

The Philadelphia Partisan

Volume 0, Number 1
FEBRUARY 2017

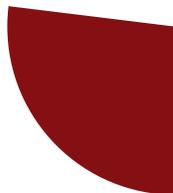
#j20 reflections

page 2

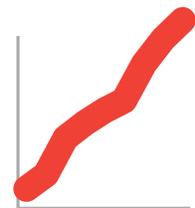
PHOTO BY KLYDE BREITTON



United States citizens participated in the Women's Marches on the second day of the presidency, according to Jeremy Pressman from the University of Connecticut and Erica Chenoweth from the University of Denver



only 27% of eligible United States voters cast a ballot for Donald Trump



the number of confidential informants working with the FBI has grown from 1,500 in 1975 to 6,000 in 1986 and over 15,000 today, according to Mother Jones

The People's Inauguration

#J20 Reflections

by Samuel Berkman

February 9, 2017



PHOTO BY KLYDE BREITTON

Friday January 20th, 2017: even the Philadelphia sky seemed to understand the pending calamity being christened in Washington, as unbrotten grey clouds wept gray rain over the city. On the streets, Inauguration Day 2017 signified not only the beginning of the Trump era in American politics, but also the renewal of a commitment by all people of progressive values in the US to resistance. "RESIST" was the battle cry – calls to refuse the normalization of Neo-Fascism, calls for ungovernability. Massive protests spilled into the streets to greet a president only 27% of eligible voters had elected (a minority of both those eligible to vote and those who cast their vote on November 8th. Hillary Clinton received nearly 3 million more votes than Trump.)

As noon passed and the inauguration was consecrated, students across Philadelphia walked out of class at Penn, Temple, and Drexel mobilized by local Socialist and grassroots organizations in protest of Trump's vision of America. They were rallying against the corporate coup signaled by Trump's cabinet picks (including such sociopathic luminaries as former ExxonMobil CEO Rex Tillerson for Secretary of State, former Goldman Sachs CIO Steven Mnuchin for Secretary of the Treasury [read: Fox in the Hen House], and billionaires Betsy DeVos for Secretary of Education and Wilbur Ross for Secretary of Commerce). The Temple

University walk-out page organized by Socialist Alternative announced, "...[we] will send a clear message to Trump, the billionaire class...we reject their agenda of bigotry, hate, and division; and we reject their corporate policies to gut our social services and education". As well as voicing demands for immigrant rights, stopping the construction of the Dakota Access Pipeline (#NoDAPL), and ending discrimination against women and the LGBTQ community.

By 4:00pm a large rally made up of the "People's Inauguration Coalition" had convened at Thomas Paine Plaza; coalition members included Philly Socialists, PHL Solidarity Forum, Socialist Alternative, PA Adapt, among others. A nearby rally lead by Philly Coalition for REAL Justice and the Black and Brown Workers Collective merged with the socialist rally and speakers made appeals to the crowd to center the struggles for social justice for minority communities in the struggle against capitalism. After some confusion and a few false starts the streets were finally taken and hundreds of marchers spilled through Center City to chants of, "NO TRUMP, NO KKK, NO FASCIST USA", and, "WHOSE STREETS? OUR STREETS!". As the march snaked through Center City chants of "NO JUSTICE, NO PEACE, FUCK THE POLICE" also rang out, giving the march a somewhat more militant edge.

That evening, as the sun fell over the city, anti-capitalists took to South Street in black bloc formation as part of the "No More Presidents" demonstration. According to a report the OCF coffee shop (belonging to infamous gentrifier Ori Feibush) was smashed, banks were tagged, and several windows shattered. After making hasty barriers in the street the members of the bloc were able to evade police and leave safely. According to the reportback on the Philly Antifa blog, "This shit is officially still possible...[we] can come together in direct action, contempt against the business of gentrification, the moneyed masters funding attacks on indigenous peoples, and white nationalism."

