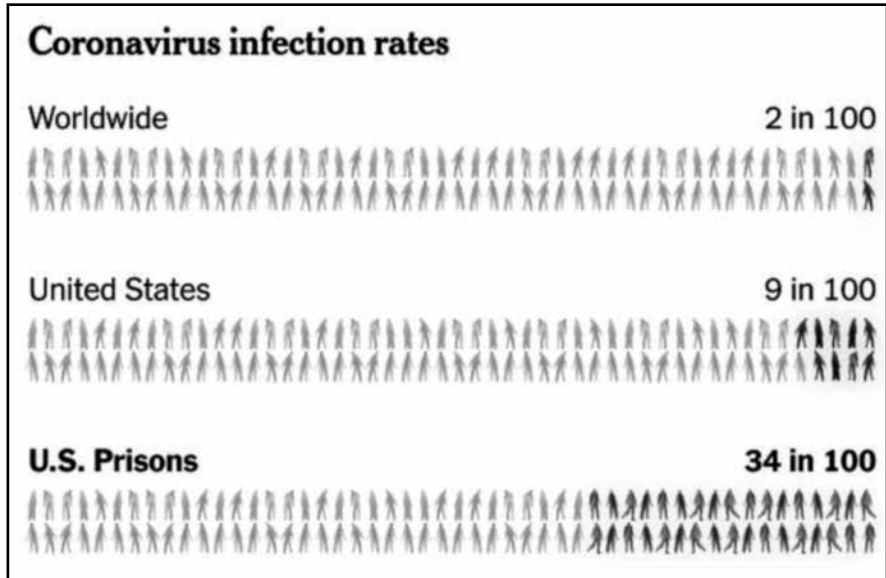
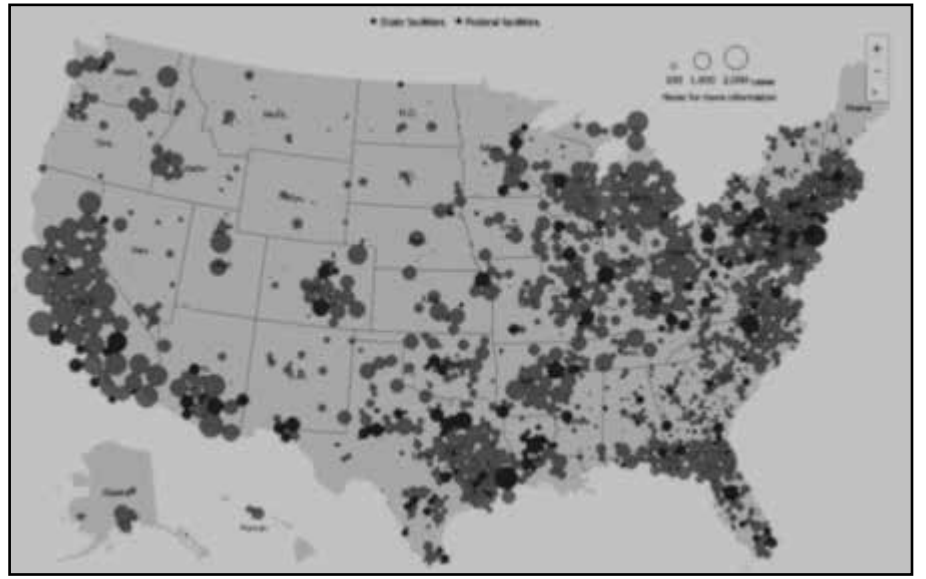


COVID-19 Strikes Hard in U.S. Prisons, Jails



graphics adapted from NY Times.



Prisoners Eligible for Economic Impact Payments from COVID-19 Stimulus Acts

Incarcerated people are not disqualified from receiving the stimulus payments and if you didn't get them last year, you can qualify for a "recovery" payment by filing a tax return this year with the IRS. Here are the instructions regarding that "recovery rebate credit" from the IRS, which you can receive even if you don't owe any taxes.

Line 30

Recovery Rebate Credit

<https://www.irs.gov/pub/irs-pdf/i1040gi.pdf>

The recovery rebate credit was paid out to eligible individuals in two rounds of advance payments called economic impact payments. The economic impact payments were based on your 2018 or 2019 tax year information. The recovery rebate credit is figured like the economic impact payments except that the credit eligibility and the credit amount are based on your 2020 tax year information.

If you didn't receive the full amount of the recovery rebate credit as economic impact payments, you may be able to claim the recovery rebate credit on your 2020 Form 1040 or 1040-SR. Generally, you are eligible to claim the recovery rebate credit if in 2020 you were a U.S. citizen or U.S. resident alien, weren't a dependent of another taxpayer, and have a valid social security number. This includes someone who died in 2020, if you are preparing a return for that person.

Use the Recovery Rebate Credit Worksheet to figure the credit, if any, you can claim. For more information on the recovery rebate credit, go to [IRS.gov/RRC](https://www.irs.gov/RRC). Economic impact payments—EIP 1 and EIP 2. The first round of economic impact payments (EIP 1) was sent out beginning in April 2020, and the second round of economic impact payments (EIP 2) was sent out beginning in late December 2020. You may have received one or both of these payments.

Notice 1444 and Notice 1444-B. You should have received a Notice 1444 from the IRS that shows how much EIP 1 you were issued and a Notice 1444-B that shows how much EIP 2 you were issued (it will take several weeks to receive Notice 1444-B after your EIP 2 has been issued). Have these notices available when you complete the Recovery Rebate Credit Worksheet. If you haven't received Notice 1444 or Notice 1444-B, or you can't locate your notice, you can also go to [IRS.gov/Account](https://www.irs.gov/Account) for the amount(s) to enter on the worksheet.

You may be able to claim the recovery rebate credit only if your economic impact payments are less than your credit. This happens when:

- You are eligible but were not issued an EIP 1, an EIP 2, or neither an EIP 1 or EIP 2, or
- Your EIP 1 was less than \$1,200 (\$2,400 if married filing jointly) plus \$500 for each qualifying child you had in 2020; or
- Your EIP 2 was less than \$600 (\$1,200 if married filing jointly) plus \$600 for each qualifying child you had in 2020.

You don't qualify for the recovery rebate credit if, for EIP 1:

- You received \$1,200 plus \$500 for each qualifying child you had in 2020, or
- You're filing a joint return for 2020 and together you and your spouse received \$2,400 plus \$500 for each qualifying child you had in 2020.

And for EIP 2:

- You received \$600 plus \$600 for each qualifying child you had in 2020, or
- You're filing a joint return for 2020 and together you and your spouse received \$1,200 plus \$600 for each qualifying child you had in 2020.

Married filing jointly.

- If your EIP 1 or EIP 2 was based on a joint return, you and your spouse are each treated as having received half

the payment that was issued.

- If only one of you has a valid social security number, and neither you nor your spouse was a member of the U.S. Armed Forces at any time during 2020, your credit amount will be limited.
- If applicable, include your spouse's EIP 1 as shown on your spouse's Notice 1444 on line 16. If applicable, include your spouse's EIP 2 as shown on your spouse's Notice 1444-B on line 19.

Valid social security number. A valid social security number is one that is valid for employment in the United States and is issued before the due date of your 2020 return (including extensions).

If you reside in a U.S. territory, don't enter an amount on line 30 and do not complete the Recovery Rebate Credit Worksheet. In general, the tax authorities in American Samoa, Guam, Puerto Rico, the U.S. Virgin Islands, and the Northern Mariana Islands will provide the recovery rebate credit to eligible residents. Territory residents should direct questions about EIP 1 or EIP 2 or the recovery rebate credit to the tax authorities in the territories where they reside.

A warning: Don't get involved in COVID scams. The Feds are serious about bringing charges, and the state of California, facing massive COVID-related unemployment insurance fraud, is probing too.

Federal prosecutors have charged three Inland Empire women in separate schemes in which they allegedly raked in a combined \$1.2 million in COVID-related unemployment benefits using the names of California inmates who they pretended were unemployed due to the pandemic. Sequoia Edwards, 35, of Moreno Valley; Mireya Ramos, 42, of Colton; and Paris Thomas, 33, of San Bernardino, are charged in separate criminal complaints, and each woman faces two counts — fraud in connection with gathering benefits and committing wire fraud, authorities said.

Challenging COVID, Repression and White Supremacy in the Nevada Prison System

Revolutionary Greetings comrade,

I received your letter yesterday and wanted to respond so that you knew I received it, and to update you on recent events.

It appears our efforts to challenge the new mailroom policy have been successful at least for now. The policy was attacked by a number of us immediately, and by groups such as yours, so for now, the new restrictions have been suspended. We do not know if or when they will be put in place, but we will be ready to fight against them should it occur. Thank you.

