ascendancy of a force like Barack Obama whom we knew was white power in black face. It was in 2008 that our Party held an African Liberation Day themed, "The Ballot or the Bullet Revisited: Is Barack Obama Black Power?" where we held a forum with even those who opposed our views on Obama's significance. Since then we have maintained that Obama is a neocolonial force who was used as a tool against the black community to help solve the crisis of imperialism.

While Obama was selected as president to give imperialism the face of the oppressed around the world, the election of Donald Trump shows that this did not succeed. It shows that imperialism is on its death bed, where two of the most hated candidates in the history of elections were selected by the two white ruling class parties and over 100 million people did not vote at all. This shows the legitimacy of the system itself is being questioned by the masses of people in the country as a whole. If people don't believe in the system there is no way for the State to rule unilaterally. The task of the African People's Socialist Party is to lead Africans toward independence and our Party has intentions to govern a free and united Africa.

Through African Liberation Day celebrations the APSP shows its true international character that although we are a dispersed nation, we are one nation. It was the Party that brought the first African Liberation Day celebration to Paris, France.

Editor's note: As we were going to press, we learned there is significant controversy within the Black community, particularly in Dallas TX, about the role of the founder of the BWDL, such as charges of calling the police. We learned of the BWDL at the ROAR conference in Oakland. In line with our ongoing policy of providing voice to many different elements of the Black freedom struggle without regard to contradictions or disagreements they may have with each other, or disagreements we may have with them, we are printing this report, which speaks to a split, and contact information. There is no intention to heighten or worsen any such contradictions.

How the Black Women's Defense League Confronts Racism, Misogyny Head-On

by Ebony F.

In recent weeks we have witnessed a broad reincarnation of the women's movement as women of all races and nationalities have taken up the mantle of feminism for a new generation while staging protests all over the world. While this rebirth of feminism is important and necessary, it isn't always intersectional. In addition to sexism, women of color and black women in particular, carry the added burden of racism, misogyny and deep-rooted toxic masculinity within our own culture. It is in that spirit that activist, Niecee X formed the Black Women's Defense League as a coalition of women of color from all walks of life on the path to total liberation.

Black women, especially within the "woke" community, sometimes face the unique challenge of having to defend our men while also defending ourselves from them. What happens when our allies in the fight for racial equality also harbor dangerous, sexist ideals? The internal conflict is real. When confronted with this tension, Niecee broke off from the black advocacy groups that she had been a part of to form a new organization focused specifically on the obstacles faced by women of color. In an interview with

Vice, the activist described the impetus that inspired her to start the organization. "There were issues with an individual that I had been dealing with romantically," she said of a man she met within Dallas's black activist community, "and there was some violence that occurred between him and me." The alleged abuse resulted in the miscarriage of a pregnancy. When she brought these allegations to the attention of the organization's leadership, she was accused of fabricating the story, publicly disparaged on social media and ultimately kicked out of the group.

For black women who are caught in the crossfire between racism from outside of the community and patriarchy from within, the Black Women's Defense League encourages women to stand their ground and defend themselves. According to the group's Facebook Page, "BWDL focus' on self-defense through martial arts and other hand-to-hand combat techniques armed training with various types of artillery including knife fighting, marksmanship, and weapons of opportunity. BWDL also engages in emergency preparedness, urban survival training, ...and battered women's rescue."

The self-described womanist organization's mission extends beyond black feminism. "We believe in protecting our families and communities alongside our brothers and all oppressed people worldwide. In our communities,

black men and women must function as two vital parts of the same body. BWDL seeks to refine, train and prepare women for a symbiotic relationship that will truly enrich our children, our lives and make a positive impact on our collective realities."

It is clear that for black women, the movement for liberation must be fought on two fronts. The Black Women's Defense League stands for both.

National contact information and resources:
www.facebook.com/blackwomensdefenseleague/
<https://itsgoingdown.org/igdcast-black-womens-defense-league/>

blackwomensdefenseleague@gmail.com
Tel: 828-REVOLT-0

**Support the Hunger Striking
Palestinian Prisoners in Israeli
Jails and the Hunger Striking
Prisoners in US Detention Camps!**

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 ten years.

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.

PART's Perspectives from *TTT* are posted there, as well as chapters from *White Lies White Power* by Michael Novick, now out of print, and other essays & poems.

URGENT APPEAL

We need your financial support to continue sending the paper free to nearly 2000 prisoners around CA and the US.

PLEASE SUBSCRIBE TODAY!

