

issue 3

NOBODY OWNS LAND.



DEPOSE
DENY DEFEND

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Manifesto of Luigi Mangione

The politics of Luigi Mangione, the man accused of killing United Healthcare CEO Brian Thompson, are far from perfect. However — due to ongoing media suppression and intense dishonesty by the ruling class of settler landlords and capitalists regarding his actions and motives — we have decided to republish his manifesto here to ensure that workers around the city have the opportunity to read it and engage with it. Nobody Owns Land can't condone lone-wolf attacks against individual rulers, but we don't have a single tear to shed for Brian Thompson, a man personally responsible for death and despair on a level unthinkable to any worker. May Thompson burn in hell, and may Luigi Mangione go free and live a long, healthy life.

“To the Feds, I'll keep this short, because I do respect what you do for our country. To save you a lengthy investigation, I state plainly that I wasn't working with anyone. This was fairly trivial: some elementary social engineering, basic CAD, a lot of patience. The spiral notebook, if present, has some straggling notes and To Do lists that illuminate the gist of it. My tech is pretty locked down because I work in engineering so probably not much info there.

“I do apologize for any strife of traumas but it had to be done. Frankly, these parasites simply had it coming. A reminder: the US has the #1 most expensive healthcare system in the world, yet we rank roughly #42 in life expectancy. United is the [REDACTED] largest company in the US by market cap, behind only Apple, Google, Walmart. It has grown and grown, but as our life expectancy? No, the reality is, these [REDACTED] have simply gotten too powerful, and they continue to abuse our country for immense profit because the American public has allowed them to get away with it.

“Obviously, the problem is more complex, but I do not have space, and frankly I do not pretend to be the most qualified

person to lay out the full argument. But many have illuminated the corruption and greed (e.g.: Rosenthal, Moore), decades ago and the problems simply remain. It is not an issue of awareness at this point, but clearly power games at play.

“Evidently, I am the first to face it with such brutal honesty.”

'Twas the Strike Before Christmas

Statement by Starbucks Workers United



Starbucks baristas are going on five days of escalating ULP strikes in response to the company backtracking on our promised path forward, starting tomorrow in Los Angeles, Chicago, and Seattle... and soon, from coast-to-coast.

Since February, Starbucks has repeatedly pledged publicly that they intended to reach contracts by the end of the year — but they've yet to present workers with a serious economic proposal. This week, less than two weeks before their end-of-year deadline, Starbucks proposed no immediate wage increase for union baristas, and a guarantee of only 1.5% wage increases in future years. Our unfair labor practice (ULP) strikes will begin Friday morning and escalate each day through Christmas Eve... unless Starbucks honors our commitment to work towards a foundational framework.

Nobody Owns Land is not affiliated with SBWU. We are reproducing their statement here in solidarity with their struggle for a fair contract and livable wages.

Why Revolutionary Communism?

An essay on the psychology of capitalism

By Claude les Champs

First things first. This essay is not an exhaustive discussion about the theoretical debates that have swirled around communism since the manifesto was published; nor is it an attempt to cover the history of communism in the United States, although there will definitely be some historical examples given. Rather, it asks why the word communism has been, and continues to be, bandied about so often as a thing to be feared and reviled. Is that a direct effect of living in a society that has been built on capitalism, patriarchy, and white supremacy; and are there tangible ways to see the effects it has on the psyche of its citizens?

Regarding the historical term communism, the word itself derives from the French for common which is *commune*. The idea of common or commons being something specific in political economics or property law emerged in feudal England and became a point of conflict as various Enclosure Acts were implemented beginning in the 17th century. Interestingly, one of the earliest groups in Western thought to embrace a communal, or common, lifestyle were the Christians described in Acts 2:44-45 which reads, “And all those who had believed were together and had all things in common; and they began selling their property and possessions and were sharing them with all, as anyone might have need.” Regardless, the concept of “from each according to their ability, to each according to their needs” was being used by Christian separatists, utopian thinkers, and others prior to the most noted example by Marx in the Critique of the Gotha Programme from 1875.

Beyond western thought, there are numerous examples of indigenous cultures that practiced some form of primitive communism. What has been true throughout the history of empire and colonization is the explicit practice of either using genocide to eliminate them or forced assimilation to civilize

them. The movement of various empires across the globe is inextricably tied to the nature of capitalism. The resulting effect on both the colonizers and the colonized is the deeply embedded belief that capitalism is the only economic system that “works” and, therefore, must be upheld regardless of the interests of people under its control.

Sometimes people hold a core belief that is very strong. When they are presented with evidence that works against that belief, the new evidence cannot be accepted. It would create a feeling that is extremely uncomfortable, called cognitive dissonance. And because it is so important to protect the core belief, they will rationalize, ignore and even deny anything that doesn't fit in with the core belief.

Frantz Fanon, Black Skin, White Masks

Since the ideas and the fundamental principles of communism existed before they were laid out by Marx and Engels in the manifesto and subsequent writings, what specifically triggered the particularly American reaction and ultimate painting of communism as a great evil? Why did it become essential to purge anything and anyone remotely connected to communism from American politics? Here, I must ask the reader to take a small leap and, in the interests of getting to the point, allow me to jump to the present day and the inherent assumptions most Americans make when they hear the word communism. There are certainly key historical points that led to these assumptions, and I will caption those where applicable.