I got the opportunity to sit down with a Philly based comrade who had made it to the tempestuous events in D.C. to get an on-the-ground perspective on the anti-capitalist bloc that mobilized there. Sitting at the El Bar they recounted the events as they happened. The first bloc mobilized in McPherson square at around 9am with about 50 members, "There was a lot of anticipation then, when we rolled out everyone was real nervous, the anonymity adding to that feeling." After they stretched their muscles through the DC streets for about an hour, making up their way as they went, the bloc circled back to McPherson square. The second bloc was joined by members of various ANTIFA

continued on page 5

ACTIVIST SPOTLIGHT

Philly With Standing Rock

An Interview with Mabel Negrete

by David Bedford

February 9, 2017

In our city, Philly with Standing Rock has been at the forefront of the NODAPL movement since August 2016. The NODAPL movement arose to challenge the construction of the Dakota Access pipeline in North Dakota. When Energy Transfer Partners tried to build it through the Sioux peoples' land, underneath the Missouri river, there was international outcry. Thousands traveled to the site at Standing Rock, and people all over the world fought back against it to save our water and defend indigenous land.

Why is it so important for people to fight for the NODAPL movement here in Philadelphia?

Mabel: There are several things to think about as Philadelphians. One of them is that our Oil infrastructure impacts everyone across the country. We have a refinery here in Philadelphia at the South port. Most of the transportation system and manufacturers of this economy are deeply dependant on the way we process oil here. Also, as the pipelines are being used to transport crude oil, they're often running through neighborhoods and communities that are impacting people of color and Native Americans the most.

In a larger scope, it is a movement to bring awareness to how pipelines have an effect not just on indigenous people, like the Sioux in Standing Rock, but to how this is a systemic issue that has been going on as part of the industrialization of our landscape. Now, why we need to do it from Philadelphia is in part about awareness, but also to divest from this infrastructure. We need to set an example of how Philadelphians can reinvest in different kinds of infrastructure. It won't happen overnight, but it's something we need to think about. If we're going to be stopping pipelines, we need to think about it beyond just the immediate changes.

What are some of the main priorities of the organization Philly with Standing Rock?

Mabel: From the beginning our main priority was to

bring awareness about the NODAPL campaign, but to also bring visibility to how Native Americans have been under attack now and throughout history. We want to educate people about the environmental impact, but also indigenous rights, the impact on Native American and indigenous communities, and how these issues are interconnected. The other priority has been also of building local alliances and finding ways in which we can collaborate with various people of indigenous descent, other people of color, and white allies to see how we can reimagine this movement moving forward.

Now that the Army Corps of Engineers has denied the next permits for the pipeline, a lot of people seem to think this is a victory and the movement is over. What do you say to that and what direction do you see the NODAPL movement taking?

Mabel: While the permits have been denied for the North Dakota Access pipeline's construction, it is clear that they are just waiting for this new administration to move forward. A lot of people from Donald Trump to the CEO's of the Dakota Access Pipelines and Energy Partners have been vocal that their mission is to continue construction. For us right now, I think, at least for the people here in Philadelphia and from what is happening at Standing Rock, the campaign is to move as quickly as possible to defund these corporations, here and on a global level.

continued on page 8

Why We Distrust the Police

by Sejong, the Marxist

February 9, 2017

With the dawn of the Trump presidency, millions of people who are coming into the streets. We come to resist and express our frustration at the Trump administration. However, many of us for the first time are being exposed to revolutionary politics. This exposure is often first experienced through slogans.

A.C.A.B.! All Cops Are Bastards!

This is one such slogan. For anyone taking part in this movement, it is essential to critically assess why radicals choose to say All Cops Are Bastards (ACAB).

• • •

Most commonly, we hear that when oppressed people say "fuck the police", it is an *understandable* action given years of oppression.

They would like us to believe that there is no better society beyond the police line

The rationale goes, "If the police wrongfully arrested your brother at the age of 16, and kept

him without trial for three years and in solitary for over a year, what would you say? If the police strangled your father for selling loose cigarettes, would you be kind to his murderers? If the police killed your neighbors and friends with impunity, would you turn the other cheek, time and time again?" These stories are those of Kaelief Browder, Eric Garner, and countless others in Black and Brown communities. To stand in solidarity with these communities means understanding the sadness and frustration that those we stand with have faced for far too long.

However, it is not just the horror of individual acts – it is that the police do it time and



PHOTO BY STEPHANIE RAMONES

time again with impunity. It is the lawlessness of the law, that forces us to draw a line between the police and oppressed nationalities and the working class.

