DIABLO’S ADVOCATE

CULTIVATING ANTIRACISM IN DIABLO VALLEY

SUMMER 2017. VOL. 2
DIABLO’S ADVOCATE:
CULTIVATING ANTI-RACISM IN DIABLO VALLEY
A PUBLICATION OF DIABLO FOR PEACE

Diablo For Peace is a non-partisan collective of families of the East Bay Area concerned about the future of our country. Our purpose is to bridge the gap between generations, from Baby Boomers to Millennials and younger, through constructive discussion, education, collaboration and peaceful activism. Our intention is to create an intergenerational and multicultural community that serves to protect the integrity of the place we proudly call home, and to create a safe environment for all people who feel vulnerable in this era of uncertainty and increased violence.

This zine is a free publication intended for education and discussion. It is a compilation of works by many writers, who are cited in the Works Cited page. We strongly encourage our readers to seek out the sources provided and share this information with others. This volume specifically focuses on the racist structure of the prison industrial complex and police violence, and how it coincides with education, health, and the residue of slavery.

Artist’s comments: The front cover features a dandelion plant because it is resilient and everywhere: you can find her in the woods, or breaking through boulders, or sprouting in the cracks of concrete. Dandelion, along with being a favorite of pollinators like honeybees, is rich in medicinal properties; for example, its roots are known to detoxify and cleanse the liver and other parts of the digestive system. These detoxifying properties also benefit the soil they are found growing in, whether it's in your garden or in the cracks of a sidewalk. The roots are in the shape of Mount Diablo, because we are a grassroots movement focused specifically on the Diablo Valley, seeking to detoxify our community of racism, sexism, classism, and xenophobia. The dandelion is also a symbol of hope and potential: It's popular especially among children to blow dandelion seeds to make a wish, consequentially increasing pollination for future plants. We are a youth-powered movement, fueled by the desire to define our present and future within our own community, and we encourage you to stand with us and speak your truth.
CONTENTS
1. Excerpts from Dear White America, Tim Wise
2. Excerpts from The New Jim Crow, Michelle Alexander
3. Excerpts from Are Prisons Obsolete?, Angela Davis
4. Excerpts from Savage Inequalities, Jonathan Kozol
5. Excerpts from Freedom is a Constant Struggle, Angela Davis
6. how hot; kraig bellows
7. “Naming the Enemy;” Grace Lee Boggs
8. Local Organizations to Support
9. WORKS CITED
10. Notes

Excerpts from Dear White America by Tim Wise

“I find it ironic that one would assume issuing a critique of white racism and privilege was tantamount to hating whites. After all, to make such a claim suggests a dangerous and disturbing equation whereby, in effect, to love white people would require compliance with... if not a tacit endorsement of-- white racism and privilege. ... I do not hate white people. It is out of a belief that white folks can and must do better-- a belief that springs from a place of hopefulness, compassion, and even love-- that I offer these thoughts.” (12)

[On 4th of July/Remember the Alamo/Pearl Harbor “never forget” rhetoric compared to acknowledging slavery and genocide in American history:] "Indeed, whenever someone deigns to mention... matters like the national legacy of enslavement, Indian genocide and imperialist land grabs-- the rebuttal to which we so often retreat is as automatic as it is raging: ‘Oh, that was a long time ago, get over it,’ or ‘Stop living in the past,’ or ‘At some point, we just have to move on.’” (17)

“...Even though everyone is different, being white in America has meant something, just as being Black, Latino, Asian or an Indigenous person has meant something. History happened, and it matters.” (20) From nearly the second that Europeans first stepped onto the shores of this continent, our identity mattered. It allowed us to feel superior to the native peoples whom we began to kill, subordinate and displace from their land almost immediately. It allowed us to take advantage of land-giveaway programs... which provided fifty acres of land to males from England who were willing to settle into the so-called New World. Within a few decades, classification as a white person would become the key to avoiding enslavement; it would determine who could hold office, who could sit on juries, who had rights of due process; and by the time the republic was founded, being considered white would become the key to citizenship itself.” (21)

“This nation was, simply put, conceived in and plagued by formal white supremacy for over 350 years, going back to the colonial period: it was a system of racial fascism. I know we don’t like that kind of talk. It probably seems like the kind of thing that would only be said by someone who hated America, or, alternately, had studied history.” (22)