On the COVID-19 issues, we remain locked down 23-1/2 hours a day except for days we work. Few inmates actually do have jobs, so the majority are locked down with only a half-hour out of their cells. We still have no access to the yard, chapel, law library or visits, and have not since March 18, 2020.

The correctional officers here continue to interact with us without wearing their masks, or wearing them improperly (not covering their nose, etc.) and people continue to get sick.

Inmates are being denied masks. We are given one Benehal NiOSH N.95 mask for two weeks. As we work with dirty hangers, the mask turns black within a day. I have no idea how long the mask is supposed to be effective for, but I doubt it's two weeks!



The Nevada DOC recently upped its institutionalized racism, when it locked down Hispanic prisoners it believed were Southsiders, and barred them from work. They did not, however, ban white or Black inmates they suspected of being Southsiders.

Well, comrade, I want to thank you, not only for your response, but for your work struggling against racism. I am an example that your efforts have been successful. I was raised as a white power skinhead, and was one for most of my life. Your paper played an important role in opening my eyes and turning me away from hatred and towards anti-racism. You have helped me and others. Thank you, comrade. I have since made it a point to be an active anti-racist.

I am currently writing an article about committing racial suicide, which I would like your thoughts on as well, if you would ever have the time.

I will end this here, comrade. Thanks for all you have done and continue to do.

In struggle,

[name withheld]

MSI – Nevada Revolutionary Front

High Desert State Prison
PO Box 650
Indian Springs NV 89070

50% of NV Prisoners Caught COVID-19

TTT notes: Nevada newspapers have tallied at least 55 deaths of prisoners from COVID-19: 4500+ of NV's 10,000 prisoners have contracted COVID-19. More details here: https://elkodaily.com/news/state-and-regional/nevada-newspaper-tallies-at-least-55-inmate-covid-19-deaths/article_7c64ffe2-0a53-556c-af3e-04e8e54f5d90.html

Contemporary Challenges for the Working Class and Peasantry

<https://peoplesdispatch.org/2019/08/16/contemporary-challenges-for-the-working-class-and-peasantry-in-brazil/>

by Joao Pedro Stedile, Movimento Sem Terra, Landless Rural Workers Movement of Brazil

The crises and conditions Stedile analyzes and outlines here have only deepened in the nearly two years since this piece was written. We feel it merits close attention for its astute analysis of the global nature of the crisis of capitalism due to its inherent internal contradictions as a system of production and distribution, including the contradiction between capitalism and nature provoking the life-threatening climate system transformations. But it also reflects a concrete historical, material and social analysis of concrete conditions in Brazil that is a model for the kind of analysis needed and generally lacking here in the US. In the interests of space, we have condensed the article slightly but recommend that you read the full text online. The contradictions he is exposing continue to play out, particularly in “Latin” America, where the run-off election in Ecuador recently saw the right-wing neo-fascist billionaire banker win the presidency over a pro-socialist candidate who had come in first in the opening round. The capacity of the bourgeoisie and their allies to game and control electoral politics deserves much further study.--Ed.

Capitalist Crisis of Organizing Production and Society

We are living through a very complex moment of global reality and human history. In the last decade, various profound crises have unfolded that affect the lives of every person, as well as the very survival of our planet.

First, there is an economic crisis that is not just cyclical or sectoral, but is characterized by calling into question the essence of the capitalist mode of production. It is now under the hegemony of finance capital and the large international corporations that control production and the global market. This is not just a crisis of accumulation or production of wealth. It reveals that the current way of organizing production can no longer ensure work, income, and the production of goods to meet the needs of the entire global population. Its essence is only to create profit, which is fulfilled in the sphere of financial capital. Thus, capitalism no longer represents a solution for the vast majority of humankind. Capitalists can't find solutions that continue accumulation and production of wealth while satisfying the needs of the world's population. Millions of human beings, workers, and producers of goods are marginalized in this system of production. They cannot find work, labor, income, or ways to survive.

Second, there is a crisis in the nature of the bourgeois state. Industrial capitalism, with its bourgeois revolution of the eighteenth century, created the republic, the three powers, and the guarantee that all citizens would be equal before the law. The state would guarantee everyone the same rights to public services (health, education, transportation, and so on), and to fight for political power. This model has failed. Financial capital manipulates governments through other means, mainly the judiciary—not democratic or republican at all. Through manipulation of mass communication, finance capital has created a new state—the state of exception. It ensures accumulation of capital by charging collective taxes, privatizes the goods produced by nature, takes over public heritages, and despises the rights of the population ensured by the state.

The consequence is that people no longer believe in politicians or in formal democracy. Elections do not effectively guarantee that the people can exert their will. This has been happening all over the world and, here in Brazil, there were two parliamentary coups against the Workers' Party (PT) and in favor of banks and corporations. Dilma Rousseff was impeached in 2016 and Luiz Inácio Lula da Silva was prevented from running for president and imprisoned.

We are experiencing a serious social crisis in which the state and the capitalist mode of production no longer ensure social progress or the well-being of most of the population. The rates of unemployment, starvation, violence, femicide, attacks on historical rights, and the despair of impoverished youth have been rising all over the world and in Brazil too.

Third, there is an increasing environmental crisis. Capital, in its desire to get back to rapid accumulation, knows that the private appropriation of goods from nature, which should be in service of all, constitutes an extraordinary source of income for companies seeking to increase the rate of accumulation.

The goods produced by nature, as they are not fruits of human labor, have no inherent economic value. However, they can be privatized and sold at fantastic prices, ensuring extraordinary profits for capitalists. In the automobile or cell-phone industries, which are spearheads of industrial capitalism, the annual profit rate is 13%. However, whoever manages to appropriate petroleum can obtain a 200% profit; water can have profits reaching 700%; energy from hydroelectricity and wind, produces profits up to 300%—and so on for mining and other commodities coming directly from nature.

Capital is assaulting nature. The last reserves of the planet are primarily in the periphery, especially Latin America and Africa. From climate change to water contamination and decreased rainfall in various regions, the consequence of this privatization of natural wealth is the unlimited exploitation of these countries. It has provoked environmental crimes of all types against their populations, such as the Brazilian dam disasters in Mariana and Brumadinho, and water contamination by toxic metal waste in Barcarena.

Fourth, there is a crisis in the values that guide behavior in society. Philosophers, sociologists, and theologians have reflected on the “civilization crisis” in which we are involved. It's provoked by a permanent ideological campaign through bourgeois cultural apparatuses that promote false social values, such as consumerism, egoism, and individualism. These conceptions are deeply antisocial.

No society has progressed through individualism. Much to the contrary: humankind's historical values are solidarity, social justice, and the pursuit of equality for all people. There is no biological or racial distinction between human beings. There are only cultural differences, differences in perceptions and experiences, determined by the territory where we live and our social relationships.

Fifth, there is a crisis related to the working class and its emancipatory project. Workers have always fought against exploitation, humiliation, and all sorts of social injustices. And in their image of socialism, they have promoted the ideal of a post-capitalist society. However, left-wing parties have recently suffered ideological as well as political defeats and have been unable to maintain the hegemony of revolutionary, anti-capitalist,



Demonstration in Brazil demands “Bolsonaro Out! Free Lula!”
photo credit: Midia Ninja (PeoplesDispatch.org)

emancipatory ideas within the working class.

Facing such a complex scenario of crisis, and without knowing the ways out, it's vital to debate the future of the working class in the world and in Brazil.

Thinking about social revolution means thinking about structural changes to our society, economy, the state's political regime, social classes, and values. And its construction essentially depends on a new hegemony of the working class, the majority of society that is alienated and fights only for survival.

We can be sure that the capitalist way of organizing society is no longer the future, it is just the past. But the future of the people, an egalitarian and just society, will depend not on desires or convictions, but on social resistance and struggles, as well as the time the masses will take to fight for a new society.

The Situation in Brazil

Capitalism is globalized, with 500 corporations and banks controlling the worldwide economy. Political power and the dominant classes are now internationalized. This means that the problems of the Brazilian people and their way forward are bound with the world system and international political forces.

Class struggle has unfolded in the context of a profound crisis of capital, intensifying the dynamics at play. Geopolitics points to the widening of inequality, conflicts, expropriation, and the increasing barbarization of human relationships.

The current Brazilian government is the result of a coup that manipulated the electoral intentions of the people and represents a new phase in US imperial plan for Brazil and Latin America. The program of capital is in effect, giving continuity to measures taken by the illegitimate government of Michel Temer, but this time, with the legitimacy of the ballot box. The plan to roll back rights (through neoliberal labor reforms, pension reforms, and so on), take away people's sovereignty, privatize everything, and further restrict freedom of expression and organization tends to be ever more aggressive in its rhythm and scale.

The electoral coup [of Bolsonaro] resulted in a government without a social base in most of Brazilian society. It does not have a project for the majority or for the nation. It's a project for international capital, dominated by banks and global corporations. This has led to a government made up of many nuclei of power that, despite internal contradictions, remain in agreement as a unit with regard to the project of capital.

