

Cuba, Que Linda Es Cuba

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

I went to Cuba for the first time, as part of the 50th Venceremos Brigade, for two weeks in July and August, along with over 150 others, the largest solidarity delegation in many years. The visit was eye-opening about the on-going revolutionary process and humanitarian values of their socialist society. It inspired us to oppose the US embargo/blockade against Cuba, and to organize to demand that the US recognize and respect Cuban sovereignty and dignity, stop trying to overthrow its government and punish its people, and return Guantanamo to Cuba. This Brigade marked the anniversary of the first in 1969, when over 200 mostly young US radicals, inspired by Fidel Castro's call to help with a harvest of 10 million tons of sugar cane, went to the island nation in the first international solidarity contingent from any country. At that time, the Cuban economy was already being damaged by a strangling economic embargo the US had imposed under Eisenhower in 1960, and continued by Kennedy, Johnson and Nixon. The Brigade has returned annually to work with and learn from the Cuban people and defy the US travel bans.

My overwhelming impression of the Cuban people is about the extent of their caring, and the care they take. They care for each other and for their environment, and they take great care in their processes, economic development and various projects. They pay attention to each

step and aspect and its impact on people and on nature. Most of the farms, whether state owned, cooperative or private, are organic. Despite the longstanding US animosity and blockade and their limited resources, there is little to no unemployment or homelessness. All medical and dental care is provided free of charge, including in vitro fertilization and even sex-reassignment surgery. Education is free even through advanced post-secondary and post-graduate levels, such as in medicine. People are guaranteed a basic nutritious diet. 75-90% of workers in private or state enterprises are in labor unions. In all these respects, despite its much lower per capita income, revolutionary Cuba compares favorably to the USA, where millions live on the streets and suffer from hunger or "food insecurity," people are dying from lack of medical care, workers are commonly without union protection and in precarious "gig economy" jobs or the "grey market," and mass incarceration impacts millions directly and millions more through their families.



Over 150 people came on the 50th Venceremos Brigade, led by many young people of color, largest group in years.

Cuba is a beautiful, verdant and dynamic island nation, about the size of Florida but with only 11 million people. It is still predominantly rural and agricultural, although there are several large cities, including the capital, Havana, with about a million residents. The countryside is fairly sparsely populated, and especially because of the US embargo/blockade of Cuba, and Trump's new attacks on Venezuela, petroleum is at a premium. Many Cubans travel on motor-scooters, horse-and-buggy, bicycles and pedicabs.

Despite common assumptions in the US that Cuba is a police state, with people being spied on or constantly harangued by government or Communist Party propaganda, police were a rarity as we traveled around, and those we saw, including those providing an escort for our buses, were friendly and unobtrusive. There were few billboards of any kind in most of the places we freely traveled to, with the exception of near historic sites and memorials to events and martyrs of the revolution. Cubans are broadly (but not uniformly) committed to a revolutionary process, and turn out in the millions for revolutionary commemorations and holidays like May Day, but day to day, they are not bombarded with revolutionary exhortations or ideological directives. And of course, there are blessedly no billboards using women's bodies to sell cars, alcohol or tobacco.

The Cubans see themselves as having engaged in a continuous revolutionary process since 1868, when the first (unsuccessful) struggle for independence from Spain and the abolition of slavery began. This process continued with a second revolutionary war for independence by led Jose Marti, Antonio Maceo and others beginning in 1895, and culminating in the July 26th Movement of Fidel and Raul Castro, Celia Sanchez, Vilma Espin and Ernesto Che Guevara, named for date of the assault on the Moncada barracks of US-backed dictator Batista, which triumphed on January 1, 1959. Cubans were celebrating the 60 anniversary of that victory during our visit, and acknowledging the 50th anniversary of the Venceremos Brigade (the first international solidarity brigade to Cuba) as we traveled along the island, meeting with ordinary

people and with representatives of various civil society organizations, such as labor, women, students, small farmers and others.

Although Donald Trump has reinstated a travel ban lifted by Obama, it only affects one of a dozen "licenses" to travel to Cuba for educational, scientific, and other reasons. Trump's ban prevents US cruise ships from docking in Cuba and has had a severe impact on tourism from the US, ironically damaging the private enterprises allowed under Cuban economic reforms that the US was trying to encourage. Europeans and others, however, continue to visit in large numbers, and you can still fly directly into Cuba from the US on US air carriers like American Airlines and Jet Blue. I urge you to plan a trip there to see for yourself the economic, social, political and cultural gains of the Cuban revolution, and the nature of Cuban society.

HELMS-BURTON & THE US BLOCKADE

More serious than the travel ban is Trump's enactment of Title 3 of the Helms-Burton Act (first passed under Bill Clinton). Helms-Burton already blocks Cuban goods from being imported into the US or many needed supplies and parts from the US from being exported to Cuba. Trump, however, has put into effect an especially onerous provision, never before imposed by prior presidents, which retroactively declares that properties of Cubans who later left their country and became US citizens, is US property. This blatantly extraterritorial bill authorizes lawsuits by "gusanos" (right wing ex-Cubans) in US courts against third parties who use or develop such properties in Cuba. The Cubans point out correctly that they offered and paid compensation to all other countries for properties that were nationalized, but the right-wing Cubans and the US corporations declined to accept it, gambling that they could quickly overthrow the Cuban government. In that effort at "regime change," the US and the right-wing Cuban terrorists it has bankrolled have failed dismally for 60 years, and the Cubans are proudly defiant of Trump's latest efforts.



Since I returned, the US has expelled a number of Cuban diplomats from the United Nations prior to the international climate summit (at which the Cubans could have provided many lessons, including eco-agriculture not reliant on petro-chemical fertilizers, massive reforestation and other measures). Twitter also suddenly denied service to dozens of Cuban media outlets and accounts. Trump has also impacted shipments of oil and other supplies to Cuba through his sanctions and now embargo/blockade against Venezuela. These violations of Cuban (and Venezuelan) sovereignty and dignity are artifacts of colonialism and Cold-War relics that must be opposed and overturned here in the US. The Cubans (and Venezuelans) have made it clear that they will persevere with their revolutions, and defend their countries and their new way of life, no matter what the US throws at them.

An example of how preposterous these measures are is that the Helms-Burton Act demands that Cuba hold "free" elections in which neither Fidel nor Raul Castro would be allowed to run, as a precondition for lifting the sanctions and embargo. Of course, Fidel Castro has passed away, Raul Castro has retired, and Cuba has a new president, born since the Revolution, elected in an extensive democratic process that also revised the Cuban constitution after prolonged consultation with various



Photo banner of members of the 50th Contingent of the Venceremos (We Shall Overcome) Brigade in Cuba in Granma Province in July-August 2019.

constituencies (geographic and sectoral, such as labor, farmers, students and women). Elections are non-partisan (the Cuban Communist Party is not an electoral party).

Let me describe several interactions and experiences I had that make clear why it is that Trump and US imperialism hate and fear Cuba so much.

RACISM & RACE RELATIONS IN CUBA

At the Julio Antonio Mella international solidarity camp outside Havana (named for another martyr of the Revolution), we were visited by three Afro-Cubans, active in cultural, political and academic affairs. They spoke about race and racism in Cuba, and made it clear that -- as in many other respects -- they do not claim to be a paradise or perfect, but a society waging a successful but ongoing struggle for liberation.

