

Spring, 2011



SEIZE THE TIME

A publication of the Revolutionary Anti-Imperialist Movement
www.antiimperialism.wordpress.com

AMERIKAN BORDER WALL, INCREASINGLY MILITARIZED, DESTROYS SURROUNDING ENVIRONMENT

(RAIM-Denver) With sentiment against migrants in Amerika growing, construction of the barrier wall along the U.S. border with Mexico continues. This is a result of the increased militarization along the border regions. The border was imposed by military force over 150 years ago, and the desperate attempt to keep migrants out is not only causing a grave humanitarian crisis but also devastating ecological impacts.

The humanitarian crisis is already bad and is getting more deadly for people. Especially in Arizona. Not only is

HAITIAN FARMERS BURN MONSANTO 'AID' SEEDS

(RAIM-Denver) In a remarkable display of protest and challenge by oppressed people against ever-expanding imperialist domination, 10,000 Haitian farmers gathered on June 4th, 2010 to burn over 400 tons of 'aid' seeds donated by the US-based multinational corporation, Monsanto.

"Long live native maize seed!" and "Monsanto's GMO and hybrid seed violate peasant agriculture," they vocally declared as the entirety of the 'donation' was put to waste in the act of exerting popular sovereignty.

The GMO seeds were pledged shortly after the country's capital was struck by 7.0 magnitude earthquake in January of 2010. Prior to this, Haiti was the victim of centuries of economic and literal warfare waged by today's imperialist powers. Most recently, the US staged two coups in 1991 and 2004 while pushing through a slew of neo-liberal 'reforms.' Some such 'reforms' included introducing non-native species

the terrain of the southern part of the state a desert, more migrants have been going through there due to increased border militarization in neighboring states. Increased anti-migrant sentiment in the state makes the journey more dangerous. According to the Los Angeles Times, in 2007 a record 218 bodies were found in Pima County (Arizona). In August of 2010, the remains of 170 dead migrants so far were recovered, and the end of that year was expected to surpass the previous record. The hottest month, July, was one where 59 migrants were found dead, with seven on (page 3)

into Haitian agriculture, often with disastrous consequences. Today, Haiti is one of the most impoverished places in the western hemisphere with much of the population suffering from malnutrition and starvation.

Considering the above, the Haitians were courageous and correct in destroying Monsanto's 'gift' seeds. For Haiti's farmers and common masses, planting Monsanto's seeds would have signed them on to their own further disempowerment and also increased their country's dependence on and domination by foreign exploiters.

In India, where Monsanto seeds are widely planted, diminished yields, health problems and indebtedness have driven many rural farmers to poverty and contributed to a tragic phenomenon of farmer suicides. Since 1997, more than 182,936 Indian farmers have reportedly taken their own lives. (next page)

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PROGRAM OF THE REVOLUTIONARY ANTI-IMPERIALIST MOVEMENT

We are revolutionaries. We want to smash this world and build a new, better one in its place. Today, the median global income is around \$2.50 a day. Over one billion people face chronic hunger and a child dies of starvation every five seconds. The planet is being destroyed at an unprecedented rate. Yet, a global minority, a mere 15%, lives in comfort, largely unconcerned about their effect on the world. We aim to change this.

We understand there is a causal relationship between wealth on one hand and poverty, oppression and environmental destruction on the other. The First World maintains its privilege through the exploitation of the Third World masses; spreading war and militarism; and spearheading man-made ecological disasters. This global divide, called imperialism, is the principal feature of the world today.

We side with the Third World masses and support their struggles for liberation. We support the struggles of people to live free from exploitation and oppression, and hence we support struggles against capitalist-imperialism. We support the right of resistance and revolution for op-

pressed peoples against their oppressors.

We reject First Worldism: politics which panders to or assumes First World 'masses' are a social base for revolution. The vast majority of First Worlders are part of the world's richest 15%. We must identify this global minority for what it is: a petty-exploiter class which regularly supports the imperialist system from which it benefits. Our demand is clear: a just, egalitarian and sustainable distribution of the world's resources and wealth. We want to radically lower the First World's material standard of living, not raise it.

We organize collectively for the revolutionary transformation of society. We understand imperialism will not be defeated and a new world built by individual actions divorced from organized efforts. The imperialist system utilizes thousands of organizations for its defense and perpetuation. Conversely, the Revolutionary Anti-Imperialist Movement is one organization of many working to overcome imperialism. RAIM represents a collective effort and utilizes a variety of strategies and tactics to best shoulder our responsibilities to the revolutionary struggle.

(MONSANTO) Introducing GMO seeds into local markets at the long term expense of local sovereignty isn't the only manner that Monsanto profits. The company also maintains a \$25 million dollar contract with the United States government for supplying the herbicide, Roundup Ultra, for aerial spraying over Columbia as part of the so-called 'war on drugs.' Communities there charge Monsanto's chemicals are destroying food crops and natural vegetation, poisoning water sources and leading to increased rates of birth defects and cancer.

For Haiti and elsewhere, there is no magic cure to poverty. Monsanto's GMO seeds won't change the fact the Haiti has and continues to be exploited by imperialism. Rather, so-called 'aid' and 'development' provided by impe-

rialists more accurately reflect expanding the relationship and means of exploitation. The only solution for the Haitian masses is to reassert control of their own economy, production being one key aspect. The destruction of Monsanto's disingenuous 'help' in the 2010 protest is one step in a larger movement of the Haitian masses to liberate themselves from imperialist domination.

No doubt, the adversities of the Haitian masses seem large. But the natural allies of their struggle are larger. The movement of people's resistance is global. It includes not just Haitian masses but also the exploited masses of the Third World and their allies. This movement is growing in potential. Fully unleashed, people power will defeat imperialist power.

(BORDER WALL) July 15th of that year alone. Some of the remains were reduced to skeletal ones, and 66% of the remains remained unidentified. Likely many more dead remains are still in the desert not found. Along with the increased anti-migrant repression with SB1070 and Sheriff Joe Arpaio, now neo-Nazi groups are conducting armed patrols of the border. The Minutemen groups, who were big on media stunts in their vigilantism along the border, officially dissolved that year after a call to violent action sent the directors panicked, with many individuals from this entity entering into the larger Tea Party movement and into Constitutionalist militias.

Along with the humanitarian crisis there is a crisis of the ecosystem.

Walls along the U.S – Mexico border had already been authorized and built in the 1990s at ports of entry that encompassed mostly urban areas. This only made migrants go through more dangerous and isolated rural areas. More border wall construction was authorized in 2005 with the passage of the REAL ID Act. In Section 102 of the act it gave the Secretary of Homeland Security, which has authority over border policing, the power to waive any local, state, and federal law that would impede the construction of the wall. This authority was used to waive over 30 environmental protection laws that would have blocked border wall construction. So far over 600 miles of walls and access roads have been constructed throughout the four border states. The expenses have been estimated to be around \$4.5 million per mile for fencing, and \$1.6 million per mile for vehicle barriers. The maintenance and other costs are expected to be still higher.

The documentary put out by the Sierra Club, *Wild Verses Wall*, documents the environmental effects of the border wall. The region around the militarily imposed border of Mexico and the U.S. is a sensitive ecological area. The ecosystem around the border is diverse, ranging from deserts to wetlands. Over 40 percent of the land along the border are public lands protected under American law, which include several Wilderness Areas, National Parks, National Monuments, National Wildlife Refuges, and National Forests. In these areas vastly different species of plants and wildlife inhabit. These areas are being destroyed to make walls and access roads, along with other infrastructure to increasingly police the border area.

The wall is disrupting natural wildlife corridors. Migratory patterns of many animal species, some facing extinction, are threatened by this artificial wall. This is also causing interference with their abilities to obtain food and water, and disrupting natural mating patterns. Animals have been photographed being blocked by the wall, some even trapped permanently in different parts of the barriers. Stadium lights built along the border also hamper nocturnal animals. All this artificial infrastructure will have long term effects on animal population dynamics. In the meantime, human migrants will still cross the border, with the wall only making

the journey slower and more dangerous.

Construction around the wall is also causing erosion in many areas, and affecting drainages. Already many floods have been caused by the border wall. The damage to plant life and vegetation, along with animal habitats, is vast, for these are some of the most biologically diverse areas in the world.

At the same time they are destroying the border environment with the wall, anti-migrant sentiment is clouded in environmental concerns. It is claimed that migrants are leaving vast amounts of litter along their journeys. While litter is left by migrants discarding their supplies, that trash is easily removable and has fewer long term effects on the ecosystem. The border wall will leave longer and more damaging impacts, many yet to be felt.

In the classic book *North From Mexico*, author Carey McWilliams tells of the relationship that Spanish-speaking people have had with the environment around the border. “The Spanish travelled as far, but only as far, as the gypsy of the cactus family, the prickly pear, had traveled. Did they stop where they did because the environment had ceased to be familiar? Whatever the reason, it is important to remember that geographically the Southwest is one with Mexico.” Further he states that the resulting U.S.-Mexico border was “one of the most unrealistic borders of the Western Hemisphere.”

The militarily imposed border has no relation to its surrounding ecosystem. The border was created not through any consideration of the natural environment but solely for political reasons. It was formed after the conquest of the northern part of Mexico ceded by force to the United States in 1848. For thousands of years before this there were nothing of a border in this region. The people who went back and forth on this region, like the majority who do today, are indigenous to this continent. The settler nation of Amerika has ever since built up more walls to keep people out, a sign of their ever-increasing insecurity. Their increased militarization not only violates human rights but even their own environmental protection laws. Imperialist occupation here, like elsewhere, is not only a threat to human life but to the broader natural environment. The border wall and the occupation that sustains it must be torn down not only for humanitarian reasons but also for the sake of the ecosystem.



HAITI CHOLERA EPIDEMIC, MASSES SUFFER AS IMPERIALISM COMMITS ATROCITIES

(RAIM-Denver) Recently a cholera outbreak and epidemic has hit Haiti. As of November 22, it has claimed the lives of 1,200 Haitian people. Another 20,000 have been hospitalized because of it.

This is in the wake of a devastating earthquake that hit the impoverished country earlier this year. The earthquake claimed a staggering 250,000 lives. Some 1.3 million people out of a population of 10 million live in either tents, refugee camps, and oftentimes no shelter. Cholera has been spreading quickly under these conditions. Also floods and standing water left from hurricane Tomas has aided the spread.

In Port-au-Prince, 10 inmates died of cholera in the overcrowded national prison, raising fears for the health of the 2,000 other inmates.

Travelers from Haiti are reported to have transported the disease to neighboring Dominican Republic and Florida. Authorities there have said the disease is contained from spreading.

The people of Haiti have organized protests in response to the cholera epidemic.

The target has been UN 'peacekeepers,' who have been blamed for bringing this disease to the country, where

it has been unknown for decades until now. The blame has been put on 'peacekeepers' from Nepal. Nepal is a nation that had recent outbreaks of cholera. The Nepalese 'peace-keeping' force was found to have flushed contaminated feces from base latrines into the Artibonite River, triggering the outbreak. The DNA fingerprinting has confirmed that the cholera is a strain from South Asia.

It is unclear from the information given of exactly how the cholera epidemic spread. But it is clear this disease spreads in underdeveloped regions. The resources and technology already exist to help Haiti recover. Yet, Haiti since its inception has been targeted by imperialist intervention, especially by the United States, and their national economic development has ever since been hampered. Unnecessary deaths from cholera are the result of the capitalist-imperialism system that puts profits over human need, gives a small minority of First Worlders luxuries at the expense of basic needs of the entire world, sets up puppet governments around the Third World, and needs to be replaced. The masses of the world have an interest to live their lives not as slaves and 'surplus people' under global capital, but to determine their destiny free from imperialist exploitation and meddling.

PALESTINIAN COMPRADORS AID ISRAEL'S WAR AGAINST PALESTINE

(RAIM-Denver) The newly released 'Palestine Papers,' leaked to Al Jazeera and shared with the Guardian, reveal what many Palestinians and international supporters already know and suspect: high-level complicity between members of the Palestinian National Authority (PA) and the Israeli settler-state as part of an ongoing genocide against the Palestinian people.

The 1,600 secret documents span from September 1999, just before the conclusion of the Oslo 'Peace' Accords, to September 2010 and reveal the level to which the Palestinian compradors have gone to appease the violently expansionist Israel. Among other things, Palestinian negotiators agreed a symbolic 10,000 Palestinian refugees would be allowed to return to their homes- out of the more than 5 million. PA negotiators also contradicted their own public position and privately accepted Israel's demands to define itself as a Jewish state.

In Ramallah, one PA leader angrily denounced the leak as a "propaganda game...to brainwash Palestinians." Others, such as Saeb Erekat, chief negotiator for the Palestinian side, describe it as having "misrepresented our position" and in some cases being "patently false." In the West Bank and Gaza, Palestinians responded with shock and protest.