The Economic Nucleus

The centralized economic interests are the hard nucleus of the government—its members are bankers and financiers, dubbed Chicago Boys due to their time spent as students at the Chicago school of economics, who first acted in a South American government and earned their nickname during the Pinochet dictatorship in Chile. The core of their extremely neoliberal politics is the so-called free market and the belief that the government must interfere as little as possible, with the exception of using funds to keep inflation low. This includes keeping the Central Bank of Brazil autonomous, to let the market and the “free competition” of corporations adjust the economy independently.

This is why they defend total “free” trade (without protecting national industries, for example), privatization of practically all areas of society, vouchers instead of public education, and personal-savings schemes instead of pensions. This package of proposals and measures was promoted during the Chilean dictatorship and is being pushed now in Brazil. Because it's anti-popular and anti-national, it can only be implemented by an authoritarian government. Ideologically, the Chicago Boys do not believe in and are against the idea of equality.

The Nucleus of Judicial Power

The coup and the neoliberal proposal for a state of exception also have their judicial expressions. In this case, they are represented by judges and ministers of the Public Prosecutor's Office, trained in German doctrines and U.S. laws, who received foreign, mainly U.S. imperial, support after the electoral victories of progressive governments in Latin America. Their connections with the US Department of Justice and intelligence services are public—exposed, for example, by Pres. Bolsonaro and Minister of Justice and Public Security Sérgio Moro's visit to the CIA and FBI headquarters during their first trip to the US.

These judges and prosecutors operate a permanent state of exception, as, ideologically, they too do not believe in equality. Formal law can be applied to “good citizens” and a law of exception for others, based not on the constitution, but on the

opinion of the operators, who can consider when the defendant in question must be treated as an enemy, less than a person, as for example, the cruel tactical refusal to allow Lula to bury his older brother. This judicial nucleus creates public enemies who are subjected to extrajudicial legislation, because where there is an enemy, there cannot be a human being. This is the work of Moro's team, the man who convicted Lula without evidence and currently serves as the Minister of Justice and Public Security for Bolsonaro's far-right government.

These two sectors, guided by international financial capital, have used the shock doctrine analyzed by Naomi Klein. The best way to impose radical free-market ideas is in the wake of a big shock to society, an economic catastrophe or a natural disaster, a terrorist attack or an imminent war, all which usually disorient people.

In Brazil, the idea that the PT ‘broke’ Brazil was propagated to unleash what we call a hybrid war—the current U.S. imperialist strategy of fighting enemy governments indirectly, relying not on troops but right-wing NGOs, such as the Free Brazil Movement, Millennium Institute, Mises Institute, and the Liberal Institute, which were created with international funds from sources such as the Atlas Network. They work around generic political slogans (such as fighting corruption) and present themselves as a spontaneous movement. One of the other factors that put us on this path was the discovery of the “pre-salt layers,” oil and natural gas offshore reserves trapped below salt and post-salt sediment.

The Military Nucleus

Generals, colonels, admirals occupy more than 130 strategic positions in the new government, including vice-president General Hamilton Mourão. Not even the military-corporate dictatorship (1964–84) had so many military people in high positions. According to sociologist Henrique Costa, the military is well “aware of the economic crisis and the devastation of the world of labor that is turning into violence, via social media as well as in isolated episodes around the country.” He remarks: “The military was at the height of its visibility during the [2018] truck drivers' strike. Evidently, they recovered their old resentment of intellectualism, viewed as the artistic class, public university students, and, above all, LGBT militants, seen as the winners of the war over the best positions in contemporary capitalism and, therefore, adversaries to be slaughtered.”

We can affirm that the current government is one with strong military involvement, with recent experiments in places such as Haiti, exerting its territorial control over the popular classes during the military occupation—control that was then reproduced in the *favelas* of Rio de Janeiro in an even more violent fashion. They believe that there should not be equality, but instead a hierarchy in which the Brazilian state guarantees rights to those who are deserving.

The Neo-Pentecostal Nucleus

The other sector of society that makes up the political base of Bolsonaro is a group of political professionals from the lower ranks, formed by the give-and-take of Congress, especially the Evangelical Christian lobbies and rural lobbies. This is the less qualified, less educated group and yet, ideologically, like the others, they too oppose equality and criticize other parties and so-called representative democracy. They believe that some people should be 2nd-class citizens—particularly women, LGBT people, and, implicitly, poor people—and they bet on aggressive ways out of the social and economic crisis. Their ideological agenda seeks to fight science, the secular state, and what they call gender ideology.

For this section of the right, an ideological-moral crisis is occurring, brought about by the abandonment of traditional values that have supposedly governed society since the beginning of civilization in the name of an egalitarianism artificially created by state intervention. In the view of the neoconservatives, class, gender, and even racial differences have always been part of the social order; to abandon these differences in favor of an illusory classless (or post-class) society would lead to an unprecedented cultural degradation. They thus oppose all movements for equality.

The neoconservative agenda is basically the restoration of the authority of the law, the reestablishment of order, and the implementation of a night-watchman state. According to this vision, the state to be dismantled is the one that would concede any rights to people or groups considered innately unworthy.

See: “Contemporary Challenges,” p. 7

FREE THEM ALL! Release Aging Political Prisoners Now!

SAVE THE LIFE OF MUMIA ABU-JAMAL--CALL NOW!

As we were laying out and going to press with this issue of TTT, we learned that Mumia has been rushed to the hospital for heart surgery. Take action to demand he not be shackled during or after any procedure. Insist that he be released for treatment by doctors and at a hospital of his own choosing. Freedom is the treatment! The following text came to us earlier, before the latest news:

We are very concerned about the health and safety of Mumia Abu-Jamal, the world renowned veteran Black Panther, political prisoner and radio journalist.

Mumia's wife, Wadiya Jamal, and his close friends who hear directly from Mumia daily, had not heard from him since this past Saturday, April 10th. Mumia's attorney, Bob Boyle, called the Chief Council of the Department of Corrections to inquire about Mumia, to no avail. And Mumia's chosen doctor, Dr. Ricardo Alvarez, as well as other supporters have called prison officials and left messages of inquiry about Mumia's wellbeing. No one has gotten a clear answer about Mumia's status. Mark Taylor, Mumia's Spiritual Counselor, was ambiguously told by Mr. Steinart, the head of the prison's infirmary, "I can only say that at this time he is okay." This suggests that something happened to Mumia and he may be in danger.

Please call the following offices to demand that Mumia immediately be allowed to call his wife or one of his supporters.

SCI Mahanoy, ask for Mr. Kelner, Mumia's Counselor 570-773-2158

SCI Mahanoy Superintendent 570-773-2058

John Wetzel, Head of PA DOC 717-728-2573

PA DOC, Christopher Oppman, Deputy Secretary for Administration who oversees healthcare 717-728-4122

Tom Wolf, Governor of PA 717-787-2500 ext. 3

**If anyone answers, please write back with their responses



#FREEMUMIANOW

**The Campaign to Bring Mumia Home
13 N. Bedford St
New York, NY 10010**

Free Dr. Mutulu Shakur

Mutulu Shakur was born on August 8, 1950, in Baltimore, Maryland as Jeral Wayne Williams. At age seven he moved to Jamaica, Queens, New York City with his mother and younger sister. Shakur's political and social consciousness began to develop early in his life. His mother suffered not only from being Black and female, but was also blind. These elements constituted Shakur's first confrontation with the state, while assisting his mother to negotiate through the maze that made up the social service system. Through this experience, Shakur learned that the system did not operate in the interests of Black people and that Black people must control the institutions that affect their lives.

Since the age 16, Dr. Shakur has been a part of the New Afrikan Independence Movement. As a part of this movement Dr. Shakur has been a target of the illegal Counterintelligence Program carried out by the Federal Bureau of Investigation (COINTELPRO). This was a secret police strategy used in the U.S. starting in the 1960's to destroy and neutralize progressive and revolutionary organizations. It is believed that Dr. Shakur's resistance to this program led to his arrest and trial.

During the late sixties, Dr. Shakur was politically active and worked with the Revolutionary Action Movement (RAM), a Black Nationalist group which struggled for Black self-determination and socialist change in America. He was a member of the Provisional Government of the Republic of New Afrika, which endorsed the founding of an independent New Afrikan (Black) Republic and the establishment of an independent Black state in the southern U.S. Dr. Shakur also worked very closely with the Black Panther Party, supporting Lumumba and Zayd Shakur.

In 1970 Dr. Shakur was employed by the Lincoln Detox (detoxification) Community (addiction treatment) Program as a political education instructor. His role evolved to include counseling and treatment of withdrawal symptoms with acupuncture. Dr. Shakur became certified and licensed to practice acupuncture in the State of California in 1976. Eventually he became the Program's Assistant Director and remained associated with the program until 1978.