They identified racial prejudice (personal bias and animosity), racial discrimination (occasional or individual



The predominant leadership of the 50th Brigade reflected the concern of overcoming racism & sexism in the US.

misuse of power to apply such prejudices in practice) and institutional racism (racialized economic and political power structures). They feel that they have outlawed and overcome the last of those, but continue to grapple with the first two. There is no more segregation or color line as existed in Cuba into the 1950s on their legacy of racial chattel slavery, which lasted longer even than in the US, or the role of US capital and US criminal cartels like the Mafia casinos in Cuba, but there are still personal prejudices, and they can sting. One person recounted that there is no longer institutional racism, but his mother was upset when he married a Black woman.

Overall, all Cubans regardless of skin tone or color identify with the strong African roots of their culture and society. At festivities and programs we attended, both light- and dark-skinned Cuban children often wore garb associated with African roots, and performed dances clearly related to African heritage. Unlike in the US, enslaved Africans historically in Cuba were able more generally to preserve their language and religion, and Yoruba rituals and orishas and the practice of Santeria are widespread.

I asked the historian after the presentation about the differences, if any, between incarceration in Cuba and the US, where in this country, incarceration is massive, highly racialized and used to legalize a new enslavement of Black and Brown prisoners.

He said that Cuba was completely different. Incarceration is a much smaller aspect of their society and today, the majority of the prisoners would be considered 'white' in US terms, because that's who is committing frauds and other economic crimes. In addition, prisoners in Cuba are entitled to education, and when they work, receive the same pay as non-prisoners doing the same work!

See: "Cuba," p. 2

Cuba, Que Linda Es Cuba, Quien la defiende, la quiere mas!

...Continued from p. 1

LABOR RELATIONS & UNIONS IN SOCIALIST CUBA

The next night, I went to the presentation by a representative of the Cuban trade union federation (which has existed since before the 1959 victory, and takes no funding from the state; unions are supported exclusively by member dues). I asked him if the unions had played a role in getting incarcerated workers equal pay for their work. He said that in the case of "inserted workers" -- prisoners get work release during the day to work alongside other workers in various enterprises -- there was some resistance from other workers to their presence. The unions saw it as their role to overcome this contradiction, and to work with their members to embrace the idea that prisoners needed to be re-socialized and re-integrated into society through gainful employment so that they could contribute to society and be more constructive once they were released.

Incidentally, the unions are organized on an industrial model. All workers in the health field, for example, are in the same union regardless of title or position - nurses, doctors, orderlies, radiologists, anestheticians, custodians all participate jointly and equally in a health care workers union. The same is true in the hospitality/tourism industry, the construction industry, etc. The union include over 90% of all the people working in state enterprises, and over 75% of the people working in private enterprises, such as hotels, restaurants, small retail establishments, barber and beauty shops, etc.

ECO-AGRICULTURE & REFORESTATION IN CUBA

A third example was the case of Las Terrazas, a community in what was described as a bio-preserve, a reforested area that was a site of eco-tourism. After the 1959 victory, the area, which had been virtually denuded of its hardwood trees by centuries of exploitation by Spain and the US, was chosen for development of a nature reserve. The residents, making a hard-scrabble living mainly by producing charcoal out of the remaining or fallen trees, were invited to join in the project and to come live in one of 11 communities that were simultaneously built in the area along with the reforestation project. They joke about a division between the "believers," people who came in right away, and others, more skeptical, who waited to see if they made a go of it, but in fact the residents are now all united.

Rather than a pristine wilderness or forest primeval, the Cubans planted a mixture of the nearly extinct indigenous hardwoods along with fruit trees and other vegetation. They also carried out a careful and respectful development of a resort area along the cascading river, a hotel, and a series of pleasant, unobtrusive and communal housing developments in which people could live in greater harmony with their surroundings. The motto of the national eco-tourism agency is "We preserve nature so that we can share it."

We also went to and worked at a number of organic fields and gardens. The manager of one such cooperative, where they grow organic vegetables and also raise bees for honey and rabbits for food showed us the waste-not,

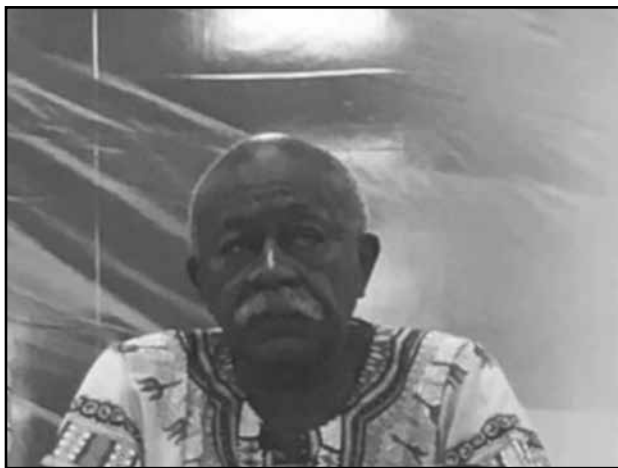
want-not approach they use. Weeds culled from the field feed the rabbit. Rabbit poop goes into worm beds along with other organic waste. The worms digest and the casting they produced is used to fertilize the soil and to start off little seedlings in small cups to transplant to the fields. Incidentally, the co-op manager introduced us to his daughter, who before reading a poem proudly declared that she had been conceived in a test-tube. Free in vitro fertilization services had been provided to her father and mother when they failed to conceive.

At a site described as using genetic engineering, we learned that they are not talking about GMOs, which they avoid in their organic agriculture. This was a facility using artificial insemination by select bulls, and embryo transplants from the select impregnated cows to other cows, to maximize the production of calves with strong genetic coding for maximum meat or milk production. They have created in this process hybrids that are able to flourish in Cuba's tropical climate.

As an example of what socialism means in practice, this facility was staffed by 7 people; it was part of a larger agricultural enterprise of about 500 people who raised or shipped the cattle, and grew and harvested local feed corn, fruit and vegetables. They in turn were providing healthy food to probably 10,000 people locally. This is another way Cuba is almost the exact reverse of the US, where wealth is extracted from tens of thousands and pumped upward to line the pockets of a greedy few. Primary producers on small or even mid-sized farms in the US are totally at the mercy of big agribusiness interests and the feed, seed, and chemical fertilizer companies.

VETERANS IN CUBA

Cuba has more than 350,000 veterans of combat military service, including people who were involved in clandestine urban activity and in the guerrilla war that culminated in the 1959 victory, those involved in repelling the CIA invasion at Playa Giron (known in the US as the Bay of Pigs) or dealing with other gusano terror attacks, and people who went on various military solidarity deployments to Africa, especially those that supported liberation struggles against South African apartheid-colonialism in Namibia and Angola. We went to a meeting of a veterans association in one town. There we heard from, among others, Victor



Dreke, dressed in a dashiki, a Black Cuban who had served in every one of the five areas of conflict. He went to the Congo with Che Guevara after the CIA murder of Patrice Lumumba to assist the liberation forces struggling against US-led neo-colonialism. (Since I had just read about him

in Che's "after-action" report about that somewhat ill-fated effort, it was especially fascinating to meet him in person.)

He and others made clear that although such "combatientes" are respected and revered, and their sacrifices and contributions are honored, they do not receive anything other than what all Cubans get, because they are a combative people and all are sacrificing for the greater good. They receive medical attention as all Cubans do. Veterans do not get extra points on exams for employment or other privileges, because Cuban society is not organized around privilege and competition. Everyone is entitled to employment, housing, food, education and medical care as a human right. Coming from a society like the US, totally organized around privilege (whether it's settler privilege, white privilege, male or cis privilege, class privilege), it is unbelievably refreshing and inspiring to see a society organized around human rights, human dignity and equality.