The aftermath of each of these horrors is telling. Kalief Browder went imprisoned for three years without trial. Eric Garner's killer never faced punishment nor did any of his superiors. Black and Brown communities are terrorized with impunity.

It is not just the police. The judicial system allows killer cops to walk free, the media debates character flaws. In the richest nation in the world, we allow communities of color to go without function schools and other social programs – and then blame them for their community's crime and poverty. It is not about the "bad" cops, the "crooked" judges, or even individual politicians. This is about a racist system and the racist institutions which make up that system.

This same system financially enriches the police as an institution and officers as individuals. We see that police officers enrich themselves through the exploitation of Black and Brown communities, often directly. The US Justice Department wrote in its report on Ferguson that "Ferguson's law enforcement practices are shaped by the City's focus on revenue rather than by public need." In Chicago, since 2009, Chicago police have seized \$72 million

in assets and cash through "civil forfeiture", a process of seizing the assets of individuals who have been accused, though not convicted, of a crime. According to the ACLU, over the last decade, Pennsylvania law enforcement have taken over \$100 million in private property using the same procedure. These procedures always impact Black and Latinx communities disproportionately.

One point needs to be emphasized: the job of the police is to defend laws, regardless of moral content. The police label this as "Protect and Serve". But when police brutalize workers asking for better pay or black and brown communities demanding racial justice, we know clearly who and what they are protecting and serving. To defend ALL laws, in a racist, capitalist society, is to protect and serve the 1% and white supremacy.

Look. We all have jobs. We all need to make a living. However, we all also hear the call to resist racism, historically this has been made through the direct opposition of laws, whether through revolution or civil disobedience. Firefighters can march in the streets. Doctors can oppose unjust laws. Lawyers can place human rights over property rights.

In a racist society, there will always be a distance between justice and the law. The police don't defend justice, not because they won't

but because they *can't*, as the armed enforcers of a racist system. Everytime we challenge this system, at the front-lines, we will always find the police in direct opposition to us.

• • •

Protesters will inevitably confront police opposition. On the streets, we will always be confronted with the police. They will push us down one road or another, in an effort to either trap us or control us. Never to actually protect us. Never to help us express our outrage and sadness.

The police protect the racists. The police protect the rich, they protect Trump. The police always protect those who seek to take everything from us. They seek only to demobilize us, pacify us, and return us to our homes. They would like us to believe that there is no better society beyond the police line.

But we know better. Even if the path to a better society is difficult and narrow, we will pass through it and if the police stand between us and that society, we will break the police line, as we have done again and again.

We must say ACAB, All Cops Are Bastards, because we must travel beyond the horizon of blue and allow our society of laws to be a society of justice. 🇺🇸

groups (antifascists) and some IWW (Industrial Workers of the World, a radical labor union) members. As they made their way, "People started throwing trash cans, then smashing [bank] windows, we ducked into a park, a cop car was smashed along the way." The police responded in kind as reports later indicated the police at-

The Bloc is the human spirit at its best

tempted to kettle and contain the resistant mass, they managed to get some in a haphazard net that indifferently caught press and legal observers as well. But not all! "We had these thick hinged signs, 4-man signs, seemed like they were made to block rubber bullets, we formed a sorta phalanx," they hold up their arm, clenched fist in front of their face and mimed banging on the back of the sign to create noise. "The cops were all yelling 'STOP' 'STOP' and we moved forward and then just smashed through." This success allowed a significant portion of the bloc to escape the kettle.

I ask them for their reflections on the day, they pause pointedly for a moment, clearly the bitter debate regarding the bloc, even among the Left, has impacted them. "The time was right for this ya know? It wasn't just a bunch of angry white guys, and this reflects generally the shift in the [punk] subculture, the DIY scene is resurgent, we're kicking out that macho-hardcore-shit.

There were women in the bloc, queer punks, more people of color...there are a lot more voices represented than assumed. It's totally mischaracterized. And no one sees what goes on behind the scenes! All the ANTIFA work and organizing these people do."

I ask them about what aspect in particular has been mischaracterized, "They're all facing felonies, there's no romance in that. You know? This is what we've been striving for! To actually empower these people to fight back," the people so often the victim of political violence,"...to use justified political violence to stand up for themselves. Black Bloc shows their ideals are worth fighting for, can be fought for, and it's a way for us to break through this generation of non-joiners."

