

BUILD THE CULTURE!

BUILD THE MOVEMENT!

#4

ORGANIZE,

CUT

AND

SMASH CAPITALISM!

CELEBRATING A YEAR OF

THE PEOPLE'S ZINE!

NOBODY

OWNS

LAND.



THE  
Guaranteed  
na  
Blacks + Rock

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# **Revolutionary News from India: Major Battle Raging Around Chhattisgarh- Telangana Border — Maoists Resist**

**From the Communist Party of India (Maoist)**

It has come to our notice that the central and state governments have mobilized 10-20 thousand enemy armed forces, mostly paramilitaries and likely reinforced by army forces, for an encirclement-suppression campaign focused around the Karegutta hills, stretching out between Chhattisgarh and Telangana border. Battles with the Maoist revolutionaries are raging right as we write this post.

The Maoist revolutionaries who have since last year (2024) always upheld that they are ready to conduct peace talks on the clear pre-condition that the counterrevolutionary Operation »Kagaar« is stopped, that all further enemy armed camps' construction is stopped, that a mutual ceasefire is declared and reactionary armed forces stop patrolling outside their fortified camps, have once again defiantly condemned this clear expression of the reactionary state's character as a suppressive machinery that instead of being interested in the advance of the interests of the workers, peasants and their adivasi brothers & sisters, they are only interested in using brute force in order to stop their any revolutionary struggle, or even democratic resistance, by the oppressed.

Once again, the CPI (Maoist) called to cease this genocidal aggression — which, according to the bourgeois press, includes even cutting off the supply of food, water and medicine to the entire encircled area — but armed confrontations have shown that even after directing all forces before the battle to temporarily halt offensive operations, the Maoist revolutionaries are retaliating befittingly to this aggression.

The climatic conditions at the battle scene are severe, temperatures reach above 40 degrees celsius in the shadows of these forested hills with steep 50-meter falls. It must be noted that earlier

this year, the Maoists issued a statement in which they stated that IEDs and spike traps were prepared all around the forests of the area, asking the people not to go there for their own safety. The bourgeois media now has confirmed this, further claiming that Maoists have prepared for this battle, with bunkers, tunnels and war supplies to keep their forces combat-ready. Around 500-1000 revolutionary red-soldiers are alleged to be present in the area for active defense and retaliation this time, it has also been reported that central committee leaders were successfully evacuated from the area.

So far, dozens of revolutionaries have reportedly become martyrs in the battle, bravely resisting the severe enemy onslaught. Furthermore, the bourgeois press reported that more than 40 injured enemy armed forces were admitted to hospital yesterday alone, according to enemy claims, »because of dehydration«. Several severe injuries among the enemy forces due to Maoist IED attacks have been reported today. It is clear that we are now at a stage of war where the media fronts have become clearly distinguished frontiers of war. Hence, our reporting as well clearly establishes a counter-narrative, that for the revolution.

We call on every friend, well-wisher and supporter of the Indian Revolution, every militant of the workers' and peasants' movement, all the democratic/progressive forces wherever they may be, to circulate this news, share the post further, and clearly take sides with the revolutionary struggle, with the oppressed. Do not spread panic nor confusion, support our revolutionaries, condemn with every means the old state's counterrevolutionary onslaught. No aggression, and even be it larger than this, will be able to stop the workers and peasants of the world, nor its indigenous people, from rebelling, from waging the class struggle until the realization of Socialism-Communism.

**Inquilab, Inquilab, Inquilab Zindabad!**

**Long Live the CPI (Maoist), PLGA, RMOs!**

**Intensify-Consolidate the People's War!**

Why does it never occur to us  
Connective tissues in the dark  
Matter underground activity is  
Clamorous in its unique way

As fresh new stems explode  
Through hardened soil and  
Unattended yards suddenly  
Burst fireworks of purple and

Yellow and orange and

Revolution.

*Claude les Champs*

# America

**By Highly Favored**

*Instagram: highlyfavored\_7\_*

I was not made to fit inside your box

America.

Did not pass your standardized test

America.

I was just walking to the spot,

Which happens to be around

Your block

America.

Why'd you have to send the pigs?

I promise you, I was just trying to

Feed

My kid

America.

Was made to escape your

Psychological locks,

I don't praise your God, but

Yahweh, America.

I am a part of the Abrahams, Issacs, and Jacobs.

Moses already led us to freedom,

America.

I don't worship man, many men

Fight the "great" fight;

I just hope I make it to my van

Before I am detained.

America.

I know it is insane, the coils in my

Hair, the swing in my hips, the sass in

My walk, the plump in my lips.

Oh, we can't be erased,

America.

No six-figure, no political parties,

No white collar,  
No sanctions, it aint been, that long  
Since the corruption impeded my  
Growth,  
America.

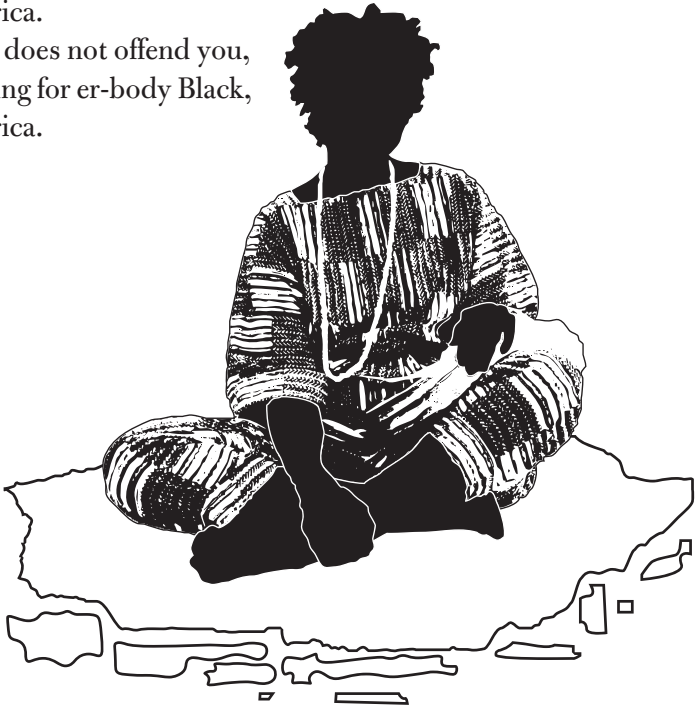
Land of the free? Home of the brave?  
Your declaration is the furthest thing from me,  
America.

I hope you allow me to take the  
Knee,  
My friends were hurt, during your game,  
America.