“I know we aren’t to blame for history-- either its horrors or the legacy it has left us. But we are responsible for how we bear that legacy, and what we make of it in the present.” (23)
“The truth is, discrimination and inequity stalk the present day. In other words, it is not merely a matter of historical significance, but also a contemporary reality. The data tells me that even before the present economic meltdown (which has only made things worse), our [white] families possessed about twelve times the net worth of the typical black family and eight times that of the typical Latino family. Even black and brown middle-class families with good incomes and occupational status tended to have one-third to one-fifth the net worth of similar families in our communities. In large part those gaps were (and still are) the historical residue of generations of unequal opportunity and access.” (26-7)

“In many ways it’s not surprising that we would all be susceptible to internalizing ... racial biases. If we grow up in a culture where we are told that everyone can make it if they try, and yet we can see that many have not “made it”, and that certain groups are far worse off than others, it becomes almost logical to conclude that there must be something defective about those groups and something better about the groups at the top of the ladder. In other words, the combination of subjective ideology (the myth of meritocracy) and objective inequity (race-based stratification) creates the perfect recipe for the adoption of racist view as well as class bias. ...Unless we address these issues, the problems of institutional inequity will continue to fester.” (69)

“The good news is that we can change. Redemption, both for us as white folks and for the nation as a whole, is possible. (148) ...how helpful might it be if we knew about the history of white antiracism, multiracial solidarity and allyship?” (149)

Excerpts from *The New Jim Crow: Mass Incarceration in the Age of Colorblindness* by Michelle Alexander

“Jarvious Cotton cannot vote. Like his father, grandfather, great-grandfather, and great-great-grandfather, he has been denied the right to participate in our electoral democracy. Cotton’s family tree tells the story of several generations of black men who were born in the United States but who were denied the most basic freedom that democracy promises-- the freedom to vote for those who will make the rules and laws that govern one’s life. Cotton’s great-great grandfather could not vote as a slave. His great-grandfather was beaten to death by the Ku Klux Klan for attempting to vote. His grandfather was prevented from voting by Klan intimidation. His father was barred from voting by Klan intimidation. His father was barred from voting by poll taxes and literacy tests. Today, Jarvious Cotton cannot vote because he, like many black men in the United States, has been labeled a felon and is currently on parole (1)

“What has changed since the collapse of Jim Crow has less to do with the basic structure of our society than with the language we use to justify it. In the era of colorblindness, it is no longer socially permissible to use race, explicitly, as justification for discrimination, exclusion, and social contempt. So we don’t. Rather than rely on race, we use our criminal justice system to label people of color “criminals” and then engage in all the practices we supposedly left behind. Today it is perfectly legal to discriminate against criminals in nearly all the ways that it was once legal to discriminate against african
americans. … We have not ended racial caste in America; we have merely redesigned it. (2)

“In my experience, people who have been incarcerated rarely have difficulty identifying the parallels between these systems of social control. Once they are released, they are often denied the right to vote, excluded from juries, and relegated to a racially segregated and subordinated existence. Through a web of laws, regulations, and informal rules, all of which are powerfully reinforced by social stigma, they are confined to the margins of mainstream society and denied access to the mainstream economy. They are legally denied the ability to obtain employment, housing, and public benefits—much as African Americans were once forced into a segregated, second class-citizenship in the Jim Crow era. (4)

“This book argues that mass incarceration is, metaphorically, the New Jim Crow and that all those who care about social justice should fully commit themselves to dismantling this new racial caste system. … The colorblind public consensus that prevails in America today—i.e., the widespread belief that race no longer matters—has blinded us to the realities of race in our society and facilitated the emergence of a new caste system. (11-2)

“Equally worrisome was the state of the economy. Former slaves literally walked away from their plantations, causing panic and outrage among plantation owners. Large numbers of former slaves roamed the highways in the early years after the war. Some converged on towns and cities; others joined the federal militia. Most white people believed African Americans lacked the proper motivation to work, prompting the provisional southern legislatures to adopt the notorious Black Codes. As expressed by one Alabama planter: we have the power to pass stringent police laws to govern the negroes—this is a blessing— for they must be controlled in some way or white people cannot live among them [see citations].” While some of these codes were intended to establish systems of peonage resembling slavery, others foreshadowed Jim Crow laws prohibiting, among other things, interracial seating in the first-class sections of railroad cars and by segregating schools.” (28)

Excerpts from Are Prisons Obsolete? by Angela Davis

“Nine prisons, including the Northern California Facility for Women, were opened between 1984 and 1989. Recall that it had taken more than a hundred years to build the first nine California prisons… And during the 1990s, twelve new prisons were opened, including two more for women. [By 2003 there were] thirty-three prisons, thirty-eight camps, sixteen community correctional facilities, and five tiny prisoner mother facilities in California (12-13).