The starting and stopping explanations spidered out until they finally stopped for a moment, thought, and said, "We're not people looking for the cause, the cause found us."

The pieces then fell into place, the Black Bloc is not defiance or protest, not simply a call to action through political violence. It is those things, but also it is an existential bellow against an unjust, indifferent slaughterhouse. The bureaucratic slaughterhouse that houses 1% of its population in dungeons, starves its own children, mutilates countrysides in Vietnam and Nicaragua and Iraq and Somalia and on and on. Even if the Black Bloc amounts to only a mosquito bite on the implacable behemoth, so is the course of moral blooming. Even in the face of suppression and annihilation the human spirit manages to explode out in defiance of indignity and indifference. The Bloc is the human spirit at its best. 🍌



PHOTO BY KLYDE BREITON

Organizing Our Own Liberation

by Tim Horras
February 9, 2017

One reason revolutionaries create or join revolutionary organizations is because organizations function as repositories of collective knowledge gained during previous times of struggle. Instead of having to reinvent the wheel, we can learn from the successes and failures of revolutionaries all over the world and creatively apply lessons of the past to our own unique political situation.

With that in mind, I'd like to relate a cautionary tale:

Many of you may remember the glorious upheavals of the Arab Spring, in particular the focal point of Tahrir Square in Egypt, where hundreds of thousands converged to drive out a dictator.

However, following an election in which conservative and right-wing forces in Egypt were significantly better organized than the moderate and left-wing forces opposing them, an arch-conservative was elected president.

Sure enough, the new president began to immediately crack down on protesters, implementing unpopular new executive measures, and generally governing without concern for the Egyptian population outside of his conservative base.

The election revealed, just as the revolution preceding it had exacerbated, tensions within the ruling elite, and elite opinion began to move against the new president, in alliance with the older forces from the dictatorship who were angered at having had their power removed.

The revolutionaries, mobilizing the masses into the streets to drive out the president, made



The Mask of Anarchy

Written on the Occasion of the Massacre at Manchester

by Percy Bysshe Shelley

1819

I

As I lay asleep in Italy
There came a voice from over the Sea
And with great power it forth led me
To walk in the visions of Poesy.

II

I met Murder on the way -
He had a mask like Castlereagh -
Very smooth he looked, yet grim;
Seven blood-hounds followed him:

III

All were fat; and well they might
Be in admirable plight,
For one by one, and two by two,
He tossed the human hearts to chew
Which from his wide cloak he drew.

IV

Next came Fraud, and he had on,
Like Eldon, an ermined gown;
His big tears, for he wept well,
Turned to mill-stones as they fell.

V

And the little children, who
Round his feet played to and fro,
Thinking every tear a gem,
Had their brains knocked out by them.

VI

Clothed with the Bible, as with light,
And the shadows of the night,
Like Sidmouth, next, Hypocrisy
On a crocodile rode by.

VII

And many more Destructions played

In this ghastly masquerade,
All disguised, even to the eyes,
Like Bishops, lawyers, peers, or spies.

VIII

Last came Anarchy: he rode
On a white horse, splashed with blood;
He was pale even to the lips,
Like Death in the Apocalypse.

IX

And he wore a kingly crown;
And in his grasp a sceptre shone;
On his brow this mark I saw -
'I AM GOD, AND KING, AND LAW!'

X

With a pace stately and fast,
Over English land he passed,
Trampling to a mire of blood
The adoring multitude,

XI

And a mighty troop around,
With their trampling shook the ground,
Waving each a bloody sword,
For the service of their Lord.

XII

And with glorious triumph, they
Rode through England proud and gay,
Drunk as with intoxication
Of the wine of desolation.

XIII

O'er fields and towns, from sea to sea,
Passed the Pageant swift and free,
Tearing up, and trampling down;
Till they came to London town.

XIV

And each dweller, panic-stricken,
Felt his heart with terror sicken
Hearing the tempestuous cry
Of the triumph of Anarchy.

XV

For with pomp to meet him came,
Clothed in arms like blood and flame,
The hired murderers, who did sing
'Thou art God, and Law, and King.