MEDICAL CARE IN CUBA

Cuba has some of the best medical care in the world. In response to the US embargo/blockade, they are developing their own pharmaceutical industry for export as a source of hard currency. They have developed a variety of vaccines for both human and animal diseases (for example, against swine fever, which the US introduced into Cuba in an act of biological warfare to try to destroy the pigs which many Cubans raise for food). They also have developed unique anti-cancer treatments and a treatment for people with diabetes who would otherwise lose feet or limbs to the disease.

Diabetes-caused amputations and blindness are common in the US, especially among Black, indigenous and other poor people, and many of the amputations could be prevented if this medicine were available here.

Cuba also trains, free of charge, medical personnel from countries all over the world, including the US, at the Latin American School of Medicine (ELAM by its Spanish initials), solely on the commitment that doctors so trained will work with poor and underserved people in their own country upon completion of their education. Among the free medical care Cuba provides is gender-reassignment surgery, and the Cenesex, a national institute for sex education, actively promotes LGBTQ equality and openness, as well as positive sexual hygiene for all people.

Shortly after my return, I heard from my brother-in-law that he was worrying about whether some oral surgery he needed would be covered by his medical insurance. I told him about visiting a "policlinic" in Cuba, an intermediate level medical facility between primary care doctors and nurses, who live in neighborhoods with the people they treat, and larger hospitals where more serious surgery and other treatments are performed.

The policlinic had all sorts of specialists, including obstetrics, gynecology, radiology, pediatrics and well-baby care, and a complete dentistry office with hygienists, orthodontist, periodontal work, and a workshop where false teeth, bridges and implants were being made right on the premises. There were also classrooms for both general health workshops for the public and training for personnel who wanted to improve their skills or advance in the medical profession. Prominently displayed was a quote from Raul Castro about the approach cadres should take in identifying problems, proposing solutions and galvanizing and concentrating the will of the people in overcoming any difficulties or rectifying any errors.

This attitude of caring and sharing, of overcoming any obstacles, exemplifies what Cuban society as a whole and its people individually are striving to realize day to day, despite the privations that US imperialism and globalized capitalism subjects them to. They deserve our respect, our loving solidarity and our committed struggle to overturn and reverse the ceaseless US attacks on them and their ongoing revolution.

About a dozen of us from L.A. went to Cuba on this 50th Venceremos Brigade with over 150 others from around the country, and we are planning to build the Brigade regionally and step up solidarity work here in Los Angeles in the near future.

HOW TO GET INVOLVED:

If you are interested in getting involved, or want to learn more about how you can travel to Cuba, please get in touch. Call me at 323-636-7388 or email antiracistaction_la@yahoo.com.

We are putting on a report back on Oct. 5 at 3 PM at Mercado La Paloma, 3655 S. Grand Ave in L.A. There'll be time for Q&A and a chance to socialize after.

A number of us and others will be putting on a panel about Cuba and resisting the US blockade at the Left Coast Forum initially scheduled at Occidental College for Oct. 13. Check leftcoastforum.org for actual date & time.



BIG PHARMA + BIG MONEY = NO BLAME

[col. Writ. 9/15/19 (c) 19 Mumia Abu-Jamal]

In recent days, we've heard of proposed settlements in civil suits involving big pharmaceutical companies, the very sources of opioid products (like (c) OxyContin, for example), that has left tens of thousands of people gripped in the hold of addiction.

Similarly, these products have led to tens of thousands of deaths, some 70,000 annually, according to some reports.

No man or woman on Death Row has come close to such a tally, and no corporate exec, no matter his legal liability, has come even close to such a fate.

This is especially vexing when we consider the ravages of the Drug War, which has fueled mass incarceration for decades.

Young men, wearing hoodies and baseball caps turned backwards, engaged in retail sales of untaxed drugs in the ghetto and tenement streets of America. For this they have been attacked by police and federal agents with all the ferocity of war. In fact, it was a war, and people were treated like enemies of the state, and cast into prison for at least decades — some for Life.

Enter Big Pharma, which launched drugs upon America on an industrial scale, and made billions to boot!

Consider this simple fact: in one year, more Americans have died from corporate opioid products, than the number of Americans who died in Vietnam, after 10 years of war! For retail sellers of drugs, decades in prison await; for wholesale drug merchants, civil suits are the state's responses.



Since when is the killing of thousand of people a civil tort?

When we witness the parameters of the Drug War, we see it had nothing to do with drugs — and everything to do with state repression of the People, those from the ghettos and barrios of America.

Palestinian Detainees Reach Agreement with Israeli Prison Authority

<https://imemc.org/article/agreement-reached-between-hunger-striking-detainees-and-israeli-prison-authority/>

The Palestinian Detainees' Committee has reported, Wednesday, that an agreement was reached between the hunger-striking detainees and the Israeli Prison Authority after more than a hundred detainees started the strike more fifteen days earlier.

The Committee stated that the implementation of the agreement will start on Thursday morning, which includes lowering the frequency of the signal jamming devices that are causing them various health complications. The devices have also been impacting TV and Radios.

It also stated that the Prison Authority will also be allowing public phones five days a week, starting this coming Sunday, as the detainees have been demanding to be able to use the phones to contact their families.

Also part of the agreement is allowing the transfer of Gaza Strip detainees to the Negev Detention Camp, to shorten the distance their families are forced to travel when

they are allowed to visit with them.

Furthermore, the agreement states that Israel will lift the sanctions, which were imposed on more than 100 detainees, who started a hunger strike fifteen days ago, and were transferred from Ramon, Eshil and the Negev, among other prisons, to Nafha and Tzalmon prisons.

The Committee stated that, despite reaching the agreement, the detainees will continue the hunger strike, Thursday, to ensure the Israeli compliance with it.

On September 10th, the detainees, especially in Ramon, started a series of measures after the administration unilaterally voided the agreement which was reached with the striking detainees this past April, especially the removal of jamming devices, and the installation of public phones.

The detainees held several sessions of negotiations with the administration, but their demands were rejected, and no progress was ever reached.

PANTHERISM IS FOR EVERYONE!

Shaka Zulu interviewed by Heather Warburton (Excerpts from radio transcript)

HW: This is "Wine Women and Revolution" with your host Heather Warburton coming at you on New Jersey Revolution Radio. I have someone with me whose group is doing some of the best organizing I'm seeing in New Jersey right now. Welcome to the show Chairman Shaka Zulu of the New Afrikan Black Panther Party.

SZ: All power to the people! Glad to be here and I'm glad to talk to your audience.

HW: I'm so happy that New Jersey Revolution Radio was able to support you guys and help get your message out. I'm just not seeing the kind of organizing you're doing for grassroots neighborhood empowerment organizing with many other groups. How did you come to be a revolutionary? How did you get this revolutionary thought in you, and you're going to start empowering communities?

SZ: Well, I think that how I became a revolutionary was my encounter with the criminal justice system. The police encounters, the prisoner cell, that kind of kicked me into the revolutionary movement. When I initially went to prison, I was a common criminal. I did all the things that people that are cut off from the economy do to survive. But when I went to prison, that's when I encountered a hardcore revolutionary idea — that with study with time and practice one can change their behavior, one could change the ethics and morals, their values, and join with the rest of humanity trying to make a better place for everybody. So I began to read books. I began to talk to political prisoners. I began to do a lot of writing. And in that process, I discovered the importance of ideas what it meant, how can we apply it.