“Communism is inherently un-American”

“Communism has never worked where it’s been tried”

“More people have died under communism than...”

Each of these are inextricably tied to events that occurred across the globe between “The Gilded Age” and successive “world wars” being fought. In the United States in particular, the interests of the rich, white, and male holders of power were being threatened as workers, women, immigrants, and blacks began to coalesce around the principles of socialism and/or communism. The strategy of the bourgeoisie shifted from simple accumulation of wealth and power to a clear and decisive psychological offensive designed to isolate and control each of these groups. Through the concerted efforts of various groups and individuals, the fields of economics, public education, sociology, and anthropology were developed to fall in line with eugenicist principles. Here, we see the ideals of success, intelligence, self-determination, individualism, and other staples of “The American Dream” take a firm hold over the collective consciousness of the country.

The furthering and cementing of these ideals and how they were used to manipulate the masses, were expounded by such authors as Walter Lippman and Edward Bernays. What emerged, was a foundation for indoctrination of the American culture as the best and brightest through hard work and individual determination. Of course, this only applied to white, educated men. This indoctrination appeared to be under threat again as the civil rights movement was gaining momentum in the late fifties and early sixties. Unsurprisingly, the labeling of the movement and its leaders as communists was one of the main tools of opposition. While major goals were achieved in this period, systemic oppression continued and the movement was literally murdered by the American government as has been documented in the COINTELPRO program. In the wake of Reagan and neoliberal policies, there has been no real progress for the oppressed in terms of achieving actual freedom through self-determination.

Regarding the last two assumptions, one must be aware that the government has been utilizing inaccurate and misleading information through both the aforementioned indoctrination and

a steady stream of propaganda to assert these claims as true. That the governments of the United States and their allies have participated directly in the overthrow of socialist and/or communist leaders is a documented fact. That the very issues surrounding the genocide, land theft, and slavery essential to the economic “success” at the basis of American history have been either ignored or forgotten, is not an accident. That there has been a resurgence of white supremacy and nationalism is also not an accident but rather, it is simply a confirmation of the underlying fact that America has always been a deeply racist and oppressive country.

None of this is news to many folks who have been honestly dealing with these issues throughout history. Going back to the quote from Fanon, one must ask how living under such conditions affects the psychology of the oppressors and the oppressed (colonizers and colonized). The ideals surrounding communism are not new. The concepts of dialectical materialism are not overly complex. The “threats” of communism are already present if we are honest about government overreach, the surveillance state, the carceral state, the military industrial complex, and the ongoing oppression of the underclasses. I believe that most people want to see everyone housed, fed, and able to receive decent care. The work involved requires addressing the cognitive dissonance that occurs when people who have been indoctrinated into this capitalist, racist, patriarchal system must resolve these conflicts.

This is why it seems revolutionary. This is why we choose to identify as such. This is why we believe that the protracted peoples’ war begins in hearts and minds.

Stay tuned.

“Just give it time.”

By Dechoukaj

WAIT.

This fucking word stops me in my tracks
Every time.

It's not all bad:

We wait for dinner,
We wait for holidays,
We wait for our turn,
We wait in line,

But we're waiting for justice.

“Just give it time,” I was always told.
I ask again and again about Haiti and wind up frozen,
The homeland remaining a distant story.

When will I go?
What is it really like?
Will I be accepted?
But I must
WAIT.

Seasons change,
I “just give it time.”

The Earth quakes.
Haiti shudders.
She tells me:
“Maybe not now.”

Seasons change,
I “just give it time.”

With my diploma in hand,
I ask again,
And Obama turns away another woman,
man,
child,
who looks Just.
Like.
Him.

Seasons change,
I “just give it time.”

College education didn’t empower for shit.
Empower who?
Moïse’s corpse?
The puppet “transitional council”?
Certainly not me.

Will there even be anyone left alive
When I ask again?

Seasons change,
I “just give it time.”

My daughter turns to me and asks:

The Information Age coinciding with
A mass extinction event coinciding
With a generation of MBAs learning
About guns and butter at the table

With Ayn Rand providing arbitration
And eugenicists providing standards
And by golly those good old boys are
Rising up to claim their peerage and

Soon very soon demanding

Your acquiescence.

Claude les Champs



Blood Money: Or How I Learned to Stop Worrying and Love the Phlebotomist

By John Beechem

Instagram: @americanfantastic

www.americanfantastic.com

Donating (selling) plasma begins with the wait. First, we're corralled in one of those queues made up of posts connected with long synthetic material, the kind you might find in a bank or at the movie theater. Most people are glued to their phones, hoping to stave off boredom however they can. I usually have a paperback book with me, anything to keep me off a screen. The line crawls.

It takes a few minutes for each screening, and a lot of the time. There's only one person doing the screenings at a time. So by the time I get up there, I've maybe been in line for a half hour or so. There's a little chest-high wall that divides the screening area from the people waiting, and that's the best place to be, because it's close to the end and also something to lean on with your arms propped up. It's something.

Sometimes, right before I get a chance to be screened, someone will zoom in with a voucher that lets them get through the screening without having to wait. A loyalty reward. I never earned one, even with a summer of "donating". It's maddening. I try not to resent them, but it's hard. Especially when I'm next in line.