“Why were people so quick to assume that locking away an increasingly large population of the U.S. population would help those who live in the free world feel safer and more secure? Why do prisons tend to make people think that their own rights and liberties are more secure than they would be if prisons did not exist? What other reasons
might there have been for the rapidity with which prisons began to colonize the California landscape? (14)

“We thus think about imprisonment as a fate reserved for others, a fate reserved for the “evildoers”, to use a term recently popularized by George W. Bush. Because of the persistent power of racism, “criminals” and “evildoers” are, in the collective imagination, fantasized as people of color. The prison therefore functions ideologically as an abstract site into which undesirables are deposited, relieving us of the responsibility of thinking about the real issues afflicting those communities from which prisoners are drawn in such disproportionate numbers. (16)

“It is... important to grasp the fact that the prison as we know it today did not make its appearance on the historical stage as the superior form of punishment for all times. We should therefore question whether a system that was intimately related to a particular set of historical circumstances that prevailed during the eighteenth and nineteenth centuries can lay absolute claim on the twenty-first century. (43)

“...We hold these truths to be self-evident: all men are created equal...’ from the American Revolution [was] a new and radical idea, even though [it] was not extended to women, workers, Africans, and Indians. Before the acceptance of the sanctity of individual rights, imprisonment could not have been understood as punishment. If the individual was not perceived as possessing inalienable rights and liberties, then the alienation of those rights and liberties by removal from society to a space tyrannically governed by the state would not have made sense. (44)

“In order to understand the proliferation of prisons and the rise of the prison industrial complex, it might be helpful to think further about the reasons we so easily take prisons for granted. In California, as we have seen, almost two thirds of existing prisons were opened during the eighties and nineties. Why was there no great outcry? Why was there such an obvious level of comfort with the prospect of many new prisons? (17)

“In 1990, the Washington-based Sentencing Project published a study of U.S. populations in prison and jail, and on parole and probation, which concluded that one in four black men between the ages of twenty and twenty-nine were among these numbers [see citations]. Five years later, a second study revealed that this percentage had soared to almost one in three (32.2%). Moreover, more than one in ten Latino men in this same age range were in jail or prison, or on probation or parole. The second study also revealed that the group experiencing the greatest increase was black women, whose imprisonment increased by seventy-eight percent [see citations]. (19)

If jails and prisons are to be abolished, then what will replace them? If we shift our attention from the prison, perceived as an isolated institution, to the set of relationships that comprise the prison industrial complex, it may be easier to think about alternatives. The first step, then, would be to let go of the desire to discover one single alternative system of punishment that would occupy the same footprint as the prison system. (105-6)

Excerpts from Savage Inequalities by Jonathan Kozol

“One way of establishing the value we attribute to a given group of children is to look at the medical provision that we make for them. ... In Central Harlem, notes the New
York Times, the infant death rate is the same as in Malaysia. Among black children in East Harlem, it is even higher: 42 per thousand, which would be considered high in many Third World nations.” (115)

“In a similar way, the New York Times observes, a lower quality of education for poor children in New York, as elsewhere in America, is ‘accepted as a fact’. Inequality, whether in hospitals or schools, is simply not contested.” (116)

“...In explanation of the fact that white patients in cardiac care are two to three times as likely as black patients to be given bypass surgery, [a Chicago doctor] wonders whether white physicians may be ‘less inclined to invest in a black patient’s heart’ than in the heart of a ‘white, middle-class executive’ because the future economic value of the white man, who is far more likely to return to a productive job, is often so much higher. Investment strategies in education, as we’ve seen, are often framed in the same terms: ‘How much is it worth investing in this child as opposed to that one? Where will we see the best return? Although respectable newspapers rarely pose the question in these chilling terms, it is clear that certain choices have been made: Who shall be educated? Who shall live?” (116-7)