How can I relate to those ideas in a meaningful way? So I encountered books that I still read to this day, Soledad Brother by Comrade George Jackson. Huey P. Newton's Revolutionary Suicide or To Die for the People, Bobby Seale's Seize The Time. Obviously, I read Assata Shakur; I read Angela Davis's If They Come In The Morning. I began to become familiar with Mao Tse-tung, Lenin, and Marx, Che Guevara, and their lifestyle, their ideas match their action. So I said in order to be a true revolutionary, I had to marry theory with practice. And so I became a revolutionary within the enemy prison system.

HW: Had you had any familiarity with the original Black Panther Party before you were in prison? Or did you really come to finding their ideology while you were in prison?

SZ: The average black person, whether part of the black lumpen class or the black working class or the black petty bourgeois class, know of the history of the Black Panther Party in the superficial way. Because our brothers, our sisters, our mothers, grandmothers, grandfathers had some kind of encounter with the Black Panther Party, whether they saw it growing up, or they experienced it by participating in the many programs that the Black Panther Party had. I didn't know its ideology, I didn't know its membership. I didn't know its international reach. And I certainly didn't know its theoretical practices.

It's similar to old folk tales that we have within the black community, especially during slavery, there will be periods where the African slaves would get together, and they would talk about Old Jack, or they would talk about Old Kennedy. These are black slaves that rose up in rebellion. They escaped the plantation, and they raided the slave master's house for the corn or the chicken. But they were never caught. And so 10 years, 15 years, 20 years down the line, this tale is still being told to African slaves, about the behavior of Old Jack or Old Kennedy, who was able to outmaneuver the slave master, but he was never discovered. Because African culture, you want to inspire. You want to put people in a position where they believe they can win.

So the Black Panther Party has that sort of mystique within the black community. Some of us don't understand its ideology and think it's a hate whitey party. Others thought it was about kill police, or guns. But it was only when I begin to read that I begin to understand, that the most important aspect to the Black Panther Party was the social programs — this ability to empower people who were hopeless, who had no sense of what it means to be agents of change and not depend on the enemy state, not depend on charity, not depend on handouts, but become proactive, and transforming your conditions where you're at right now. You may not have all the resources, but you have something to start with, and that idea of the Black Panther Party, that you can empower yourself, empower the community, empower the nation, empower the world through a revolutionary thrust for freedom inspired me. And that's where I became enamored with social programs as a prerequisite to the liberation of all oppressed people.

HW: We know the problems with capitalism, the problems of imperialism, the problems of racism in this country. So what does a good functional society look like? What are we struggling for?

SZ: One of the most beautiful things about being a communist is that we have over 150 years of solid practice, to look back on to determine what kind of society we want. Obviously, the first socialist society in 1917 did not get the chance to fully develop, because it was constantly under attack. It was surrounded by imperialist enemies. And from 1917, really to 1953, we saw a microcosm of a world that we want today. We saw woman liberated from the household, and Russia liberated from the backwardness of peasant life. We saw free healthcare. For the first time in history, we saw housing become a human right. The means of production, the resources under the earth, and on the earth, were put into the hands of the state, and the state used it to lift up the living conditions of its people.

When we look at capitalism, and compare it to the kind of world that we envision, the most important aspect that everybody can agree with, is that all of the resources under the earth belong to the people on top of the earth. That these resources will give us a world free of militarism, racism, free of negative isms, because resources are primarily responsible for the way that the world is constructed. Today, there's uneven economic development, because there's a part of the world that hoards and monopolizes the resources and Earth. So that gave birth to racism. That gave birth to wars. That gave birth to a sort of seeking refuge in a religious understanding.

So if the resources were in the hands of the people, we won't have a Congo that has been at war essentially all of its life — since Leopold invaded during a scramble for Africa, but also since 1996, when Laurent Kabila assumed power and was assassinated, there has been a low intensity war taking place over the resources. The gold. The diamonds. The tantalum that goes into cell phones, jet planes, etc. So if we can grab hold of the resources that are in the hands of the 1,670 billionaires, we can change the world that we live in, and we can start giving people housing as a human right. We could give them education as a human right. We can abolish prisons. We can abolish warfare as a means of resolving contradictions between nation states and individuals.

The kind of world we want is a socialist world, it is the only viable alternative to capitalism. There have been others who try a third way, you know, a sort of mixture of capitalism and socialism. None of that stuff works. Capitalism, from the get-go, put humanity on the wrong course.

See: "Pantherism," p 7.

Antifascists Achieve Another Victory in Houston

by David Michael Smith

In June 2019, a far right organization called the Texas Patriot Network announced on Facebook that it would protest against the Islamic Society of North America's convention at Houston's George R. Brown Convention Center on August 31 this year. TPN boasted that it would be joined by the notorious anti-Muslim group Act for America, the racist Texas Nomads, and James "Doc" Greene, a local right-wing internet radio program host.

Antifascists in Greater Houston took this announcement seriously. On Labor Day weekend a year ago, more than 30 people from TPN and allied groups assembled for a three-day protest against the ISNA convention. Half of them were armed with rifles, shotguns and handguns. However, more than 100 counter-demonstrators turned out to oppose them, some of whom were openly armed as well. Over the course of 10 hours, antifascists drowned out much of the right-wing hate speech with music and chanting, and were warmly welcomed by many convention attendees.

As the *Daily Beast* reported in September 2018, leaked cell phone conversations revealed the racists' plans to physically attack counter-demonstrators, including this writer. But police detained several TPN members when they began to assault an antifascist after the event ended. Outnumbered and demoralized, the fascists could not muster enough people to hold the demonstrations they had planned for the next two days. This was a significant victory for the antifascist movement in Houston.

TPN kept a low profile for the following few months. When armed members protested the Drag Queen Story Time program at the Houston Public Library in January 2019, police arrested "Doc" Greene for entering the library after being banned for disruption. Antifascists and other DQST supporters drove TPN off the streets by February, but threats against organizers and negative publicity led to the program's suspension.

In May 2019, TPN and another right-wing group, Texans United for America, announced their participation

in a Latinos For Trump conference in The Woodlands, an affluent community north of Houston. A subsequent barrage of calls and emails from antifascists forced the conference to move from a financial services company office in a local mall to a nearby hotel. On June 22, with antifascists protesting outside the hotel, only about 20 people came to hear the Proud Boys' Enrique Tarrio and Patriot Prayer's Joey Gibson speak at the TPN-TUFA session, "Texans Against Communism."

By this time, local activists had begun planning a counter-demonstration against the upcoming protest at the ISNA convention. The call for the antifascist action was issued by Houston Socialist Movement and Houston United Front Against Fascism. Endorsements and pledges of support quickly came from Familias Inmigrantes y Estudiantes en la Lucha, Free Los Niños Coalition, Movimiento Regeneración Nacional, National Domestic Workers Alliance, Refuse Fascism, and Socialist Alternative.

The August 31, 2019 antifascist action in downtown Houston lasted more than six hours and turned out to be a huge success. About 75 people participated in the counter-

demonstration during the course of the day despite the temperature reaching the mid-90s. Activists from the Black Panther Party Alumni Association-Houston, North Texas DSA, and Houston DSA, along with anarchists and independent socialists, joined organizers in an impressive display of antifascist unity. Several counter-demonstrators openly carried rifles and handguns. number of Americans who died in Vietnam, after 10 years of war!