From 1978 to 1982, Dr. Shakur was the Co-Founder and Co-Director of the Black Acupuncture Advisory Association of North America (BAAANA) and the Harlem Institute of Acupuncture. Where, at Lincoln, Dr. Shakur had managed a detox program recognized as the largest and most effective of its kind by the National Institute of Drug Abuse, National Acupuncture Research Society and the World Academic Society of Acupuncture, at BAAANA he continued his remarkable work and also treated thousands of poor and elderly patients who would otherwise have no access to treatment of this type. Many community leaders, political activists, lawyers and doctors were served by BAAANA and over one hundred medical students were trained in the discipline of acupuncture.

By the late 1970's Dr. Shakur's work in acupuncture and drug detoxification was both nationally and internationally known and he was invited to address members of the medical community around the world. Dr. Shakur lectured on his work at many medical conferences, and was invited to the People's Republic of China. In addition in his work for the Charles Cobb Commission for Racial Justice for the National Council of Churches, he developed their anti-drug program.

Mutulu has now been incarcerated for over 35 years. We are making an urgent plea for your support in the next phase of work for Mutulu's freedom. We need financial support for his legal defense, commissary, and more.

The quickest and easiest way to send financial support to Mutulu is through the Family and Friends of Mutulu Shakur PayPal: mutulushakur@hotmail.com Please consider checking the box to make your donation recur on a monthly basis. Even \$1 per month would help immensely!

If you need your contribution to be tax deductible, FFMS has a partnership with the Community Aid and Development (CAD) that allows for tax deductible donations by check or money order made out to CAD to PO Box 361270, Decatur, GA 30036-1270 with 'FFMS' in the memo line or through the PayPal link.

DR. MUTULU SHAKUR #83205-012, Federal Medical Center Lexington

P.O. Box 14500, Lexington, KY 40512 No labels, greeting cards or stickers, white envelopes only!

Free Joy Powell:

Framed Activist Against Police Violence



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

As a pastor and a consistent activist against police brutality, violence and oppression in her community, Rev. Joy Powell was warned by the Rochester Police department that she was a target because of her speaking out against corruption. On many occasions, from 1995 to 2006, Rev. Joy had held rallies and spoke out against the police brutality and "police justifications" in Rochester NY. In 2006, she was accused and convicted of 1st Degree Burglary and Assault. Joy is sure the prosecution was politically motivated based on her activism through her organization, Equality and Justice For All.

An all-white jury tried her; the state provided no evidence and no eyewitnesses. Rev. Joy was not allowed to discuss her activism or say that she was a pastor. The person that testified for her was not allowed to tell the court that he knew Rev. Joy through their activist work and the church. Furthermore, Judge Francis Affronti promised he was going to give her a harsh sentence because he was biased against her. While serving a 16-year sentence for the conviction, a cold murder case was pinned on her. The trial was fraught with misconduct, yet she was convicted and sentenced to 25 years to life. She is currently seeking counsel to file an appeal.

Send Mail to Joy:

**Reverend Joy Powell 07G0632
Bedford Hills Correctional Facility
P.O. Box 1000
Bedford Hills, NY 10507-2499**

DEMAND A RE-TRIAL FOR IMAM JAMIL AL-AMIN (FKA H. RAP BROWN) A MESSAGE FROM KAIRI AL-AMIN

<https://www.whathappened2rap.com/>

As-Salaamu Alaikum,

As you may know, my father, Imam Jamil Al-Amin, formerly H. Rap Brown, civil rights leader and humanitarian, was convicted of a murder he did not commit in 2002.

Upon that conviction, we essentially abandoned him. No tangible noise was ever made and as such, my father's conviction and subsequent exile, a vendetta realized, has gone unchecked. The cruel and unusual punishment, the confession of another man, the medical neglect in hopes that he dies, the gag order, the federal holding of a state prisoner away from his attorney's and family, we've done nothing about anything and because of our lack of action, much like the man himself, the truth about this case and his legacy have been erased from public view.

If we don't commit to action, the same action he dedicated himself to for the entirety of his life, the same action many of you are benefiting from while he sits suffering silently, then we have turned our backs on our Imam...your brother and should be ashamed.

We have been fighting this fight in the courts for 20 years and because the outward appearance is that "his people don't even care about him," we haven't gotten anything more than "yes he deserves a new trial but no you can't have one" and again that's on us because, what have we done about it?

Alhamdulillah though, we've been afforded yet another opportunity and this time, we aren't even asking you to decide his guilt or innocence though it should be obvious, we are only asking that you help him get the opportunity to prove his innocence to you and salvage his name. A fair trial, where the man who confessed to this crime actually testifies, where constitutional rights are respected and where the state prosecutors misconduct is not overlooked and subsequently rewarded with a federal judgeship. No, we want a fair trial...that's all.

That being said, if you can get behind the idea of Imam Jamil or anyone for that matter finally receiving a fair opportunity to prove their innocence, then please, sign and share our petition.

We must let District Attorney Paul Howard and the Fulton County Conviction Integrity Unit know that we are paying attention and we demand fairness and justice at the very least.

Meet me on the front line, <https://www.change.org/freeimamjamil>
Sincerely,
Kairi Al-Amin, Attorney & Son of Imam Jamil Al-Amin FKA H. Rap Brown

THE BLUE AGAVE REVOLUTION: POETRY BY OSO BLANCO

SMU Lewisburg

I am the river of human blood.
I am the crushed bones and bruised flesh.
Also, I am a son, a father, and a brother
and uncle and grandfather.

I am one who has been sent into exile from
AZTLAN -- and the Cherokee Nation
and the Southwest of
Turtle Island.

I am the destroyed men
I am the Federal captive
I am the Zapatista supply line warrior.
I and we are all Zapatistas ...

I see only ugly prison walls. I eat only low
grade food. I am OSO BLANCO.

Only days ago I was in extremely tight
restraints, chains and shackles. I was being
tortured by guards. Now I have lost feeling
in my thumbs and other fingers, due to that
assault on my human body and flesh.
I am the river of human blood in SMU.
I am the crushed bones in Lewisburg.
I am the flesh black and blue.

July 12, 2017

ANI GANATLA i

“Hey, Two Legs” you’re not to be trusted
Your spirit like the chain and cage is rusted!
We ANI GANATLA i know your language, you need
not yell and scream to manage it.
CREATOR gave us great hearing, a mind

and a spirit. Like everyone and everything
else in creation.

We ANI GANATLA i just can’t take the chance
to trust your kind. For obviously losing
your collective mind.

We ANI GANATLA i still do our duty in
nature, yet your so-called knowledge
causes you to forsake HER.

Two Legs, you were made here as the
caretakers of MOTHER EARTH.

Yet now your ego and false religions
cause more trouble than you’re worth.

Two Legs, we may do well without you and
your obsession with your coin purse.

Your goal that’s murdering us all
through its endless selfish acts truly
a dark curse affecting all beings.

We ANI GANATLA i must tell you Two Legs
that there was never dominion over us
given to your kind by CREATOR!
And there is the nucleus of your ignorance.

July 21, 2017

Against the Steel

These pains are unnatural.
We were not created by hands.
We were not created to form steel limbs.
We are becoming these walls and iron bars.
Where are the warriors of AZTLAN?
Where are the warriors of
Turtle Island?
Pull my limbs off these bars
my brothers.
They’ve become my flesh.
Pull my limbs apart
detach what was once my arms
from these cages ...
Pull, pull, pull my brothers,
Pry me loose, my sisters.

I was born free
I grew up wild
Why has this mutation
taken place, my loved ones?