**\$20 a year payable only to Anti-Racist Action
at P.O. Box 1055 in Culver City 90232**

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Email: _____

Postage alone for this issue comes to nearly \$1000. If you're a prisoner and can send stamps or get someone outside the walls to subsidize your subscription, please do so. 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

100X100 Campaign to Increase Publication Frequency of Turning the Tide

Over its 26+ year publishing history, *TTT* has been published in magazine format, as a 24-page tabloid, and from time to time on a bi-monthly basis, six issues a year. For the last few years, economic necessity has dictated that we print four 8-page issues a year. Now, to restore bi-monthly publication, we have launched a fund-raising campaign we've dubbed "100X100." **We are now printing 6 issues a year, but we can't afford to mail all of them to prisoners.**

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

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

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

yourself, please help spread the campaign via your social media, to your Facebook friends, Twitter followers, and email contacts. Everything helps.

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

<http://gofundme.com/eugzgg>

and donate. Then share it with your contacts to make it go viral. With your help, *Turning the Tide* can step up to the "urgency of now" -- the necessity for radical organizing, educating and analyzing to respond to the growing crisis of the Empire -- endless war, police terror with impunity, mass incarceration, colonialism, ecological devastation that will shortly become irreversible. If you think *TTT* is a useful tool in the struggle for people's power and a new world, please donate today. If you wish, you can also just send cash, check or money order to **Anti-Racist Action, PO Box 1055, Culver City**

Toxic Water+Deadly Heat=Prisoner Deaths inside Texas Prisons!

by Keith 'Malik' Washington

Deputy Chairman - New Afrikan Black Panther Party (Prison Chapter) Chief Spokespersyn for End Prison Slavery in Texas Movement

Peace & blessings sisters and brothers!

President Donald Trump has proposed a budget in which the Environmental Protection Agency will undergo a 31.4% budget cut.

Now I have a friend and mentor, Robert S. Muhammad PhD. Bro. Robert is an urban planner who lives in Houston, TX and he has a saying: "The people are smarter than you think!" I believe that. So if Trump, Scott Pruitt, and their corporate cronies have decided to totally defund the EPA, who or what agency will ensure the people of the US have access to clean water, fresh air or healthy soil to plant fruits & vegetables? Intelligent folks like you and me ask these types of questions!

Now I am a humyn rights activist and stripped down to my core beliefs, I believe a humyn life is the most precious gift in the universe and all life must be preserved and protected. White lives, Black lives, Latina & Latino lives. Asian, Arab, and all Indigenous lives! Precious! Are we clear?

In the approximately 10 years I've been incarcerated in TX, I've been to 18 different units. Of those, 3 had serious problems with their water supplies. Coffield, the largest state prison in TX, has had chronic high levels of coliform bacteria (fecal matter) in their water. The co-founder of the End Prison Slavery in Texas Movement, Mr. Norris 'Fajr' Hicks, is fond of informing Coffield prisoners, "There's 'doo-doo' in our drinking water!" Eastham unit where I'm currently housed has high levels of lead, copper, and nitrates in its water supply. The state is downplaying the problems at Eastham. And the Wallace Pack unit, in Navasota, has notoriously high levels of arsenic in their water supply. Those are just the problems I'm intimately familiar with; trust me there's a much larger list of prisons with contaminated water supplies.

Ongoing Discourse:

What Explains the Decline in Armed Secular Revolutionary Movements Globally?

Peace to TTT Editors!

I am sending this brief statement in response to the question your editors posed in the recent issue of Turning The Tide (Why is it that, unlike the period from WWII-2000, there are few remaining secular revolutionary armed struggles?)

As a quick disclaimer, please know that I do not consider myself to be the most qualified in this field. My argument is based on the little knowledge I have of world affairs, and my opinions regarding those affairs. If you or your readers have any criticisms, I am open to such. I am keeping my answer here as brief as possible, but please know that your editors have succeeded in their effort to stimulate meaningful discussion. Hopefully, you will have a few new subscribers to your periodical soon (smile). Anyway here's my answer.

Between the period of WWII and 2000, not many Super Power states had ever been attacked on its home turf by a foreign nation or organization. In fact, prior to the end of the Cold War, there had never been a lone Super Power state. The U.S. is the first and only nation-state to be recognized as a Super Power, capable of making unilateral decisions that have global effects.

Prior to the WTC attack in 2001, most external armed revolutionary struggles occurred between so-called third world nations, or were initiated by imperialist states (or their allies) against states with lesser power. September 11, 2001 marked the first time an imperialist Super Power was directly affronted against by a supposed lesser power. The fact that this lesser power could not be delineated within a specific border, and proclaimed itself to be representative of a global (religious/cultural) community ideal, made the WTC attack all the more embarrassing. Here it was, the self-proclaimed "leader of the free world", and globally recognized Leviathan. with greater economic resources, military might, foreign and domestic intelligence personnel, and far superior technological advancement than any other state, was struck a mighty blow on its home turf by an organization of "primitives," with no central base of operations, and far less advanced weaponry. Not only was this an embarrassment, it was—no pun intended—terrifying.