When it's finally my turn, I'm greeted by the screener and told to show my phone so that the QR code that shows I've completed the screening questions can be scanned. Next, is the weigh-in. You can't donate if you're below a certain weight. My temperature is taken; I have to hold a thermometer under my tongue, and then its little plastic cover is jettisoned into a trash can. I choose which finger I want to be pricked. They draw my blood to be analyzed for anemia, certain proteins and the like. It's drawn up into a tiny glass straw and placed in a little machine that measures

it for its components.

While that's done, I also get my blood pressure taken. The tightening of the cuff, fifteen seconds of weighing and then the announcement for what it is. By then, the blood levels are finished and I finally get to begin the next round of waiting.

Usually, this one isn't quite as long. It's a little cluster of seats off in its own corner, again separated by a chest-high wall. But at least this one has a TV facing it, always showing MTV Classic. Usually, music videos from the 80s and 90s, big hits that aren't too offensive. It's comforting to shut off my brain and be bathed in nostalgia for a time. Last names are read off, a few at a time. Eventually, my name is called and I get my own little chair bed for the donation.

The chairs are like these big tan recliners with a bit of clear plastic covering near where your head leans back. I choose which arm is going to deliver the goods, the left one or the right one. Eventually, one of the phlebotomists will come over and put another cuff on me. This one stays on, tightening and untightening as needed. I may be given a squish ball to squeeze to help the blood pump out. Or maybe I'll just be clenching and unclenching my fist.

I'm asked if I'm allergic to iodine, and when I say no, the vein in the pocket of my elbow is cleaned. After about 15 seconds of rubbing with a large swab, the needle comes out, connected to an IV, connected to a machine that will collect my blood, separate the plasma, and put the rest of its components back into my body.

This part has actually gotten easier in the last few years. Donors used to have to be stuck in both arms so that the blood would leave one, and everything except for the plasma would go back into another. But now the same process can happen with just a single needle.

The collection itself takes the longest, nearly an hour. Much of the time, I'm listening to a podcast, but every once in a while, I push the button on my bluetooth earbud to pause it, and watch whatever video is on MTV. More often than not, I'm watching

music videos. As I watch, I'm clenching and unclenching my fist, over and over, to help the blood pump out faster. It also helps to be well hydrated, so my blood isn't as thick. Sometimes, a phlebotomist will come by to tell me the *right* way to clench and unclench my fist.

Some people bounce their legs up and down. No one who actually works for the plasma center has ever told me to do this, and honestly, it looks like too much effort. So I don't.

After forty-five minutes or an hour, depending, the collection is done. As its end is nearing, I can check the equipment to see how close I am to finishing. But I try not to do this, as it makes the collection feel like it's taking longer. But eventually, it is done. The needle is pulled out. I press a cotton swab onto the tiny wound where the needle has gone, and raise my arm slightly. The phlebotomist comes back to wrap a colored bandage around it that is meant to stay on for a few minutes. The band-aid over the wound should stay on for a few hours. Often by the time I'm in my car, I've ripped them both off.

I get a text on my phone telling me sixty dollars has been deposited on a card that can be used like a debit card. Usually, I wait until a couple hundred dollars accumulates on the card, so I can go to Kroger, and use the ATM to withdraw cash and then deposit it into my checking account. When I first began donating plasma over a decade ago, we would get cold hard cash from a machine in the blood center. I imagine that was problematic for a number of reasons.

Once the money is in my account, the cycle has been completed. Then I'm waiting for the next week to begin so I can donate again.

I got back into donating this summer. I work for a non-profit private school, so I don't earn a *lot* of money. And my wife is a pre-k teacher, so our combined income is less than a lot of professional's individual incomes. We get a pittance. Which a summer of donating helps to supplement, at least a little.

The whole idea of donating plasma is a little distasteful. It reminds me a little of sex work.

I literally sell a part of my body for money. That idea itself is kind of warped. But in a way, I appreciate it. I also donate whole blood to the Red Cross, but this isn't compensated. Even though the Red Cross sells my blood; they don't just give it away to hospitals that need it.

So the needle entering my vein, the few spots of blood — it's all a little reminiscent of something else entirely. But it's also a problem to compare what I do to sex work even tangentially; donating plasma is something else entirely. And sex work is valuable work, at least as valuable as plasma donations.

But the body is the connection. And selling literally blood is also a little distasteful. It's a problem for other reasons too. Namely, people are more likely to lie during screening questions when they're given money for donating. And since screening for diseases and other issues with donations aren't 100% accurate, some things will inevitably slip through the cracks.

In that way, at least some of this blood is tainted. Almost all of it will end up in

“life-saving medicines”. The consolation is that the blood is tested multiple times, so hopefully all of the problems will be caught before they can actually hurt someone.

Another issue with donating is that these plasma centers are often in the poorest parts of town. I donate at a center in Louisville's West End, an historically Black and poor neighborhood. Most of the donors and staff are Black. I don't mind, but it's a sad reminder that even our blood donation centers are segregated from the rest of our community.