XVI

'We have waited, weak and lone
For thy coming, Mighty One!
Our purses are empty, our swords are cold,
Give us glory, and blood, and gold!'

XVII

Lawyers and priests, a motley crowd,
To the earth their pale brows bowed;
Like a bad prayer not over loud
Whispering - 'Thou art Law and God!'

XVIII

Then all cried with one accord,
'Thou art King, and God and Lord;
Anarchy, to thee we bow,
Be thy name made holy now!'

XIX

And Anarchy, the Skeleton,
Bowed and grinned to every one,
As well as if his education
Had cost ten millions to the nation.

XX

For he knew the Palaces
Of our Kings were rightly his;
His the sceptre, crown and globe,
And the gold-inwoven robe.

XXI

So he sent his slaves before
To seize upon the Bank and Tower,
And was proceeding with intent
To meet his pensioned Parliament

XXII

When one fled past, a maniac maid,
And her name was Hope, she said:
But she looked more like Despair,
And she cried out in the air:

XXIII

'My father Time is weak and gray
With waiting for a better day;
See how idiot-like he stands,
Fumbling with his palsied hands!

XXIV

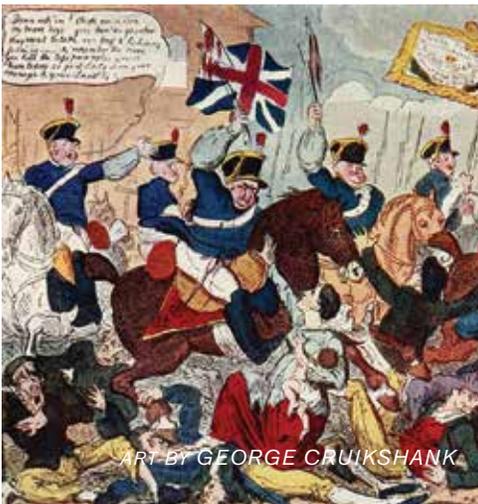
'He has had child after child,
And the dust of death is piled
Over every one but me -
Misery, oh, Misery!'

XXV

Then she lay down in the street,
Right before the horses' feet,
Expecting, with a patient eye,
Murder, Fraud, and Anarchy.

XXVI

When between her and her foes
A mist, a light, an image rose,
Small at first, and weak and frail
Like the vapour of a vale:





ART BY MARA HENAO

XXVII
 Till as clouds grow on the blast,
 Like tower-crowned giants striding fast,
 And glare with lightnings as they fly,
 And speak in thunder to the sky
 XXVIII

It grew - a Shape arrayed in mail
 Brighter than the viper's scale,
 And upborne on wings whose grain
 Was as the light of sunny rain.

XXIX
 On its helm, seen far away,
 A planet, like the Morning's, lay;
 And those plumes its light rained through
 Like a shower of crimson dew.

XXX
 With step as soft as wind it passed,
 O'er the heads of men - so fast
 That they knew the presence there,
 And looked, - but all was empty air.

XXXI
 As flowers beneath May's footstep waken,
 As stars from Night's loose hair are shaken,
 As waves arise when loud winds call,
 Thoughts sprung where'er that step did fall.

XXXII
 And the prostrate multitude
 Looked - and ankle-deep in blood,
 Hope, that maiden most serene,
 Was walking with a quiet mien:

XXXIII

And Anarchy, the ghastly birth,
 Lay dead earth upon the earth;
 The Horse of Death tameless as wind
 Fled, and with his hoofs did grind
 To dust the murderers thronged behind.

XXXIV
**A rushing light of clouds and splendour,
 A sense awakening and yet tender
 Was heard and felt - and at its close
 These words of joy and fear arose**

XXXV
**As if their own indignant Earth
 Which gave the sons of England birth
 Had felt their blood upon her brow,
 And shuddering with a mother's throes**

XXXVI
**Had turnèd every drop of blood
 By which her face had been bedewed
 To an accent unwithstood, -
 As if her heart had cried aloud:**

XXXVII
**'Men of England, heirs of Glory,
 Heroes of unwritten story,
 Nurslings of one mighty Mother,
 Hopes of her, and one another;**

XXXVIII
**'Rise like Lions after slumber
 In unvanquishable number,
 Shake your chains to earth like dew
 Which in sleep had fallen on you -
 Ye are many - they are few!'**



ART BY GEOFF REED

We need to move forward because this is going to be a longer battle. It is yet to be determined if the Dakota Access pipeline will be stopped altogether, or if they will try rerouting.