“One consequence of medical and early educational denial is the virtual destruction of the learning skills of many children by the time they get to secondary school... Two years ago [1989]... New York City’s Office of School Safety started buying handcuffs. Some 2,300 pairs were purchased for a system that contains almost 1,000 schools: an average of two pairs of handcuffs for each school. “It is no doubt possible,” the weekly New York Observer editorialized, “to obtain improvements in discipline and even in test scores and dropout rates” by “turning schools into disciplinary barracks.” But the paper questions whether such a regimen is ideal preparation for life in a democratic nation. (118)

“Handcuffs, however, may be better preparation than we realized for the lives that many of these adolescent kids will lead. According to the New York City Department of Corrections, 90 percent of the male inmates of the city’s prisons are the former dropouts of the city’s public schools. Incarceration of each inmate, the department notes, costs the city nearly $60,000 a year.” (118)

“Few things can injure a child more, or do more damage to the child’s self-esteem, than to be locked into a bottom-level track as early as the first or second grade. Add to this the squalor of the setting and the ever-present message of a child’s racial isolation, and we have in place an almost perfect instrument to guarantee that we will need more handcuffs, and no doubt, more prisons. (119)

“... according to the Public Education Association of New York...: ‘classes for the emotionally handicapped, neurologically impaired, learning disabled and educable mentally retarded are disproportionately black. Classes for the speech, language, and hearing impaired are disproportionately Hispanic.’ Citywide, the association adds, fewer than 10 percent of children slotted in these special tracks will graduate from school. Nationwide, black children are three times as likely as white children to be placed in classes for the mentally retarded but only has as likely to be placed in classes for the gifted: a well-known statistic that should long since have aroused a sense of utter shame
in our society. Most shameful is the fact that no such outrage can be stirred in New York City.”(119)
“Even the most thorough exposition of the facts within the the major organs of the press is neutralized too frequently by context and a predilection for the type of grayish language that denies the possibilities for indignation. Facts are cited. Editorials are written. Five years later, the same facts are cited once again. There is no sense of moral urgency; and nothing changes.” (119)

**Excerpts from Freedom is a Constant Struggle: Ferguson, Palestine, and the Foundations of a Movement, Angela Davis**

“[Group 4 Security] represents the growing insistence on what is called “security” under the neoliberal state and ideologies of security that bolster not only the privatization of security but the privatization of imprisonment, the privatization of warfare, as well as the privatization of health care and education... ’In more ways than you might realize,’ the website reads, ‘G4S is securing your world.’ We might add in more ways than we realize, G4S has insinuated itself into our lives under the guise of security and the security state... from the wall in Israel to prison-like schools in the US and the wall along the US-Mexico border. (55)
“Against this backdrop, let us explore the deep involvement of G4S in the global prison industrial complex. I am not only referring to the fact that the company owns and operates private prisons all over the world, but that it is helping to blur the boundary between schools and jails. In the US schools in poor communities of color are thoroughly entangled with the security state, so much that sometimes we have a hard time distinguishing between schools and jails. Schools look like jails; schools use the same technology of detection as jails and they sometimes use the same law enforcement officials. In the US some elementary schools are actually patrolled by armed officers. As a matter of fact, a recent trend among school districts that cannot afford security companies like G4S has been to offer guns and target practice to teachers. I kid you not. (56)
“Although racist state violence has been a consistent theme in the history of people of African descent in North America, it has become especially noteworthy during the administration of the first African American president, whose very election was widely interpreted as heralding the advent of a new, postracial era. The sheer persistence of police killings of Black youth contradicts the assumption that these are isolated aberrations. And they represent an unbroken stream of racist violence, both official and extralegal, from slave patrols and the Ku Klux Klan to contemporary profiling practices and present-day vigilantes. (77)
“This use of the war on terrorism as a broad designation of the project of twenty-first century Western democracy has served as a justification of anti-Muslim racism; it has further legitimized the Israeli occupation of Palestine; it has redefined the repression of immigrants; and has indirectly led to the militarization of local police departments throughout the country.” (79)
“But it was not until George W. Bush proclaimed a global war on terror in the aftermath of September 11, 2001, that terrorists came to represent the universal enemy of Western “democracy” ...to those who have inherited [Assata Shakur]’s legacy, and who identify with continued struggles against racism and capitalism, [are] under the canopy of “terrorist violence.” (80)