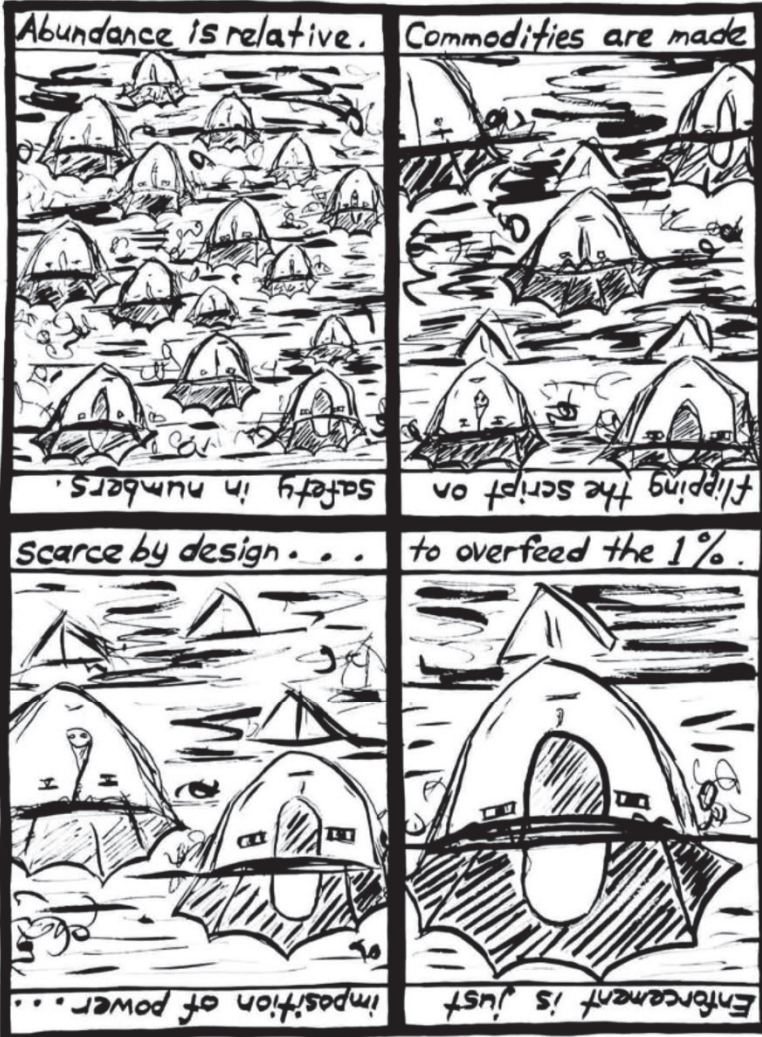
I don't have much room for era,  
Don't have much room for charismatic tendencies,  
Or flatter.

Dont care if you remove me from your book,  
We writing our own,  
America.

I hope it does not offend you,  
I'm rooting for er-body Black,  
America.



← ABUNDANCE →



Abundant Enforcement (2-way upside-down comic by Ear-1)

← ENFORCEMENT →

# Where Do We Go from Here?

By Dechoukaj

Today, we are living in an era of rising fascism and imperialist war worldwide. While our comrades in India, the Philippines, Palestine, Afghanistan, etc. heroically hold the revolutionary line through armed and ideological struggle, Revolutionary Communism (Maoism) is mainly in a period of retreat and regroupment.

Here in the U\$A, the Trump administration represents the openly fascistic desire of the white settler bourgeoisie and a large portion of white workers and labor aristocrats to cast off any pretensions of "de-settlerizing" the United States. They want a return to a utopian vision of white settler-colonial society where the settler empire is divinely appointed to take what it wishes; where white workers have unlimited industrial job opportunities thanks to cheap raw materials from the third world and white bourgeois can extract land and resources however they wish. I want to stress that this utopian "return" isn't genuinely possible. In this neo-colonial world it will always be more profitable to not only extract resources from the third world, but industrial labor as well. Industrial jobs will remain overseas, and white workers will have to increasingly compete for (and steal) the various "undesirable" jobs that were once exclusively performed by Black and brown peoples.

On the flip side, the organized opposition to Trump within the ruling class and other white workers isn't genuinely progressive. Ruling class opposition to Trump amounts to disagreements on how imperialism should be carried out, while much of the white working class opposition has been centered around Trump threatening some of the privileges afforded to imperial core workers at the expense of the third world (cheap electronics, a wide variety of goods from overseas, etc.). This is not a matter of "not progressive enough", this isn't progressive at all and con-

tains just as much utopian delusion as Trump's camp. Something Trump is absolutely correct about is that United States capitalism needs to expand to survive. The "left" and liberal sections of the ruling class believe that U\$ imperialism can rest on its hegemonic laurels, mostly operating in cooperation with the various other imperialist states to "develop" the third world towards a utopian vision where everywhere is a rich man's playground and workers are in a complacent bliss. What these "left" imperialists don't understand is that "cooperation" between imperialist powers could never be stable in the long term. One of the biggest lies we've been told the last 30 years is that the world has moved past the need for imperial conquest. For U\$ capitalism to continue its growth, *it needs to eat the world*.

Trump's fascism cannot be defeated while workers are preoccupied with "saving America". Trump is America. Trump proudly embodies everything the United States has ever represented to the genuinely oppressed of the world, and what workers here need to really understand is that our reformist fights for "inclusion" mean we're a part of that too. While Palestinians have pleaded for aid, Burmese children are buried in mines, Sudanese are turned against South Sudanese, and South American revolutionaries are captured and killed, Lockheed Martin gets a float at pride and we lament Trump excluding LGBTQ people from the imperial military.

So, where do we go from here?

### **"Revolutionary" Reformism is a Dead-End**

Let's get this out of the way first. What Luigi Mangione (allegedly) did isn't revolutionary. It was the individualistic, reactionary outcry of one man who fit perfectly within this system and upheld its legitimacy. If his "manifesto" is authentic, it showcases a belief that the problem isn't capitalism, but certain rich individuals who got too greedy. Was it cathartic to see a healthcare CEO bite it? Oh absolutely. But we have to understand that what he did is little more than violent reformism, a vain

attempt at scaring the ruling class into "doing the right thing" while taking pains to not threaten their rule.

Our politics need to be based around the revolutionary overthrow of this ruling class of owners and exploiters by any means necessary, understanding that they will never genuinely "do the right thing". Rare moments of charity or reform from them amount to little more than attempted bribery that will be taken back as soon as the threat is passed. And what are they trying to bribe us with? Where does the surplus that pays for proposed UBIs and universal healthcare and higher wages come from? It comes from the massive and genocidal exploitation of the third world.