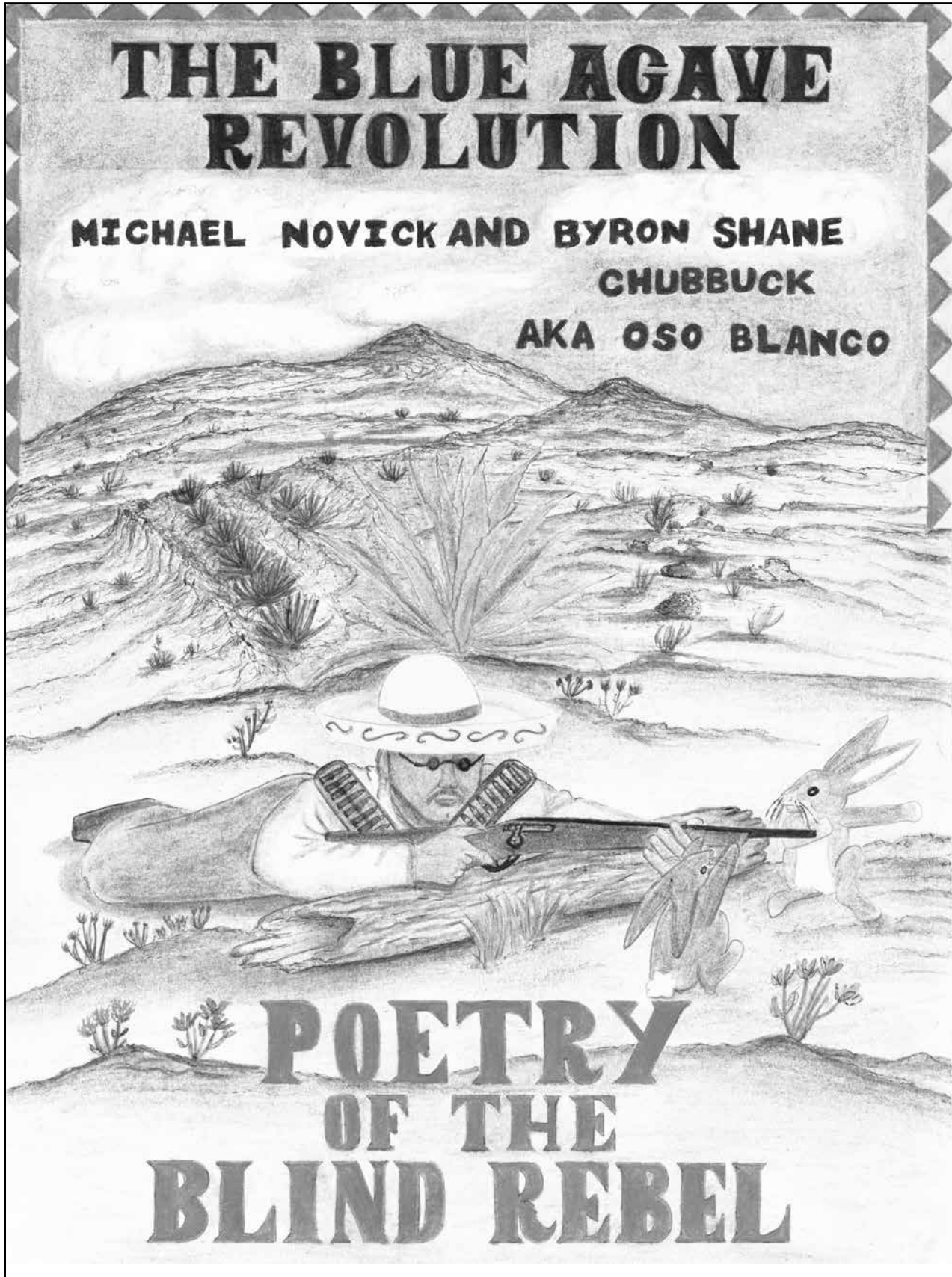
July 22, 2017

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*Oso Blanco is a Native political prisoner,
convicted of expropriations on behalf of
provisioning the EZLN, Zapatistas in Chiapas,
Mexico. He was shot through-and-through by
authorities. He is serving a long, hard federal
prison sentence, and recently recovered from a
severe bout of COVID-19. He is working on a
book of poetry and other writings, “The Blue
Agave Revolution,” along with TTT editor
Michael Novick.*

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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. To restore bi-monthly publication, we launched a fund-raising campaign we’ve dubbed “100X100.”

We are still 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 about 1700 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. Nobody makes a dime from working on *TTT*.

If the campaign is successful, we will resume publishing every other month in 2021. 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 area 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, or use paypal to antiracistaction_la@yahoo.com if you prefer. Then share it with your contacts. With your help, *Turning the Tide* can step up to the “urgency of now” -- the necessity for radical organizing, educating and analyzing to respond to the growing crisis of the Empire -- endless war, police terror with impunity, mass incarceration, colonialism, ecological devastation that will shortly become irreversible.

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

PART's Perspective: **All Power to the Imagination**

by Michael Novick, *Anti-Racist Action-Los Angeles/People Against Racist Terror*

The so-called left in the US continues to be in the grip of defeatism and acceptance of the parameters and limits of US imperialism. This is becoming evident again in the response to the Biden-Harris administration, and in the labor movement.

This extended quote from David Klion of "Jewish Currents" is indicative:

"In a review of NeverTrumper David Frum's book *Trumpocalypse* for *The New Republic* last spring, I wrote, "Should Biden defeat Trump this fall, the resulting administration is at least as likely to consult with . . . avowed conservatives on policy as with anyone who supported the democratic socialist runner-up in the primaries." But the centrist conservatives I was referring to, organized around the now-disgraced Lincoln Project, have had no apparent influence on Biden's domestic policy thus far, while the young progressive wonks who would have staffed up a Bernie Sanders or Elizabeth Warren administration have been unleashed. No one is happier to have been wrong about this than I am.

"The question I'm left with is this: Amid this paradigm shift from four decades of neoliberalism to what will hopefully be a similarly prolonged epoch of robust progressive governance, what's the role for the leftist critic? Many of us are used to operating in a context in which the Democratic establishment is feckless, corrupt, and powerless against an ascendant far right. But presented with an administration that has so far proved committed to large, active, forward-looking government programs designed to improve the lives of ordinary people, we face a new kind of intellectual and rhetorical challenge: how to hold the Biden administration accountable while still registering welcome progress, and how to fairly describe that progress without abandoning radical demands.

"One area where the left is likely to maintain an antagonistic posture toward Biden's team is on immigration and border security; the administration's openness to expanding parts of Trump's wall and the ongoing horror of conditions for refugee children along the border represent intolerable continuity.

"Another is foreign policy; as I reported for *Jewish Currents* last month, many leading critics of US militarism in the Middle East have been sounding the alarm about the administration's initial approach. To be fair, two of my sources for that article, Trita Parsi and Joe Cirincione, have since expressed cautious optimism that, after an initial period of foot-dragging, the administration is moving forward with diplomacy to rejoin the Iran nuclear deal. And yesterday, Secretary of State Antony Blinken announced that the US would restore foreign assistance to Palestinians slashed by the Trump administration. But the administration appears less than fully committed to drawing down troops from Afghanistan, or to cutting the Pentagon budget, as *Jewish Currents* Editor-at-Large Peter Beinart suggested in *The New York Times* this week.

"Overall, there is still little evidence that Biden will broadly repudiate the failed bipartisan foreign policy establishment of the past several decades, as he is rejecting the failed bipartisan economic consensus. Should the US become mired in new major wars on his watch, analogies to Lyndon Johnson—who expanded the welfare state and civil rights alongside the military quagmire in Vietnam—will become disturbingly apt.

"But at least on domestic economic policy, the left will need to find ways to register the significance of the administration's break with the recent past while still contrasting it with a more radical horizon. In Jacobin, the leftist historian Matt Karp modeled this approach well last month in a piece that acknowledged Biden's generous new spending programs, while drawing a useful distinction between them and true worker-led social democracy, the latter a distant dream that Democrats don't even pretend to share.

"Even as we acknowledge these differing political aims, we can likewise acknowledge where our aims intersect: It is precisely because the Biden administration is putting pressure on corporations and expanding worker protections that the next few years have the potential to be a golden age of labor organizing everywhere from Amazon's warehouses to highbrow magazines and elite universities—much as the New Deal era represented the peak of organized labor's power to date. The administration of Franklin Roosevelt responded to the unprecedented crisis of the Great Depression with unprecedented experiments in boosting the size and role of government, and it did so egged on by a generation of labor activists and left-wing intellectuals who seized the opportunity to remake the American economy, however imperfectly."

Or consider this from avowed anarcho-socialist Noam Chomsky: "I must say that what Biden has done so far is a rather pleasant surprise to me," Chomsky told Barsamian.



Youth will make the Revolution! Which side are you on? is still the question.

"It's better than I would have expected. He's pretty sharply criticized on the left for flaws and omissions in the domestic policy; these criticisms are, in my view, correct but a little bit unfair. There's only so much you can do when half of the Senate is — no matter what you say — is going to be 100% against it."

Chomsky, during the interview, addressed the "major Republican assault on voting rights" and Democratic efforts to counter it via House Resolution 1, a.k.a. the For the People Act — a voting rights bill that was recently passed by the U.S. House of Representatives but now faces in a steep uphill battle in the U.S. Senate because of the filibuster. Chomsky doubts that Democrats will be able to get rid of the filibuster. And he lamented that although Republicans are a "minority party," they have a "structural advantage" over Democrats in elections.

Are you willing to sell yourself cheap? Or unwilling to sell yourself at all?

These remarks, and the attitudes of many others, particularly on the so-called white left, and even in the multi-racial organized labor movement, reflect a defeatist willingness to sell ourselves cheap. Right now within Pacifica Radio (see article elsewhere in this issue) there is an effort afoot by well-financed forces aligned with the mainstream Democratic Party to eviscerate small-d democracy within Pacifica and its five potentially powerful stations in NY, DC, Houston, Los Angeles and the SF/Oakland Bay Area, and limit perspectives listeners can access to New Cold War liberalism, even though Pacifica was built as a free speech alternative to the original Cold War liberals of the Truman, Eisenhower, Kennedy, Johnson and Nixon eras.