“The global response to the police killing of a Black teenager in a small Midwestern town suggests growing consciousness regarding the persistence of US racism at a time when it is supposed to be on the decline. Assata’s legacy represents a mandate to broaden and deepen antiracist struggles. In her autobiography, published this year [2015], evoking the Black radical tradition of struggle, she asks us to ‘Carry it on. / Pass it down to the children. / Pass it down. Carry it on... / To Freedom!’ (80)

“Prisons are racism incarnate. As Michelle Alexander points out, they constitute the new Jim Crow. They represent the increasingly global strategy of dealing with populations of people of color and immigrant populations from the countries of the Global South as surplus populations, as disposable populations. ...Put them all in a vast garbage bin, add some sophisticated electronic technology to control them, and let them languish there. And in the meantime, create the ideological illusion that the surrounding society is safer and more fre because the dangerous Black people and Latinos, and the Native Americans, and the dangerous Asians and the dangerous White people and of course the dangerous Muslims, are locked up!” (107)

\[\textit{how hot (kraig bellows)}\]


I think about how hot it must have been in Baton Rouge / 90 degrees / 90% humidity. How hot. Cops in medieval armor. How hot. Summer is. Dirty south.

Sweet ppl of Baton Rouge, the media outside your home is not portraying the knowledge I have of your sweet ways. Baton Rouge, don’t let them lie on you. Baton Rouge. How hot.


III. Imagine for a second that it was your own children being doused with tear gas
and not other ppl's children; imagine the terrorism of guns pointed at roses and then comment on the appropriate reaction to pervasive inequity & murder.


VI. The house is on fire and the children are inside.


VIII. Shoosh baby, they sleep.

X. I wonder what a sever response to peaceful demonstrations would be in the context of the governor of Louisiana referring to the tear gassing of children and the raiding of private property as a "very moderate" response to peaceful protests. Rubber bullets. Medieval armor. How hot. "Its kids out here!!" What is a "very moderate" response to peaceful protest when the response for selling CD's or driving a car with a sleeping child in the back seat is murder? What happens when a society accepts the burning of children over that of paper and buildings? How Hot. “Its kids out here!!” John Bel Edwards (Governor of Louisiana) also said that ppl weren’t allowed “to incite hate and violence.” He added “I want to be clear that will not be tolerated. We don’t operate like that in Louisiana.” How hot. A death sentence for selling CD’s. Tear gas the children. The “emergency response” to Katrina. Generational systematic under schooling and illiteracy in Black / Of Color schools. Bobby Jindal bulldozed the charity hospital in North Baton Rouge. “Its kids out here!!”

XI. As the war against imagination crystallizes into a literal physical race war, will you encourage and join Black and other Of Color folks in calling for an end to police murder and the continued racially motivated psychic and physical violence against Black / Of Color folks or will you look into the eyes of suffering and resilience and power and rightness and say: “No, your experience and truth isn’t meaningful to me because my imagination has been so brutalized by an American orthodoxy of Western ‘realism’ that I no longer have compassion.” How hot.

Where do you picture yourself in history? Do you remember seeing pictures of Black children being fire-hosed? What if it wasn’t just other ppl’s children being tear gassed and fired-hosed and murdered?
What do you consider to be a disaster? Would the Red Cross treat heat stroke and tear gas raw eyes at a demonstration with a militarized police force standing off with the community in 90 degree 90% humidity summer? Baton Rouge. How hot.

XII. HOW HOT.

XIII. HOW HOT.

XIII. how hot.

XV. how hot it must have been the night Alton Sterling bled out selling CD’s probably just trying to pay the air-conditioning bill. How hot. Media lies. Do you remember seeing pictures of Black children being fire-hosed? “Its kids out here!!”

XVI. Black Beauty, sunlight got cha poppin’, don’t forget yr elegance in the strife. U are the holy dark skinned paradise called BLACKNESS those cops with guns instead of souls could never understand.