Pakistan-born, UK-based historian, Tariq Ali, described the leaks as revealing the PA position as one of "total

capitulation." Writing for the London Review of Books, he described Palestinian misleaders as willing to surrender "virtually everything except their own salaries." The Palestinian National Authority receives around 1.5 billion dollars annually in 'aid,' mostly from Israel and its imperialist sponsors.

At times, Israel demanded the Palestinian National Authority kill or arrest Palestinians. British intelligence organization, MI-6, drew up a secret plan for a broad crackdown on the Islamic resistance movement, Hamas, which later became the security blueprint for the PA. The documents reveal widespread collaboration between British intelligence, the CIA, the Israeli state and the Palestinian National Authority's own 'security apparatus.' Some documents suggest PA officials were forewarned of 'Operation Cast Lead,' Israel's assault on the Gaza Strip during the first weeks of 2009. After masked gunmen demolished part of a border wall between Gaza and Egypt in 2008, the then Prime Minister of the PA asked the former Israeli foreign minister if Israel could occupy and re-seal the border.

Palestinian negotiators have used the idea of a 'one-state solution' as a threat against the Israel. Under a one state solution, which is favored by many both inside and out Occupied Palestine, both Palestinians and Israelis would enjoy equal rights in a single, secular, democratic state. However, Palestinian negotiators have never seriously pursued the

matter in negotiation or otherwise. Instead in 2008, the former prime minister of the PA, Ahmed Qurei, suggested Israel should officially annex nearly all illegal settlements in and around Jerusalem.

The leak of the 'Palestine Papers' occurs within the context of ongoing systemic anti-Palestinian policies pursued by Israel. Some, including former US President Jimmy Carter, describe these policies as one of maintaining an apartheid system. Others, such as Tariq Ali, describe it as a form of genocide. The 'Palestine Papers' reveal the depth to which Palestine's so-called leaders are complicit in such policies.

Some have called the PA traitors. The PA could also be described as compradors because their traitorous role in instrumental to Israel's structural hostility towards the Palestinian masses. Their traitorous role is not a one-time affair, but ongoing. These compradors in the Palestinian National Authority, Fatah, the Palestinian 'Liberation' Organization, etc, are supported by the Zionist settler-state and its imperialist backers principally for the role they play in selling-out the Palestinian people's struggle.

Previously organizations such as Fatah and the Palestinian Liberation Organization represented a secular resistance to Israeli aggression. It is notable these organizations rose to power and initially became recognized because of armed struggle. However, they, like many other armed movements, sold out the larger struggle of the oppressed for a seat at the table of oppressors. This has created a situation where other forces, largely Islamists, have stepped in and through supporting people's resistance gained popular support.

The struggle against foreign oppressors and domestic oppression must be carried in tangent, it must be ongoing and exported. It is correct to unite in coalition for wider defense of the people while independently organizing for the further revolutionary transformation of society.

Israeli aggression against Palestinians is reminiscent of the United States' aggression against any number of Indigenous nations in the territory it now controls. One tragic story is worth recalling.

In 1813, the Red Stick War broke out. Under the

leadership of Tecumesh, thousands of indigenous warriors from 32 tribes fought against the invading United Snakes.

The Indigenous rebellion was put down, in part because Indigenous people were not united in resistance and many fought for the US. Warriors of the Cherokee fought under Andrew Jackson against Tecumesh's 'Red Sticks.' Later, in an attempt to preemptively halt their own demise, the Cherokee pioneered a written language in 1821, and began publishing a biligual newspaper, drafted a constitution and formed a government patterned from the US in 1828. The same year, Andrew Jackson was elected president. By 1830, the US Congress passed the 'Indian Removal Act' at Jackson's behest. By 1835, the US found a couple sell-out Indians to sign away in treaty all Cherokee land east of the Mississippi River. This culminated the forced march known as the 'Trail of Tears.' Over 4,000 Cherokee died during their removal.

The removal of the Cherokee occurred with a larger context. The Cherokee would be one of a great number Indigenous tribes removed or exterminated to make way for the 'masses' of White settlers. Today, because of the genocide and expansion of the US empire, Indigenous people are less than 1% of the population of the US.

With the treacherous 'leadership' of the Palestinian Na-

tional Authority and a disunited, unorganized Palestinian masses, a similar fate may lie closer for Palestine than we realize. In one 2008 meeting, former US Secretary of State, Condeleezza Rice suggested that Palestinian refugees settle in South America.

The Palestinian masses must be united in resistance. No amount of licking the boots of the Zionist settler-state will halt its genocidal march across the Occupied Palestine. Only resistance and revolution, a forceful stop to the ongoing Israel's aggression, will achieve such an outcome.



PALESTINIAN LOSS OF LAND 1946 TO 2005



EMBASSY CABLES REVEAL US IMPERIALISM'S WHISPERS

(RAIM_Denver) More revelations have come forward from Wikileaks, this time in the form of 250,000 cables between 250 US embassies worldwide. The leaked documents provide a revealing look into both what the US and its allies are up to and a glimpse behind their rhetoric.

Here is a brief summary of only some of the revelations. While none of this comes as any surprise, as Wikileaks disappointingly didn't release any top-secret files, the cables offer additional evidence of the US's treacherous domination of the world.

The British government trained a Bangladeshi government death squad accused by human rights organizations of over 1000 extra-judicial killing since it was founded six years ago.

The cables also reveal Britain is pursuing the creation of a marine preserve on the Chagos Islands in order to prevent its resettlement by indigenous peoples forcibly displaced in 1973. The Chagos Islands include Diego Garcia, a joint US-UK military mega-facility used to maintain their global empire.

McDonalds Restaurants used connections in Washington to bully the El Salvadorian government for a favorable settlement in a 24 million dollar lawsuit.

Some of the cables expressed the depth and utility of First Worldist and pro-American ideology around the world. In one cable, a US official expressed concerns over long-term stability in Tunisia, yet noted with optimism that most there still "admire the 'American Dream.'" In others, aging Cuban leader, Fidel Castro, was described "obsessed" with admiration for Barak Obama immediately after his election, only to later feel betrayed.

Some of the cables regarded disputes between Third World leaders, which imperialists watch out for and attempt to exacerbate. According to one cable, Hugo Chavez and Alvaro Uribe, presidents of Venezuela and Columbia, got into a heated argument at a Bolivarian Alliance for the Americas (ALBA) meeting in February of 2010. The verbal disagreement, according to the US official, came after Uribe criticized Venezuela's stance against the Columbian lackey-regime. According to the cable, Cuban leader Raul Castro stepped in to de-escalate the situation.

Chavez was the topic of many leaked cables. The opening summary of 2007 cable with the topic, 'A Southern Cone Perspective on Countering Chavez and Reasserting US Leadership,' reveals some of the US's strategy in dealing with the South American leader. The cable helps us understand US imperialism strategy in dealing with any number of regional opponents.

"This [cable] looks at ways the US can counter Chavez and reassert U.S. leadership in the region. ...[T]here are six main areas of action for the US government as it seeks to limit Chavez's influence: -Know the enemy: We have to better understand how Chavez thinks and what he intends; -Directly

engage: We must reassert our presence in the region, and engage broadly, especially with the "non-elites"; -Change the political landscape: We should offer a vision of hope and back it up with adequately-funded programs; -Enhance military relationships: We should continue to strengthen ties to those military leaders in the region who share our concern over Chavez; -Play to our strength: We must emphasize that democracy, and a free trade approach that includes corporate social responsibility, provides lasting solutions; -Get the message out: Public diplomacy is key; this is a battle of ideas and visions.[...]

We must convince not only government leaders but civil society - the person on the street - that we are committed to a progressive and democratic vision for the Americas and to helping our neighbors meet their challenges. If we can, we will make quick inroads into marginalizing Chavez's influence, bolster democracy and reassert our own leadership in the region."

The above quote speaks to how imperialism is more than comfortable using 'civil society' and 'public diplomacy' strategies in its maintenance of power. No doubt, more sinister plans are hatched beyond what Wikileaks has revealed.

The leaked cables also revealed a detailed spy program, initiated by Hilary Clinton, Secretary of State under the Obama administration, against top representatives at the United Nations, including the UN General Secretary, Ban Ki-moon. A directive called for the collection of credit card numbers, email addresses, phone, fax and pager numbers, frequent-flyer account numbers for UN figures and "biographic and biometric information" on UN Security Council permanent representatives. Though this likely shocked many of America's allies, the directive was likely part of a larger spying program, as similar information was sought for leaders and public officials from various countries. Diplomatic missions in Israel, Jordan, Syria, Saudi Arabia and Egypt were asked to gather biometric information on Palestinian Authority and Hamas leaders and representatives.

Cables also revealed US and British officials colluded to create a loophole in UK legislation in order to allow continued storage and deployment of US cluster bombs from British territory. Cluster bombs have been banned by the UN, but the US is not a signatory to any such treaties.

Revealing a lack of confidence in Hamid Karzai, the US's militarily-installed 'president' in Afghanistan, cables from 2009 describe him as erratic, emotional and paranoid. This comes at a time when the US is increasingly reliant on drone attacks into remote parts of Afghanistan where the puppet-state has little or no real control and neighboring Pakistan.

To the ire of allies such as Germany, the US military has been charging a 15% administration fee on an international fund to help train police and military for the Afghan puppet-state. As of yet, 123 million Euros had been donated to the fund. The US military is increasingly overextended in a war without resolution, and reliant on its hegemonic posi-

US ULTIMATELY TO BLAME FOR KOREAN SKIRMISHES IN YELLOW SEA

(Stephen Gowans, www.whatsleft.wordpress.com) There has been a lot written about the escalating tensions on the Korean peninsula, tensions touched off by the South's firing artillery shells into disputed waters in the Yellow Sea. Much of the commentary—including my own—has only tangentially addressed the key issue: how the United States' unilateral drawing of a sea border in 1953 has thrust both sides into the position of having to continually climb to the brink of war to enforce overlapping claims to territorial waters.

The author of this tragedy—as so many other tragedies in Korea—is Washington. At the end of the Korean War, the United States and North Korea agreed that five islands, including Baengnyeong Island, in whose shallow waters the South Korean warship Cheonan sank in March, and Yeonpyeong Island, at the center of the recent exchange of artillery fire between the two sides, would remain under the South's control. But they did not agree on a maritime demarcation line. The United States wanted to base the line on a three-nautical-mile limit, then the norm, while the North insisted on a 12-nautical-mile limit, which, by the 1970s, would become the standard in international customary law. The United States unilaterally drew a demarcation line, called the Northern Limit Line, based on a three-nautical-mile limit. In 1955, the North claim territorial waters based on a 12-nautical-mile limit.

Baengnyeong Island is only 10 miles from the North

tion to shift its burden onto lesser partners in western imperialism.

In Peru, due to increasing disillusionment with the government, the Sendero Luminoso insurgency, nearly wiped out well over a decade ago, is beginning to make a come back.

In a series of leaked cables, a US official describes two main factions operating today. One faction, made up of former leaders recently released from prison, is, according to the US leak, “now using their positions in civic organizations and union groups to foment social unrest.”

The other faction is made up of surviving guerrilla's, who, according to the US cable, “...clung to survival on the jungle margins, adapting themselves to a political condition characterized by the absence of outside leadership or guidance... continuing the armed struggle while, in practical terms, gradually deepening and expanding their involvement in the drug trade.”

There is no reason to believe the specific claims made by US officials. Throughout the leaked cables, US official repeatedly implied or claimed Iran was pursuing an nuclear weapons program, which the government of the Iranian Republic denies.

Along the lines of claims against Iran as a pretext for economic and political war, the US, their own diplomatic cables say, pressured the Indian state into preventing sales of graphite to the defiant Middle Eastern country. This oc-

Korean coast but 120 miles from the South Korean mainland! Yeonpyeong Island is only eight miles from North Korea, and is home to a garrison of 1,000 South Korean marines. By the standards of international customary law, both islands belong to the North.

Having created a basis for unending conflict by unilaterally imposing a western maritime frontier, Washington has ensured that the intersection of the two sides' claimed territorial waters has been the site of numerous clashes. In 1999, the two Koreas' warships skirmished over their competing maritime territorial claims. In the battle, two North Korean warships were sunk and 30 North Korean sailors lost their lives. Seventy were wounded. In clashes in 2002, a South Korean warship sank, with six lives lost. In November of last year, a North Korean naval vessel went down in flames after a battle with a South Korean warship. In March, the South Korean corvette Cheonan sunk off Baengnyeong Island, only 10 miles from the North Korean coast. The South accused the North of torpedoing the ship, but Pyongyang vehemently denied the charge. That North Korea would sink a South Korean warship operating close to its coast—that any country would attack a warship of a hostile state operating in its waters—is not implausible. Seoul's charge that the North was the culprit therefore had a ring of truth to it, but there is evidence which points to the ship either running aground or hitting an old mine. In August, the North fired 110 artillery

curred as the US haggled with the Yemeni president over trading weapons for supposed terrorists.