Thankfully, this is type of ideological straitjacket and surrender is not uniform, and is becoming a struggle issue in many organizations, including Pacifica, where one similar Bylaws replacement was voted down a little over a year ago. In the Democratic Socialists of America's L.A. chapter, an Afro-Socialist and Socialists of Color caucus has pushed forward a process of self-criticism within the organization. They won the adoption of a major resolution to rethink the chapter's priorities and practice, with the support of a Black Liberation Task Force that includes DSA-LA members of European descent. This will inevitably raise contradictions with complacency, reformism and electoralism within DSA. Prison and police abolitionists are continuing to struggle for abolition, not piecemeal ameliorative reforms that do not change the fundamental role of police and prisons in upholding and enforcing white supremacy, settler colonialism, and capitalist, imperialist exploitation.

Here in Los Angeles, DSA is involved in Street Watch projects and building mutual aid networks, and a sharp critique of the liberal hegemony of local politicians like Mayor Garcetti who serve to reinforce the carceral state and the power of the LAPD. They have begun to criticize and question how to hold accountable even the local office holders they have backed successfully on the City Council and the Neighborhood Councils.

Another example from DSA-LA of how these struggles play out is in their campaign for the PRO Act, the labor-backed initiative to adopt new national labor rights legislation that would aid unions in winning recognition to represent currently unorganized workers. But it's impossible to understand the weakness of the labor movement in the US without a deep, self-critical understanding of the way racism and the impact of an imperial bribe and complicity with white supremacy and US empire has weakened and shaped the so-called labor movement here, even compared to other advanced capitalist societies in Europe. The labor rights legislation of the New Deal era specifically excluded domestic workers and agricultural workers, the two sectors at that time in which Black labor was predominantly engaged.

And even those limited gains were won only as concessions to a militant and often communist-led actual labor movement, engaged in tactics like sit down strikes.

The PRO Act will not be passed by lobbying efforts or a campaign against the filibuster, but by the threat of a powerful grassroots, bottom up, anti-racist labor movement. And just as in the 30s, the labor legislation did not apply to domestic or farm workers, today's legislation is not written to cover prison labor or sex workers or other marginalized, oppressed and exploited sectors of the working class. These issues are being raised by DSA-LA's Black Liberation Task Force, in struggle with a narrower and more economist, reformist line among DSA-LA labor organizers.

So the question of prison abolition and opposition to the carceral state is a burning question for some, prisoners and their families in the first place, and more conscious and revolutionary minded sectors of the working classes and the left in the U.S. The people like Chomsky who find themselves "pleasantly surprised" by Biden's stimulus package (passed) or his infrastructure improvement budget (hanging fire) need to ask themselves why they are not engaging with state by state efforts now underway to finally and irrevocably eliminate and abolish slavery, which still persists under the 13th amendment, that allowed slavery or involuntary servitude in the case of a criminal penalty, transferring slave ownership from individuals to the (white supremacist) state. Why not demand action on defunding the police, or an environmentally sound and racially just transformation of the US economy?

People like David Klion, who think the highest aspirations of Biden should be to reproduce in a new era the "big government" solutions of the New Deal, need to examine how Roosevelt thereby actually reinforced racial segregation, particularly in the areas of the Black Belt South, in which beginning then and subsequently Black subsistence farmers were virtually eliminated and dispersed as a class. They need to look at FDR's long standing and intense anti-Japanese bias, his belief Japanese-Americans were an "unassimilable" element of US society, and his plans going back before his presidency to naval domination to eliminate the threat of the "Empire of Japan" to US imperial interests in Asia and the Pacific. Such a review would have important lessons with which to address Biden's embrace of Pentagon and finance capital's view of China as the main adversary of and threat to US imperial domination in the coming period, and its impact in both war planning and in anti-Asian racism and violence inside the US.

We do not need "left critics" of the Biden administration pushing for a few more concessions or engaging primarily in effort to paint the Republicans as the main source of racism in this society, or the main obstacle to "progressive" legislation. We need a movement committed to internationalism, solidarity with societies around the world that Biden, like Trump, is trying to stifle or crush through "hybrid war," using economic tools like sanctions even against third parties, in an effort to destroy the Cuban, Bolivarian Venezuelan, or Sandinista Nicaraguan revolutionary processes. We need opposition not only to the police state, but to the social welfare state based on military Keynesianism, which the Democrats have always been wedded to, and which LBJ, another "surprising" Democratic Party reformer who thought big on civil rights legislation and "the War on Poverty", referred to as "Guns and Butter." People who wanted the domestic butter, had to support the international and domestic guns, in which the US military served as "cops of the world", and the Feds reinforced and modernized policing and incarceration at the state and local level.

In 1964, some in SDS (who later went on to become Democratic Party office-holders themselves) put forward the slogan, "Part of the way with LBJ". (Johnson's official election slogan was "All the Way with LBJ.") This corrupt and compromised position stunted the development of SDS as one element of an authentic, anticapitalist resistance and a component of a revolutionary minded united front of forces including the leadership coming from Black liberation, Puerto Rican independence, American Indian, Chicano-Mexicano and Asian/Pacific Islander communities at the time, as well as radical, anti-capitalist elements of women's liberation and gay liberation activists. As a result, the state was given a free hand to carry out COINTELPRO and the criminalization of Black, indigenous and "Latino" resistance, SDS collapsed into irrelevance, bourgeois (white) feminism was able to dominate the women's movement, and the gay movement turned from liberation to demands for gays in the military and marriage equality. Similarly, the radical environmental movement of the 60-70s, and the anti-nuclear movement, came to be dominated by corporate sponsors and Senatorial spokespeople. We cannot afford to make the same mistakes again.

Revolutionary anti-capitalist, anti-colonial, anti-fascist and anti-imperialist leadership is again developing and strengthening, particularly among indigenous people and in communities of color and BIPOC resistance, and it must not be allowed to get coopted or denatured by the inducements of the Bidens and Harrises, or even the Sanderses and Warrens. Mostly white insurrectionary anarchists need to think about a more protracted and specifically anti-racist "protracted peoples' war" approach in which important leadership will come from revolutionary-minded elements in the Black community and other colonized and oppressed peoples' resistance movements. Weak-tea mostly white democrat socialists need to learn those same lessons and respond to that same leadership in their priorities for action and rooted organizing. Doctrinaire sectarians who think Trotsky, Lenin, Mao or Baba Avakian have all the answers need to get over themselves. Radical "planetary survival" environmentalists need to think beyond the confines of the Democratic Party, absorb the critical importance and interconnectedness of struggles for racial and environmental justice. Failing to do so will mean blowing what may be our last chance to create a humanitarian, egalitarian, liberatory and sustainable future.

Democracy & Diversity in Danger at Pacifica Radio!

by Pacifica Fightback
<https://pacificafightback.org>

The folks who illegally shut down Pacifica station WBAI in NYC in 2019, and who were behind the “Pacifica Restructuring Project” (PRP) Bylaws replacement that was roundly rejected by a 2:1 margin by both listener and staff members in March 2020, are back again, now calling themselves “New Day Pacifica”, with a new plan to rule or ruin Pacifica. For more details, see <https://pacificafightback.org>.

Balloting begins June 7 on yet another effort to replace the small-d democratic bylaws at Pacifica, which guarantee proportional representation and have protected Pacifica’s community orientation and free-speech commitment to the cause of peace, racial justice, equity and the airing of anti-war and even anti-capitalist perspectives heard nowhere else on the corporate dominated broadcast spectrum. A well-financed propaganda blitz by forces aligned with the Democratic Party and resistant the self-determined voices of BIPOC people outside that orbit, is seeking to stampede listeners and staff into giving up their rights.

They are trying to use real financial concerns and red-baiting to scare you into signing away your democratic rights, by blaming elected governance for declining membership. They are offering a new set of Bylaws that would allow a consolidated majority from a single station (mainly KPFA) to control the whole Foundation and network, with top-down power to sell off or swap network assets, like the station signals. They are basing their campaign on the support of paid programmers and KPFA and KPFA, when excessive payroll costs at the two stations threaten the whole foundation. They claim to want more “professional” management and a more professional sound, but their actual agenda is to silence opposition to new cold war liberalism, and what they have called “triage” --shedding one or two stations for big bucks to prop up the others.