All of that is more than made up for by the fact that this is something I can do to earn a little extra money. I made maybe a couple thousand extra dollars donating this summer. And unless someone is *really* honest about it, it's all tax free. Much of it went to paying for my daughters' childcare in the uncomfortable period of time when teachers are expected to begin getting ready for school, but before children can actually attend.

That's why I learned to stop worrying and love the phlebotomist. It's an easy way to rub two nickels together. And we

actually *are* doing work that's medically necessary. My only issue is that we live in a society where the poor are expected to literally sell their blood to make ends meet.

PFLP: The PA's Repression Against the Resistance Demands Action!

**Statement by the Popular Front
for the Liberation of Palestine**

The Palestinian Authority's campaign against the resistance is a dangerous transgression and demands the formation of a national committee to contain the sedition and its repercussions in a way that preserves civil and societal peace.

The Popular Front for the Liberation of Palestine affirms that the broad security campaign launched by the Palestinian Authority security services against resistance elements constitutes a dangerous crossing of red lines and casts a negative shadow on internal national relations.

The Front stresses that the weapon of resistance is a legitimate weapon, and that the resistance fighters are not outside the law, but rather they are the protectors and defenders of the people in the face of the crimes of the occupation.

The Front shows that this national role, in protecting our people from the crimes of settlers and occupation soldiers, is supposed to be a priority for the Authority.

The Front warns that the Authority's wrong calculations are pushing the Palestinian situation towards a dangerous slope that may lead to internal fighting, and that this campaign will not achieve its goals except by igniting more tension, which will only serve the interests of the occupation.

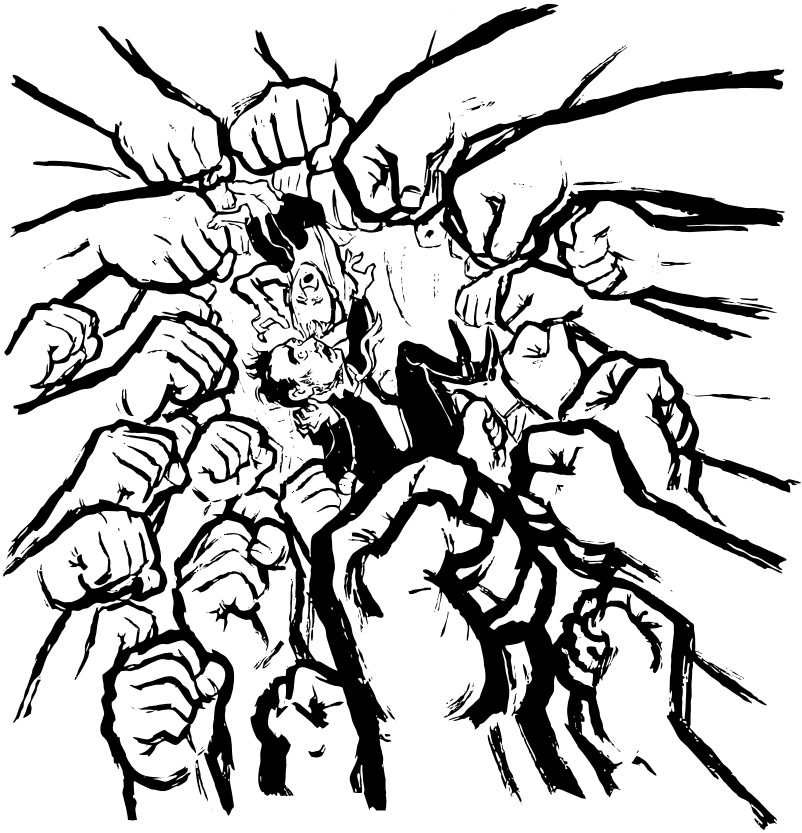
The Front demands that the Authority immediately withdraw from this campaign, withdraw its forces from the city of Jenin and its camp, and lift the siege on it, so that these unfortunate events do not spread to other areas.

The Front affirms that the occupation itself has not been able to eradicate the resistance, calling for the language of reason and national interest to prevail before it is too late. In this context, the Front calls for the formation of a national committee to contain

the sedition and its repercussions and restore things to their proper place in a way that preserves civil and societal peace.

Popular Front for the Liberation of Palestine
Central Media Department
16-December-2024





The last statue to be effaced was
Making its way out from the rubble
To remind the mobs of their place
Some listened some shoveled and

Some danced on graves freshly dug
And falling in too late realizing the
Situation erases the memories of the
Reality that the statues were erected

To cover up.

Claude les Champs

What is a Nation?

By Dechoukaj

The heroic struggles against neo-colonialism and settler-colonialism which have surged around the world in the 2020s have in turn produced an equal surge in “decolonial” politics within US left spaces. This development has created an opportunity for the Black and brown comrades of oppressed nations within the US to take the lead in the revolutionary movement to tear down capitalism and imperialism. However, just like revolutionary struggles 100 years ago, the growth of the movement right now is in its *reach*, but not in its *depth*. This means a lot of opportunists and mis-leaders riding the coat-tails of this growth in revolutionary and decolonial politics to further their own *colonial* and *reformist* agendas. In particular they take advantage of a widespread lack of clarity on what “nation”, “national liberation” and “national self-determination” actually mean.