The US has expressed interest in the MST landless movement in Brazil.

The oil multi-national Shell has infiltrated in Nigeria government.

Other cables describe what was summed up in one report as a “U.S.-led conspiracy to force GMOs onto European countries by making those countries pay a steep price if they resist.”

There is a danger in relying on the cables too much for information. Too often in mainstream media discourse, rumors passed along between US officials in the leaked cables are being treated as truth.

It must be kept in mind that Wikileaks releases one-sided information: in this case part of the narrative of the US state. No doubt there are further crimes committed by imperialists, both that for which they will never explicitly call what it is and that which is ‘top-secret’ and has not been leaked. Nonetheless, the latest release from Wikileaks does present an informative and indeed evidentiary look into the world as the imperialists see it while trying rule it.

rounds near Yeonpyeong. And only weeks ago a South Korean warship fired warning shots at a North Korean fishing vessel that had crossed the Northern Limit Line. “This is a no man’s land,” observes Korea scholar Bruce Cumings. “You have an incident waiting to happen.”

The key to why the North and South regularly clash in these waters lies in the choices Washington’s unilateral border fixing inevitably create. Pyongyang and Seoul can either enforce sovereignty over their overlapping territorial claims through military means. Or not, in which case they cede sovereignty. The North could avoid confrontation with the South if it simply accepted the Northern Limit Line. Likewise, the South could avoid confrontation with the North, if it accepted a sea border based on international customary law. But neither side plans to capitulate, and so both sides carry out military activity in waters the other side claims as its own. Failing to do this—and choosing not to respond to the other side’s provocations—would amount to an implicit recognition that the waters belong to the other side.

This can be seen in two incidents that happened roughly one year apart. Late last year, the North threatened to fire artillery into the disputed waters. The South denounced the threat as a brazen provocation, and warned that it would respond resolutely. Seoul’s agitation, reported *The New York Times*, was sparked by concern that if the North carried through with its threat it would “enforce its claims to an area currently held by the South.” The only way the South could contest the North’s sovereignty enforcement action was to counter-attack. Failing to do so would implicitly recognize the North’s territorial claim to the waters.

Last month, the roles were reversed. Now it was the South threatening to fire artillery into the same waters and it was the North denouncing the planned action as an abominable provocation. And the North’s reason for agitation was exactly the same as the South’s one year earlier. As the North Korean Foreign Ministry explained on November 24: “The ulterior aim sought by the (South) is to create the impression that the (North) side recognized the waters off the islet as their ‘territorial waters’, in case that there was no physical counter-action on the part of the former.”

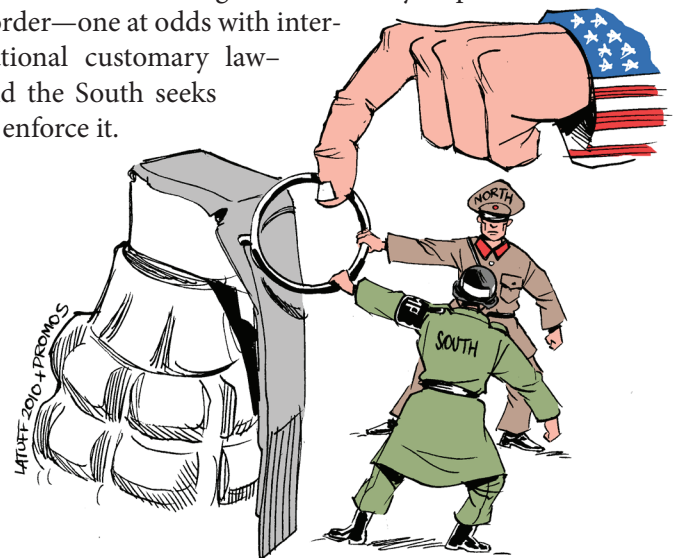
In both cases, the firing of artillery into the disputed waters was seen as a sovereignty enforcement action by the other side. In order to counter the claim—and enforce its own sovereignty over the waters—the other side had to respond militarily. This is so because, by definition, a country’s boundaries represent the area in which its government exercises a monopoly over the legitimate use of violence. The clashes in the Yellow Sea can be viewed as one side trying to demonstrate that it exercises a monopoly over the use of force in the contested area, and the other side trying to do the same.

As we know, the South did fire into the disputed waters, provoking a North Korean response, as Seoul surely knew must come. Indeed, the North had issued stern warn-

ings that it would retaliate. While some news reports said the South fired toward the North, thus making the provocation all the more flagrant, Pyongyang acknowledged that, on the contrary, the South fired away from the North Korean mainland, but still “inside the territorial waters of the (North) no matter in which direction (the South Korean shells were) fired.”

Being based on international customary law, the North’s claim to the disputed waters is superior to that of the South, which rests on an outdated norm, and Washington’s unilateral border fixing. Pyongyang has urged Washington repeatedly to sign a peace treaty to replace the armistice which brought open hostilities to an end in 1953—and which leaves the two Koreas technically at war. Settling the disputed western sea border would be part of a formal peace. But Washington regularly rejects Pyongyang’s pleas for an official end to the war. After one such request, then Secretary of State Colin Powell replied, “We don’t do non-aggression pacts or treaties, things of that nature.” And after the latest skirmish, Washington rejected China’s call for discussions to defuse the tensions. Instead, it escalated tension by dispatching the aircraft carrier *George Washington* to conduct joint military exercises with South Korea in the Yellow Sea, including in waters China declares as its own.

In 1945 Washington drew a border bisecting Korea. It later set up a puppet government in the South to crush the People’s Committees that Koreans had organized to govern their country after decades of Japanese colonial rule. The People’s Committees were allowed to thrive in the North, and in 1948 formed the basis of a new government led by Kim Il-Sung, a famed guerilla leader who had fought the Japanese. In the South, Washington restored Japanese collaborators to positions of prominence. Divided by Washington, the two Koreas, one anti-imperialist, fiercely independent and progressive, the other a near fascist state of collaborators with Japanese colonialism and later U.S. neocolonialism, were set against each other. And so they remain today, and will remain, regularly climbing to the brink of war in the Yellow Sea as the North challenges a unilaterally imposed sea border—one at odds with international customary law—and the South seeks to enforce it.



THE AMERIKAN ELECTORATE: MILITARIST AND CHAUVINIST

(RAIM-Seattle) U\$ imperialists, of both parties, appeal to the chauvinism and militarism of the Amerikans this election cycle. Then again, our readers will be asking by now, "What's new?" For the past couple years, talking heads and ideologues from both of the main partisan wings of the US system have been rallying their respective "bases" in preparation for the contentious midterm elections. In just the past few weeks, the imperialist media had been inundated with political ads and substanceless, vitriolic rhetoric.

On the Republican side, their Amerikan grassroots "Tea Party" movement has whipped up a white chauvinist frenzy right in time to derail the "Obama phenomenon." In the midst of this racist uprising by the recently dispossessed Amerikan settler white nation, the favorite target has been migrant labor from Mexico. The most egregious example of the consequences of this radical reaction is the "Papers, please" legislation in Arizona, on Mexican land stolen by Amerika no less! Fast forward over 160 years later, and over 70% of Amerikan are in favor of some similar draconian and fascist legislation. Another side-effect was the recent inflammation of Amerikan chauvinism against Islam in general, which had exceeded levels beyond anything seen during the Bush era.

On the Democratic side, the Obama-lovers are attempting to paint the Republicans as "shipping Amerikan jobs overseas." This thinly-veiled "pro-labor" racism serves to merely shift the chauvinism of Amerikans towards Latinos, to chauvinism directed towards Asians. To pile onto this chauvinism, the White House itself is attempting to paint their GOP opponents with the "Chinese money" campaign corruption card. As if US imperialism hasn't attempted to influence political processes by whatever means, monetarily or militarily, worldwide.

The two political parties of US imperialism aren't just battling over who Amerikans should be more chauvinist against. They are also battling for Amerikan public opinion over which Muslim-majority country to invade and occupy. The Republicans' latest superstars have been some of the most fervent Zionists, with a warmonger's eye towards toppling the Islamic Republic of Iran. The Democrats' "common-sense" militarism has its eyes toward continuing the existing occupations in Iraq and Afghanistan in a "non-direct, supervisory form," as well as continuing the incursions into Pakistan. Long gone are the anti-war voices from the political spectrum, from either "libertarian" Republicans or "progressive" Democrats. One Tea Party-backed congressional candidate in North Carolina includes a US pig soldier suspected of killing two unarmed civilians in Iraq. On the other side, Democrats in Washington State appeal to the votes of "workers" from Boeing, a major imperialist arms manufacturer. One such political ad, from a Democrat no less, makes a simultaneously chauvinist and militarist appeal to Boeing

workers. The ad says, in essence, that Amerikans should continue to be paid handsomely for building and maintaining the imperialist war machine.

What else is new with politics in the US empire? Certainly not the brain dead response of the First World so-called "left" to Amerikan elections. The constant meme coming from them states that the top two imperialist parties don't really represent the "will of the [Amerikan] people." The supposition here is that the Amerikan so-called "masses" are inherently progressive (if not "revolutionary") in their majority. Nothing could be further from the truth. One question for our First Worldists: If Amerikans are so inherently "progressive," why do the two top imperialist parties pour billions of dollars into filling their airwaves with this chauvinism and militarism?

A "democracy" that does not represent the will of the world's oppressed and exploited majority is not democratic in any real sense. Bourgeois democracy in the First World seeks to affirm the unity of the imperialist populations against the global majority. RAIM struggles for a world where the needs and will of the global popular majority, who make less than \$2.50 a day, are placed first per the democratic principle of "majority rules." To create a truly democratic society, the world must be turned upside down.



FOOD PRICES RISING, THIRD WORLD MOST AFFECTED

(RAIM-Denver) A recent report came out from the UN Food and Agriculture Organization (FAO) showing that food prices rose to a record high in December 2010 and will likely continue rising higher than ever before.

The FAO index, which began compiling data in 1990, measures monthly price changes in cereals, oil seeds, dairy, meat, and sugar. The index rose 32 percent from June to December, rising for all six months in a row. The December level is at the same level as prices were in 2008, the increase of which helped spark many food riots around the world.

The UN itself warned of dangers of “food riots, geopolitical tension, global inflation, and increasing hunger” due to rising food prices. Countries on the “at risk” list are those that are poor and produce little of their own food, such as Bangladesh, Morocco, and Nigeria. Overall, this crisis will hit the poor and maldeveloped nations of the Third World the most, where basic food staples take up a larger share of personal incomes.

The report lists some of the causes of rising food prices:

- bad harvests of wheat in Russia and Ukraine caused by bad weather, and similar weather effects in Argentina. More erratic weather patterns due to climate change, itself caused by First World consumption patterns, will further create instability in global food production.

- Rising oil prices, leading to increasing transportation costs for food.

- Increasing use of planted foods for biofuels, especially in the U.S. More demand for this area leads to rising prices of these crops, especially for those who use them for only food.

- Increasing financial speculation on food crops, with finance capital playing the market to the detriment of people trying to survive.

- There are also notes of increasing water crises, as 30 percent of water used for agriculture comes from unstable sources.

What can be analyzed from this report, if not said outright, is that these activities are part of a phenomenon in which rich nations profit at the expense of poor nations.

The poor nations of the Third World will get hit the most, as usual. It makes mention of the global economic crisis of 2008. While its effects were felt worldwide, it was felt unevenly. While Americans and other First Worlders had lost jobs and lost private homes at their worst, in Third World countries people faced starvation. That year violent protests over food prices happened in Mexico, Indonesia, Egypt, Cameroon, and Haiti. Guatemala experienced a food crisis in 2009 that was so severe the national government declared a national emergency. In comparison, starvation is not even a factor in rich nations, where even people below

the poverty line in those nations are able to obtain food with considerable ease.

What is considerable is the fact that this food crisis has nothing to do with the amount of food available. There is such an abundance of food that in the U.S. it is estimated that 25 percent is thrown out before it is eaten. The problem is one of distribution of both food and money. It is also based on global trade policies that lock nations into dependent development. Instead of growing food for their own people, they must grow crops for export to richer countries, using the money to then import food.