The vast majority of wealth produced today ends up in the US\$, but it isn't generated there. It's generated by Congolese children mining cobalt, Bangladeshi women sewing shirts, and Brazilian men forging steel for pennies a day, each losing life and limb on an hourly basis. The vast majority of workers in the US\$ are able to live a relatively comfortable life compared to the third world because of the degree of exploitation abroad. Here we've been provided a cushion where we expect a "first world" life of high pay and accessible comforts. Conditions like at Rana Plaza in Bangladesh, where hundreds of young women were forced to work in savage conditions until they were crushed under their collapsing workplace, are unthinkable to us. Labor struggles here mainly center around the maintenance of what we see as an "acceptable" standard of living, fighting for expansions of the "American Dream™". Labor struggles in the third world center around whether they'll be able to live at all, and their revolutionary struggles to the death reflect this.

To be frank: the lionization of Luigi Mangione killing one CEO while workers across the globe fight in literal trenches against imperialist invaders and mis-leaders is nothing but white supremacy. I myself must self-criticize for taking an opportunist stance towards this initially. I pushed to publish Luigi's alleged manifesto in the last issue of this Zine, but didn't do so in a way that made this clear out of an opportunist hope that it might lead

to greater revolutionary struggle. So, let's be clear: violent reformism is still reformism. Reformism doesn't become revolutionary when it's violent — it becomes fascism — either "left" social fascism or right settler fascism.\* We have no need for this. Revolution means that we are honest about the "American Dream™" as being premised on the exploitation of others for our own advancement. Demanding expansions of it means becoming an accomplice in it, and to be a revolutionary means actively seeking to destroy the system that makes it possible.

Should everyone be guaranteed a vibrant and healthy quality of life with fulfilling employment? Absolutely. But how exactly do you expect imperialism to provide this to anyone? It shouldn't be surprising that imperialism will do this in an imperialist way, and increase the level of oppression abroad in order to maintain itself. Here, reforms chain us to the classes of parasites and exploiters who are destroying the world, and make us joyful accomplices in it with ballot and bullet in hand.

### **Self-Interest Isn't Enough!**

Last November, for the Election Day special issue of Nobody Owns Land, I wrote a piece that stressed the importance of gaining clarity on one's own self-interest both for and against revolution, and organizing with others along those lines. This conception of self-interest-based organizing is one I largely gained from my time in the Louisville Tenants Union, and it served us well in that space... until it didn't. Now, the Union leadership has been captured by reactionary liberal mis-leaders, and the Communists who played a key role in the Union's founding and organizational strength have been un-democratically forced out. As the struggle

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\* It might seem harsh for me to call this fascism, especially since many of you reading this might feel included in that statement, but this is the kind of shit we need to be standing on harder than anything else. Fascism isn't just Nazism or MAGA, fascism is a political phenomenon that is bigger than just the right. That right-fascism has to be enabled by someone, and revolutionaries as far back as a century ago had the brains to recognize that "left" social fascism exists. Why can't we?

continues and we seek to re-unite along a revolutionary line, we're increasingly reflecting on the good and bad of the past few years. One conclusion I've come to is that "self-interest" simply isn't enough of a basis for revolutionary organizing.

Deep, personal investigation of one's own self-interest and how it relates to struggle can be very important for organizing, make no mistake. For many, this builds strong interpersonal bonds and a deep understanding of why collective struggle is necessary. This is good, but this isn't revolutionary in and of itself. Humans are instinctually social, and have made every major advancement collectively. One can understand the need for collective struggle and still be a capitalist, or even a fascist! Despite all their mythology and hatred of this historic fact, even the richest people on Earth still need collective action to get anything done. So the question is, what do we do after the people we're organizing build those deep bonds and understand the need for collective struggle? Do we practice "from the masses, to the masses" by listening earnestly to the people, recognizing what ideas and interests are for and against the revolution in order to struggle against the bad and unite with the good? Or do we abuse these deep bonds to string people along the career interests of a few in leadership, and use personal details people said in confidence to slander dissenters? Last year to today the Union began doing the latter more and more, and have done immense harm to what is very important organizing work in the city.

To rebuild and expand revolutionary work in the city, we need to correctly practice "from the masses, to the masses". However, you might be thinking about what I said earlier: that the "American Dream™" and "first world" lifestyle is premised on international exploitation that workers here actively benefit from. This isn't an unconscious thing either. Workers in the U\$ have rallied and organized to protect these privileges before, such as with the white-only unions of the AFL organizing against Black workers, and we'd be fools to think this won't happen again as contradictions sharpen. It will, but we'd equally be fools to think that this makes revolution here impossible.

Think about it: the hundreds of millions of people who have struggled in every modern revolution so far haven't been a mass of identical drones buzzing about in unity towards socialism. Every revolution is full of a dizzying array of people, classes, and interests. This mass base is united against the enemy forces of capitalism and imperialism, for sure, but there are contradictions within the base as well. These internal contradictions often stem from the reality that members of the revolutionary classes still have some self-interest in keeping aspects of the old society that they're trying to overthrow.

Think about the men of the Chinese revolution, for example. The peasant and working class men of China could unite against the colonial misleadership of the Kuomintang and Republic of China, but one of the issues which undermined the revolution and led to countless difficulties was that these men also had a self-interest in continuing patriarchy in China, something the revolution opposed. What enabled the Chinese revolution — and many other revolutions — to succeed was their ability to “put politics in command”. That is, instead of treating the issue of misogyny as a “distraction” from the class struggle and revolution, they recognized it as a very real political struggle among the people. The immediate benefits of being able to exploit mothers, wives, sisters, and daughters was not an illusion, it was a reality that many working men in China were *very* unwilling to give up and in many instances it made the Communists very unpopular for a time. Many men were drawn to imperialism and liberalism because they actively benefitted from the unpaid labor of the women in their communities, culminating in the sex industry and foot binding where women had their autonomy completely taken away to be turned into a commodity. In the middle of a Civil War, and then a war against the Japanese Empire, the Revolutionary Communists in Women's Associations and the Communist Party waged an ideological struggle against patriarchy *and won*. On May 1st 1950, less than a year after the founding of the People's Republic of China, the “Marriage Law” was passed which massively expanded the rights of Chinese women in ways which we

still don't have here in the States. For example, a man couldn't leave a woman while she was pregnant with his child, but the woman could leave him at any time if she wished.\*\*

Ideology and politics are powerful things, the only things which can drive us to set aside our self-interest in one thing for another. Right now, we are setting aside our interest in a worker's state because it means an end to our relatively privileged lifestyle here (or the ability to enter that lifestyle). These are the politics and ideology of imperialism and fascism among the workers. Some have taken to calling this "treatlerism", and I quite like that term. Our revolutionary politics and ideology need to be firmly grounded in confronting this interest and subordinating it to the interests of the workers of the world. The differing degrees of exploitation between U\$ workers and third world workers is an uncomfortable fact that has historically been almost entirely ignored by the left. We can't afford to ignore this, because all it can produce is pseudo-revolutionary "treatlerism" and reformism, just as the erosion of women's rights in modern social-imperialist China has led to it replicating all of the worst aspects of women's exploitation in the U\$.

### **Better Fewer, But Better**

So where do we go from here? The politics of genuine anti-imperialism and Revolutionary Communism will not make us popular. In fact, we must be prepared for every corner of Amerikkkan society to despise us. But like in China, we're in this for the long haul. What are we honestly fighting for? I don't know about y'all, but I'm fighting for a world where my daughter can visit, or even

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\*\* If you're interested in reading more about this, Revolutionary Communists in India published a wonderful piece called *Women in the Chinese Revolution* that sums up the experience of Chinese women during the Civil War and during China's revolutionary period (1949-1978). Nobody Owns Land has reproduced it as an ebook you can download from the website ([nobodyowns.land](http://nobodyowns.land)). If you want a physical copy, you can also download the files to print and bind the book yourself. I recommend following the guide on the Nobody Owns Land website to do this.

live in, a vibrant and prosperous Haiti. I'm fighting for a world where our every comfort isn't chained to untold suffering and death around the world. I'm fighting for a world where every elder, adult, and child can not only read, write, and speak their mind but have it actually *matter*. Nobody needs to starve, nobody needs to be unhoused, nobody needs to die from medical neglect. A better world is possible, and the inescapable question that will always come up eventually is: *how are you going to get it?*

If you've read this far, I hope that means you also know that better world is possible. What are you willing to do to achieve that world? Will you fight? How? Will you give up your own comforts, even necessities, temporarily or permanently? Can you go underground? Can you envision that? Are you willing to die so that others might live in that world? To be honest, I don't expect most people will genuinely say "yes" to these questions *and* act in a way that backs that up. Building a revolution is a long process for precisely this reason, doubly so when every pore of our imperialist society is telling us to just punch-in to work, take our wages, and enjoy our treats — be passive, and triply so when the *whiteness* of the bulk of the population grants economic and political power beyond just what the wages of imperialism provide. But on that long timeline more and more people will have to confront that gnawing question of *HOW*, and it's up to us to guide the people with revolutionary answers.

We need to undertake a slow and painful process of building revolutionary connections, recognizing where our self-interests lie with revolution and understanding where they stand against it, and hold each other accountable to subordinating those privileged aspects of our lives to the interests of the workers of the world. This revolutionary sacrifice is what will make revolution possible, and only one political formation can maintain it: the Revolutionary Communist vanguard party. This will be a party composed of those people who maintain that revolutionary sacrifice, who will be the cutting edge of the revolutionary blade we forge to cut capitalism into ribbons, the "north star to liberation"

for revolutionary workers everywhere. The blade is the infrastructure for revolution built alongside the Party: unions, community defense organizations, support groups, student organizations, women's councils, etc. The blade and cutting edge will mainly be composed of the oppressed nations that the U\$ keeps in chains: the Black nation (New Afrikans), Cherokee, Chicano/Chicana, Shawnee, Osage, and more. These are peoples who collectively have the least access to the privileges of imperialism, and the most to gain from revolution. But don't take this as an excuse to engage in subjectivism — the practice of treating your personal conditions as the only one that should matter to everyone. We must struggle among *all* workers, because *all* sections of workers here have expressions of “treatlerism”/fascism, liberalism, and mis-leadership. We are past the point where we get to act like it's fine for anyone to “do their own thing” and disorganize themselves and others. In the life-or-death struggle of genuine revolution there are more wrong than right answers, and those wrong answers can drag everyone down. We need to unite revolutionary organizers everywhere, uplift and connect deeply with every interested worker so that they take their destiny into their own hands, and isolate our enemies until they're too weak to stop us.

**Build deep connections among the people!**

**Build the infrastructure for revolution!**

**Build the “north star” of the working class!**

# Bodies of the Colonized

By Lynn Lashawn

*Youtube & Etsy Shop: orwhatever*

My body's been invaded

My body's been occupied

My body's been frustrated and root of shame in my mind

My body's been penetrated with some of which I love

and what I sought to understand

My body's become a debate

My body is subject to man

My abortion date was June 25 2021 a year to the plan

to strip women's rights away

Because autonomy is not how they allow you to seek to

understand

My body is a temple

My body is a temple for the insecurity of man

Inflate what we like and shrink what we don't

Do as I say,

but either way,

we won't save you

when you drown to our wants.

Desire me so I can reject you.

Inspire me so I can neglect you.

Retire me.

Before I bloom.

Despise me.

Because of you.



“Exist! Please, For Me?” by Lynn Lashawn.  
 From a series entitled “Long Live My Niggas”

# Motherhood Made Me a Mortal Martyr

By Lynn Lashawn

*Youtube & Etsy Shop: orwhatever*

Having a daughter

Just being a mother

As a parent

A caregiver as consequence to connection

I've learned that it's a love out there that exists

where if you scream until your lungs give out your lover,  
your nurturer,  
your mother will get you what you need

Milk

Hugged

Even your Ass cleaned

So no, I don't have to be quiet as a matter of fact

thank you baby for reminding me I need to fucking scream!!

I lost my brother

My family moved away,

and instead of screaming isolated and quiet I remained.

I'm so fucking sexy and I'm so fucking pissed

Because distrust feels like life or death to me,

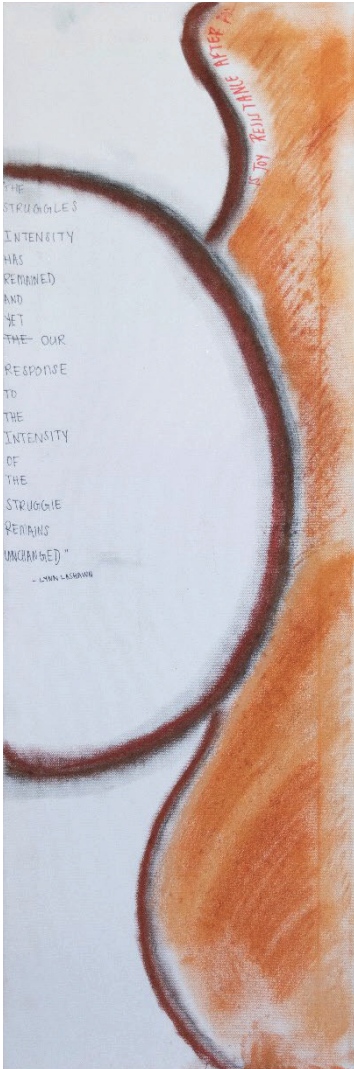
and my grief is so fucking dense,

and to that end my grief doesn't scratch the surface  
of the grief of Haitians, Congolese and Palestinians

We congratulate their resistance,  
then give thanks to our ancestors for the imperialist abundance.

Is my Joy really resistance, and to what end?

But it's a love that exists in the form of solidarity  
and caregiving  
that would transform thee from within.



I'll defend you time after time

and then make shrines of my Joy

during your resistance.

*“Resisting Joy”* by Lynn Lashawn.  
From a series entitled:  
*“Long Live My Niggas”*

*"Resist! Please, For Me?" by Lynn Lashawn*



From a series entitled *"Long Live My Niggas"*

# News from the Home Front: Mayor Greenberg and City Council Give Handouts to Churchill Downs and Redirect JCPS Funding to Themselves!

By the Nobody Owns Land Core Group

Louisville Metro Council is currently considering an ordinance that would extend a property tax break for Churchill Downs another thirty years and total approximately **\$1.2 billion**.

From Louisville Public Media:

Unlike other businesses, Churchill Downs has not paid local property taxes in Louisville since 2002, when the deed for the storied race track was transferred to the city. The deal made the property tax-exempt, but the company agreed to continue paying Jefferson County Public Schools the portion of revenue the district would have otherwise received.

From Churchill Downs financial statement:

“Record 2024 financial results compared to the prior year:  
Net revenue of **\$2.7 billion**, up \$272.6 million or 11%.”

The twist in the new ordinance is that it takes the payments currently made to JCPS, totaling about \$4 million over the last six years, and gives that money to the Metro.

**HAVE YOU SEEN  
THIS MAN?**



**Craig Greenberg  
Last Seen: Stealing  
candy from babies.**

Mayor Craig Greenberg said Tuesday morning that the city bears the burden of providing services to Churchill Downs. According to him, the PILOT payments would be a way for the city to recover those costs. The city already easily recoups reported costs through taxes on hotels and airbnbs during the Derby festival.

Several questions arise then, which local media seems to lack the wherewithal to pose:

- 1. Why does an entity that made \$2.7 billion last year need any kind of tax break?**
- 2. How does taking money from JCPS help anyone?**
- 3. If the metro spends so much “bearing the burden” of providing services to Churchill Downs, maybe we should have a full accounting of those expenses.**

This corrupt Metro Government cannot be reformed. Rushing this blatant cash grab through is just one example of what this government was made to do: protect the private property rights of settlers and parasites while funneling money to the top. Real power and change doesn't come from the colonial edifices of City Hall, but through organizing ourselves to take power directly for the working class and oppressed nations.

We don't need to go along with the bullshit of a parasite “developer” Mayor and ghoulish opportunist City Council! We need to build the organizational power on every front to instate a People's City Council that has the genuine trust and interests of the working people of Louisville at heart.

# Is It Enough?

By Dreamie Daze

*The following is a journal entry on the thoughts of inadequacy, and the feelings of not doing/being enough in pressing times. Yes, it is extremely important to stay up to date, organize, boycott, and do all that you can in the means of revolution. However, it is also important to take care of yourself. To remember there can be and is joy still in the life we have. To celebrate any wins, however small. Sometimes rest is an act of revolution. Sometimes saying “I can’t today” is an act of revolution. It is all hand and hand, and is needed to be able to sustain the long game. “Rome wasn’t built in a day.” This takes time. It takes consistency. And the ability to be at 100%, to give your all, all the time is impossible. And that’s what they want. They want us to burn out. They want us to give up. They want us to become overwhelmed and freeze without the ability to move forward.*

*Please, don’t let them do that to you!*

*I hope that this reflection honors this zine and the message these amazing creators intend to spread, and I am truly honored to be a small part of this. Thank you*

—Dreamie

**2/13/2025**

I fear I may not be qualified to be published in this Zine. My art does not tend to be political but even that statement seems to be an oxymoron. Isn’t art inherently political? The simple act of doing something outside of the societal norm of work-eat-sleep, outside of “cancel culture,” outside of hopelessness and helplessness, isn’t that political?

Most of my art tends to be about love. The ability to look at anyone, anything, anywhere and see love in these things. It goes against what we are taught, goes against the systems that control us. People are so easy to control when they are alone. When they

fear they have no one to stand with them and speak their words, fight the fight they are fighting and stand together, it's all love. A love for the people, and the ability to exist. To love is to stand up for something other than yourself. To love is to help those in need. To love is to honor yourself and the people around you and know when to say "Enough!"

Art, Love, Community. These things all go hand and hand with politics. Go hand and hand with revolution. That is why they try so hard to take these things away from us. To steal our culture and tell us it was someone else. To rip apart families and communities on petty differences. To plant, hate and prejudices in our minds to keep us from talking, speaking to, and loving one another. We all know there is power in the people, power in numbers, yet we struggle to truly stick together and stand up for each other. Band together. Rely on each other. Trade and barter, borrow things, upcycle, do what you can to cut out the people who wish to oppress us. Rely on the community.

Build it, and we will be so much stronger.



*We are honored — NOL*



It would mean that we're laughing at atrocities  
no human should curl a lip upward to.  
So I'd rather you not tell me this isn't funny.  
This is all I've got, unlike you.

# Close Your Eyes and Look Forward

## Commie Vision for a Declining World

By an Anonymous Comrade



### 🔴Close Your Eyes🔴

You're standing in the middle of an endlessly stretching and fractured road. On all sides around you lays a thick and ever increasing atmospheric pressure; a thick metaphysical fog. You lose sight of your feet on the path. Your impoverishment makes seeing through this haze difficult. Capitalism has robbed you of your sight, causing your life experiences and outcomes to be turbulent, and getting worse. To find your footing, to see a better existence, our class, the working class, must remember the path paved out of the fog by those that came before us. By doing so, hope and creative potential are kept alive; each a driving force of liberation. The fog will remain, but will no longer stop you walking forward, because you aren't blind anymore, and can see what's really there.



## **We as a Class Need a Tool to See** ✪ **Beyond the *Invented Reality*** ✪

"We are marching in a compact group along a precipitous and difficult path, firmly holding each other by the hand. We are surrounded on all sides by enemies, and we have to advance almost constantly under their fire. We have combined, by a freely adopted decision, for the purpose of fighting the enemy, and not of retreating into the neighbouring marsh, the inhabitants of which, from the very outset, have reproached us with having separated ourselves into an exclusive group and with having chosen the path of struggle instead of the path of conciliation. And now some among us begin to cry out: Let us go into the marsh! And when we begin to shame them, they retort: What backward people you are! Are you not ashamed to deny us the liberty to invite you to take a better road! Oh, yes, gentlemen! You are free not only to invite us, but to go yourselves wherever you will, even into the marsh. In fact, we think that the marsh is your proper place, and we are prepared to render you every assistance to get there. Only let go of our hands, don't clutch at us and don't besmirch the grand word freedom, for we too are "free" to go where we please, free to fight not only against the marsh, but also against those who are turning towards the marsh!"\*

— **Vladimir Lenin**

To see beyond will require a revolutionary perspective and seeking not to look just forward, but down, around, and above. To see the working class in its entirety — not as just those that have jobs and work currently under the strict limitations of a profit focused pursuit — whether that be criminal or legal — but as those removed from the ability to be fully employed, those that

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\* In *What is To Be Done*, Lenin called for class consciousness — to meet a revolutionary moment, to arm the work working class with conscious awareness of their position within society and the greater forces of Imperialism developing in the world at the time.

don't possess property, those that have been systematically oppressed by a settler society that exploits but doesn't redistribute. Finally, to look forward will require looking above, for guidance from those that came before us, and the lessons left behind. As the push through fog develops into a historical process, a guiding light must be found. That light exists atop the Little Dipper — the North Star. We too must seek our own North Star as a class, to lead the way to a better future and a reality re-invented to address the needs of all based on ability instead of profit. Just as the night is long, the darkness is full of dangers, & the light of the North Star is blindingly bright. Still we must fight — so clear vision is necessary.

Fortunately, Marxism provides a tool to see through the fog — Historical Materialism. Historical Materialism, one of the three components of Marxism, provides an understanding of the way history develops. Historically classes exist as necessary result of economic organization within societies. As a result of the formation of these classes, they inevitably come into conflict with each other along the lines of class interest. This conflict — class struggle — is the driving force of history and the development of society. By understanding our class position on the path, we can understand not only our historical role, but our class interest in the work required.



### ★Never forget your trusty Commie Glasses★

Today we face a similar situation with the intensifying rise in global inter-imperialist conflict. Understanding this increase in global conflict from a historical materialist framework it becomes clear that national liberation resistance has increased and strengthened, while genocidal colonial expansion and eradication has widened its scope and rate. Wars of soft power fought through the means of cultural fronts are shifting, with the rise of China and its overtaking of the United States as a soft power. The world is experiencing a breathing period, and the constantly changing relations both economically and socially we all experience are subjected to the fluid nature of this chaos and the ripple effects this competition brings. As more and more workers begin to question dominant narratives surrounding their place in the world and the impact social construction has in determining that role, a small seed of consciousness begins to sprout. How do we as workers develop this seed of consciousness, slowly growing amongst us all, into a shaping force of history? We have to start by not allowing ourselves to be lied to.

### **STOP THE CAP!**

The New Left was a political movement within the United States that existed primarily in its later years as an outgrowth of the disintegration of the Students for a Democratic Society (SDS). The New Left consisted of an eclectic mixture of groups poised to perform revolution. Spanning the Hippie movement to the Yippies, and the early Punk scene to the Folk scene, the New Left developed as white bourgeois youth's cultural approach to politics. Owing its origins to a booming post war economy following World War II, the movement was a reaction rooted firmly within petite bourgeois tendencies towards the oppressive backlash a settler society has on a growing youth culture that performed contesting power. The New Left made the incorrect assumption that Marxism had historically failed its task as a revolutionary science and looked backwards towards idealist philosophies in an attempt to revise Marxism.

## - And they failed -

Largely disconnected from the working class itself and rooted firmly within the liberal "counter-culture" — many radicals became swept up with the notion that culture was the driving force of society and that the development of a counter-culture to the mainstream culture of Amerikkkan society would be the leading push for change that was needed. This was clearly not true. Additionally — a desire for leader-absent politics was present in many groups of the New Left, owing its origin to the petite bourgeois class impulse established by the SDS for leaderless politics. With the rise of the hippie movement and the fall of the beatniks the course for "Turning on, tuning in, dropping out" was set, and can be seen in retrospect as the natural resolution of a contradiction internal to the counter-cultural segment of the New Left — namely the approach to politics of a broadly "dropped out", student, and white attempt at performing resistance to power. Not alone in this effort, the Democratic party at this time also pursued a politics of a similar line: don't challenge the fundamental structure of the settler nation, just win concessions.

Despite the prominence the New Left had in the public's perception, when it comes to political movements of the 60's-70's revolutionary politics were far from absent. In fact, while the New Left backstroked through the marshy water with style in attempts at feigning power, the New Communist Movement was paving a revolutionary path through the fog. In contrast to the predominantly young white bourgeois approach the New Left represented, the New Communist movement owed its origins to its namesake — the Communist Movement. Bursting onto the scene alongside the splintering of the SDS, this approach to politics, not content to sit idly by in the marsh and complain, chose Lenin instead of Lennon and pushed the material struggle against the oppressors and the building of community power in the form of creating a 'Party of a New Type'.



However, what the New Left's counter-cultural approach did provide was a large amount of media critique. Media critique as the radical politics of the counter culture necessarily removed itself from real world struggle and isolated itself to artistic creation exclusively in the pursuit of changing consciousness through art alone. Resulting from this was the film "*They Live*" by John Carpenter, which exploded into notoriety amongst Amerikkkan cinema goers, and eventually became well known as a cult classic from this time period. The visual language of the film remains as relevant as ever.

### ★ **Exposing Bourgeois Reality: They Live** ★

*They Live* features an unemployed, houseless worker walking the streets of LA. He stumbles upon a box of sunglasses tucked into a backroom of an abandoned squat and upon putting the glasses on he is seized by the real state of the world around him. The illusion is unmasked and the reality before him is a broad system of messaging and control meant to stop the average person from realizing the way that society is organized in the interests and benefit of those wealthy few at the top — the bourgeoisie. The class that is extracting and expropriating the life and value from the majority of humanity. While this message is contained in and conveyed through art — and engaging with it purely from this point of reference is idealist and isolated — taking this message seriously gives one a crash course in seeing through the fog that has been constructed around them. Once we've stopped allowing ourselves to be gas-lit about the conditions around us, we

can start to see, just a few feet ahead at first, but as consciousness grows step by step through the walk ahead, the fog will slowly be cleared.

The glasses as a concept are one thing — but what does it mean to wear these Commie Glasses in the reality of 2025 in Amerikkka? To adopt Historical Materialism and apply it to the present? To fully see reality as it exists, is to understand thoroughly how the settler capitalist system we live under today functions inside and out (economically and politically). Amerikkka as a nation is a settler colonialist entity, that was established, organized, and reproduces as a consequence of the displacement and extermination of the native population. This established its supremacy over the land in its push westward — termed Manifest Destiny. Eventually this policy of colonial expansion and extermination lead to an internal folding back in on itself as the push for land hit the coastal line of California, and the pursuit of colonization was turned inwards through the creation and development of the internet; a constant crusade of the commoditized horizon. Populations were abducted and transported to serve as racialized slaves for the primitive accumulation of Amerikkkan capital, which was then used to unevenly industrially develop. The political and economic course of this country is fundamentally dictated and tied to this origin, with the mode of production that was birthed from its formative conditions enforced brutally. From this origin follows Nazi Germany's inspiration for the fascist policy of Lebensraum — of Living Space — through the invasion of the Eastern Front, directly inspired by Manifest Destiny.

We can look to the revolutionary comrade Walter Rodney to show the usefulness of putting the commie glasses on and wielding Historical Materialist analysis in different contexts. Embarking on a historical investigation in his work '*The Russian Revolution: A View from the Third World*', Rodney was informed by his perspective as a part of the African diaspora and didn't take for granted the claims of assumed allies such as the Soviets. This critical understanding of history — especially socialist histories is

vital to keep the path being constructed on target of the revolutionary North Star — Communism. In a similar vein Marx once wrote to a friend:

"[Its] clear what we have to accomplish at present: I am referring to ruthless criticism of **all that exists**, ruthless both in the sense of not being afraid of the results it arrives at and in the sense of being just as little afraid of conflict with the powers that be"

— Karl Marx

### ★The Invisible Revolution: They Live pt. II★

"When it comes to that **green** shit, I am **anti** 'Cause **I'd rather see a man live than a man die**"

— Denzel Curry

Deeply entrenched in the social fabric of Amerikkka and broadly across the capitalistic West is the logic of the eternal reich — that of settler fascism; The cheap consumer goods that sustain it and the lust for capital accumulation that distinguishes oneself as a worthy human. This death cult-like bourgeois logic is what lends legitimacy to the current order, and enforces the limits of acceptable opinion. It forms ideological state apparatuses, or institutions that propagandize and enforce the perspective and ideology of the ruling class such as the news, through these institutions this logic upholds and reproduces White Supremacy, Patriarchy, Capitalism, it is the oppressive ever-present eye. The logic of "the other", of "meritocracy", of "common sense", of "human nature", of "static thinking", of "institutionalized religion", of "the market" — these all reflect and reinforce the character, quality, and philosophy of a settler fascist state. Gil Scott Heron when asked whether the Revolution might be televised in the 90's since it wasn't in the 60's responded:

"That was about the fact that the first change that takes place was in your mind. You have to change your mind before you change the way you live and the way you move. So when we

say the revolution will not be televised we were saying that the thing that is going to change people will never be captured on film, it'll just be something that you see and then you realize — I'm on the wrong page — or I'm on the right page but the wrong note & I've got to get in sync with everyone else to understand what happening in this country. I think that Black Americans have been the only real die-hard Americans here because we have carried the process through the process and everyone else has to ... sort of like ... skip stages; we're the ones who marched, we're the ones who carried the Bible, we're the ones who carried the Flag, we're the ones who had to go through the courts and being born American didn't seem to matter, because we were born Americans but we still had to fight for what we were looking for and we still had to go through those challenges and those processes "

— **Gil Scott Heron**

Heron was drawing attention to the contradiction foundational to the core national mythology of what it means to be an American and how that white supremacist national identity relates to the historical development of the country. *The Revolution Will Not Be Televised* was insisting not just a revolutionary consciousness of its listener - but as a step to revolutionary practice. Through identifying the internal contradiction as primary, Heron is helping to put on the glasses of the average listener, and to disillusion them of the notion that change isn't the result of internal contradictions.



## **The Shape and Motion of Change**

All things exist in a state of constant change. This change occurs through the conflict of opposing forces, understood as contradictions, that develop into the unity of opposites. There is inherent instability within a contradiction, which results in a resolution through conflict. Internal contradictions are primary over external contradictions - because all things contain internal contradictions, resulting in the movement and development of that thing - as Mao Zedong explained in his work "On Contradiction". All things contain internal contradictions and develop on the basis of the resolution of these contradictions. This doesn't negate the impact of external contradictions on things — but they are secondary causes of the development of that thing. Simply put "change yourself - change reality". However consciousness alone doesn't come from awareness — and we can look to Mao again in his work "On Practice" to disprove the misguided perspective that art alone can instill revolutionary consciousness and change. Mao's analysis concludes that:

"Above all, Marxists regard [hu]man's activity in production as the most fundamental practical activity, the determinant of all [their] other activities. [Hu]man knowledge depends mainly on [their] activity in material production, through which [they] come gradually to understand the phenomena, the properties and the laws of nature, and the relations between [them]self and nature; and through [their] activity in production [they] also gradually comes to understand, in varying degrees, certain relations that exist between [hu]man and [hu]man. None of this knowledge can be acquired apart from activity in production. In a classless society every person, as a member of society, joins in common effort with the other members, enters into definite relations of production with them and engages in production to meet [hu]man's material needs. In all class societies, the members of the different social classes also enter, in different ways, into definite relations of production and engage in

production to meet their material needs. This is the primary source from which human knowledge develops. [Hu]man social practice is not confined to activity in production, but takes many other forms — class struggle, political life, scientific and artistic pursuits; in short, as a social being, [hu]man[s] participates in all spheres of the practical life of society. Thus [hu]man[s], in varying degrees, comes to know the different relations between [hu]man and [hu]man, not only through [their] material life but also through [their] political and cultural life (both of which are intimately bound up with material life). Of these other types of social practice, class struggle in particular, in all its various forms, exerts a profound influence on the development of [hu]man knowledge. In class society everyone lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class."

— Mao Zedong



### ❖ Walk the Path — Material Vision ❖

So far our core focus has been on the need for addressing the primary internal contradiction by engaging with Marxism as revolutionary thought. The need to put on the Commie Glasses and clear the fog of illusion that surrounds us at all times has been underscored. Practice must follow — the first steps down the path after sight comes back must be taken. This path will be long and filled with roadblocks and dead ends — and many will come

in the form of what look like allies. Determining who are our enemies and who are our friends will be a long and difficult task, and it requires commitment of us, to stay present with our guts and to militantly combat this bourgeois fog. To keep our minds and guts in tune we must remember and remain conscious of what Lenin said — fuck the marsh & fuck people calling upon the working class to wade into the marsh. These are enemies, who wish to get off this road at a no outlet exit. The Marsh exists as the current chaotic state of this society created by bourgeois thought, a place filled with terror, predators, and a low-lying hypnotic fog. Anyone who would advocate to remain here is an enemy of the working class.

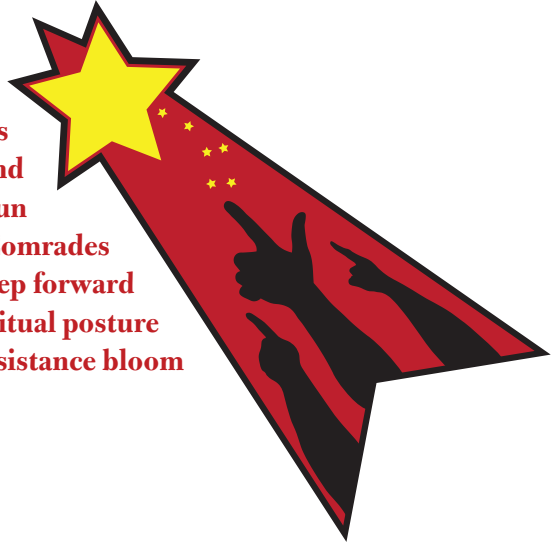
Most recently, those that have invited us into the Marsh are numerous — and the Marsh is quite large. Social Democrats and "Socialists" alike maintain an approach of performing resistance politics, both asking and shaming the working class into an avenue of political participation controlled by the ruling class, whether by ballot box or reformist protest. The tools of those approaching a revolutionary path are ignored or rejected, echoing mistakes of the past. Luckily our glasses see the Marsh for what it is — a final destination for those that have given up, and is no place for those pushing for a better future. There is no power to be built inside its swampy depths, only a terminal velocity towards the bottom.

Liberals by means of the Democratic Party and its representative public power holders sit atop an electoral party that has disenfranchised its base at every given opportunity. It alongside the Republicans currently in power — represent the full political and economic spectrum of a settler fascist nation. The bipartisan consensus around the continued eradication of the Palestinian people in the face of their heroic resistance nakedly shows the collaboration of both parties to maintain US supremacy globally. This hand-in-hand relationship is further exposed through the ongoing suppression of the Palestinian liberation movement by means of deportation — Never forget the role the Democratic

party played in the governmental labeling of Palestinian liberationists as terrorists and the crackdown of the Student Intifada calling for divestment in support of Palestine. Blood is on their hands, and there is no wish to clean it, rather to lather on more.

Taking the first step into organizing must be guided by revolutionary understanding and class consciousness. Otherwise we are forever doomed to repeat the past, and to surrender the future. For a more in-depth analysis of the guiding light of ideology, the North Star — we must look towards Marxism-Leninism-Maoism

**Put on the glasses**  
**Look around**  
**Buy a gun**  
**Organize with Comrades**  
**Take a step forward**  
**Embody an aggressive spiritual posture**  
**Let flowers of resistance bloom**




# The Silence in Transition

By Ben Rochford

Dear Readers,


*This collection of poems sees the grief and change found in a breakup. How the passing of these temporary connections leaves a vacancy in the personal areas of purpose and identity. These holes offer opportunities for introspection, however, and in the poem "A Space Within the Walls" that insight comes through past hurts returning to the heart, and healed! I hope you all enjoy.*

## red dot.

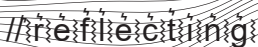
the sky parts  
an ovule of fl  sh ,  
the silent

 never ending

spill

of  






home.

## 9am Thursday Morning

My stomach dropped when you  
told me  
we had to stop  
trying to make this work.

So we did. ( " 卍 " )

Untied the toolbelt &  
stopped searching for a fix  
to a movement  
that was never broken.

We've reimagined  
our selves,

draining complacency's boils.

You say you want a man whose composed, so  
against my wont I take you home.

To be wine drunk (\* ^v ` \*) on a wednesday.

Breathing out a newborn life  
in our arrangement.

...

Still  
it's 9am, and you look awake  
to the fact that you can't sleep in.

Hurricane gray has left us hungry enough  
to handle the heft of blue potentials.

So we ignore the corporate pings and dine  
upon the skin of each other again (■~∪~■)

## Self-Oriented Mo(u)rning

Our capacitor was  
depleted, fluttering with little quiet wings  
resting gently above a crusting set of eyes ~  
O to marvel at still-tied heart strings  
left dancing till the morning.

Today, the fireplace bleeds with ambered glow  
as I sit with someone who  
isn't you  
& I'm left wondering how your head  
must of felt when you  
first trusted it to my chest.

How can I  
do nothing to help you,  
when this distance we've made  
is an ever-widening ellipses,  
& your shadow keeps passing by?



## A Space Within the Walls

I dig to disappear. Away  
from the encircling streets  
of car horns and laughter  
from people who  
see me as I can't.  
My eyes close  
for a while and notice—  
I've been removed  
from my voice  
by stones in the spring.

The current has been collecting.  
Held by a linchpin  
in such a way  
that any other stray looks  
at what my face  
are enough  
to make  
my spirit crawl  
out.  
I can't rest—  
When I'm resting  
I'm not  
relaxing,  
but escaping  
for moments in oblivion.  
Chasing moments,  
back to when.

Sunsets over bare-branched oaks  
cloaking aromic hills of bluegrass countryside.  
Our back yard carved by the creative touch  
of a child: crowned by our castle atop the hill, flowing  
down through the firepit to the wood lines.  
Back then we could speak and  
no one would hear us except

us, when the echos returned  
recursively from nearby knobs.  
I was ten when the Earth first held me  
in a way that I could remember.

I found myself laid  
in a pit of the world  
when two felt palms  
scooped me back into  
the womb of the world,  
an aquifer for my reservoirs.  
The grass heart soothed me  
as I yearned for the clash  
of my brother and friends  
rumbling in the valley below.

When I look at the legion  
between me and my voice.  
I notice how it sends me  
down  
to the Earthen hearth,

tending to the heart of a child  
who couldn't play fair,  
but wanted to.  
Who couldn't lose without tears;  
clueless, and reducing to recluse.

There is a liberation we have from these prisons  
of self-exclusion. I reopen the door in my  
heart to all childhood hurts, and welcome  
the lost ones with a soft hand.

*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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