The General Manager at KPFA, who has presided over a steady period of declining membership and revenue, with repeated, extended fund drives that have consumed almost half the total broadcast time while still failing to balance the station’s budget, has left for greener pastures at NPR affiliate KCRW. This reflects a management philosophy more in tune and in keeping with National Petroleum Radio, rather than Pacifica’s express commitment to peace, justice and diversity, free of corporate sponsorship. The outgoing GM strongly backed both attempts to replace the Bylaws and end democratic governance, as well as the shutdown and takeover of WBAI, but has left the station in such a red-ink deficit situation because of excessive payrolls and reduced income, that his prior allies at KPFA are threatening to turn KPFA into a repeater station, carrying only KPFA’s content, and scrapping all local programming, as they attempted with WBAI.

The proposed new bylaws grab the 4 officer positions (chair, vice-chair, secretary and treasurer of a new national board) without allowing any opposition candidates. They would permanently divide the paid and unpaid staff and reduce their representation, creating a new third class of members from the unpaid staff at all five stations who would have a single national representative. They splinter the rest of the National Board into a series of single-member seats which will fall to those with the finances to dominate in situations like this.

These new bylaws would also strip away all powers of elected local oversight over management, programming policies and fairness, and finances from the Local Station Boards, reducing them to a powerless sham. Last time out, they even tried to eliminate Pacifica’s explicit commitment to diversity, peace and justice. What would be the likely outcome of their serial winner-take-all elections? KPCC, the NPR powerhouse, has reportedly already advanced the idea of a signal swap for KPFA’s much more powerful license of 90.7 FM and coverage from Santa Barbara to San Diego, and a KPFA-dominated national board, desperate for funds and losing listeners, might accept such a deal for the cash infusion SCPR would offer.

These new Bylaws would also basically overturn Pacifica’s current Single Transferable Voting system which gives Pacifica’s diverse voices a seat at the table. That really matters. Their Bylaws produce a self-perpetuating national board majority with the Board itself appointing 3 at-large members. The board majority would also have the power to replace locally-elected station reps and the reps elected by staff if a vacancy occurs for any reason.

Vote “No” To Keep Pacifica Democratic, Diverse, And Intact!

We need to fight again to retain democracy and keep radical BIPOC community voices on the air in Pacifica, and to restore KPFA to a path of community engagement! KPFA and Pacifica can only survive by rebuilding as a platform for the self-determined, grassroots voices of communities of solidarity, resistance and liberation. To vote on the upcoming anti-democratic Pacifica bylaws replacement, you must have given \$25 or more or volunteered 3 hours, to your station between April 8, 2020 and April 7, 2021. You can of course join up now. You won’t be able to vote on the Bylaws, but may qualify to vote for listener delegates on the various Local Station Boards (which would be neutered, and eventually replaced, if the Bylaws replacement passes.) You can find more information at <https://elections.pacifica.org> and on KPFA’s website and airwaves.

URGENT APPEAL

We need your financial support to continue sending the paper free to about 1700 prisoners around CA and the US.

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Postage alone for this issue comes to \$1000. We would like to increase the size and frequency of *Turning the Tide*, but we can only do it with your support. 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



GRAND THEFT: RADIO

WHY ARE CORPORATE VULTURES’
POUNCING ON PACIFICA?

PODCASTS with P.A.R.T.

Going back to our earliest days, the slogan of PART/ARA-LA has always been “**Be PART of the solution!**” and we are always looking for new ways to bring that anti-racist, pro-solidarity message to new people, to engage them in the struggle for a better world.

To that end, Michael Novick, founder of PART/ARA-LA, and editor of *Turning The Tide*, has recently been interviewed on two popular podcasts.

These are available here:

<https://workingclasshistory.com/2020/09/23/e43-46-the-movement-against-the-vietnam-war-in-the-us/#more-1102>

and here:

<https://podcasts.apple.com/us/podcast/anti-racism-guru-michael-novick-positive-identity-podcast/id1536624632?i=1000517211029>

The latter is also available on other podcast platforms via
<https://www.thepositiveidentity.com/podcasts/>

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 30 years.

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

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

ARA-LA has also been producing a weekly ARA E-News since last May because of the pandemic and the

difficulty of distributing the print edition of this paper. It goes out via MailChimp. You can subscribe on-line at

<https://antiracist.org/subscribe-to-our-e-newsletter/>

Contemporary Challenges for Brazil's Working Class & Peasantry

...Continued from page 2

Is this a fascist government? Fascism was capital's way out of the 20th-century crisis in Europe, based on an authoritarian conception that there was an enemy responsible. Motivated by the frustration of the middle class, fascism directs its energy into conservative slogans, rejecting debate and rationality and betting on fear. However, even if the base is middle class, the political direction favors finance capital. The Bolsonaro government does not fit squarely as a classic fascist government, but it undoubtedly carries fascist inspirations (and aspirations). It may come to be a government with more explicit fascist measures.

Contradictions of the Bolsonaro Government

In a certain way, Bolsonaro and his cronies embarrass the classic bourgeoisie that helped him secure his electoral win. But Bolsonaro's downfall would not stop the ongoing right-wing project. It may be in the interests of the elite that he does not finish his mandate. The ones effectively opposing him are sections of the military, the parts if the right that still feel shame, and *Globo*, Brazil's main mass media group. The working class and the left are still paralyzed, although they are rebuilding unity to resist this period.

The schemes of the Bolsonaro family, his intellectual unpreparedness, and the nonsense that multiplies every day through Twitter, especially about his involvement with militias, heavily strain Moro's reputation, allowing the government's main political slogan—fighting corruption and ensuring public safety—to fall apart. The Supreme Federal Court has already shown that this project will find opposition in the judiciary.

The project imposed by capital imposes losses for workers, especially for those who are poorer. It imposes unemployment. The measures of the current government severely worsen the life of many workers and it will be difficult to continue pushing programs that increase social inequality and increase the privileges of the ruling class without triggering social conflicts.

The measures to privatize state-owned industries and surrender our natural wealth under the direction of the US are a direct affront to national interests.

The Situation of the Brazilian Working Class

The changes in the working world are part of capital's response to its crisis, promoting a productive restructuring that seeks to destroy the organization of workers. During this process, the antagonisms between the forces of labor and of capital, reaffirming the present class struggle, are made ever starker, as there is no other way capital can widen its margins of accumulation than at the cost of labor.

The aim is the reorganization of the state so it may intervene to help guarantee brutal levels of exploitation. The indiscriminate dissemination of fear requires an overwhelming force, that is, the brute force of state intervention.

The crisis of capital has worldwide effects, but these effects are not felt the same way everywhere. In peripheral countries like Brazil, the effects are even worse and more profound, and while we have always had precarious and unsafe jobs, they have gone alongside a certain margin of workers' rights. The discourse of the current government is that "the worker will have to choose between a job or rights," which is proof enough of the current situation.

Historically, we have thought of precarity as the [lot of the] informal worker, but the latest labor reform has altered this condition, as it normalizes jobs with less rights and less security. In other words, what is precarious is now formal work.

The main characteristics of the current configuration of the workforce can be summarized as follows:

1. The reduction of the industrial proletariat, while at the same time deepening the process of precarization of what is left of this group of workers.

2. The repressive feminization of the job market, relying on the unequal gendered division of labor, allowing for the mobilization of a labor force that is more available and adequate to the needs of capital.

3. The process of deregulation of the service sector that, at first, absorbs some of the workers who have lost their factory jobs, but later finds that there are limits. This sector is also affected by the privatization of public services, which is a way of implementing deregulation.

4. The systematic exclusion of youth, the group most affected by unemployment, from the processes of labor. The result has been an increase in suicide among young people—with suicide now being the fourth leading cause of death in Brazil. The data reveal a 40 percent increase in suicides between ages 12 and 25 over the last five years in the country.

5. The increase in unemployment among the elderly, spreading the idea of undesirable generations: the useless young and the useless elderly.

6. The return of the use of child labor.

7. The significant increase of work in the home, which for women is intertwined with domestic labor. With labor in the home, capital gives up centralized control and skillfully transfers it to the self-control of the desperate worker.

8. The use of pay based directly on units of production generated (piece work, according with Karl Marx), in contrast with the decrease in wages based on working time. In piece work, workers increase the rhythm of work on their own accord and at their own risk, rendering workdays even more exhausting.

9. The rise in legal entities in which workers relate to the labor process as if they were independent contractors and not individual workers, increasing the exposure to precarious labor.



10. The structural rise of unemployment that cannot be resolved with compensation for requalification, retraining, or higher education. This has led to a brutal expansion of the reserve army of labor. The idea of being your own boss as something positive and freeing has spread, especially attracting young people because of the apparent lack of rules, regular working hours, and rigid expectations. This idea of "entrepreneurship" has led to the creation of a type of subjective autonomy that allows for the exploitation of workers by the workers themselves.

11. A large-scale increase of proletarianization, understood as a loss of autonomy over the labor process. In the words of Marx, the radical separation of workers from the means of production. Even for those who own part of the means of production, such as settlers and their territories, the pressure of proletarianization and the loss of autonomy are also present.