This coming crisis is nothing new to the exploited nations of the world, to the peoples overwhelmingly residing in Asia, Africa, and Latin America, where base survival is an everyday concern. Over 1 billion people around the world face chronic hunger each year. This does not have to be. The world needs a revolutionary system that overturns the present one to bring a society that meets the needs of all people, not the profit of a few in exploiter countries. The struggle to bring that world about is literally for many people a matter of life and death.

EGYPTIAN MASSES AND AMERIKAN ASSES: AN HONEST COMPARISON

(Money Smashes Heaven) A comrade from RAIM asked MSH to discuss a comment by an activist in the United States:

“Most ‘American’ working class folks I’ve talked to recently are saying that we need an Egyptian and Tunisian uprising in our workplaces and neighborhoods... at some point those Americans who don’t care are going to be in for a surprise.”

We basically agree with this statement, though most certainly not for the reasons suggested. The suggested reason seems to be that the Egyptian and Tunisian masses and the Amerikan “masses” are one and the same in the struggle against imperialism. A superficial glance at the Gini coefficients (the degree of internal inequality) of the United States and Egypt might suggest a similar degree of inequality within both countries. However, what this and other comparisons stubbornly miss is the inequality between a country like the United States and countries like Egypt and Tunisia. One only needs to take the Human Development Index rankings into account to know that the old revolutionary slogan, “Workers of all countries, unite!” is more than stale-dated.

Let’s take Egypt as the counter-example to the United States. The bottom 90% of income earners in Egypt make only half as much (roughly \$5,000 USD annually) as the bottom 10% of income earners in the U.S. (roughly 10,000), per capita distribution. Depending on the figures used, an egalitarian distribution of the global social product is anywhere between \$6,000 and \$11,000 per capita annually. This does not even account for other inequalities between an exploiter country and an exploited country, such as infrastructure, housing, productive forces, quality and diversity of consumer goods, etc.

This should put things in perspective for those who

think the Amerikan majority have a fundamental material interest in global equality. Most Egyptians have a material interest in revolutionary change, most Amerikans do not. It is not “economic determinism,” or overemphasizing economic base over the ideological superstructure, to point out this simple fact. There are billions of people, alongside the masses of Tunisia and Egypt, who have the least to lose and everything to win from the abolition of the current global order. It is they who are the most fertile soil for the seeds of revolutionary theory, the seeds of Leading Light communism – Maoism-Third Worldism.

The lie of First Worldism states the imperialist countries are the base area for revolution in the Third World. Comrade Lenin wasn't being academic when he pointed out the split in the working class almost a century ago. Kwame Nkrumah elaborated on the how the welfare states in the First World put a damper on revolutionary consciousness of their laboring classes. Arghiri Emmanuel exposed the inherent unequal exchange between the First and Third World, due to the artificially high wages for imperialist country “workers” taken from the exploited labor of the Third World proletariat. Comrade Prairie Fire described the First World countries as “mall economies,” where very little productive labor takes place. For those relative few who genuinely seek justice while residing in the “belly of the beast,” it is crucial to recognize that you are surrounded by class enemies. You are behind enemy lines.

The First Worldists have it all backwards. It is precisely the exploited countries of the Third World that will be the base area for the revolution in the First World. Even if the First Worldists were successful in their “revolution,” the result would be social-imperialism, not socialism. Their “leftist” chauvinism would seek to “socialize” the plunder of the global south by imperialism. This means that when talking about revolution for today, we need to put the Third World first. The Third World proletariat needs to cut off the First World from the very means by which it perpetuates its domination of the planet. They need to cut off the exploiter countries from the very means by which they exploit the Third World masses. They need to cut off imperialism from the very means by which it bribes the First World “masses” into complicity with its crimes against humanity.

The Third World as a whole has been exploited, dominated, and occupied by the First World and its system of capitalism-imperialism for nearly a century. Quite frankly, it's about high time that the Third World establishes dominion over the First World. It is the historical role of the Third World proletariat to extract reparations and redistribute wealth globally in an equitable way. This is about global social justice, not revenge. Historically speaking, it's time to turn tables.

So yes, we agree that an Egyptian and Tunisian revolution in Amerikan workplaces and neighborhoods is needed. Reparations are owed for imperialism's propping up of

the Zionist entity for over 60 years. Reparations are owed for First World's domination of the Suez Canal, a key avenue for imperialist profits. The Egyptian and Tunisian masses, and the Third World masses generally, have the right to take back what has been stolen from them by most of those Amerikan “workplaces” and communities. The Third World must defeat the First World.

Today's revolution is the global people's war.

“People of the world, unite and defeat the U.S. aggressors and all their running dogs!” – Mao Zedong

THE REAL OPINIONS OF AMERIKKKANS

(www.imperialismowesuniversally.blogspot.com) Many “leftists” in this country believe most of the population borders on radicalism simply by virtue of supporting more funding for health care and education, ever higher minimum wages, etc. They have discovered the amazing fact that *gasp* Amerikans support their own further enrichment. There's a shock. Who would've thought? They likewise often point to polls suggesting that most Amerikans might oppose a particular war they're losing. But here's the bigger point: what are the broader views of Amerikans that combine to make up the psyche? Examining even just a handful of these, we can easily see through the myth. Here are a few samples borrowed from PollingReport.com:

“Do you think the United States does or does not have a special responsibility to be the leading nation in world affairs?”

Does: 66%

Does not: 31%

Unsure: 3%

“Because of the United States' history and its Constitution, do you think the U.S. has a unique character that makes it the greatest country in the world, or don't you think so?”

The greatest: 80%

Don't think so: 18%

Unsure: 2%

The above poll shows that the overwhelming majority of Amerikans are characterized by extreme national chauvinism that leads around two-thirds to openly (not just objectively!) support Amerikan imperialism in principle. This is the mentality of an exploiter society; a nation that collectively benefits from the plundering of foreign countries and peoples.

Let's continue:

“As you may know, a website called Wikileaks has displayed thousands of confidential U.S. government documents concerning U.S. (*cont back cover*)

NO TIME FOR SENTIMENTALITY: A PEOPLE OF COLOR ORGANIZE! INTERVIEW WITH NICK BROWN OF RAIM

(RAIM/People of Color Organize!) *Debated by many on the radical left for its political stand, the Revolutionary Anti-Imperialist Movement and groups like it simultaneously create conversations about accountability, privilege, strategy, solidarity and race in the United States, as well as globally.*

RAIM is buoyed by a provocative ideology which maintains in essence that First World life relies on the oppression of people in the Third World, and that a revolution will mean those in the First World will ultimately receive less than they have now. To such notions there are many challengers. In addition, RAIM's confrontational activism — a Columbus Day protest featured signs such as "Kick Cracker Bum\$ Off Stolen Indian Lands" and "No Amnesty for Pilgrims or Their Anchor Babies" — often goes where even most on the radical left won't go. Some characterize such organizing as misunderstanding America's poor, attacking whites or dismissing U.S. labor history. Others claim such political positions are nihilist and simplistic. The discussion is interesting enough to go right to a source on the issues.

Nick Brown of RAIM talked with People Of Color Organize! about RAIM and its politics. During the interview, common criticisms and political strategy were raised. We also discussed race in North America and organizing by communities of color, among other matters.

POCO: The Revolutionary Anti-Imperialist Movement gained national media attention for its spirited protests against the Tea Party rallies and against Columbus Day. What is RAIM and what is the story of its political evolution?

NB: First off, let me say that it's obvious there is no active revolutionary movement per se in Amerika and the First World, and this is largely due to imperialism's ability to maintain for its citizens a lifestyle vastly above the rest of the world. Any genuine internationalist revolution will be based on the people of the poorest 80 percent of humanity, the vast majority of which live in the Third World. Any global egalitarian redistribution of wealth and power will result in a lowering of such for First Worlders, and thus be against their class interests.

With that in mind, the Revolutionary Anti-Imperialist Movement is a network of individuals and cells, mostly in Occupied North America, who, in betrayal of their own class background, organize as agents of this larger, international, revolutionary movement. [...]

POCO: You have a particularly insightful analysis on class in relationship to the emergence of the Tea Party movement. Would you share that?

NB: We've pointed out how "middle" and "working"-class whites have rallied around the reactionary Tea Party, as opposed to any number of pre-existing or new First Worldist "leftist" organizations to highlight the fact that whites are themselves a bed of reaction.

POCO: Some activists argue the Tea Party is going to usher in fascism in the United States, just as the left alleged about the Religious Right in the 1980s. How do you respond to that?

NB: There is a certain amount of chauvinism to this argument. It's an argument from the First Worldist 'left' which sees the nature of fascism through its own narrow field of vision. What is a country founded on genocide, annexation and slavery other than a nation founded on fascism of a type? Amerika is fascist today, if you're a peasant or nomad in any number of countries where the U.S. is waging or supporting bourgeois aggression.

For the First Worldist 'left,' there is always a predicted major event around the corner that seems to inform and justify their work. We've tried to avoid that at RAIM, while nonetheless pointing out the larger class dynamics at play.

Some, including RAIM, have noted the white supremacist streak running through the Tea Party. Overall though, the U.S. seems satisfied to base itself on a lopsided multi-national coalition of support from within. It's unlikely that this national collaborationism, like class collaborationism, prevalent in the U.S., will drastically break down: what the First Worldist "left" would describe as fascism.

POCO: Would you describe the political ideology that inspires RAIM's actions? What is Maoism-Third Worldism?

NB: Speaking for myself, I see the world as a casual nexus of social and economic interactions. Nothing is disconnected. Wealth on one hand is causative of poverty and environmental destruction on the other. Privilege is connected to oppression. This is global. Any political ideology that looks at things in a disconnected way, especially if it's being expressed in English, is one of chauvinism. Most of the so-called First World "left" has a political ideology that spans only the First World or their respective country. This isn't true with RAIM. Our worldview doesn't end at the Rio Grande, the U.S.'s militarily-imposed and enforced border.

Specifically, RAIM is about a collectivist future of global equality and mutuality. The First World, if we have our way, will submit to an ethical global moral standard.

Maoism-Third Worldism is a synthesis of the lessons of 20th century revolution. It's an ideology of global class struggle against imperialism, its agents and ideology. It incorporates Marxism-Leninism, Chinese Maoism (including the ideas embodied by the Cultural Revolution left), and a modern, global, class analysis. Maoism-Third Worldism is mainly associated with the Leading Light Communist Organization and its journal, *Monkey Smashes Heaven*. The Leading Light Communist Organization sees its principle task as spreading Maoism-Third Worldism to the Third World as a precursor to the independent organizing of various people's

war and a united front against imperialism.

POCO: How does LLCO and RAIM compare to other First World groups whose ideas some politically associate as communist?

NB: Maoism-Third Worldists, and members of RAIM for that matter, are not interested in organizing First Worlders under the banner of their own material self-interest.

I don't know how more unequivocal about this I can be. We organize for anti-imperialism, but not in a way that pretends Amerikans in general have some overriding immediate material interest in this cause. If an Amerikan wants more things, they should go to school and conform. If they want to really change the world in a way that dissolves the negative impacts of their class and in a way that tackles oppression generally, they should work with RAIM or hook up with the LLCO.

In RAIM's internal discourse, we tend to lump all First Worldists together. For us, there isn't much difference between 'communist' First Worldists, 'anarchist' First Worldists and nondescript First Worldists. Their differences are pretty minimal and usually come down to organizational questions, in my experience. RAIM and LLCO are on a different plane. Even when we are doing work in Denver or wherever in the First World, we are not chauvinists and opportunistic about it. Both RAIM and LLCO have strategic confidence in the world's majority in the Third World.

POCO: Can you explain more about First Worldism. What is it and why does RAIM criticize it.

NB: My opinion is that First Worldism, which I loosely define as First World chauvinism and/or worship under 'leftist' pretenses, is an ideological poison in the Third World, one that misrepresents to the proletariat the scope of class struggle. The danger of fake, First Worldist "communism" is not that it is holding back revolution in the First World — which is due to material conditions associated with parasitism — but that it's holding it back in the Third. You have a small, affluent minority of First Worldists overrepresented and privileged in international 'social justice movements,' who are effectively derailing real strategies for liberation with their First Worldist obscurations of global class.

First Worldism has long-term consequences for Third World revolutionary movements. Basically, if you mis-

takenly think that the First World masses are exploited, and if you are a Russian, Chinese, Cuban or Venezuelan proletarian part of a nation-wide program to blaze a new path away from exploitation and oppression, it's going to be pretty discouraging over the long run when supposedly 'exploited' First Worlders have an obviously much higher standard of living than you. The response is degeneration: 'Hey, being liberated and trying to build a new world isn't working. Let's try Amerikan-style capitalism, since supposedly 'exploited' workers there have it way better than we do.' People have to understand that First Worlders themselves, in the main, are part of the exploiting classes: that their affluence and lifestyle is directly tied to exploitation of the Third World and a possible future ecological collapse, and that the revolutionary struggle is one to value people, relationships and things in a very different way than currently under capitalist-imperialism. Rejecting First Worldist ideologies goes hand and hand with anti-imperialist, anti-capitalist struggles.