In order to move all of us forward and contribute to deepening the broadening struggle here, I want to offer some basic definitions for the three terms I listed above. I invite struggle around these definitions, for I alone can't produce the depth we need. Send Nobody Owns Land your responses (in good faith) and let's start this conversation.

Nation

A nation is a stable group of people with a common history, language, culture, economic life, and an identifiable “homeland”. It is not a state/country, diaspora, or affinity group.

This definition came from the wave of anti-imperialist Revolutionary Communist revolutions in the 20th century — starting with the October Revolution in 1917 and ending with the decline of the Peruvian Revolution and stagnation of the Zapatistas in the 1990s. Of course, the world has changed a lot in this time, so let's break this down to make it a bit more relatable to our present conditions:

“a stable group of people with a common history”

When we look at any national group anywhere in the world, they share a common history, particularly this history is cemented by the transition to capitalism. For example, Germany is a relatively recent nation in Europe, constructed by the tying together of countless small feudal kingdoms by the Holy Roman Empire during the early stages of capitalist development in Europe. In this process, the feudal kingdoms ceased to exist, ceding their power to a growing capitalist class whose self-interest was in building larger spheres of cooperation along national lines. By 1815 the German nation-state fully came into being. Before this process, a “German” nation didn’t exist, though some less-principled historians will try to retroactively apply the label to peoples who had no connection to it.

There are a few powerful things this tells us. First and foremost is that “nation” as we know it isn’t a permanent or natural thing that has always existed. It’s something that came into being through capitalism that at one point served to support its development. However, in the age of imperialism where capitalism becomes less and less stable, the struggles against national oppression which naturally arise in the oppressed nations are a major factor in the decline of capitalism. Capitalism, like all oppressive systems, laid the foundations for its own destruction!

Let’s apply this to a present national liberation struggle: that of the Palestinians against the “Israeli” zionist entity occupying their land. Dishonest zionist scholars cite the existence of the Kingdom of Israel 3000 years ago as evidence of a common history and homeland for a modern “Jewish nation”. This is nonsense. If such a thing were the case we should be seeing proud Spartans, Hittites, etc. demanding their liberation, and zionists should be the first to back them. No, there is a zionist settler nation, but it has nothing to do with the Kingdom of Israel and *even less to do with Judaism*. Instead, the zionist settler nation’s historical basis is in *European* imperialism, the Nakba,

and genocide. The Nakba and genocide of Palestinians — acting as a frontier base for European imperialism in West Asia and East Africa — grounds the shared history of the zionist nation. The zionist settler nation was constructed in service to the advance of capitalist imperialism and didn't truly exist before 1948.

But like I said, capitalism lays the foundation for its own destruction. The colonization of Palestine and capitalism's advance during the British mandate period, and later the Nakba and imposition of Israeli imperialism, produced the Palestinian nation. The way in which the Palestinian people are repressed, up to and including total slaughter, makes it so that the Palestinian people *in their totality* must rise up and fight with every fiber of their being against the zionist entity and European imperialism. There can be no compromise, because imperialism must be totally defeated in Palestine for Palestinians to live, but the whole point of the existence of "israel" is to advance imperialism. If the genocide and imperialism ended today, "israel" would cease to exist within a year. This is why understanding the history that forms nations is important — both for oppressor and oppressed nations. It can tell us what will *strengthen* us and *weaken* the enemy.

"a common language and culture"

Members of a nation must be able to freely communicate with one-another. Sharing a language might seem somewhat trivial for those of us who natively speak English. Thanks to Euro-American imperialism forcing the English language on the world, it can at times feel like the whole world is simply English. This highlights the way that common language can at times be the dividing line between oppressor and oppressed, foreign and native. One of the first things imperialists do is force the colonized to abandon their language. I am a member of the Haitian diaspora, but I am arguably foreign to the Haitian nation. English is my first, and for most of my life only, language. I barely speak Kreyol, and as such I cannot freely talk with Haitians who aren't proficient in English. My family chose for me to assimilate,

as many diaspora families do out of necessity, and as such I'm nation-less and alienated from even my siblings who did get to grow up learning the common language.

But language isn't the only way we communicate, culture is in many ways just as important. Everyone who speaks English isn't all one nation. Talk to a Br*tish person, Jamaican, Ugandan, South African, etc. and you'll note that, though we all share a common language on some level, cultural differences can block good communication in a lot of ways.

Groups of people without a common language or culture cannot be stable as a single group, and as such cannot be a cohesive nation. We can relate this to the Black nations of the Americas (Haiti, New Afrika, Jamaica, etc.). When they were kidnapped and enslaved by white settlers, the ancestors of the modern Black nations spoke a variety of languages from across Africa and came from countless cultures. Upon arrival in the Americas, however, English was forced on them and their cultural practices were banned. To survive, they could not teach their children their language or culture. This historic injustice destroyed enslaved peoples' connection to their homelands in Africa, but it also had another effect. This formed a shared history and bound them together through a shared language and a developing common culture. To the white settlers at the time this seemed to be a "peculiar" trend by "lesser beings", but in reality they unknowingly laid the foundation for Black nations to form in the Americas which could fight back against them. By the time they realized what was happening, every white settler had been kicked out of Haiti. The US scrambled to prevent the same from happening in New Afrika — what was then the heart of "slave country" — through crackdowns on Black cultural practices and removing means by which enslaved people communicated with each other and "freedmen" on the outside. This desperate scramble against Black consciousness through attacks on language and culture is still ongoing.