XVII. How hot.

XVIII. “Its kids out here!!” “Its kids out here!” “Its kids out here!!” “Its kids out here!!”

Imagine being a white male teacher of Black children in Baton Rouge. Imagine the horrors of racism played out on little children bodies. Imagine that they are not other ppl’s children and that their lives matter as well. Imagine that you cried and kicked and screamed and prayed collectively and prayed and prayed and prayed and barely slept and tried to teach and probably did. Imagine the simple joys of children and imagine them burning when a building could instead. Imagine yr students being doused with tear gas. “Its kids out here!!” Imagine how all of this will color their lives. Imagine what the police must have been thinking while they justified playing out Oakland, Gaza, Ferguson, Salinas tear gas posturing over the eyes of children. Imagine and feel something and tell me it seems alright. necessary. “moderate.” I dare you. How hot.

XVIII. Dear Sweet Black People of Baton Rouge:

thank you for struggling in the face of extreme adversity and the hopelessness of guns. thank you for showing the world this struggle. In the year I lived amongst you, I was was always delighted and inspired by your resilience and humor. I worked for an educational nonprofit and did the majority of my service at Merrydale Elementary school in the Glen Oaks neighborhood of North Baton Rouge. The children (and adults) I met crawled up into my heart and began to change the molecular composition of my body. We worked. We read. We wrote. We made art. We cried. We laughed. We danced. We made utter fools of ourselves. We talked for hours about how everything seemed so wrong and how to try and live in it right. I left Baton Rouge. I will never see those kids ever again. How colonial am I speaking the experience of myself in Baton Rouge? Is my voice unwanted? Does it matter?

I would have liked to stay and continue my work in Louisiana, but I was rather unfortunately mostly blacklisted by the cotton moneyped powers that be for speaking my mind about the sheer magnitude of racist, sexist and classist
“Naming the Enemy” by Grace Lee Boggs

A spectre is haunting the American people— the spectre of destruction by capitalism. In its limitless quest for profits capitalism has defiled our human relationships by turning them into money relationships. It has transformed Work from a precious human activity into Jobs which are done only for a paycheck and which have become increasingly meaningless and increasingly scarce as the profits from our labor are invested in increasingly complex machines. It has undermined the Family ties by which human beings down through the ages have absorbed naturally and normally the elementary standards of conduct and the sense of continuity with the human race which make us human. By encouraging us to value material things more than social ties, it has turned us into a society of selfish individualists and materialists, seeking to compensate for the spiritual emptiness of our lives by the endless pursuit of distractions. It has despoiled the Land, Waters and Air on which our lives depend.

Up to now, most Americans have been able to evade facing this destructiveness because it was primarily other peoples, other races, other cultures which were being destroyed. For the sake of westward expansion the Native Americans were massacred and their survivors driven into the world’s first concentration camps. To clear the land and build the agricultural infrastructure necessary for industrial development, millions of Africans were enslaved and the ideology of racism created. Convinced that it was our destiny to rule the entire continent, Americans seized the Southwest from Mexico. When we came to the end of the American frontier, we reached out to Latin America and the Pacific. When capitalist expansion and centralization created the Great Depression, we got our economy moving again by producing for World War II. After the war we used our economic power and monopoly of nuclear weapons to protect capitalism in Europe from socialist revolution and to crush revolutionary struggles in the Third World by supporting and installing military dictatorships.

Ever since World War II it has been able to keep going only by producing weapons of destruction and by turning us into mindless consumers, unable to distinguish between our Needs and our Want, utilizing the mass media with the same cunning with which Hitler turned the German people into collaborators in their own destruction. New shiny cars and appliances have been pushed as sure ways to win love for ourselves. Women (and men) have been turned into sex objects. Credit cards have been promoted as badges of status.

As this brainwashing process has gained momentum over the last few decades, the moral and social fabric of our society has been steadily undermined. Our small towns and communities, in which neighborliness and character were more important than money, have been replaced by suburbs. Our judgment has been so distorted that we now
consider “square” those who still value self-reliance and hard work, while we admire the “big spender.” Banks and loan sharks, whom we once viewed with suspicion, we now consider our friends, while more and more we fear those closest to us, our families, co-workers, and neighbors. Crime, mental illness, drug addiction, alcoholism, teen-age pregnancy and venereal disease have reached near epidemic proportions because, instead of depending upon each other for company and comfort (as human beings have done down through the ages), we look to more colorful goods and new, more exciting experiences to make us feel good.