POCO: The conception of the Third World of a great many people in the United States is that the Third World simply does not have adequate resources, inadequate controls on corruption and financial back-

ing to break the cycle of poverty.

How does that sort of positioning privilege power, and push those in the Third World into comprador roles and the like?

NB: I would ask why it is the Third World does not have "adequate resources, inadequate controls on corruption and financial backing to break the cycle of poverty," other than imperialism. Technology, like wealth, is intimately connected with exploitation. Saying the Third

World is poor because it does not have technological, capital and political 'resources' is tantamount to saying the Third World 'is poor because it's poor.' It under-reflects the role of power and exploitation in maintaining technological, capital and even military disparities. It shifts the blame on the victim. In reality, the Third World has plenty of resources, so much that every First Worlder benefits from it. The First World has set about doing everything it can, from psyops campaigns, propaganda, assassinations, coups, targeted bombing, dirty weapons and invasions, to keep the Third World under its boot and extend its control to every possible facet of life.

These Third World compradors, managers of empire in given countries and locales, have very little real support in their own countries. Instead, they derive their support



mostly from the imperialist bourgeoisie and by extension the First World masses. It's not the Indian people who think the Indian state is legitimate. It's the overall Western-led political system and its masses of citizen-lackeys.

Part of the discussion needs to include the fact that life will not be rosy during class struggle. The goal is not to make it so everyone in the world can live like little consumeristic Americans. That's a lie pushed by both the First Worldist "left" and imperialism. It's about providing for the basic material and social needs and allowing for additional liberties for the proletariat. For the some within the First World left, not having a new cell phone every year or two, closets full of fresh, clean clothes and access to private vehicles must seem like real poverty. But for most people around the world, these things are terminally out of reach, specifically because of exploitation.

POCO: In *Settlers*, J. Sakai explores the history of First World White workers in betraying the interests of oppressed and colonized people in North America and elsewhere. Sakai was widely criticized as "writing off" White workers. How does Maoism-Third Worldism see an issue like this?

NB: Were Marx and Engels guilty of "writing off" the bourgeoisie in *The Communist Manifesto*? Of course! Because by the 1840 the bourgeoisie had ceased to be revolutionary agents in Europe.

Maoism-Third Worldism has set about looking at modern social configurations relative to the revolutionary struggle. In this regard, Maoist-Third Worldism follows Mao, who expounded on the importance of uniting real friends of the revolution against real enemies of the revolution. Actually, the first words of *Selected Readings from the Works of Mao* are, "Who are our enemies? Who are our friends?"

I know that some First Worldist, nominal "Maoists" get teary-eyed at the thought of disregarding and denigrating their beloved First World or white "proletariat," but RAIM and the LLCO movement don't have time for sentimentality. We need to know how social classes actually line up, in order to inform a correct practice. If the First World had some amount of a proletariat capable of standing on its own, one would think the various First Worldists would have something to show for it. But they don't. Instead of complaining about how Sakai, RAIM or the LLCO 'writes off' this or that group, First Worldists should account for their own inability to gain traction with virtually any segment of First World society outside of small academic and activist circles. Sakai, RAIM and LLCO all contribute to an analysis which explains why things happen like they do; we're not to be blame for the facts, especially when we're talking about a historical analysis.

POCO: Some people have called RAIM and the Leading Light Communist Movement anti-white. Is there more to it? How do these movements approach ideas of race?

NB: It's about how power operates and the history

of such. Amerika began as a settler-empire: the white nation socially organized around land theft, slavery and genocide. That's just the way it was. To pretend otherwise is idealistic dogma.

Today though, the main social dynamic really is between the First and Third World, not between oppressed and oppressor nations (as typically represented through ideas on race). Typically, national oppression and a generalized 'white' supremacy in the First World creates a kind of margin, but it is defined particularly.

There is room for a "people of color" analysis which draws out the nuance in social and cultural disparity and discourse between whites and non-whites in Occupied North America. Ultimately though, this speaks to the need to organize members of oppressed nations and non-whites along the lines of unity with the Third World and not around making it so Chicanos and Blacks can simply live equal to whites, everything else unchanged. The latter is a betrayal of internationalism.

POCO: Speaking somewhat of race, how do these ideas contrast with the ideas of groups like Race Traitor, which imply rejecting whiteness as a political strategy?

NB: I'm not sure how one "rejects whiteness." To be fair, I'm not very familiar with Race Traitor. We are working to get rid of the relationship that defines whiteness, i.e. imperialism and national oppression, through global social revolution.

In the future, my own belief is that the white nation needs to be destroyed and its members assimilated into existing and emerging social constructions, i.e. the 'New People' of national liberation and global socialism. We certainly welcome early volunteers. They should join RAIM.

POCO: One issue I believe is relevant to that particular activism is how the idea of "treason to whiteness" centers the white experience and makes one's movement inherently about persuading white people, who have historically sided with Empire en masse for virtually all of history. What do you see as your responsibilities as a revolutionary group?

NB: For RAIM, our primary responsibility is towards the global masses. One of the main ways we are accountable to the world's bottom 80% is by not lying to them about the scope of the struggle. Before we publish anything, we are very careful about the message it sends. We try to avoid releasing anything that will send the wrong message to Third World peoples.

Of course, we give vocal support to those resisting imperialist aggression and exploitation.

We also work to promote a vision of revolution in which the wealth and power of the U.S. is vastly decreased, a one of the future where the US and First World does not functionally or in actuality exist. We pursue this as a minority strategy, in that we see such a change being imposed from without with very little support from within. Our role is the act as a social fifth column in support of global anti-

Amerikanism and anti-imperialism: the Amerikan right's worst nightmare manifested.[...]

POCO: How does RAIM see the role of people of color in the First World — oppressed and colonized people, many brought to the United States as slaves — especially with Obama's ascension sharpening contradictions for us?

NB: As I mentioned earlier, the existence of national oppression does create a kind of social margin, not as a broad category for which we can base a universal strategy, but to account for the nuance of power in the world.

Generally, to non-Whites and members of the oppressed, captive nations in Occupied North America, we say this, "If you want to be liberated as part of a different conception of humanity, to help push this bus over the cliff rather than be trapped inside with its empire-supporting occupants, then throw your lot in with the struggles of the Third World masses." To the exploited masses of the Third World, we say, "don't expect consistent support from captive, oppressed nations and non-Whites in the First World." We can't pretend the Black, Chicano or any generalized Indigenous nation are hotbeds of revolutionary struggle. Each is obviously a minority and all face far better conditions and life prospects than someone born a Third World peasant or in a megaslum.

POCO: How should those same people of color be organizing in these times, in your assessment?

NB: I think any organizing which occurs in the First World needs to be internationalist. It's appropriate to organize along national and community lines, but not around issues of material betterment as promoted by capitalist-imperialism and the white nation and not primarily for reforms from the state. People who want to organize communities of color should, in my opinion, work around issues of independence and sovereignty, i.e. control over their own lives, communities and culture, in a way that specifically ties the struggle to the broader Third World-centered anti-imperialist revolutionary movement. I actually think there is plenty of room for community-centered organizing for oppressed nations, but I think it needs to be done carefully and even then it's an uphill battle largely dependent on the success of the Third World movements.

POCO: What are some of the biggest misconceptions and/or misinformation about Maoism-Third Worldism?

That Maoists-Third Worldists are against organizing in the First World.

Maoist-Third Worldists support organizing First Worlders in service of the larger revolutionary movement, much in the same way the Marx and Engels favored organizing the 19th century bourgeoisie and petty-bourgeoisie in service to the then-developing proletarian movements. Maoist-Third Worldists support organizing First Worlders against their own class interests, but they are also against pretending that this is a feasible strategic route to take for the overall revolutionary movement.

POCO: One criticism of Maoism-Third Worldism states the ideology is based on false assumptions is that one can tell the revolutionary potential of a people merely by studying their income and position within the international income ladder. How do you feel about that, and the contention some have that revolutionary potential is determined by specific conditions and history?

NB: That's exactly what Maoist-Third Worldists are saying: "revolutionary potential is determined by specific conditions and history," as opposed to the line that says, "all workers are revolutionary."

Specifically, imperialism has rid the First World masses of any revolutionary potential. Maoism-Third Worldism is interdisciplinary and incorporates history and modern cultural critique as much as economics. [...]

POCO: The American Party of Labor offered a long critique in which it asserts proletarians in imperialist countries have no say in the politics and governance of the country. That group says proletarians can't exactly refuse the bribe, or else they would starve. How do you respond to that?

NB: There are a number of problems here.

First, it's hard to call the APL piece a 'long critique' considering how silly and error-ridden it was. A three-part response was posted at Monkey Smashes Heaven.

Second, it's a plainly chauvinist argument. It elevates the privileged's 'desire to act' to the level of strategy: akin to what you mentioned about Race Traitor. The world's exploited masses are over five billion people strong and by comparison includes almost no Americans. You know there is a level of chauvinism when it always comes right back to, 'ya, but what should Joe Amerika and I do?'

I would like to know how many people actually starve to death in the U.S. and under what specific conditions. Perhaps the APL has some hotline to starving Americans that I don't know about. I do know of plenty of services provided to people in the U.S. which prevents starvation, something not available to 35,000 who otherwise die every day of such.

APL should read up on what class is about. It really doesn't matter if First Worlders individually attempt "give up" being an exploiter any more than it does individual capitalists attempt to do so. The bottom line is that First Worlders won't organize against their own privilege. Instead, they will organize to defend it.

Would not a capitalist starve if they gave up their wealth and position in society? I guess the APL also expects us to weep for capitalists, who are just as much stuck in a ethical dilemma as your average First Worlder.

The idea that there's a backroom 'bribe' happening being imperialism and individual First Worlders lacks nuance. If anything, First Worlders can't refuse the bribe, i.e. parasitism, because it is inextricably interwoven into their culture and the material means on which it exists. This 'bribe' is historic and social in the widest sense.

There are marginal movements in the First World in which individuals seek to supposedly extract themselves in one way or another from the system. I'm thinking here of everything from CrimethInc, to Race Traitor, to diet-based politics, communes and the Degrowth Movement. So clearly, there are options out there. The vast majority of Amerikans simply aren't down for stuff like this because they really have no reason for it. They'd rather drive passenger cars and live in the comfort provided for them.

After all this time, I'm not even sure what their criticism was about. This is true with some critics on the so-called "left." It's almost as if they are saying, "You're right, but we're going to pretend otherwise and oppose you anyways." Doesn't this seem to be the case with APL, if they are admitting First Worlders are helplessly coopted into supporting imperialism? Doesn't this support the LLCO and RAIM line on the revolutionary masses being in the Third World?

POCO: What does RAIM support politically? You are deliberately different from most other activist and protest groups in terms of how you organize, correct?

NB: RAIM supports the struggle against imperialism, as it exists and as it could be, and the building of independent sovereignty where values such as social egalitarianism dominate. As I mentioned earlier, we support lowering the overall material standard of living and power for First Worlders, so we never get involved in economist/reformist issues such as unions, housing, electoral campaigns or public transit fares.

RAIM does a lot of things. 'Organizing' is only one aspect. Sometimes we engage in very confrontation actions. We, along with others, did a good job of countering a Zionist speaker at a Denver-area campus, as well as earlier actions against Newmont Mining and Madeline Albright. We've also been active in protesting the Kolumbus Day hate parade, last year showing up to the parade organizers after-event as well as the parade itself. We try to be present and visible at anti-war stuff, insofar as it still exists. Often, in terms of activism and organizing, we tend to organize as part of coalitions, playing a variety of roles. We even played a role in organizing in the 'ReCreate '68' pole of opposition to the 2008 Democratic National Convention as well as against the 2010 Olympics.

We also do a lot outside of activism and protests and try to connect with people outside of such circles. A lot of what we do is social, showing up to meetings and talking politics, going to speaking events and asking questions, having potlucks and leading study groups. Of course, we usually have copies of the RAIM Global Digest or Seize the Time to give away.

That's another way we're not like traditional activist groups. Everything is paid for out of our own pockets. We rely on donations of time and money from our members and supporters. We have a PDF-print journal that looks more like a 'zine that we'll gladly give you, not a newspaper we're trying

to sell for a dollar.

NB: What should people be reading to learn more about Maoism-Third Worldism?

Monkey Smashes Heaven is published by the Leading Light Communist Organization. It can be found at: <http://llco.org/msh>

There is also a Polish Maoist-Third Worldist website at <http://trzeciswiat.wordpress.com/>

As far as other readings, I would suggest 'Mao Zedong on the Chinese Revolution' by Chen Boda for a really systemic overview on Maoism, as well as 'Long Live the Victory of People's War' by Lin Biao.