“a common economic life”

This is a concept I initially struggled to fully understand. Initially, I thought this meant that the bulk of a particular nation was involved in a particular way of life or industry, but this is mostly wrong. While there are absolutely instances where the bulk of a nation is tied together by a particular kind of work (such as enslavement and sharecropping) this is a shadow of the whole picture. Claudia Jones, a Black revolutionary in 1946, explained the whole picture very well:

“First, let us discuss what is meant by a common economic life. It is sometimes said that people have a common economic life when they make their living in the same way — they are all sharecroppers, or they are all workers. Actually, a common economic life with reference to a nation or community under capitalism means that the nation or community has within it the class and social relations that characterize society; it has capitalists, workers, farmers, and intellectuals, ranged according to their position in the production relations. In this case it means that a Negro must be able to hire a Negro, buy from a Negro, sell to a Negro, service a Negro.”

(from On the Right to Self-Determination for the Negro People in the Black Belt)

So a common economic life means that within the group of people that is a nation, we see different classes working with and against each other in ways that mirror the bigger society as a whole. This is the difference between a *nation* and group of people who are a *class*. The working class is defined by the way people work. Workers use their labor to make a product for whoever owns the tools the worker uses (the capitalist), and in exchange gets a fraction of the money made as a wage while the capitalist keeps the product and the bulk of profits. The workers and capitalists are defined by production and work. The particulars of this or that job is different, but the relationship is

broadly the same. If you own a business, you are not a worker. End of story.

Meanwhile, members of both these classes exist in any nation. Whether workers or owners form the majority, or how they relate to other workers and owners depends on whether the nation is an oppressor or oppressed, but *no matter what* these different classes will form within any nation. So while a business owner cannot be a worker, your individual work has no bearing on the nation you belong to. The class makeup of the nation will reflect the wider society it exists in. So a nation within capitalism will always have all the features of capitalist society, but a nation within a socialist society will look very different because class relations change under a socialist system.

This is why many a white Communist will (somewhat insufferably) repeat the mantra that the class contradiction is more important than anything else. To some degree this is true, especially in the modern age where we aren't just combatting colonialism and imperialism, but neo-colonialism as well which places national mis-leaders in charge of a country to give an illusion of freedom while imperialist oppression remains hidden under the surface. Understanding the importance of class means understanding that just "buying Black" or "existing" aren't inherently the acts of resistance they used to be. In a neo-colonial world, capitalism and imperialism are more than happy to sell you Black business.

However, we must understand that this isn't a one-way hierarchy where class rules all. *Nation can affect economics and class as well!* Shout it from the rooftops every time some annoying pseudo-revolutionary mindlessly repeats themselves! I'd like to quote Claudia Jones again:

"There is a Negro bourgeoisie. It is not an industrial bourgeoisie. It is not a big bourgeoisie; the bourgeoisie of an oppressed nation never is; it is one of the results of national oppression that the bourgeoisie of the oppressed nations is [held back] by the oppressors."

National relations can seriously affect the way different sections of classes relate to one-another. Sure, on paper workers all share an interest in overthrowing capitalism and imperialism. But if it were that simple we'd have had Socialism and Communism a century ago. Capitalists have long known that they can protect themselves by buying off sections of workers, and this practice has only gotten worse. So rather than Palestinian and "israeli" workers rising up together against imperialism, "israeli" workers sit cozy with easy access to housing and comforts made possible by imperialism, making Tik Toks mocking the suffering of Palestinian workers and signing bombs that will be dropped to deny Palestinians any shelter or comfort.

"and an identifiable 'homeland'"

Last but not least a nation needs to have a "homeland". This means a single territory which they can point to as "home". *This doesn't mean everyone needs to live there or even identify with it.* Obviously, there are diaspora communities of just about every nation (though not all diasporas are nations) and some nation-states expand into territory which isn't in any way part of the "homeland". While the Zulu people in Africa were ruled by the British Empire, they were never British. They as a nation were dominated by the British nation, and all classes naturally struggled against it.

This last requirement also highlights a way nations are oftentimes killed by imperialism. The people of a nation lose their homeland, either by national oppression or national liberation, and as such are destroyed as a nation even though the people remain. This happened to the rhodesian settler nation, which much like the zionist entity fought to eradicate and subjugate the nations which live in what's now Zimbabwe. 45 years after rhodesia's genocidal campaign against the African peoples within their borders spectacularly failed, the average person on the street hardly knows the name. Through hardship, Zimbabwe stands tall, and the rhodesian settler nation will never

exist again. The rhodesian people left their “homeland”, and their claim to it has been rejected.

Meanwhile for nations which struggle against national oppression, such as New Afrika in the US, you might have a sizeable population who don't consciously identify with the nation or homeland, but nonetheless belong to it. The Black Liberation Army noted that the Black Belt (the New Afrikan “homeland”) doesn't “hold any particular nostalgia for us as a ‘national homeland.’” While the national homeland will be a (usually *the*) center of culture and identification of any nation, for the oppressed it will also represent trauma and violence by imperialism.