In contrast, the white supremacists' anti-Muslim protest was a fiasco. Only about 15 people showed up, and most TPN members did not attend the event though it had been called by their organization. The Texas Nomads and Act for America were nowhere to be found, either. Only a few of the fascists openly carried weapons. A handful of bigots from the infamous Westboro Baptist Church in Topeka, Kansas, held a separate protest down the street but only stayed for an hour.

Counter-demonstrators drowned out the fascists by playing "The Internationale" in different languages, "Solidarity Forever," and a lot of Arabic music on a very loud sound system. Counter-demonstrators also chanted frequently throughout the day. Dozens of Muslims came by to thank the antifascists for their presence, and others donated cases of water and Gatorade. Convention attendees and counter-demonstrators alike were glad to see the white supremacists end their protest three hours earlier than planned.

Unity among antifascist forces, good planning and logistics, and a common-sense approach to self-defense have helped local activists inflict significant defeats on TPN and its allies at the anti-Muslim protests two years in a row. Antifascists' successful confrontations with these groups on other occasions in Greater Houston have also been important. Far right organizations in this area know that they can never expect to appear in public unopposed. And every victory over fascists hastens the day when they have no platform at all.



White supremacist arrested for threatening co-founder of Charlottesville VA Black Lives Matter

By Ryan J. Reilly and Christopher Mathias

A white supremacist from Florida was arrested by federal authorities for making racially motivated threats against the co-founder of the Charlottesville, Virginia, chapter of Black Lives Matter, who had intended to run for city council.

Daniel McMahon, a 31-year-old who went by "Jack Corbin" online, was indicted on four counts: willful interference with a candidate for elective office, bias-motivated interference with a candidate for elective office, threats to injure in interstate commerce, and cyberstalking.

Don Gathers, McMahon's alleged target who is identified in the indictment only by his initials, had planned to formally announce his candidacy for city council on Jan. 8, 2019. But after McMahon allegedly threatened Gathers on social media on Jan. 7, Gathers instead announced he would not seek office.

Last year a group of anonymous anti-fascist activists published evidence that McMahon used the pseudonyms "Pale Horse" and "Jack Corbin" to spread hate online. Reporter Jared Holt at Right Wing Watch later verified that McMahon was in fact behind those accounts.

McMahon, using his "Jack Corbin" account, frequently communicated with white supremacist Robert Bowers on the social platform Gab. After Bowers was arrested for allegedly massacring 11 people at a Pittsburgh synagogue this past October, McMahon praised him.

Bowers, McMahon wrote on Gab, had "more balls" than most other white nationalists, adding: "God bless that man."

In other posts, McMahon has said that undocumented immigrants should be treated like "the cockroaches they are."

McMahon also directed much of his ire at anti-fascist activists, often referring to himself as "antifa hunter." He

When We Fight, We Win!

Activists in the L.A. area have notched a number of key victories recently, as well as exposing the true colors of system shock-absorbers like the LA Police Commission. Justice LA/Reform LA Jails Coalition, including Black Lives Matter, Dignity and Power Now and the Youth Justice Coalition chalked up big wins in getting the Board of Supervisors to pull the plug on a new women's jail for the county. After the BOS tried the weasel move of calling the plan to rebuild the Men's Central Jail a "mental health facility", community pressure forced the Supes to cancel plans for a 3000 "bed" facility in favor of dispersed community mental health centers not run by the sheriff. Over at City Hall, outspoken opposition from the LA Community Action Network and many allies from DSA and elsewhere, created a split on the normally unanimous City Council and table an attempt to criminalize sleeping

on the streets by revising the municipal code and inviting people to call the cops when they "felt menaced" by homeless people. The measure was pulled after dozens of people called in and spoke out against it at the Council. Finally, at the Police Commission, concerted demands by Black Lives Matter, family members and community allies from Stop LAPD Spying and White People for Black Lives forced the normally rubber stamp LAPC to find a second killing of a Black man by LAPD "out of policy". Perhaps to reassure their true constituency (the banks and developers), the BOS voted to appeal a court ruling that arresting people for living in a tent when there are not sufficient available shelter beds or house in cruel and unusual punishment. And the LAPC, like good lapdogs, approved the LAPD's plan for expanded drone operations. La lucha sigue, sigue!

100X100 Campaign to Increase Publication Frequency of Turning the Tide

Over its 30+ 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 guarantee four 8-page issues a year. Now, to restore bi-monthly publication, we have launched a fund-raising campaign we've dubbed "100X100."

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

Turning the Tide doesn't print itself, or mail itself. Some prisoners who get the paper contribute a few stamps. 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 \$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 about 10% of our goal. LA supporters could set up house meetings, where the editor will pitch to your friends for support. The future of *Turning the Tide* is in your hands. Now, while you're thinking about it, go to:

<http://gofundme.com/eugzgg>

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

If you think *TTT* is a useful tool in the struggle for people's power and a new world, please donate today. If you wish, you can also just send cash, check or money order to

West Papuan Independence and the Australian Perspective

by Zac Williams

<http://theowp.org/reports/west-papuan-independence-and-the-australian-perspective/>

The West Papuan independence movement has been ongoing for more than half a century. Since the 1962-1963 Indonesian takeover of West Papuan territory, West Papuans have endured political and social persecution, without any substantial help from the international community. This piece will look specifically at the relationship between West Papua and Australian foreign policy.

A Movement Both Enduring and Unpublicized

In West Papua, a sectarian conflict between the Indonesian government and West Papuan nationalists is ongoing, with the nationalists seeking independence and self-determination from Indonesia. Throughout Indonesia's contemporary history, colonialism and West Papua have been intertwined as it was formerly a Dutch colony. This is the root of political complexity in the region and one of the major rationales for the Indonesian invasion and annexation in 1969, who then inflicted their own form of colonization, and West Papua once again became an object of domination, a situation that persists.

According to Al Jazeera, in the last month alone, approximately 35,000 civilians have been forced from their homes as Indonesian security forces attempt to flush out the rebels from the forested mountains, and amid rising tensions the three main armed separatist groups in West Papua have joined forces to intensify their push for independence. Among the West Papuan population, there has been disenfranchisement since the 1969 annexation; the independence movement has endured since then while at the same time being actively denied a platform by the Indonesian government.

It's essential to understand the historical context from the perspective of both sides.

For the Indonesian government, Indonesian territory is based upon Dutch colonial territory. Therefore, they see West Papua historically and legally as an intrinsic aspect of the former colony and therefore modern Indonesia; the fact that the existing state is culturally heterogeneous should not prevent the union of people as one nation state. This is supported by an established principle of international law, *uti possidetis juris*, which states that emerging, decolonized sovereign states should retain the borders of the preceding dependent area. Furthermore, in 1969 the Papuans controversially decided to be a part of Indonesia through a political referendum. However, all these points are disputed by West Papuan separatists.

For many years, the Papuans have not possessed an adequate platform to voice their account of history. They have been politically and socially silenced through severe punishment, and even assassination. The claim for West Papuan independence is justified broadly by the idea that Papua has never been culturally, ethnically and politically integrated with Indonesia. Along cultural lines there is dissimilarity: according to Dr Nino Viartasiwi, author of *The politics of history in West Papua – Indonesia conflict*, difference is highlighted through "governmental features such as big-man leadership, community-level decision-making, and small, close-knit communities that do not answer to a higher authority. Tribalism is a central component of Papuan sociopolitical organization."