Otherwise, Monkey Smashes Heaven has a fairly large reading list at <http://llco.org/archives/9102>

It contains a lot of the Marxist classics. Settlers is on there, as well as a limited selection from MIM. There's some readings on the Cultural Revolution and some of the most important writings by MSH are listed.

POCO: What are some of the books you've really liked over the past few years?

NB: I was pretty well read prior to RAIM's official founding, but since some impactful titles have been Culture and Imperialism by Edward Said, Taking Power by John Foran, Selected Readings from the Works of Mao Zedong (minus 'On Contradiction'), How Capitalism Works by Pierre Jalee, The Creation of World Poverty by Teresa Hayter, Black Bolshevik by Harry Haywood and False Nationalism, False Internationalism.

POCO: How can people get involved with RAIM?

NB: As I mentioned earlier, there is a lot of room for a lot of different work. Pending someone understands global class analysis and the implication of such, I always tend to ask them the same question.

People should apply the skills they have and develop new ones with RAIM. We encourage our cadre to not just be out there talking about RAIM and our politics, but to actively get involved through writing and other cultural production.

We really rely on people's own initiation in developing a solid political line and from there a praxis. While we encourage people to do this, we can't hold their hands through it the entire time. People can contact us for direction, but at some point they just have to make the leap and start doing RAIM work where they're at, however that manifests, or begin making preparation to do such.



REVIEW: MEXICO, THE FROZEN REVOLUTION

(Siglo, Monkey Smashes Heaven) *Mexico: The Frozen Revolution*; Directed by Raymundo Gleyzer, 1971.

The documentary *Mexico: The Frozen Revolution* was directed by Raymundo Gleyzer in 1971. Gleyzer was a documentary filmmaker from Argentina who was involved with Cine de la Base, committed to bring revolutionary films to the people. In 1976 Gleyzer was kidnapped and killed by the military regime in the Dirty War. The Dirty War was conducted by the fascists in Argentina, which claimed the lives of 30,000 Argentines, and aimed to physically annihilate leftists and popular movements. The film was barely recovered along with his other films and luckily today it survives. *Mexico: The Frozen Revolution* looks at the history of the Mexican Revolution, which began in 1910, and how it failed to achieve its goals. The film documents how the Mexican Revolution was cut short of its socialist ideals, how it was appropriated by comprador bourgeois forces. It also shows the dire situation of the country's people at present, and the continued striving for revolutionary social change due to unequal class conditions.

The film opens with footage of the 1970 presidential campaign in Mexico with then-candidate, Luis Echeverria, of the ruling Institutional Revolutionary Party, or PRI. It shows the cynical manipulation of the memory of La Revolucion by the ruling party. Echeverria echoes themes and slogans of the revolution in his campaign speeches and public gatherings to promote non-revolutionary ends. In one of his speeches, in a version of the Theory of Productive Forces, evokes the masses to produce more to get the benefits of the Revolution. Production, not class struggle, is the tired message the PRI continues to preach to the masses. For Echeverria, he had nothing to worry about in the campaign. For the PRI up to then has won every election. It obtains its office by whatever means are necessary not short of outright fraud. A party endorsement for Echeverria is enough to secure the election, always won by at least 85 percent of the official vote.

This film begins by presenting the history of the Mexican Revolution. It mixes rare newsreel footage from the period with interviews of veteran soldiers in the Revolution to tell briefly the rich history of this struggle. It cost the lives of 1 million people, and had lasting effects on the history of Mexico. The Mexican Revolution, one of the first major social revolts of the 20th century, has its roots in 1876 with the rise of dictator Porfirio Diaz. Diaz was the first to open the nation of Mexico to direct United States imperial influence, and reduced it to a semicolony of the U.S. It led to vastly unequal conditions, where ultimately, in 1910, 1 percent of the population owned 97 percent of the land. These antagonistic contradictions came to a head that year.

Class Dimensions of the Mexican Revolution (1910-1919)

This war was waged by different class forces, taking the form of armed conflict. Each of the sides took on different generals and other leaders. Popular forces led by Madero

overthrew Diaz in 1911, bringing in a more reformist era. But this era was shortlived, for as the film explains there was no universal philosophy to unite the vastly different forces that took power. Madero fell in 1913 to counter-revolutionary forces of the wealthy classes. They consolidated their power through the military dictatorship led by Diaz-era general, Victoriano Huerta. The closest to a progressive unifying platform for the revolutionary forces was offered by the Agrarians in the south led by Emiliano Zapata. The resulting Plan de Ayala they presented was able to rally popular forces to a cause of "bread, land, and justice," meeting the needs of the oppressed and exploited peoples which were the majority of the population. The revolutionary forces united under this plan to fight a common enemy. These included those led by Pancho Villa in the North. In 1914 both Villa and Zapata's forces occupied the capitol, taking the seats of power. But as the film stated "spontaneity was not enough to consolidate power", and the revolution became "stillborn." The outcome of the revolution, which officially ended in 1919, became the assassination of Zapata, and the dispersing of revolutionary class forces. For instance, the film mentions an anarchist workers house leading militias that fought against Villa. Many urban workers threw their support to reformist leaders Obregon and Carranza, with Carranza the ultimate victor of the revolution. Carranza took a seemingly middle path on the revolution, appeasing popular classes while ultimately coopting revolutionary slogans, while keeping the wealthy oligarchy's in power. The promises made to fulfill the goals of the revolution which were carried out little to none. Land reform was offered on paper, but little concrete was done. Fifty percent of peasants still had no land, and those that legally had land were not able to own the product of their land and labor. Like all revolutions, the Mexican Revolution was a class struggle. These class forces were divided among each other and had no common program to offer. This lack of a program led to the upper classes gaining power, and the lives of the poor peoples remaining the same as before.

Revolution Stillborn

In another context, in observing the revolutionary situation in China, Mao Zedong wrote of peasant revolts that previously occurred in that country. Oftentimes the goals of those revolutions was often no more than the overthrow of corrupt landlords and not changing the system that produced the landlords. Corrupt landlords were overthrown and land changed hands, but new ones emerged that would continue the exploitation and inequalities. It was not enough to change positions of power, revolutionaries needed to change the structures of power itself, economically as well as politically. Overthrowing individuals and not systems led to those oppressive systems continuing in a new form. That is why he warned "never forget class struggle." In the context of the Mexican Revolution, this film shows the fatal results of a lack of science in approaching revolutionary change. The

failure of revolutionary forces to seize state power resulted in the revolution being coopted.

The film explores the results of the revolution being stalled. Many interviews are taken with rural campesinos in southern Mexico. They show how the extreme poverty that still afflicts Mexico affects their daily lives, and the graphic outcome of a failure of land reform. One man, formerly a slave to his landlord before the Revolution, still works, at more than 70 years old, to prevent from starving to death. A farmworker cutting sisal hemp debates eating less one day so that his children do not die from lack of food. Two of his children died already. Another worker in the state of Chiapas chops wood and carries it on his back for miles to sell in a nearby city. He does this, like others, just to afford food to live another day. The people here are also indigenous, facing additional oppression in the form of colonialism. Families mention experiences at community meetings (organized because no one trusts the White authorities) about disappeared family members and friends, likely by the White landowners who exploit the indigenous peasants. The lives of the masses are of bare subsistence, struggling every day to survive. A medical worker is quoted on the vast hunger and malnutrition happening in Mexico. In contrast, the upper classes are shown as arrogant and corrupt. A descendant of the old landed aristocracy recalls better days because at the present time they have only 14 haciendas where before they had 21. They naively dismiss the idea that there is discontent within Mexico, as they naively dismiss problems of racism "like in the U.S". While they sit in their shaded patios and profit from the campesinos' labor, they call the campesinos lazy because they schedule their work to avoid the hot sun in the fields. One truth the oligarchs admit is that their crops are priced by the global market, with the difference being that changes in markets can often mean death for those that depend on the land and what it produces. The campesinos shown are in a poor and exploited majority in Mexico, which is similar worldwide, who must not only contend with an exploiter comprador bourgeoisie but also the Amerikan-led capitalist-imperialism.

Revolution Hijacked

The revolution was hijacked by the oligarchical forces in the form of the Institutional Revolutionary Party, or PRI. The PRI connively uses the symbols of the revolution to legitimate their power, and reduces the revolutionary aims to empty campaign slogans. The new ruling class uses the revolution for their own benefit. The PRI exercised total political control of the country, and dissent is repressed. The party machine buses in rural people for their rallies, who have no other choice to go. The film calls their unifying politics the "ideology of the poster," where peasants bussed in by the party are given posters of a man they have never met who will be the next government official. As one peasant says, all they got from the revolution is a slogan. The new business class became a base of support for the PRI and even some of the

urban workers form a labor aristocracy that gets privileges from the corrupt corporatist system that the PRI governs. Unions and workers are channeled through the PRI and even in the May Day rallies they are forbidden to go against the government. They rule through ballot stuffing, voter intimidation, and outright fraud, all of which was an open secret in Mexican politics.

"Left" Opposition of Mexico, Revisionist and Opportunist

The left opposition is divided, underground, and more than often outright opportunist and revisionist. They provide no leadership to the peoples movements. A leader of the revisionist Popular Socialist Party (PSP) is interviewed. He gives an explanation of why they, a self-avowed Marxist Leninist party, support the PRI candidate based on a supposed alliance with the national bourgeoisie to bring development so that Mexico can resist imperialism. In reality they do nothing to make Mexico independent from imperialism, and only legitimizes the current government. It is the same argument given by many a revisionist party in justifying alliances with the comprador bourgeoisie. Instead of being an independent force for the proletariat it in practice becomes another part of the PRI.

PSP shows their revisionism in their analysis of the Tlatelolco massacre. PSP claims that the students who protested in 1968 were pseudo revolutionaries, saying students mentioned Mao and Che in their banners, and he asks "what does Che have to do with revolution in Mexico?" This shows the sellout leadership of the PSP and how they are fake Marxists and Leninists. Proletarian revolution has always been an internationalist movement, and the students in Mexico, as did people around the world, saw their struggles represented by those led by Mao, Che, and Ho Chi Minh, struggles of the Third World rising up in a colonial period. The students were correct in holding aloft their banners. The then Secretary of Interior Echeverria orchestrated the massacre at the Plaza de Tlatelolco, where 400 students were assassinated. Images of the dead students with songs written about the massacre are shown, and the film says the students were "the consciousness of the people," and the massacre "revealed the rot of the frozen revolution."

Many things have happened in Mexico since the film was made. The PRI lost their 70 year long grip on power after 2000 and the more right wing National Action Party, or PAN, became the ruling party. Chiapas, one of the most exploited region of Mexico as shown in the film, was the birthplace of the Zapatista movement, but their effect was limited due to their goals of not taking state power in lieu of autonomy. There are several other guerrilla groups operating in Mexico to this day, along with several more social movements. Mexico is still plagued by vast inequalities. Mexico remains a comprador state, where Amerikan imperialism still interferes in it, and a comprador bourgeoisie that rules and oppresses the people. With the 100th anniversary of the Mexican Revolution happening this year in 2010 the ideals and

SPEECH BY ANTONIO ON MIGRANT STRUGGLES IN THE US

(RAIM-Denver) *The following speech was delivered in Aurora, Colorado by RAIM member, Antonio, on December 12th, 2010 at a rally and protest in support of imprisoned and deported migrants at the Geo Detention Center. The rally marked the anniversary of raids at the Swift plant in Greeley:*

In the current noise about immigration, the word criminal is thrown around. In the heated rhetoric it helps to step back and analyze the words being used. For right now, immigration violations are not criminal law, but civil law. Something akin to receiving parking tickets. We are right when we say we are not criminals, even under their own law. But that is just the thing. All these processes, most evident this year in Arizona, is about further criminalizing migrants. If you are labeled a criminal you are easier to deport.

With what has recently happened in Arizona, it is helpful to look at the recent history of the increasing criminalization of immigrants. We have been dealing with this since 1848, even since 1492, with several struggles between then and now. Right now we will examine recent events.

After the 1986 law that gave amnesty and citizenship to some of our people, a wave of attacks came in the 90's. There was Proposition 187 in California, others in other states. Chicanos, Mexicanos and allies resisted, and it was overturned. But federal action made up for what was tried on the state level. The 1996 Illegal Immigration Reform and Immigrant Responsibility

(Mexico: The Frozen Revolution) unrealized dreams of the revolution are coming up again. It is also the 200th anniversary of the start of the Mexican War of Independence, and pundits have wondered whether this cycle will bring anything comparable with the two. Revolutionary scientists don't look to metaphysical explanations like this, but it is clear that the problems Mexico faces must have revolutionary solutions, and as one campesino says in the movie the whole system must be swept away for something new. Those committed to revolution have a duty to study past revolutions in order to understand current potential openings. Mexico The Frozen Revolution is a valuable film to understand the history and politics of Mexico and to look at current events there from a proletarian worldview.