The “homeland” of a nation can be identified by understanding all of the previous criteria together. This means that any group calling themselves a nation must meet *all* of these criteria in order to truly be a nation in the real, material sense. By knowing the history you understand the *where*, by understanding the language and culture you understand the *why*, and by investigating the economic life you understand the *how*.

National Liberation and Self-Determination

Now that we've established what a nation is, lets look at “national liberation” and “national self-determination”. I know I've gone on a while already, so I'm happy to say most of our work is done for us. These two terms start from the same place: nations fighting for and winning the right to collectively and democratically *choose their own way independent of imperialism*. The concept of self-determination takes this a little further. Liberation can take place as part of a multinational unit, as it did during the Russian and Yugoslav revolutions. However, self-determination means the right for nations to choose their own way *independent of all other nations*, oppressor or not. Independence.

National liberation and self-determination for Palestinians means nothing less than the total end of the zionist entity called “israel” and zionist settler nation in the same way that Zimbabwean liberation meant the total destruction of “rhodesia”. Any-

thing less than that means that Palestinians will not be free. The colonial opportunists and reformists I mentioned at the start of this piece will insist that the path forward for Palestinians and other oppressed nations is to cooperate with “israel” and other imperialist forces. They will say this in the same sentence as phrases like “liberation” and “self-determination”, offering visions of a peaceful utopia where past conflicts are simply ignored in favor of an unprincipled peace. This isn’t just in regards to Palestine too. Mis-leaders in the US Congress insist that the real path to Black and Indigenous liberation isn’t self-determination, but to “find common ground” with barely-closeted segregationists and outright imperialist warmongers who we are supposed to believe are “moderates”. Fuck that.

Reformist understandings of “liberation” will always lead to neo-colonialism. Whether they realize it or not (and many of them absolutely do!) these so-called “nonviolent” and “peaceful” ““revolutionaries”” have become the black face of white supremacist settler violence. The Palestinians in the West Bank are finding the hard way that the capitalist and reformist turn of the once-revolutionary PLO and Fatah party hasn’t led to a decrease in violence against Palestinians or the possibility of co-existence with “israel”. Instead, it enabled further and greater daily violence, now with Palestinians killing Palestinians alongside Zionist settlers. I want Black liberation, I want Palestinian liberation, I want liberation for all the oppressed people of the world. This means not just rejecting reformism, capitalism, and neo-colonialism, but actively fighting it anywhere we see it, *especially in the left*. Just because someone is “cool” doesn’t mean they aren’t dangerous to us. In fact, they can be the most dangerous of all. When we allow ourselves to be disarmed, national liberation and self-determination are impossible and millions die.

Do you have the time to coddle white people who act squeamish about liberation and Revolutionary Communist politics? More importantly, are you willing to shoulder the innocent people murdered while you tread water?

The Time Counts For Something

by Lynn Lashawn

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*I am an author I write, edit, format and bind all of books thanks
to the Nobody Owns Land guide online*

When I hear years like 1913, I process it in the same part of my
brain that I do movies

It's mystical

Could this be intentional?

Signed a nigga in the western world

Fuck it

Finna changes the time settings on my phone to military time

Seeing 19:13 in real time has got to count for something.

Where's your humanity?

An analysis of killing people for profit

By Himothy Hazardus

December 26, 2024

TheHumanist.com

Killing people is legal in the United States as long as it's making someone rich. There's a certain mustache man from the 1930s who didn't receive kickbacks from all the people he buried and burned. It's important to remember he himself didn't do the dirty work. The system he created did. Just like American insurance companies. In the light of the recent shooting of United HealthCare, some people have argued we should've let the mustache man — I mean, the CEOs, to continue. Brian Thompson was aware of the AI model, nH Predict, that had up to a 90% error rate where claims the model initially denied were reversed through the appeal process. He knew only a small percentage of people appealed denied claims. He knew his company denied more claims than any other major health insurance provider. Those shocked and dismayed by the public's reaction to his assassination aren't considering this within a historical and systematic context. The actions of a corporation should absolutely have consequences for someone or they will get away with anything as we've seen too many times before.

I'm not advocating for anarchy. If you look at the history of activism, it's never been laws that change the social climate. The social climate changes, then the laws come after. Changing the social climate takes years of marching, sit-ins, and other forms of civil disobedience. I can't think of one revered civil rights leader who hasn't been arrested. Reform laws are shot down by well-funded lobbyists. Corporate murder otherwise goes unpunished in the current climate. This is, tragically, the only way things change. No one ever got their chains broken by asking nicely throughout history. This is arguably self defense on behalf of the thousands of people that have died at the hands of this company.

This could easily be seen as more justifiable than the traditional sense of self-defense which only includes one person.

As an example, The US army dropped bombs, yes bombs, on striking workers in Appalachia in the 1920s when they were defending themselves from private law enforcement who were hired to antagonize them. We wouldn't have weekends off or a 40 hour work week or child labor laws or a minimum wage if those people hadn't gone to war to put pressure on the companies to negotiate with them. My ancestors died so their grandchildren wouldn't have to live and die to work. Why should we only sacrifice the poor and needy and not those that keep them that way? Rejecting an oppressor is not the same as being the oppressor. The striking workers never advocated for ruthless killing. They simply did what they had to do to survive because their families were starving and they had no options left to achieve anything better. It's a scary place a lot of Americans find themselves in right now. War is ugly, but the good guys don't win by waving a white flag.