As well, during the '60s West Papua thought itself to be a sovereign state. Willy Mandowen, the appointed mediator of the Papuan People's Congress stated that

this occurred on 1 December 1961, with the approval of the Netherlands royal government. This assertion is a direct challenge to the legitimacy of the AFC (Act of Free Choice), as it denied the existence of the sovereign state of West Papua. The AFC was a political referendum administered by both the United Nations and Indonesia in 1969, however, from the perspective of West Papuans they were denied the opportunity for self-determination because the AFC was manipulated by Indonesia to ensure that West Papua was absorbed. Indonesia opted against the common process of "one person, one vote," and instead, the Indonesian practice of *musyawarah* was used.

According to an analysis by Thomas D. Musgrave, this involved "a consultation process with the representatives of an enlarged version of the eight regional councils of West Papua." However, the pre-existing members of those councils had been selected by Indonesia, and the additional members selected to enlarge the regional councils were also hand-picked by Indonesian officials. All in all, there were 1022 members chosen to represent the entirety of West Papua, and in the opinion of the Indonesian government, this constituted an appropriate act of self-determination for West Papua.

The Act of Free Choice was nothing of the kind for West Papuans. Their right to self-determination was compromised as the result did not reflect the sentiments of the vast majority of the West Papuan population. In the years before and after the Act of Free Choice referendum, West Papuans have shown their resistance to becoming a part of Indonesia through repeated demonstrations and armed rebellions, though without gaining the attention of the international community. The tension in the region remains unpublicized, and seems to be of little concern to

other states. This approach is problematic and demonstrates a willing ignorance in regard to the well-being and rights of West Papuans.

The Australia-Indonesia Relationship and West Papua: Realpolitik vs Morality

Currently the international community is dealing with the political and social unrest in West Papua nonchalantly. The Australian government is especially reluctant to address the issue, a stance that is in direct contrast to the liberal institutions and norms that underpin Australian society. This reluctance is a consequence of the complex economic, political and strategic relationship between the two countries, and the situation in West Papua has only acted as an irritant to this relationship, often referred to as a "pebble in the shoe."

For Australia, the issue in its most simplistic form can be described as a contest between realpolitik and morality and unfortunately realpolitik has consistently emerged as victorious.

Australian foreign policy has been described by former Foreign Minister Gareth Evans: "the conduct of foreign affairs is about responding realistically to the world as we find it... we have to balance questions of international morality against the pragmatic acceptance of irreversible fact." Consistent with this definition, the Australian government has prioritized the relationship with Jakarta more or less without fail in modern times, whereas they see support for West Papuan independence as counterproductive, operating with complete disregard for the suffering of the West Papuan people. Australia wishes to avoid divisive issues so as to not compromise relations with Indonesia and provoke tension, but are otherwise dismissive of the political and social tumult in the region.

This can be seen in an incident in

early 2006, where a group of 43 West Papuan refugees landed on Australian shores flying banners which read "Free West Papua" in both English and Bahasa. They were led by Herman Waingga, a member of the student union who had previously been charged on two separate occasions with subversion as a result of conducting peaceful protests. Jakarta therefore inferred that his intention was political rather than for fleeing persecution. Australia granted 42 out of the 43 asylum seekers the status of genuine refugees, which put stress upon the Australian-Indonesian relationship. Consequently, Australia turned a blind eye to the persecution occurring in West Papua, instead appeasing Indonesia by putting forward a bill called the "migration amendment," which essentially stipulated that an asylum seeker who landed in northern Australia would not technically be in Australia. The Australian government chose realpolitik over morality and continue to do so.

Though the situation in West Papua is undoubtedly complex, with great disparity between the perspectives of both Indonesia and West Papua, the response by Australia has operated solely on the basis of self interest. This approach is problematic as it completely ignores the plight of the West Papuan people, an issue that should take precedence over bilateral relations with Indonesia.

Zac Williams is a Junior Correspondent at The Organization for World Peace Currently studying at the University of Queensland and in the process of completing a Bachelor of International Studies, majoring in both international relations and french. "I possess a deep interest in civilizational politics, particularly in the former Yugoslavia, as well as interest in the role of multilateral institutions in the international system."



The Papuans, a Melanesian (Black) people, closer to New Guinea, are ethnically and culturally distinct from Indonesia. Recent bloody repression, and the move by Indonesia to cut off all Internet and cellular access to the Papuans, have finally broken through the wall of disregard by the international community and focused attention on the Papuan struggle.

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Tropical Storm Imelda Hits USP Beaumont!

(The Truth and Nothing Else!) By Keith 'Malik' Washington
Fight Toxic Prisons----Correspondent

As a Nationally known Prison Abolitionist and humyn rights activist, I am very passionate and dedicated to the causes and the people my comrades and I support.

However, as a journalist I am duty-bound to put aside my subjective feelings and report the objective facts about the things I personally experience and witness.

On September 19th, 2019 Tropical Storm Imelda bombarded the city of Beaumont, Texas and the surrounding areas with a deluge of torrential rain.

Here at USP Beaumont, the Federal Prison where I am currently housed at, we had no electricity what-so-ever. That meant---NO LIGHTS, NO AIR-CONDITIONING. Our toilets could not be flushed. It was really bad.

At the time that the storm reached its height we had been locked in our cells since the evening of September 18th. The Federal Correctional Officer working our housing unit (BA-1 Bldg) was a bald-headed white man with a thick goatee who we call "BIG HEATH". Mr. Heath is a big guy and kind of looks like a Biker dude.

Like many officers working that night shift Mr. Heath was trapped like all of us. The non-stop rain had flooded all the high-ways and local roads leading too and away from USP Beaumont. The Federal Prison is built on a natural Flood Plane and not only was the compound flooded but our emergency generator of Bldg #1 was submerged in water.

'Big Heath' may not win any congeniality contests but he didn't abandon us!! He stayed the course of the Storm. Mr. Heath worked about 30 hours straight and made sure we had food as well as bottled drinking water. Other than that, we were on our own.

The concrete cellls at USP Beaumont were not made to sustain humyn life without the aid of the HVAC System. As the sun-set on September 19th, 2019 we lacked adequate oxygen and fresh air in our cell. My cellmate who we call 'D' has Asthma and the lack of proper ventilation in our cell brought on a vicious Asthma Attack!

'D' first started coughing profusely. His breaths became labored. As he wheezed and gasped for breath, he staggered to his locker and grabbed his inhalers. It was very dark by then--no lights, no air and the Asthma Attack persisted. I began to worry and think of how to help my cell-mate.

As if on cue and just in the nick of time we heard voices and saw flash-light beams. It was two Lieutenants from the day-shift, a Lieutenant Franks and Lieutenant Feazicus.

They were yelling loudly to all of us who were trapped in these cells saying: "Hey Fellas! We are going to pop open your food tray slots so you can get some fresh air!" end of quote

Both 'D' and I smiled and let out a sigh of relief. Regardless of any of the situations that I have found myself in I always acknowledge that GOD IS ALWAYS IN CONTROL!

Lt. Feazicus, Lt. Franks as well as Mr. Heath and other Federal Officers provided us with Red Plastic Haz-Mat bags to defecate in!!! Yes, you heard me correctly---this was our reality here. Believe it!!!