In the meantime, this is an opportunity for us to work in alliance and start learning about how other pipelines are affecting indigenous communities. For us on the East Coast, we can see how the Ramapo community has been affected from other forms of environmental racism up to now with plans to construct the Pilgrim pipeline. This is a time where we can continue the campaign against NODAPL, but also figure out ways in which we can regroup our efforts.

It is a moment for cities like us to sit back and learn what is going on in Central America, what is going on in New Mexico, what is going on in Utah and California and

Alaska, all over. And then how this oil infrastructure not only impacts Native Americans, but also people of color and even every citizen. The waste and pollution from Big Oil, whether it is a manufacturer or a refinery, is dangerous. It is known that regardless of the new technology, pipelines do leak. It is also important to recognize that a lot of our water resources are under threat. We need to reconsider how we are going to support this kind of infrastructure. We need to regroup and rethink how we are going to build campaigns that are sustained not only for immediate crisis, but are geared towards transforming the way we live. And also we must bring reconciliation with Native Americans and open new channels in order to deal with the settler-colonialist framework in which we are operating as a nation and globally. 🇺🇸

Organizing Our Own Liberation | from page 5

a de facto alliance with the military leadership, wherein the left tacitly provided political support for a military coup against the president.

After the coup, the military placed one of its own into the office of president. Unsurprisingly, the new government immediately continued its crackdown on the left. Today, the Egyptian left is fractured and disoriented, and life has gotten worse for the Egyptian masses.

Why did this happen? It's because the revolutionary left in Egypt failed to create resolutely independent political organization; they didn't build a party.

Right now, here in the USA, there are increasing fissures developing within our government: federal vs state, state vs local, local vs federal, etc. various departments within the government maneuvering one against the other. Elements of the deep state—the permanent bureaucracy ensconced in the security apparatus—sniping at their rival agencies, etc. When we cheer one or another of these factions, we are making a dangerous mistake. We cannot afford to place our faith in the courts, the lawyers, the politicians, or the security state. We can trust only in the power of the people.

Our movement cannot afford to tie its long-term fortunes to one of these ruling class factions. Without independent initiative and our own organizational wellspring of people power—a party—we will snap back from fascism to an even more toxic form of neoliberalism than we had before. Let's not forget, it was Obama who singled out the seven countries that make up Trump's ban list, and the original Visa Waiver Program into law in 2015 with broad bipartisan support, and nary a peep of protest was heard from the left.

Here's the takeaway: it is crucial to get out there, protest, and raise our voices. But if we're not at the same time working to build a socialist party to advocate for the interests of the oppressed, of poor and working class people, we are going to find ourselves driving the wolf out the front door while the fox sneaks in the back door.

The problem is that, seen analytically, (neo)liberalism and fascism are not really two different things, one of which is good and the other bad, but two deeply interconnected faces of the capitalist world system.

— Nancy Fraser 🇺🇸

CALENDAR OF EVENTS

February 15

6pm

Philadelphia Tenants Union General Membership Meeting

HOLY APOSTLES AND THE MEDIATOR

February 19

2pm

Philly Socialists Members General Assembly

FIRST UNITARIAN CHURCH

5pm

From Protest to Resistance Philly Socialists Citywide Meeting

FIRST UNITARIAN CHURCH

February 27

7pm

Kensington Branch Meeting

LIBERTY CHOICE

March 4

2pm

Philly Socialists Arts & Culture Group Meeting

PHILLYSOCIALISTSLOCAL@GMAIL FOR LOCATION

March 11

4pm

Radical Soups

“What Does Socialism Mean For Me?”

WEST KENSINGTON MINISTRY

Cada lunes

6:30pm

Clases de Ingles GRATIS

CIRCLE THRIFT, 1125 S. BROAD

Cada martes

6:30pm

Clases de Ingles GRATIS

TOWEY REC CENTER

May 13

8pm

Philly Socialists Benefit Show

EVERYBODY HITS