In USA Today, Ingrid Jacques wrote "The callous disregard for a human life is alarming to witness." Distinguished often by socioeconomic status, the same people outraged at the violence waged against one billionaire conveniently are silent during the massacres of innocent children occurring overseas in Palestine that our tax dollars have been funding. Imagine, alternatively, if the state killing countless transgender children was as big of a crime as killing one CEO.

Infamously, the bullets fired at Brian Thompson had "Deny, Defend, Depose" written on the shell casings. If we take a look at the book "Delay Deny Defend" by Jay Feinman, where the alleged inspiration originated, we can find some gross examples of how this system is set up to fail us. "You bought an auto insurance policy from a company that promised to be your good neighbor, and the policy includes a promise to pay for medical expenses caused by an accident. That doesn't happen. Six months after the accident, when your bills total \$11,000, your insurance company sends you a check for \$1,662.18. You have

to undergo a second surgery; the hospital won't let you have physical therapy after the surgery because you can't pay the hospital bill. You hire a lawyer, get more doctors' reports, and finally, three years after the accident, the insurance company pays you what it owed in the first place. It happened to Cindy Robinson."

Feinman then goes on to describe how the American health-care system has not always been this way. It has evolved over time to be more and more exploitive. "Traditionally, claims adjusters were taught to follow a simple maxim: "We pay what we owe." The adjuster's job, to determine what the claimant was entitled to under the insurance policy, carried independence to exercise judgment and an obligation to assist policyholders in their time of need. As the claims department became a profit center and as delay, deny, defend increased, the adjuster's job changed, diminishing the obligation to the claimant in favor of an increased obligation to the company's bottom line. For many adjusters, the change was disheartening. Robert Dietz, a fifteen-year veteran of Farmers Insurance, described the shift: "My vast experience in evaluating claims was replaced by values generated by a computer. More often than not, these values were not representative of what I had experienced as fair and reasonable."

Wendell Potter was once himself an insurance executive at CIGNA who is now an activist for health insurance payment reform after he discovered at an executive's luncheon that they were using 24k gold plated silverware all while denying a record number of claims. He went on to write a book titled "Deadly Spin: An Insurance Company Insider Speaks Out on How Corporate PR Is Killing Health Care and Deceiving Americans." In it he wrote, "As a senior public relations executive, or "spinmeister," for two decades with two of the largest for-profit health insurance companies in the United States — Humana and CIGNA — it was my job to enhance those firms' reputations. But as one of the industry's top public relations executives and media spokesmen, I also helped create and perpetuate myths that had no other purpose but to sustain those companies' extraordinarily

high profitability.”

From these first-hand accounts we can see a glimpse into the real-life sinister efforts that go on behind the scenes. Lying in wait for someone to die so your corporation doesn't have to pay them what they're owed is a passive version of homicide that many aren't familiar enough to recognize. However, the massive outpouring of support for the gunman has shown the American people are starting to see it for what it really is.

Who Holds the Leash?

by Drew Webb

Today, all these imaginings sum up; a dog salivating
to slip his lead. I hold the leash and turn up my palms:
licked in flames, see where the rope bit
at my clasped hands with cruel teeth. They gleam,

too. Not unlike the stars. From my backyard, some
peek — coy and distant — through the trees. Watch them
shimmer, caught up in chlorophyll like giggling, glowing
green. The crickets lay sweet songs into the soil.

Dew follows, the next movement in a symphony. And
then I am eaten in the rising sun. Love is not enough,
but neither is loathing. Somewhere, a door is closing,
but slowly. The dog lunges and the crickets die with

all of autumn's leaves. It's silent in the yard, but you play
a rest, there is a rhythm to quiet. What is a tongue?
If not a temple to sugarcane, honey? The apple falling
from my eye. Another fire burning to lick across

another palm. If the dog is dragging me along,
who truly holds the leash?

I Am Fucked Up, But I Should Be

by Lynn Lashawn

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*I am an author I write, edit, format and bind all of books thanks
to the Nobody Owns Land guide online*

If you're on fire you should just keep burning
I'm not waiting until the spark is dim
Until my parents and community understand
To honor the spark within
Or without
Just do it
Don't wait
Going toward the light is not a deadly fate
What if it means spiritual and physical wealth
A nigga in the western world like me fears that
The fear of God
New earth is what they currently control
It's a certain truth that has remained
Generation after generation
The everlasting
Longing
Pain
Death by and of a loved one
It's driving me insane
I should be dead by now
WOW
Boundaries mean death to me
So does self-certainty.

*I'm not food for the soul.
I refuse to be easily digestible.
A few generations shy of being bought and sold,
I will not shrink myself.
I won't cease to grow,
even if it means unlearning
all I've come to know.*

-Lynn

**If you find this book, take it. It's yours.
Educate yourself, educate others, and
always expand what is possible!**

Nobody Owns Land is a project by Queer and racialized people, for Queer and racialized people. We are seeking to create a local, quarterly physical publication where our reporting, our ideas, and our art can flourish on our terms.

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**See more at our website:
NobodyOwns.Land**