These officers also brought large barrells of water so we could manually flush our toilets by pouring water

on top of the large amounts of humyn waste which had accumulated in our toilets.

This is a short essay which tells a story of people helping people during a natural disaster. Many people in Amerikan Society are brainwashed in such a manner that many despise incarcerated humyn beings.

Please remember that Eighty Five Percent of all current prisoners in the United States will eventually be released. Are not all humyn beings deserving to be treated with dignity, respected, and housed in humane settings??

One obersvation that I must highlight is this: (end of first transmission here) I'll finish soon-----Love Malik Revolutionary Greetings Comrades! Thus far it seems as if I am subjected to one adversity and problem after the other. More and more each day I've been thinking about changing my name from Malik to 'RESILIENT'. (LoL)

Ok, here is what's up. The main post office Hub in Houston, Texas had its Roof Collapse!! On top of that, the Mail Delivery Trucks in Beaumont are Flooded Out. We were told this morning that there will be No Incoming or Outgoing mail deliverery for Weeks!! Crazy Huh?? Comrades, there are numerous Serious Issues here that I need help exposing and addressing.

The Number one thing we need is solid and reliable Comunciations. So I will need help y'all getting all this info out!!

My time is about up. In Solidarity and Much Love Comrade Malik in Beaumont!!

Oh, Canada?! PM Trudeau in Blackface



Folks in the USA thinking of fleeing to Canada in the event of the re-election of Donald J. Trump were dismayed to learn recently that Prime Minister Trudeau had been photographed as recently as the 2000s, -- that is, in the 21st Century -- on multiple occasions wearing blackface and "brownface" (decked out as a pseudo-Arab or pseudo-South Asian).

If Canada's military role in Afghanistan or economic role in Mexico and Brazil among others, as well as its status as a settler colony on stolen hadn't disabused you of the notion that it's a kinder, gentler version of the USA, where good white liberals can go to buy medicine cheaper, or to avoid guns, then these disclosures should set you straight.

Trudeau joins the steady stream of US political figures, including the governor and attorney general of Virginia who foolishly allowed themselves to be photographed for their yearbooks or otherwise, demonstrating their clueless white chauvinism and privilege to the world.

Cartoonist Barry Deutch riffs on this by examining the a-historic nonsense spouted by white apologists and defenders of these politicians, perhaps remembering their own clueless "highjinks," and unwilling to face up to the myth of white "innocence" that undergirds the settler colonial apartheid society and regime under which we live, no less today than in 1848, when after the US conquered half of Mexico and reinstated slavery where it had already been abolished, Douglass condemned blackface minstrel shows.

The Frederick Douglass quote in this cartoon is a paraphrase. The exact quote is "... the filthy scum of white society, who have stolen from us a complexion denied to them by nature, in which to make money, and pander to the corrupt taste of their white fellow-citizens." From a critique of minstrelsy in *The North Star* by Frederick Douglass, on October 27, 1848 -- in other words, even before the abolition of slavery.

On-Line Resources for Turning the Tide & ARA-LA/PART:

You can find archives of *Turning the Tide* at www.antiracist.org that go back more than 15 years.

In addition, there are several Facebook pages, such as facebook.com/tideturning, and facebook.com/intercommunalsolidarity.

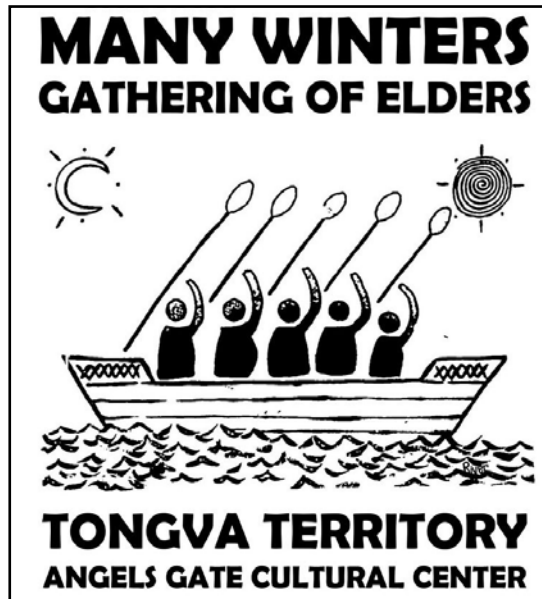
You can follow @ara_losangeles on Twitter, and the De-Colonize LA! blog at ara-la.tumblr.com.

Many Winters Gathering Of Elders, Oct. 10-13, San Pedro

The Many Winters Gathering Of Elders (MWGOE) Committee, in partnership with Angels Gate Cultural Center (AGCC), is excited to announce the 15th MWGOE at AGCC on October 10th – 13th. Located on traditional Tongva territories, the MWGOE plays a vital role in the LA Native community's healing, with the participation and support of the original peoples of the land. The Gathering will host and welcome Indigenous elders from across Turtle Island to share oral traditions, teachings, and medicine.

Over the course of four days, speakers gather and share around a fire under a traditional arbor. The vision of the Gathering is to host a sacred space in an urban setting for people to come together, with the intention to learn, pray, support Indigenous and non-Indigenous communities, and to inspire a healthier future for Native people. The MWGOE is free and open to the public event.

The MWGOE was created on October 12, 1992 - in opposition to the quincentennial celebrations of Columbus Day - to reclaim traditional spaces and dismantle the myth of Manifest Destiny to heal from historical and intergenerational trauma. Indigenous elders were central in sharing their living knowledge, daily and generational struggles while



participating at the annual Gatherings over the years.

In accordance with the seventh generation philosophy, the decisions made today will impact future generations. MWGOE acknowledges that with the rapid destruction and deterioration of the Earth through global warming, the contamination of water and air - the return of spiritual connection to the land and Native teachings is necessary for the survival of all living beings.

The MWGOE Committee is comprised of community members representing various tribes including the local Tongva, Chumash, Ajachemen, as well as organizations: Red Earth Defense, Xican@ Records & Film, and Angels Gate Cultural Center.

Ceremonial and moon time protocol will be observed at all times during the Gathering; no alcohol or drugs - cameras, video or other recording equipment will not be allowed.

For more information <https://www.gofundme.com/f/MWGOE>, Angels Gate Cultural Center, 3601 South Gaffey Street, San Pedro, CA 90731, 310-519-0936, <http://angelsgateart.org/> <https://www.facebook.com/events/204421047111904/>

Global Youth Climate Strike Presses for Action to Save the Environment



Berlin, Germany



Cape Town, South Africa



San Francisco, California

PANTHERISM IS FOR EVERYONE!

Shaka Zulu interview continued from p. 3 (Excerpts from radio transcript with Heather Warburton)

I envision a world free of pollution, free of sexism, patriarchy, a world that is free of militarism, that gives humanity the opportunity to live in peace and harmony, and to enjoy the fruits of the earth, in an equal way. So that's the kind of world we want, we want a socialist world.

HW: *People can see the contradictions of their current life, and how some other way of forming society makes sense – living collectively as opposed to constantly in conflict. Conflict comes out of capitalism or any class society.*

SZ: Exactly. The earth been around a long time, but the modern construction of a state where you have people existing on top of one another – the working class, the ruling class – that is a new invention. And it came into existence as a result of dividing up the resources of the world. Prior to that, for thousands of years, people lived in a kind of world where intercommunally everything was shared amongst the people. So if we wanted grapes, it wasn't a grape store, down the street, that monopolized the grapes. If we wanted apples, we didn't have to go to Chiquita. You simply went and plucked some apples off the tree. You got enough to make sure that the whole village got some apples when they wanted some. So this is the kind of world that we can only create through a revolutionary struggle of the working class, against those who seek to hoard, control, dominate, monopolize the resources of this earth, that belong to everybody.