Act (IIRIRA) did two things. It expanded the number of deportable crimes; and made noncitizens who were subject to removal to be detained without being able to post bond. This was followed by Operation Gatekeeper, which militarized the border crossings, and changed those crossings to more dangerous areas, like the Arizona deserts.

Then came 9/11 and the so-called, 'War on Terrorism.' Nineteen Arab hijackers conducting a military strike inside the U.S., which helped fuel fear of brown immigrants. New laws were passed. The Border Security Act. The USA PATRIOT Act, a lot of which deals with immigration. And most important, a new government department was set up, Department of Homeland Security. Now whose homeland are they securing? Their own settler empire, and now that

the roosting chickens from their two centuries of empire came here to roost, they were a lot more insecure. The government was restructured and the Immigration and Naturalization Service (INS) became a new agency in 2003, just as the Iraq War was starting: the Immigration and Customs Enforcement, ICE, under the auspices

of Homeland Security. The strategic objective of the Department of Homeland Security is preventing terrorism, and the immigration enforcement part of that department ensures that terrorism and immigration were linked, and that immigration enforcement would become more militarized.

This was proven in the first strategic plan of ICE, entitled Endgame, issued that same year in 2003.

Endgame states the strategic purpose: "removal of all removable aliens." (said many times throughout this plan.)

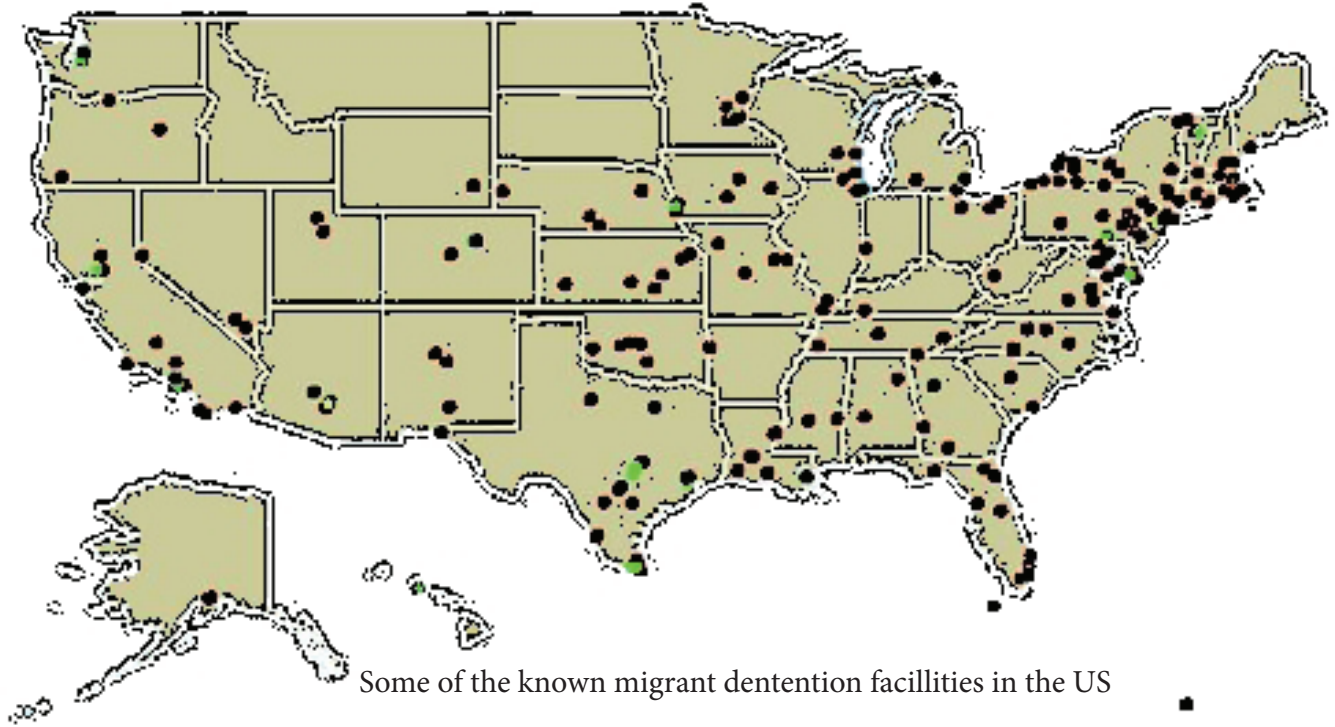
Endgame lays out the strategy to remove all removable aliens. The Detention and Removal Office "will increase its overall number of removals annually in order to thwart and deter continued growth in the illegal alien population," and move toward "100 percent removal" by 2012.

To increase the speed and processing of removing migrants, Endgame called for the following measures:

Build partnerships with critical stakeholders and cooperate with local law enforcement in information sharing and "enforcement actions." This is Secure Communities, 287g, Arpaio's deputies, of which 160 are in the program.

'Develop the workforce and infrastructure to achieve goals.' More ICE agents. More detention facilities.





‘Short-term focus until capacity is built will be on the identification, location, apprehension, processing, and removal of the criminal element of the illegal alien population.’

Employ Information systems and technology. ‘Smart borders.’ Computer databases to better track ‘aliens,’ including of DNA, retina, fingerprints. ‘Control of persons released in community during immigration proceedings or while awaiting removal.’ Track migrants who are in the system but not in custody. The bottom line is, even if you’re not in one of these facilities ICE is working to track you.

The 2007 raids were based on the strategy of Endgame. Now on the 2012 deadline, many sources say they are not using that date as a goal anymore for 100 percent removal, because they cant. Because they do need migrant labor for this capitalist imperialist system, they’re even talking about guest worker programs. But they are going to increase removals as much as they can. Deportations have increased every year since, and they are scheduled to increase more. Once migrants are made criminals it is easier to deport them.

In one part of Arizona’s SB1070, funding was increased for the ‘Gang and Immigration Intelligence Team Enforcement Mission Fund.’ This agency was in existence before the law was passed. Like they conflated terrorism and immigration, here they conflate gangs and immigration. Arizona is the worst in crackerdom. There are thousands of laws passed or waiting to be passed, not only allowing local police to enforce ‘immigration law,’ but to obstruct immigrants’ ability to obtain jobs, use necessary medical services, send children to public schools, find housing, get driver’s licenses and receive many other government services.

This detention center here is a private company. the GEO Group, contracted by ICE. NPR reported recently on Arizona’s SB1070 in Arizona and on how that law was passed.

In the past years, Geo Group and the Corrections Corporation of America, along with state senator Russell Pierce, worked with the American Legislative Exchange Council, a right wing pro-corporate policy group, and drafted what would become SB1070. With the increase in detentions and removals these companies are getting profits as the detentions of migrants increase. These companies hired lobbyists to sway support as their allies submitted these bills. GEO Group CEO Wayne Calabrese said that more migrants crossing the border and getting caught ‘are going to have to be detained and that for me, at least I think, there’s going to be enhanced opportunities for what we do.’

This is typical. Prisons in Amerika hold black and brown people, a continual warehouse of oppressed nations. Now they are jailing more people who have no papers. Migrants come here because of imperialist exploitation by the United Snakes. As long as the U.S. has military bases in over 80 different countries, and they disrespect other nations borders through military intervention, strangling their economies, and supporting corrupt and servile governments, then any people of the world have a right to come here.

This systemic repression will go on, whether any ‘comprehensive immigration reform’ gets passed or not. They are organizing for our repression. We need to organize in turn for our resistance, and we can’t rely on their passing laws to protect us, we need to protect ourselves. Organize self-defense measures in our communities. We need to be conscious of our goal of national liberation. It may take years, decades, generations, many struggles, many attacks, but through those struggles we learn, we build, we adapt, and we become changed in ourselves to determine our destiny.

"I AM A REVOLUTIONARY"

(RAIM-Denver) *"Repeat after me. I am a revolutionary."*

These words shot from Fred Hampton shortly before he was assassinated by the Chicago police on the morning of December 4th, 1969. He was part of the Black Panther Party for Self Defense, a revolutionary organization which was repressed and then coopted by forces of reaction. Since then, members organizations such as the Revolutionary Anti-Imperialist Movement have taken up the same motto.

But what does it mean to genuinely say today, "I am a revolutionary." Consider the following points:

Being a revolutionary means believing a fundamentally new, better world is possible and taking active steps in contributing to its creation. It means not taking this possibility for granted or the responsibility lightly.

Being a revolutionary means having great affinity for the people. Being a revolutionary means wanting to replace human relationships based on exploitation, oppression and alienation with ones based on mutuality and caring.

Being a revolutionary means sacrifice and dedication. Being a revolutionary is not a trend or a phase, but something worth a lifetime's commitment. Such sacrifice and commitment may come in many forms. Revolutionaries must not only accept them but embrace them, often over long periods.

Revolutionaries must study. This study can come in a number of forms, whether the history of previous revolutionary struggles, wider concepts of modern phenomena or investigations into existing social problems and solutions. This study must not be rote or dogmatic or all abstract, but applicable in some sense and based to a degree on practice.

Revolutionaries must be a model for tomorrow. Revolutionaries should not be lax in their personal behavior, coming to a point where they act little differently than those they rally against. Rather, revolutionaries must serve as an all round model and inspiration to others, realizing this is a important part of building an anti-imperialist movement.

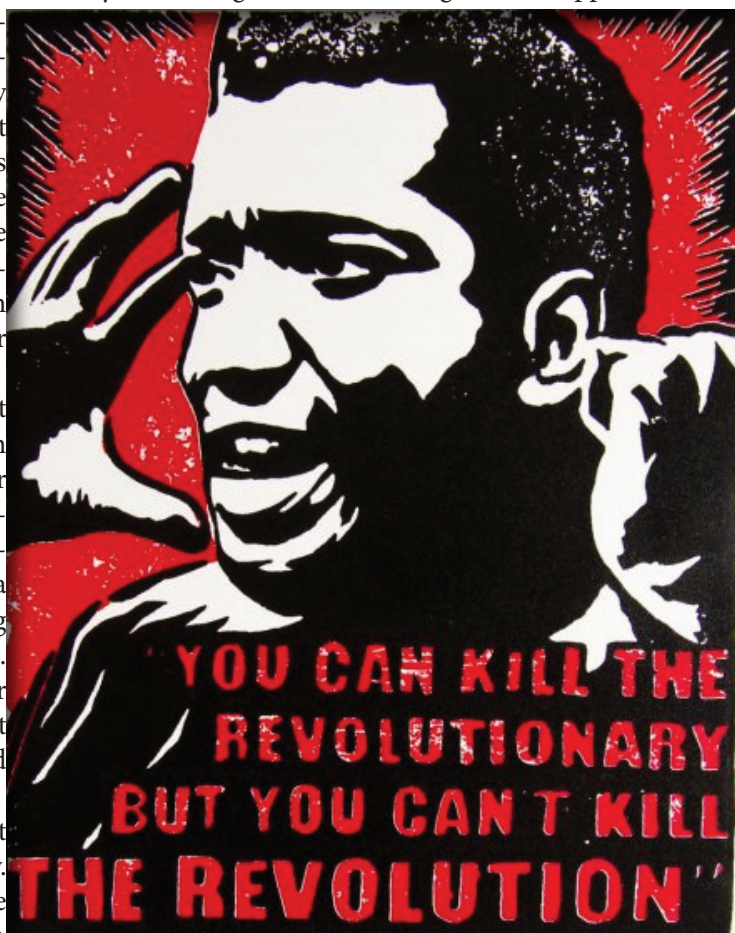
Revolutionaries must be prepared for class warfare. Class struggle is happening always. As the oppressed make

gains, especially when independent of the capitalist-imperialist system, reactionaries will always respond with vigor. Revolutionaries must be prepared for this inevitability and plan accordingly. Again, this can take different forms, but can be as simple as having a passport, a local community of support, using a false name for political work and being in good physical condition.

While this is a short list of what a revolutionary is, there are also many things a revolutionary is not.

A revolutionary does not have all the answers at any given time. A revolutionary is effective as a teacher only so long as they are effective as a student. Listening and understanding takes time and effort

A revolutionary is not someone with a fetish for violence. Revolutionaries desire a world without violence. Unfortunately, those in power prevent this from happening. Violence, for revolutionaries, is an unfortunate but necessary aspects of revolutionary struggle, one initiated by the oppressor against the oppressed.