Despite the attack being carried out by a non-domestic group (whose claimed leaders happened to have links to the US government), the response to this event was, and has been, precisely what one would expect of a panicking and reactionary regime who—prior thereto—considered itself invincible. However, this Super Power isn't the only nation-state whose leaders have responded in this fashion.

All global states that depend on capitalism have seen an increase in governmental repression under the guise of security since 2001. In all capitalist societies, this repression is characterized by economic disenfranchisement, race/

We've seen retaliation and obstruction of justice by employees of the Texas Department of Criminal Justice and the Texas Commission on Environmental Quality. Prisoners like me and Keith M. Cole have filed lawsuits and written detailed exposés describing the detrimental effects that toxic water and deadly heat can have on humyn beings. But we must understand that the Texas Attorney General's Office headed by Ken Paxton has directed TDCJ officials to target jail house lawyers and activists. Silencing our voices, sabotaging our civil lawsuits, and stifling our political dissent is the purpose of this ongoing campaign of harassment, retaliation, and in some cases even torture!

These are serious allegations and that's why journalists from the website TRUTHOUT have taken on the task of exposing toxic water, deadly heat, and aiding the public at large in connecting the dots, because too many prisoners in TX who've engaged in peaceful litigation or activism have found themselves victim of harsh retaliation at the hands of the state.

The University of Texas Medical Branch based in Galveston has the contract to provide medical care for approximately 80% of TDCJ's 150,000 prisoners. Now, UTMB is a world renowned teaching hospital and somehow their physicians, nurses, and physician assistants have FAILED to draw the connection between deadly heat, toxic water, and inmate deaths!?! The Hippocratic Oath expressly dictates that caregivers "Do No Harm," so will some of our free-world friends & activists please start pressing UTMB-president Dr. David L. Callender on this blatant violation of the public's trust?

The University of Texas--School of Law Human Rights Clinic, headed by clinical professor Ariel Dulitzky, has done an absolutely phenomenal job researching the effects of extreme heat in TX prisons. Instead of

caste-system disparagement, cultural insensitivity, adverse propaganda against dissenting opinions through media, and in essence, overwhelming social control of a state's marginalized polity. As a result, any movement initiated by a marginalized group to remove itself from the constraints of capitalistic imperialism or its allies is illustrated to the world public as being an "enemy of the state", "terrorist," "hate-group," or "threat to national security."

Any effort to redistribute power, or eradicate the institutions that perpetuate capitalist power, is labeled a threat to the fabric of global society. And the agents of repression will surely be called upon to neutralize any such efforts: J Edgar Hoover taught us this back in 1967.

With that being said, revolutionary armed struggle (at least in the U.S.) isn't going to work right now. There is not yet a unified consciousness even amongst those who are mutually marginalized, and who share a common oppressor. In fact, the drugs introduced into marginalized communities from the Vietnam War to now set back the consciousness that marginalized Americans were making in the 1960s by about ten steps. The drugs led to in-class crime, the crime led to impoverished communities, the destruction of the marginalized communities led to social indifference, alienation, and mistrust within the communities, and this all laid the groundwork for the mass incarceration we see today. This doesn't remove accountability from me or others (those within the community who fell into the trap and committed the crimes), but all things must be analyzed in context.

There are two additional reasons why I think there are fewer armed revolutionary struggles this century than there were during the latter half of last century. One is the fact that, during that time, most of the revolutionaries outside of the U.S. came from countries that were under colonial rule, or had just decolonized. So much of the people still had a revolutionary mentality. The second reason, somewhat relevant to the first, is that global technological advancement has played a part in the hypnotizing of the people. Gadgets, games, toys, and other electronics that were inaccessible to many in the latter half of the 20th century are now available to nearly everyone—even those in "third-world" countries—like a proverbial carrot being dangled in front of the horse's face. I have decided not to include these factors in my main thesis only because of time restrictions. However, with a little thoughtful consideration, I'm sure that the reader will ascertain the relationship between these factors and the one I discussed above.

Before any movements for social or community reclamation can take effect, there must be a revitalization of the national consciousness that was characteristic of the 1960s. We (speaking of marginalized communities be they black, brown, or white in pigment) need new Malcolms and Martins to speak to the social and political affairs of today's reality. There needs to be a new "consciousness-raising" era of men and women, who can impassion the revolutionary spirit in the hearts and minds of all those whom they represent.

If there are religious leaders who feel brotherhood is the way,

applauding the efforts of Dulitzky and his students, the Governor's office and Attorney General chastised and threatened the UT-chancellor in the summer of 2015. The governor's stance was and still is: "How dare you help prisoners prosecute a lawsuit against the state!?" However, in my dealings with the Human Rights Clinic they never offered me legal help, only research and data.