In this conjuncture, the working class faces severe challenges, including the need to create a new strategic project of society, new organizational forms, and new forms of counter-hegemony in the ideological struggle.

The Agrarian Question in Brazil

Since the 1990s, the Brazilian agrarian question has been constituted by the hegemony of agribusiness as a model of domination over agriculture, controlled by transnational companies and finance capital in alliance with large proprietors of local land. The historical trend of this model in the global context points to a decrease in average productivity and rentability, especially in the production of food. The model is focused on monocultures of some agrarian commodities, intensely relying on mechanization and agro-toxins, the use of genetically modified seeds as private property belonging to companies, and the removal of the workforce from the fields.

This model causes many problems, such as the increase in social inequality, unemployment, the transfer of agrarian income to the centers of finance capital, the depopulation of huge regions, the increase of diseases caused by agro-toxins, and the proliferation of environmental crimes. Thus, on one hand, we have maximum profit for some companies and a few farmers, and, on the other, the failure to create a sustainable model for the future.

Companies continue centralizing and enlarging their control over the entire productive sector on a global scale. In the case of seeds, for example, 20 years ago, smaller companies dominated the market. In the current period, there have been 200 acquisitions and the market is monopolized by four companies that control 68% of sales, the majority of which are of genetically modified seeds. In the case of agro-toxins, four companies currently dominate 71 percent of the market. Furthermore, seed, agro-toxin, and fertilizer companies have been merging, further increasing the monopolization of the sector.

In Brazil, the agricultural expropriation model—exploiting nature and labor to increase the concentration of riches—dates back to the colonial era, during which slave labor was used for four hundred years in order to accumulate capital. Since then, the right to access to land has been denied to the working class, indigenous peoples, former slaves, and landless peasants. In the 1960s, '70s, and '80s, the country experienced a technical modernization of agriculture, especially during the military dictatorship, which did not alter the agrarian structure of the country. Since then, international agribusiness has gained strength with the support of the Brazilian state, resulting in widening inequality in rural areas and a decrease in the rural population, which is now at less than 15 percent of the total population.

The Brazilian Institute of Geography and Statistics' agricultural census reveals that, in 10 years, there has been an almost 10% decrease in people employed in agriculture. The census also shows that the number of establishments has fallen, but the area they occupy has increased. Holdings with over one thousand acres are 1% of the total, but 47.5% of the area. Cattle farming occupies a central part, but there has been an increase in temporary crops. Food sovereignty is compromised, when crops such as beans, rice, cassava, and potatoes stagnate, and commodities such as soy, corn, and sugarcane saw an increase. In this same period, there was a 17% increase in establishments that use agrottoxins, and a 50% increase in those that utilize tractors, though still not the majority.

How has the Brazilian agrarian bourgeoisie behaved? Farming has its origin in the colonial period. The agrarian bourgeoisie is an archaic one, equating land ownership with power. The agrarian bourgeoisie has always controlled power in the country and can be divided into two large groups: (1) entrepreneurial, controlling over three hundred million acres of land and the production of commodities; and (2) traditional landowners with unproductive land that is used for speculation. This second group is backward, violent, archaic, and characterized by the use of physical and

psychological violence, to the point of employing gunmen. In the 1980s, this second group won hegemony within the agrarian bourgeoisie under the command of the Democratic Union of Ruralists, National Movement of Producers, Organization of Brazilian Cooperatives, and other similar organizations. Nowadays, the rural landowners lobby exerts its influence within the government, presenting itself as the most organized front in Congress, and is thus able to unify its interests.

The agrarian bourgeoisie is significant in the current Bolsonaro government, exemplified by Chief of Staff Onyx Lorenzoni, part of the ruralist lobby, and the Minister of Agriculture, Livestock, and Supply, Tereza Cristina. The bourgeoisie's

priorities are to open the market for export; modernize the legislation on agro-toxins, facilitating their use; ease rural labor legislation; ensure judicial security for investments in agriculture—that is, ensure the absolute right to property; and make environmental licensing more flexible.

Steps and Tactics for Future Struggles

We are living through an adverse moment for the rural working class, but it is favorable to rebuilding based on new tactics, relying on innovative political and social practices. Such historical moments have always been faced and overcome thanks to the capacity of classes to build unity through democratic centralism and collective guidance. We have always found answers by organizing the people, always seeking civil society as an ally on a national and international level. Through our bonds with the base, we can inspire new activists and adopt new tactics for resistance and the organization of classes.

In these hard times we will find the best ways to build our project for the autonomy of the working class. The Landless Workers' Movement (MST) and peasant movements around the world have reflected, debated, and built new popular programs for the organization of agricultural production and for the use of nature's goods. In each country, these programs acquire a terminology according to the local political culture. In Brazil, the MST adopted a Program for Popular Agrarian Reform. Other peasant movements in Brazil adopted other forms, always retaining the same essential content.

What is happening around the world is a collective working-class process of updating the agrarian program. What is in question is no longer just classic agrarian reform summarized by the democratization of land ownership, guaranteeing the right to land for those who work it. The development of capitalism, globalization, the agribusiness model, and class conflict in general have put in place new paradigms that we must confront in our general program.

The following constitutes a new agrarian contemporary program to guide the struggle of the rural working class, in its various social compositions, according to country and region.

1. The right to access to land and control over territory

In thinking about the conquest of land and its redistribution, we must now consider that land is more than just for laboring. Land reproduces life, biodiversity, and above all the cultures of its inhabitants. Therefore, we must make a broader analysis, more holistic, of what it means to guarantee land and territory for these populations.

2. Peasants and the people in rural areas as keepers of the collective goods of nature

The lives of all human beings depend on cohabitating with millions of other living beings, such as plants, animals, and bacteria. Our future depends on the survival of this biodiversity, which is under threat every day due to capital's greed. Because of this, peasants, those who live on the land under different forms of social organization, must make a commitment to protect all of nature's wealth, biodiversity, water, forests, rivers, animals, flora, and fauna as part of our living and future.

3. The production of healthy food

The social function of agriculture, the act of cultivating and tending to the earth, is to produce the necessary energy for beings to survive. Due to this, we must commit to producing healthy foods. Capital, with its agribusiness model, cannot produce healthy foodstuffs except for a small, privileged minority, as its logic is aimed solely at making the most profit in the shortest amount of time.

4. The adoption of agro-ecology

Capital uses the productivist method in order to attain the maximum amount of profit, adopting techniques that only harm nature, increasing the maximum productivity of human labor and physical production per acre. However, this destroys nature, the future base of the production of food. This method also can no longer produce healthy food. We must take on the challenge of building agro-ecology as a model that represents a set of techniques for agricultural production, which will increase the productivity of work, the physical productivity per acre, and also decrease the physical labor of workers, maintaining equilibrium with nature.

5. Mechanization that is compatible with nature and rural labor

The model used by capital relies intensively on agricultural mechanization, seeking only profit. Unmanned and driverless machines are already being used. We must mechanize work in agriculture, seeking to decrease human labor, but operating on a scale and with characteristics that are compatible with rural family units and are respectful toward the environment.

6. The adoption of cooperative agribusiness

Agribusiness is a necessity for the development of productive forces. However, it must ensure the quality of food, avoiding the use of preservatives and agrottoxins, and on a scale that is compatible with communities. The income generated by agribusiness must be used for the benefit of workers, those who produce food, and cooperatives must be formed and controlled by peasants and agricultural workers.

7. Education

The democratization of access to formal education at all levels, from primary school to higher education, must be part of any program of agrarian reform. Only knowledge can help develop productive agricultural forces and truly free people.

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Anti-Racist Action Publishers
PO Box 1055
Culver City, CA 90232-1055

First Class Postage

A JOURNAL OF INTER-COMMUNAL SOLIDARITY

TURNING THE TIDE

Volume 33 ★ Number 2 ★ ISSN 1082-6491 ★ April - June 2021

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- ★ April 19-25: Little Tokyo to Manzanar 250-mile Spiritual Unity Run
- ★ April 22 - 51st Annual Earth Day: Protect Mother Earth, Defeat Empire!
- ★ May 1: International Workers Day: Somos un Pueblo, Sin Fronteras!
- ★ May 9: Mothers' Day -- Bail Out Black Mamas!
- May 17: Tax filing deadline: Starve the War Machine!
- ★ June 7: Vote begins at Pacifica: Vote NO for democracy, peace & racial justice
- ★ June 20: Fathers' Day: End family separation of migrants and prisoners!

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INSIDE

- ★ COVID-19 in US Jails & Prisons
- ★ Contemporary Challenges to the Working Class
- ★ Free Them All! Release Aging Political Prisoners Now!
- ★ Democracy, Diversity at Stake at Pacifica Radio
- ★ The Blue Agave Revolution: Poetry by Oso Blanco
- ★ PART's Perspective: All Power to the Imagination - Fight for the Future!
- ★ and Much More!

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