Being a revolutionary does not mean attempting to create a 'new world' separate from the global struggle against oppression and exploitation. Revolutionaries consider their actions in the context of global implications. Revolutionaries are internationalists.

Revolutionaries are notegotists. We are revolutionaries for the people, not for ourselves.

Revolutionaries are not hasty or lazy. Revolutionaries must make a proper commitment to work effectively.

Revolutionaries are not liberal. Revolutionaries must raise proper criticisms when the need is present.

Being a revolutionary is commitment, so much so that Fred Hampton gave his life for it. Today, we must take this commitment no less seriously but more so. We must make

the struggle for revolution, in all its various aspects, a central part of our lives.

REPORTBACK: DENVER' ANTI-POLICE MINI-RIOT

(RAIM-Denver) On Saturday, January 29th in Denver, an anti-police brutality march turned into a mini-riot. The march was organized by Queen City Antifa, and RAIM was among many groups to promote the event ahead of time.

A detailed account was provided by Queen City Antifa:

“The crowd gathered at the Denver Skatepark at 19th and Little Raven Streets at 6pm. Because of its proximity to downtown and the locations of several high profile police misconduct cases, the Skatepark has been the launching site of two of the three street actions that have happened since the murder of Marvin.

“The crowd assembled for several short speeches, and stormed off into the night, filling the streets. Banners accompanying the crowd included messages such as “Marvin Booker was murdered” and “6 months later, we have not forgotten”. Several more pointed banners also illustrated the anger seething within the crowd. One banner displayed a picture of a Glock pistol with the words “They have left us no other option” printed below the weapon. Another depicted twin unicorns impaling stereotypical renderings of a businessman and a police officer. [...]

“After an unexpected turn toward the jail, the march took over Colfax Ave, one of the busiest streets in Denver, blocking all traffic on the street. Several blocks later, and the march was at the steps of the Van Cise-Simonet Detention Center, the new jail where Marvin was murdered by guards just six months ago, and where so many other victims of police terror end up on a daily basis.

“The crowd surged toward the doors of the center, covering the large glass entrance with stickers. The whole entrance shook as marchers pounded and kicked on the doors and windows, while the crowd loudly screamed Marvin’s name. A deputy that came out to try to intimidate the crowd found himself momentarily pinned in between the frame and the door he attempted to exit from. After the door being slammed on his arm several times, he retreated back inside the building. The crowd had demonstrated its militancy and willingness to engage the deputies. No other jail guards attempted to confront the crowd.

“The march proceeded to 14th Ave, and took a turn back toward downtown. At this point, construction barrels and security fencing from a large event that had taken place earlier in Civic Center Park were pulled into the street behind the marchers. A series of low level barricades were erected.

“The march turned yet again, this time onto Broadway, another of the busiest streets in Denver. The march proceeded the wrong way down the one way street, and police frantically tried to clear traffic out of the path of the march.

“As the crowd passed through the intersection of Colfax and Broadway, the police cars stationed there became targets for stickers and graffiti. Officers hurried out of their

cars to try to arrest demonstrators. Their attempts failed, and the crowd continued back toward the 16th Street Mall.

“By the time the crowd reached the mall, the march had been in control of the streets for well over an hour. A sense of power and rage seemed to be emanating from the crowd. The second pass through downtown would not be as peaceful as the first.

“Trash cans, benches, chairs, and anything else not bolted down filled the streets behind the marchers. Christmas decorations, pay phones, and displays were destroyed by the crowd. Even more trashcans and chairs were thrown at bank windows, though few, if any of the windows seemed to break.

“Anti-cop graffiti filled the walls and windows of businesses as the crowd continued to work its way back up the 16th Street Mall. The crowd wanted to make sure that people would not forget this night. The city and the police would not be able to ignore the anger and rage seething from this march.

“Somewhere near Champa and 16th Street, a decision was made to disperse, as riot police were finally mobilizing nearby. With a quick group countdown, the marchers dispersed themselves into the night.

“One arrest was confirmed during the dispersal, though the person arrested was later released without charges after the police failed to identify them in any photos they had taken of the acts of property destruction. [...]”

The rally was exciting to say the least. The march was organized under the slogan, ‘No Justice, No Peace.’ The vast majority of those who rallied at the Denver skatepark understood this slogan perfectly, though no one knew exactly how everything would go down. Most of the original participants were aware of the ongoing unrest in the Middle East, which no doubt provided some inspiration.

As the march went through the 16th Street Mall the first time, it incorporated a large number of teenagers and and other groups whom are usually derided by the larger Denverite asses for hanging out on the 16th Street Mall in Downtown Denver. In recent years, efforts have stepped up to harass teens in the downtown area through things like increased police presence and harassment. Such groups were eager to join the night-time march, chant ‘Fuck the Police’ and help redecorate the streets with “Marvin Booker, Murdered by Cops” stickers.

RAIM isn’t going to complain about the 16th Street Mall getting trashed by anti-pig graffiti. If anything, the Queen City Antifa was able to organize a small number of radicals, disgruntled teenagers and others for a night of rage directed at the pigs and wider petty-bourgeois/net-exploiter society.

However, in normal RAIM fashion, we do have a series of public critiques.

Most notable during the rally was our mixed feelings over the slogan, "Who's Streets? Our Streets!" Amerikans and the First Worlders already have a strong sense of unearned entitlement, which this slogan plays directly into. Additionally, though the slogan certainly was effective in terms of whipping up the excitement for some, it lacks nuance and ultimately expresses a First Worldist line which highlights obscure disadvantage within First World society at the expense of a broader understanding of both history and global class dynamics. A more poignant understanding, though hard to express as a chant, would be, "Who's streets, trash cans, cheesy corporate decorations, RTD busses, etc? Well, Indigenous land until these cracker-gringo-settler-imperialists stole it and with even more stolen wealth laid all that shit on top of- so have at it!" If those marching were mostly from oppressed and exploited nations, RAIM would have been more inclined to support the chant as it was.

The marchers were overwhelmingly White, a point which did not pass by some of those from nationally oppressed communities. Was a contributing factor in the mini-riot the White and Amerikan privilege many of the participants carried? After all, they would likely face lighter punishments and certainly wouldn't be deported if arrested. Though the march may have included some teens from downtown and taggers, it didn't to a large degree those from other groups most affected by pig brutality and national oppression.

The march was organized under the auspices of addressing frequent acts of local police terror. Struggles that seek merely to reconcile contradictions within the First World (i.e., between oppressed nations and police, for example) without addressing the effects and role of US imperialism worldwide are both reformist and somewhat futile. It is reformist because it doesn't touch larger issues of global power, but seeks to amend a narrow portion of it. It is futile because as long as the world is organized along the lines of capitalist-imperialism, such oppression and stratification will always emerge in a microcosmic way.

When organizing oppressed groups in the US and First World (prisoners, migrants, youth, etc), the questions always arises: as part of what larger coalitions; under what aspirations; and to what ends?

From Queen City Antifa, "As one march participant pointed out, our mission is to 'create crisis and break the peace.'"

RAIM couldn't agree more. We need to break the social peace in Amerika, creating a broader, yet distinctly minoritarian movement in coalition with the 80 percent of the world living on less than 10 dollars a day. We need to break the peace by creating a social movement for a new world much different than the one currently in existence- especially as represented by the 16th Street Mall. We must create a movement that rejects the ideals and aspirations supported by Amerikan imperialism. A movement that really causes

disorder and isn't afraid to engage in deeper theoretical and additional practical considerations, not just the occasional night of strategic rage and frustration. Breaking the social peace means widening the gulf between ourselves and the majority of petty-bourgeois Denverites, those who remained spectators to the mini-riot from the comfort of their restaurants and retail outlets. These questions and considerations are inherent to revolutionary organizing in the First World and can only be worked out over time and steady practice.

The Denver Anti-Police Mini-Riot will no doubt embolden the 'insurrectionist' trend of First Worldist 'anarchism.' Needless to say, revolution in Amerika is not on the horizon and what happened that night hardly resembled one. Revolution in Amerika will in large part be imposed from without by the Third World, perhaps analogous to how Third World revolutions have been historically opposed from without by Amerika.

A more important question for First World revolutionaries than this or that specific strategy or tactic is, "Who are our enemies? Who are our friends?" When organizing from a Third Worldist perspective, one must look critically in how we are lining up various groups. If we are organizing oppressed communities, it is permissible to organize for specific reforms and to create forms of independent power and welfare. When organizing teens and taggers, it is permissible to organize for anti-oppression street agitation. Yet, we must keep the broader scope of the revolutionary struggle as part of our program, uniting individuals and groups around the global struggle against capitalist-imperialism as well.

Will police brutality stop? Probably not. That is because police terror and mass incarceration is one symptom of a wider system of exploitation and oppression. In Denver, there is a fairly militant section of people dedicated to this cause. RAIM is one small part. But the question remains, to what end will this anti-police movement ultimately serve?

Remember Marvin Booker, Alex Landau and and all those murdered by the police! Fuck Pigs! Death to Imperialism



HOW TO GET INVOLVED WITH RAIM

There are a lot of way to get involved with RAIM.

Here's a general overview:

1) Read. Read some more. Read old posts from the RAIM blog and titles from our recommended readings. Read things we haven't. Keep reading. But don't read too much or especially in a reified, non-applicable way. The point is, we want the best and the brightest. We want people who can uphold the line not through dogma, but through a critical understanding. Push your potential.

2) Write and produce. RAIM needs regular contributors. Start writing short agitation statements, news and analysis articles and culture reviews (of movies, music, video games, tv shows, etc). Or make graphics, music or videos. If you're that good, contribute longer research articles. Give our movement the voice it needs.

3) Do local work. A couple things to consider...

a) Talk to your friends and family first, those few you trust and think might be interested. Start off slow to 'test the water,' as this could easily be a non-starter.

b) Many people write us saying there are no other revolutionaries they know, or that there is not even much in terms of First Worldist activism happening where they live. You may want to consider moving, making trips to nearby cities or checking places you haven't thought of yet. In the meantime, work on points 1 and 2 listed above.

c) Even if there isn't a lot going on, you can still carry out anonymous and public agitation. Print out fliers to post them around. Print out copies of Seize the Time and take them to places where you think people may be interested.

(*OPINIONS OF AMERIKANS*) diplomatic and military policies. Do you approve or disapprove of the Wikileaks website displaying these documents?"

Approve: 20%

Disapprove: 77%

Unsure: 3%

To judge from the above, most Amerikans are capable of connecting their own interests to those of the U.S. military. The safety of occupying Yankee troops apparently trumps the right of their victims to have their (horror) stories told, in terms of priority. It does not matter to the Amerikan that torture, rape, and murder have been and are being systematically committed on their behalf and in their name. It matters only that this country advances its own material interests in the world. This too is the mentality of an exploiter society.

Pressing on:

"Do you approve or disapprove of the way Obama is handling the situation in Afghanistan?"

Approve: 45%

Disapprove: 46%

Unsure: 10%

d) Play your strengths. What special skill sets, capabilities and opportunities do you already have which can be geared to RAIM? Try to apply and develop these as much as possible while picking up new ones.

e) Start a RAIM cell. Founding a RAIM cell which promotes revolutionary Third Worldist politics helps our movement as a whole carry out our general strategy. Typically, RAIM cells show up to events to represent revolutionary politics and find others who can be organized for revolution, conduct education and carry out other RAIM-related tasks. Members of RAIM cells officially speak for RAIM and often work closely with RAIM supporters.

4) As you get involved and demonstrate dedication and growth and as our movement grows more ways to contribute and interact with the wider movement will be revealed.

The next step.

Email the Denver cell at raim-d@hush.com to get started in coordinating our work, if you have further questions, need specific guidance or want more detailed instructions. We want to hear from you. Let us know what you are up to, your successes and if you are having any problems.

One more thing,

We encourage all RAIM members and supporters to use a pseudonym in all political work for security reasons. If you are serious about getting involved with RAIM, begin thinking of one. It can be anything, so long as you can reasonably use it in the course of such work.

"Thinking now about U.S. military action in Afghanistan that began in October, 2001: Do you think the United States made a mistake in sending military forces to Afghanistan, or not?"

Made a mistake: 39%

Did not make a mistake: 58%

Unsure: 3%

This differs considerably from those polls Amerikan "leftists" typically show us wherein 63-72 percent of Amerikans "oppose" the Afghanistan War. The statistics on the proportion of Amerikans who "oppose" the war rise in proportion to the proportion that sees Amerika as losing that said war and will conversely fall off in the event that Amerika appears to be winning at a given juncture. The same is true of any U.S. war of aggression. In other words, Amerikans are thinking purely in strategic terms of how best to advance their nation's interests around the world, not in moral terms of whether wars are right or wrong.