HW: *Can tell us about the work you started doing, you're building an actual base of revolutionary power in Newark?*

SZ: This idea that there's a base area, a liberated territory that revolutionaries here in the US can go to and strategize, come up with tactics, come up with ways of clarifying theories and values and ethics, came out of my study. It came out of the fact that the Black Panther Party created base areas in the country where all people struggling for justice could come and meet and talk. Sometimes, these discussions got heated, but they were meant to clarify the conditions that oppressed people were struggling with.

We want to rebuild that infrastructure of revolutionary thought, a revolutionary structure, a revolutionary inter-communalism. We want to rebuild that because it gives us the opportunity to extend that revolution outwardly, from a base area. I think that a lot of revolutionaries and progressives have moved away from the construction of a base area, because of the helter-skelter way that politics is organized nowadays, to respond to so many conditions of brutality, and exploitation. As a result, the painstaking work of doing what Antonio Gramsci called "building the organic leader in the community," working with the grass roots, has suffered.

Our first campaign was to stop a prison they were trying to build smack in the heart of the oppressed community. They wanted to tear down houses to build the prison. So we put together a No Prison Friday Rally for nearly two months, we were on South Orange Avenue in Newark protesting every Friday. We got the enemy governor to state that there will be no prison built on South Orange. That was the work of the New African Black Panther Party and the United Panther Movement.

Others have come along, and claimed responsibility, but the community in which we stage these rebellions know who put the groundwork down, who was there every week, to stand in solidarity with them. We still continue that program under a different set of work conditions. We no longer focus strictly on the prison, we incorporate mass incarceration, criminal justice. There's 2.5 million people in the enemy prison today. There's 6.5 million people on some form of criminal justice supervision. There's 500,000 people waiting right now in county jails across the country. So we live in a mass incarcerated state. And any revolutionary organization that truly wants to liberate the ground has to take on this ugly behemoth of mass incarceration.

So Fridays, we call it no mass incarceration, we want liberation. Our other project is Empower the Block. That is a Saturday survival program We go out into the community, not to bring charity, as a way of empowering the people. Letting them know that you don't have to wait on the garbage truck to come. You don't have to wait on the mayor to come. You could simply get on your block, pick up a broom, and empower each other by cleaning the neighborhood. Talk about why did you need to clean the neighborhood, because the resources that other communities have are not available in these poverty stricken communities that are left off the national economy.

So it's the means of revolutionizing the minds of the people. Let them know that we could start with something small, and build that project into a mighty revolutionary force. And so that's what Empower the Block does, it gives the people the opportunity to come out of their house and begin to talk to each other. Why would communities or nations have to suffer the way they're suffering? It's because of capitalism, white supremacy. In order for capitalism to maximize the rate of profit, it must exploit the labor power of the masses of the people. We have to teach that. They have to understand that economics is primarily responsible for their condition. It's not individual white men. It's an economic system that has privileged white society over black society. So we get rid of capitalism, then we could sit down all of us black, white, Latino, and Asian, and the indigenous people and talk about the kind of world we could build. But it starts with grassroots organizing.

HW: *That reminded me a lot of Thomas Sankara when he says that when people just give us food, they're not really helping. Giving us fertilizer, plows, so we can empower ourselves really helps us. Revolution comes from enabling people to know they hold the power. That's your slogan, right? All power to the people.*

SZ: That's beautiful, that's the difference with a capitalist society, they individualize heroic acts. As socialist society, we make heroic collective work. So if there is a village or an urban setting that is suffering from a lack of resources and the state is unwilling or unable to provide those resources, then we have to come up with a method to pool what little we have to make sure that our brothers or sisters can eat, or have access to healthcare, or stop police brutality or get a decent education.

HW: *Another thing, when we think about revolutionaries, it's more from a masculine viewpoint. I know you're specifically working on empowering women as well in your community to make them revolutionary leaders. It's not just a men-only club for the New Afrikan Black Panther Party.*

SZ: That's very important to us. We have a multiplicity of rules and regulations that prohibit discrimination, or sexism or patriarchy against not just revolutionary women, but women in general. We find it a stamp of disapproval that we should subject the other half of humanity to psychological chains, or to physical chains, to a tradition that denied them their full stature as human beings. So we make it a case to put qualified sister comrades in leadership positions. And we have in place currently, within our various two organizations, sisters, revolutionary sisters, that are leading, that are making decisions, that are highly qualified to move this revolutionary struggle forward. The men within our organization, respect, adhere to and push forward with this idea that half of humanity cannot be in chains, while the men sit, eat apples, drink water, and talk about freedom. We can't do that.

All of the ideas, all of the projects that we have been doing have come from our female comrades. I'm a face of the revolution. But behind me is a cadre of women revolutionaries, that prod me every day, that tells me every day, be mindful of how you speak. Be mindful of what you do, because you have to represent everybody, not just men. We've just elected to the branch committee of the New Afrikan Black Panther Party a Deputy Minister of Finance who's a female. She's from Delaware, and hopefully the world will get the opportunity to see her pretty soon, but she is a wonderful revolutionary leader. So we're making sure, within our organization and within our ally organizations, that if you don't push women forward who are qualified, we don't want to have anything to do with you. Because we're not going to set a new form of slavery within a socialist framework. It's not going to work. The New Afrikan Black Panther Party is for the complete and total liberation of all humanity. And that includes our significant, mighty force of woman revolutionaries.

HW: *If people want to help, how can they get involved? How could somebody start organizing a revolutionary base in Philadelphia or other cities? What can they do?*

SZ: You can visit the New Afrikan Black Panther Party Facebook page, or email ZuluS6003@gmail.com. And we will talk to you about what are the requirements. How you go about opening up a collective or a branch in Philadelphia, or any place. There is a prerequisite; you have to go through a orientation process.

We accept donations. Freedom isn't free, so we collect the nickels and dimes of the masses of the people. If anybody wants to donate, they could CashApp \$SZulu. We appreciate whatever contribution you could make. All power to the people!!

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TURNING THE TIDE

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UPCOMING EVENTS:

- ★ Oct 5, 3-5 pm Cuba Report Back, Mercado La Paloma, 3655 S. Grand Ave., L.A.
- ★ October: 1st Annual Anti-fascist Days of Unity onepeoplesproject.org
- ★ Oct. 11-13 Shaka Zulu & George Katsiaficas in So Cal antiracistaction_la@yahoo.com for info
- ★ Oct. 10-13 Many Winters Gathering of Elders, Angels Gate Center, San Pedro
- ★ Dates TBA: Left Coast Forum (Workshop scheduled: Uprooting White Supremacy)
- ★ Oct 15: Vote deadline for KPFK LSB: Elect Lawrence Reyes, Lydia Ponce, Matt Sedillo, Rick Macias, Jeff Silberman; staff reps Polina Vasilev, Jeanette Charles

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- MUMIA ABU JAMAL

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label. TTT is a small project with few resources: we can't provide books or legal aid, or investigate individuals'
innocence.



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- ★ Global Climate Strike
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- ★ and Much More!

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