Aren't prisoners in Texas humyn beings? Don't our families pay taxes? Shouldn't we too benefit from the expertise of UT professors and lawyers when the Prison Agency creates conditions which snuff-out our lives prematurely? Inquiring minds demand to know!

Sisters and brothers, at the end of the day when the dust clears and the lawsuits have been settled, we have to realize that state and federal governments are being set up to protect corporations, not people. It will be up to us to create innovative means to protect the rights of our most vulnerable members.

Billionaire George Soros donated \$50 million to the American Civil Liberties Union. The ACLU does excellent work and we need them to continue. However, there are organizations such as the National Lawyers Guild and the Human Rights Defense Center that need an infusion of cash from Mr. Soros. There are publications like the San Francisco Bay View newspaper and Turning The Tide that are dedicated to protecting the rights and lives of those seldom seen or heard of in the mainstream media. Help them! Remember ALL LIVES ARE PRECIOUS to me!

Dare to Struggle, Dare to Win!

All Power to the People!

Keith (Malik) Washington

#01487958 Eastham Unit

2665 Prison Road #1 POB 16

Lovelady TX 75851-0016

then in the spirit of Dr. MLK that wo/man

needs to speak to her flock. In the same way, if there are leaders who posit that class solidarity is the solution to the ills of marginalized people, let those leaders fight their fight. However We need to be aware of the errors our forebears made in their time. I refer here to any COINTELPRO-like operations like the ones I alluded to earlier.

There should not be any competition between any of the movements toward "Freedom," but instead cooperation. Cooperative unity! This means, if our leaders are discussing ten topics and disagree on nine, then they should work together on the one topic they are in agreement on. But absolutely NEVER should there be any public conveyance of disrespect or derision.

Disagreements should always be reserved for face-to-face debates, which should take place in a formal setting. What I mean by this is: we have a saying in NYS prisons: "All callouts are mandatory!" In context, this means, if one leader or spokesman disagrees with the vision, direction or operation of another, then a formal debate should ensue, during which all parties defend their respective positions. Furthermore, all final decisions should be made by the supporters of those debating. I'm not referring to any majority vote, but instead, a consensus.

Yes, this can be a long—and arduous—process at times, but this is the only way to ensure that all voices are heard, and the best way of ensuring that all thoughtful considerations are taken into account. At the same time, the process described above is a great way of preventing any governmental effort to delegitimize any given leader, or for any secret conspirators to perpetuate any tensions between the various revolutionaries. It is my personal belief that an attack on all fronts has a greater potential for success than an attack directed at a single focus.

As you can probably discern, I have a lot more I would like to speak on regarding the matter, but I think I've given my answer to the question you posed. I'm gonna wrap this vibe up for now because I don't want to be too far off the subject, but if the editors of TTT or any of your readers (assuming you publish this vibe) have any questions, comments, or advice please reach out to me at the address listed below. Again, I am not unrecceptive to correction or criticism.

Lastly, I send my most sincere accolades and apologies to the many women (past and present) who are fighting on the front lines of the various "FREEDOM" struggles out there! I fucked up early on in life, but your dedication and commitment to the family and community have helped me to rediscover and redefine who I am in relationship to you. So on behalf of all the brothers in the grave or cage, who made dumb-assed decisions, and removed ourselves from our rightful place by your side, please, don't count us out just yet. We apologize. Peace ! PS: Shout out to SWOP, BLM, WP4BL, Black Riders (I'll be reaching out soon), Women of the FARC (Revolutionary Armed Forces of Columbia), CPP-NPA-NDFP, Mutulu Shakur, Murnia Abu-Jamal, SURJ, Keith "Malik" Washington, Free Ohio Movement, Free Alabama Movement, and Leonard Peltier ... In Solidarity! '

P.S: Build with me! If you're interested in furthering this discussion, or initiating another, write to me at:

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A JOURNAL OF INTER-COMMUNAL SOLIDARITY

TURNING THE TIDE

Volume 29 ★ Number 3 ★ ISSN 1082-6491 ★ May-June 2017

ALL OUT MAY DAY GENERAL STRIKE

INSIDE

UPCOMING EVENTS:

- ★ May 1 General Strike Olympic/Broadway 10am March to City Hall
- ★ May 19 Commemorate Malcolm, Ho, Sandino & Yuri Peace Center, 7 PM
- ★ May 31 Welcome Oscar Lopez Rivera out of prison in SF Bay Area
- ★ 100X100 Fundraising Campaign for TTT gofundme.com/eugzgg
- ★ June 23 Celebrate the Summer Solstice with ARA-LA Location to be announced
- ★ June 30 Mailing party for summer issue of TTT 1800 copies to prisoners
- ★ July 4: The Farce of July
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- MUMIA ABU JAMAL

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