Pursuing private happiness in the form of material goods, we did not care that we were passing on these materialistic and individualistic values to our children. Instead of recognizing that we were breeding criminals by the supreme value we had put on material things, we tried to project the blame for crime onto others. We ignored the growing threat to our health from the Love Canals that were being created by the dumping of industrial waste in our waters and our earth. We closed our eyes to the degrading lives being lived by the millions whom capitalism had already cast onto the Welfare rolls, little dreaming that the same fate was being prepared for us.

But now the chickens have come home to roost. While we were collaborating with capitalism by accepting it dehumanizing values, capitalism itself was moving to a new stage, the stage of multinational capitalism. Big capitalists have been swallowing up smaller ones, creating giant corporations who buy and sell other giant corporations all over the world. A few hundred multi-national corporations now move capital and goods everywhere and anywhere, according to where they can make the most profit.

These multinational corporations have no loyalty to the United States or to any American community. They have no commitment to the reforms that Americans have won through hard struggle. Instead of giving more each year, they demand that we accept less or else.

If American workers do not accept wages and benefits competitive with those of Japanese or Mexican or Filipino workers, they do not hesitate to shut down a plant that has been the heart of the economic life of a city or region. City workers and school teachers find that they are no longer needed; small businesses go bankrupt. So millions of workers, skilled and unskilled, blue collar and white collar, have already been laid off. Whole cities have been turned into wastelands by corporate takeovers and by runaway corporations. Yet our city and state officials, conservative or liberal, Democrat or Republican, white or black, continue to compete with one another to offer tax breaks and reduced worker benefits to these corporations, knowing full well they will pick up and leave when they can make more profit elsewhere.

Meanwhile, because American capitalism no longer dominates the world market, our government can no longer afford the reforms with which all administrations since the Great Depression have tried to make capitalism more palatable. So social and Welfare programs are being ruthlessly dismantled; unions are being busted or immobilized; the
moral, environmental and civilized restraints on capitalist expansion which have been won only after decades of struggle are being abandoned.

That is why we must now make a second American revolution to rid ourselves of the capitalist values and institutions which have brought us to this state of powerlessness or suffer the same mutilation, the same destruction of our families and our communities, the same loss of national independence as over the years we have visited upon other peoples and other nations.
**Local Organizations to Support**

Search these groups on Google or Facebook to find more information on how to support them, should you have disposable time or income to do so.

**In Diablo Valley**
- Solidarity Sundays Walnut Creek
- Trinity Center Walnut Creek
- Mt. Diablo Peace and Justice Center

**Racial Justice & Immigrant Rights**
- Black Lives Matter Bay Area
- Black Youth Project 100
- Love Not Blood Campaign
- Black Organizing Project
- Showing Up for Racial Justice
- Arab Resource and Organizing Center
- Council on American-Islamic Relations
- La Peña
- Anti-Police Terror Project
- Critical Resistance
- Berkeley CopWatch
- East Bay Community Law Center
- Centro Legal de la Raza
- Multicultural Institute

**Women’s Rights**
- Bay Area Women Against Rape
- Access Women’s Health Justice
- Mujeres Unidas

**Indigenous Rights**
- www.crowdrise.com/save-the-west-berkeley-shellmound
- Idle No More SF
- www.acorn.wiki
- Run4Salmon.org

**Community Resources**
- East Bay Food Not Bombs
- East Bay Shelters
- CONCRN

**Youth**
- HandsOn Bay Area
- Kids for the Bay

**Arts**
- Art Bison Design Coop
- EastSide Arts Alliance
- RYSE Center: (Richmond)

**Foundations**
- The Pollination Project
- Walnut Creek Civic Pride Foundation

**UC Berkeley Student Organizations**
- Black Student Union @ Cal
- Multicultural Community Center
- Bridges
- (Re)generation: Indigenous Social Welfare Caucus

**DVC Student Organizations**
- Latino Student Association
- Men Of Color Association Club
- Queer Student Alliance
- Pan African Union

**Progressive News Resources**
- 94.1 KPFA
- Democracy Now!
- News From Native California
- Aljazeera
- The Intercept
Works Cited


  citations:


  citations:

