



REVOLUTIONARY WORKER

Voice of the Revolutionary Communist Party, USA

No. 633

(Vol. 13, No. 31)

December 1, 1991

Editions in English and Spanish published weekly

\$1.00

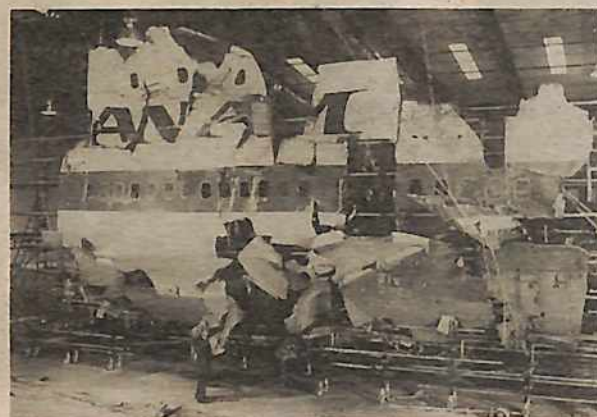


THE

NEW WORLD ORDER

U.S. Hands Off Libya

ORDER



Wreckage of Pan Am Flight 103.

AND THE



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Akil Al-Jundi Supports 1991 RCP Fund Drive



Attica uprising, 1971.

I am Akil Al-Jundi, an Attica Rebellion Participant/Attica Massacre Survivor (September 9th, 1971–September 13th, 1971), and as one (1) of the plaintiffs in the current 1983 Civil Suit that is being conducted in Buffalo, New York, where Judge John T. Elfvin is presiding, I would like to publicly support the campaign or fundraising efforts of the RCP.

I am a member of a community-based organization known to many as the Community Self-Defense Program, headquartered in Brooklyn, New York. I have had the opportunity to work with comrades of the party around issues such as the Attica Criminal trials in Buffalo, New York; the campaign against Bernhard Goetz, who wilfully shot four (4) young Black youths on a New York City subway train, when all they did was ask him for some change; their efforts to organize the poor and oppressed in the South Bronx of New York, where I live; coalitional and alliance work around African Liberation Day and Soweto Day.

The RCP's newspaper, *Revolutionary Worker*, has published articles around issues that speak relevantly to various struggles affecting Africans (African-Americans, African-Caribbeans, and Africans on the continent, especially Azania). It also makes itself available for free for prisoners, which is vital for

knowledge and political education.

Because of the things mentioned earlier, plus several others, I think that it is critical and important that you support the 1991 Revolutionary Communist Party Fund Drive.

Make your checks payable to: RCP Publications, P.O. Box 3486, Merchandise Mart, Chicago, IL 60654

In the Struggle for Freedom, Justice and Humanity!

Akil Al-Jundi
Attica Survivor

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**We Dare to Dream! We Dare to Struggle!
We Dare to Win!**

Three Main Points

by Bob Avakian
Chairman of the RCP, USA

What do we in the Revolutionary Communist Party want people to learn from all that is exposed and revealed in this newspaper? Mainly, three things:

1) The whole system we now live under is based on exploitation—here and all over the world. It is completely worthless and no basic change for the better can come about until this system is overthrown.

2) Many different groups will protest and rebel against things this system does, and these protests and rebellions should be supported and strengthened. Yet it is only those with nothing to lose but their chains who can be the backbone of a struggle to actually overthrow this system and create a new system that will put an end to exploitation and help pave the way to a whole new world.

3) Such a revolutionary struggle is possible. There is a political Party that can lead such a struggle, a political Party that speaks and acts for those with nothing to lose but their chains: The Revolutionary Communist Party, USA.

This Party has the vision, the program, the leadership, and the organizational principles to unite those who must be united and enable them to do what must be done. There is a challenge for all those who would like to see such a revolution, those with a burning desire to see a drastic change for the better, all those who dare to dream and to act to bring about a completely new and better world: Support this Party, join this Party, spread its message and its organized strength, and prepare the ground for a revolutionary rising that has a solid basis and a real chance of winning.

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The *Revolutionary Worker* (ISSN 0193-3485) is published weekly except for the 4th week of December and the 4th week of July, by RCP Publications, 3449 N. Sheffield, Chicago, IL 60657. Second Class postage paid at Chicago, IL. Subscriptions and address changes should be sent to RCP Publications, POB 3486, Chicago, IL 60654. Subscriptions are \$40 a year, \$12 for 3 months in the U.S., Canada, and Mexico (\$52 for institutions).

Postmaster: send all changes of address to Revolutionary Worker, P.O. Box 3486, Chicago, IL 60654.

U.S. Hands Off Libya

THE NEW WORLD ORDER AND THE PAN AM 103 SCAM

The U.S. powers made another vicious New World Order move last week. On November 18 the U.S. government announced that a secret grand jury has handed down indictments against two Libyans for allegedly carrying out the 1988 bombing of Pan Am Flight 103. The Pan Am plane blew up over Scotland while on a flight from England to the U.S. The U.S. claims the accused are members of the Libyan intelligence agency and that responsibility for the bombing reaches the highest levels of the Libyan government.

Gangster threats against Libya followed. Bush administration officials said that U.S. response could range from demands for the extradition of the two Libyans, to an international economic embargo against Libya, to a "punitive" military raid on Libyan territory.

The threat of military action needs to be taken seriously by opponents of U.S. aggression and intervention. In 1986, air strikes against Libya ordered by the Reagan administration killed and injured many people. The excuse at that time was the accusation by the U.S. that Libya was behind the bombing of a disco in Berlin—a charge that the U.S. later admitted might not be true! One U.S. official now says of the new threats against Libya: "It calls into mind the Reagan response of 1986, and that is a powerful signal."

The U.S. government says that their case against the Libyans was the result of one of the most thorough, high-tech criminal investigations in history. They portray themselves as being motivated by "concern" for the 270 people who died in the Pan Am bombing and their surviving families.

But this whole affair has nothing to do with uncovering facts or with supposed U.S. "concern" for human lives. There is open talk in the media about the political calculations behind this move—especially about the fact that the U.S. originally accused Syria and Iran of the bombing and are now letting them off the hook. Behind the Pan Am 103 scam cooked up by the U.S. are cold-blooded big-power moves.

The Phony Investigation

Everything about the so-called "investigation" and the "case" against Libya is unbelievable and smells of coverup. Consider the following points:

- After the December 1988 bombing of Pan Am Flight 103, the U.S. immediately began pointing fingers at a long list of "suspects." This was a way of casting a wide net for possible attacks on whichever "enemy" the U.S. decided to attack at a certain point. The "suspects" at various times included: "Iranian and Palestinian terrorist networks," the Abu Musa Palestinian group, the Hamadi clan of Palestinians, the Syrian government acting through the Popular Front for Liberation of Palestine-General Command (PFLP-GC), the Iranian government acting through PFLP-GC, the Libyan government acting through Abu Nidal's Palestinian group, the Fatah Revolutionary Council, the Hawari group of Palestinians, Indian "Sikh terrorists," the 15 May Organization of Palestinians, a Turkish Muslim fundamentalist group sympathetic to Iran, and others.

- In the fall of 1990 ABC and NBC TV news reported that a passenger on the Pan Am Flight 103 was a U.S. Drug Enforcement Administration undercover operative tracing drug routes between Lebanon and Detroit. The reports said that someone might have switched the drugs in his suitcase for a bomb. The DEA office in Detroit denied any knowledge of the man, but there

was no clear denial that he was a DEA employee or that the DEA had some kind of a drug-courier operation going. A report commissioned by Pan Am Airways claimed that the drugs in question were being trafficked from Syria to the U.S. by the CIA as a "thank you" to some Syrians for help in freeing American hostages in the Middle East. The news about this man was hushed up, and it has not been mentioned at all recently.

- In December 1988 *Al Hamishmar*, published by the Zionist Mapam Party in Israel, wrote: "Faced with the U.S. decision to open a dialog with the PLO, Israel is falling into a position where terrorist attacks on U.S. targets would be in its interest." In January 1989 the British newspaper *Sunday Express* reported that U.S. government investigators were studying whether the bomb was carried aboard by a U.S. soldier involved in a diamond-smuggling ring. Syria's defense minister later charged that an Israeli intelligence agent handed the soldier the bomb-laden bag, claiming it was diamonds to be smuggled into the U.S. Pan Am Airways has alleged that Israeli intelligence warned U.S. authorities of the bombing some 24 to 36 hours before it happened. The evidence of possible Israeli involvement is not mentioned at all by the U.S. officials and media.

- The physical "evidence" against Libya consists of a microchip, smaller than a fingernail, found in the wreckage of the Pan Am plane which was spread over 845 square miles of Scottish countryside. The U.S. says the microchip was the trigger for the bomb that blew up the plane and that it is of a type previously identified with Libya. Even U.S. "terrorism experts" point out that this is flimsy proof for Libyan involvement. They also say it is possible that the microchip could have come from a wrist watch, computer or VCR destroyed in the explosion, since chips of similar technology are used.

Cold Big-Power Geopolitics

The U.S. could come up with a long list of "suspects" because U.S. imperialism has committed many crimes in the Middle East. Only a few months before the Pan Am bombing the U.S. warship *Vincennes* had deliberately shot down an Iranian airliner and killed 290. There was the 1986 U.S. bombing of Libya. And U.S. backing allows Israel to exist and aggressively attack Palestinians and Arab countries. Various forces in the region have taken up terrorism to retaliate against the U.S. These forces do not have revolutionary leadership and line, and often they are used by reactionary Arab regimes. But they also reflect the deep anti-U.S. hatred among people in the region.

The U.S. manipulation of the Pan Am affair is based straight-up on imperialist calculations. For almost two years after the December 1988 bombing U.S. and British investigators claimed they were "narrowing in" on the culprits. They focused on the PFLP-GC and claimed the group had Syrian and Iranian backing for the bombing. But suddenly in October 1990 officials announced a change in their theory—now they claimed Libyan intelligence agents were responsible.

What changed? The reason for the sudden shift was not any new facts in the case but the political situation in the Middle East and the geopolitical needs of U.S. imperialism. Syria used to be the main client state for the Soviet imperialists in the Middle East. But with the changes in the Soviet Union, Syria has moved closer to the West, and in the fall of 1990 they joined the U.S.-led coalition against Iraq. Now they are involved in the U.S.-directed "peace process" in the Middle East which is aimed at further repressing the Palestinian struggle and "stabilizing" the area for U.S. domination. As for Iran, its reactionary rulers have also been taking a more openly pro-West stand, including cooperation with

the U.S. in the war against Iraq.

The U.S. included Syria and Iran in the original list of "suspects" as a political pressure tactic against those states. Now that the Syrian and Iranian regimes appear to be more "cooperative" associates in the U.S.-led criminal enterprise in the Middle East, they have been dropped as "suspects." However, the "terrorism experts" and "family members" who are featured in the media calling for Syria and Iran to be charged along with Libya are a reminder to the Syrian and Iranian government that they could be stuck with the "terrorism" label again if they go against U.S. interests.

The raising of Libya as the main "culprit" is another calculated geopolitical move. It is Bush's New World Order arrogantly declaring that any "outlaw states" not toeing the U.S. line will be targeted for economic strangulation and even military destruction. Similar threats are being made in Asia, where the U.S. is raising the possibility of military attacks against an alleged nuclear weapons facility in North Korea.

The U.S. imperialists have *no right* to accuse anyone of any "crimes." They are the biggest criminals in the world, responsible for the murder and suffering of billions of people. The Pan Am scam must be exposed, and the U.S. powers must not be allowed to use it as an excuse for more attacks on the people of the world. □



Damage by U.S. bombs in Libya, 1986.

THE HERITAGE WE RENOUNCE

NATIVE

Every school child in the U.S. has been taught that the Pilgrims of the Plymouth Colony invited the local Indians to a major harvest feast after surviving their first bitter year in New England. The Thanksgiving story is a myth that teaches the United States was created in brotherhood and tolerance. But that is a lie. Everyone knows there are almost no Indians left in New England—and there are many descendants of European settlers. That alone tells us that the Thanksgiving myth hides many acts of domination and murder. Thanksgiving is part of the heritage we renounce.

In mid-winter 1620 the English ship *Mayflower* landed on the North American coast, delivering 102 Puritan exiles. The original Native people of this stretch of shoreline had already been killed off. In 1614 a British expedition had landed there. When they left they took 24 Indians as slaves and left smallpox behind. That plague swept the tribes of New England, destroying some villages totally.

The Puritans landed and built their colony called "the Plymouth Plantation" near the deserted ruins of the Indian village of Pawtuxet. They ate from abandoned cornfields grown wild. Only one Pawtuxet named Squanto had survived—he had spent the last years as a slave to the English and Spanish in Europe. Squanto spoke the colonists' language and taught them how to plant corn and how to catch fish until the first harvest. Squanto also helped the colonists negotiate a peace treaty with the

nearby Wampanoag tribe, led by the chief Massasoit.

These were very lucky breaks for the colonists. The first Virginia settlement had been wiped out before they could establish themselves. Thanks to the good will of the Wampanoag, the Puritans not only survived their first year but had an alliance with the Wampanoags that would give them almost two decades of peace.

In celebration of their good fortune, the colony's governor, William Bradford, declared a three-day feast of thanksgiving after that first harvest of 1621. That part of the modern Thanksgiving story is probably true. But teaching everyone only about that single harvest feast in 1621 creates a myth that only serves the powers.

Marxism-Leninism-Maoism has a scientific way of looking at history that serves the oppressed. This approach is called historical materialism. Historical materialism trains the oppressed to see the actual class forces and interests that shape human events.

One of the principles of historical materialism is that events have to be looked at in their "interconnectedness," meaning that to understand what an event means we have to understand what went before and what went after. To understand the historical meaning of the Thanksgiving harvest festival of 1621, we must understand what the Plymouth and Massachusetts colonies of Puritan pilgrims were about.

A So-Called Shining City

Governor Winthrop, a founder of the Massachusetts colony, said, "We shall be

as a City upon a Hill, the eyes of all people are upon us." The *Mayflower* Puritans had been driven out of England as subversives. The Puritans saw this religious colony as a model of a social and political order that they believed all of Europe should adopt.

The Puritan movement was part of a sweeping revolt within English society against the ruling feudal order of wealthy lords. Only a few decades after the establishment of Plymouth, the Puritan Revolution came to power in England. They killed the king, won a civil war, set up a short-lived republic, and brutally conquered the neighboring people of Ireland to create a larger national market.

The famous Puritan intolerance was part of a determined attempt to challenge the decadence and wastefulness of the rich aristocratic landlords of England. The Puritans wanted to use the power of state punishment to uproot old and still dominant ways of thinking and behaving.

The new ideas of the Puritans served the needs of merchant capitalist accumulation. The extreme discipline, thrift and modesty the Puritans demanded of each other corresponded to a new and emerging form of ownership and production. Their so-called "Protestant Ethic" was an early form of the capitalist ethic. From the beginning, the Puritan colonies intended to grow through capitalist trade—trading fish and fur with England while they traded pots, knives, axes, alcohol and other English goods with the Indians.

The Puritan colonies were ruled by a government in which only the male heads of families had a voice. Women, Indians, slaves, servants, youth were neither heard

nor represented. In the Puritan school-books, the old Law "honor thy father and thy mother" was interpreted to mean honoring "All our Superiors, whether in Family, School, Church, and Commonwealth." And, the real truth was that the colonies were fundamentally controlled by the most powerful merchants.

The Puritan fathers believed they were the Chosen People of an infinite god and that this justified anything they did. They were Calvinists who believed that the vast majority of humanity was predestined to damnation. This meant that while they were firm in fighting for their own capitalist right to accumulate and prosper, they were quick to oppress the masses of people in Ireland, Scotland and North America, once they seized the power to set up their new bourgeois order. Those who rejected the narrow religious rules of the colonies were often simply expelled "out into the wilderness."

The Massachusetts colony (north of Plymouth) was founded when Puritan stockholders had gotten control of an English trading company. The king had given this company the right to govern its own internal affairs, and in 1629 the stockholders simply voted to transfer the company to North American shores—making this colony literally a self-governing company of stockholders!

In U.S. schools, students are taught that the *Mayflower* compact of Plymouth contained the seeds of "modern democracy" and "rule of law." But by looking at the actual history of the Puritans, we can see that this so-called "modern democracy" was (and still is) a capitalist democracy based on all kinds of oppression and serv-



Massacre of the Pequots, 1637.

BLOOD

THE MYTH



OF THANKS-GIVING

ing the class interests of the ruling capitalists.

In short, the Puritan movement developed as an early bourgeois revolutionary challenge to the old feudal order in England. They were the soul of primitive capitalist accumulation. And transferred to the shores of North America, they immediately revealed how heartless and oppressive that capitalist soul is.

How the Puritans Stole the Land

The peace that produced the Thanksgiving Feast of 1621 meant that the Puritans would have fifteen years to establish a firm foothold on the coast. Until 1629 there were no more than 300 Puritans in New England, scattered in small and isolated settlements. But their survival inspired a wave of Puritan invasion that soon established growing Massachusetts towns north of Plymouth: Boston and Salem. For ten years, boatloads of new settlers came.

And as the Europeans' numbers increased, they proved not nearly so generous as the Wampanoags.

On arrival, the Puritans discussed "who legally owns all this land." They had to decide this, not just because of Anglo-Saxon traditions, but because their particular way of farming was based on individual—not communal or tribal—ownership. This debate over land ownership reveals that bourgeois "rule of law" does not mean "protect the rights of the masses of people."

Some Puritans argued that the land belonged to the Indians. These forces were excommunicated and expelled. Massachusetts Governor Winthrop declared the Indians had not "subdued" the land, and therefore all uncultivated lands should, according to English Common Law, be considered "public domain." This meant they belonged to the king. In short, colonists decided they did not need to consult the Indians when they seized new lands, they only had to consult the representative of the crown (meaning the local governor).

The Puritans embraced a line from Psalms 2:8, "Ask of me, and I shall give thee,

the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Since then, European settler states have similarly declared god their real estate agent: from the Boers seizing South Africa, to the Zionists seizing Palestine.

The European immigrants took land and enslaved Indians to help them farm it. By 1637 there were about 20,000 British settlers. They pushed out from the coast and decided to remove the inhabitants.

The Birth of "The American Way of War"

In the Connecticut Valley, the powerful Pequot tribe had not entered an alliance with the British (as had the Narragansett, the Wampanoag, and the Massachusetts peoples). At first they were far from the centers of colonization. Then, in 1633, the British stole the land where the city of Hartford now sits—land which the Pequot had recently conquered from another tribe. That same year two British slave raiders were killed. The colonists demanded that the Indians who killed the slavers be turned over. The Pequot refused.

The Puritan preachers said, from Romans 13:2, "Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." The colonial governments gathered an armed force of 240 under the command of John Mason. They were joined by a thousand Narragansett warriors. The historian Francis Jennings writes: "Mason proposed to avoid attacking Pequot warriors which would have overtaxed his unseasoned, unreliable troops. Battle, as such, was not his purpose. Battle is only one of the ways to destroy an enemy's will to fight. Massacre can accomplish the same end with less risk, and Mason had determined that massacre would be his objective."

The colonist army surrounded a fortified Pequot village on the Mystic River. At sunrise, as the inhabitants slept, the Puritan soldiers set the village on fire.

William Bradford, Governor of Plymouth, wrote: "Those that escaped the fire

were slain with the sword; some hewed to pieces, others run through with their rapiers, so that they were quickly dispatched and very few escaped. It was conceived they thus destroyed about 400 at this time. It was a fearful sight to see them thus frying in the fire...horrible was the stink and scent there of, but the victory seemed a sweet sacrifice, and they gave the prayers thereof to God, who had wrought so wonderfully for them."

Mason himself wrote: "It may be demanded...Should not Christians have more mercy and compassion? But...sometimes the Scripture declareth women and children must perish with their parents... We had sufficient light from the word of God for our proceedings."

Three hundred and fifty years later the Puritan phrase "a shining city on the hill" became a favorite quote of Ronald Reagan's speechwriters. Looking at history, you can see why: The Puritans were filled with a self-righteousness that saw divine justice in capitalist mass murder.

Discovering the Profits of Slavery

This so-called "Pequot war" was a one-

sided murder and slaving expedition. Over 180 captives were taken. After consulting the bible again, in Leviticus 24:44, the colonial authorities found justification to kill most of the Pequot men and enslave the captured women and their children. Only 500 Pequot remained alive and free. In 1975 the official number of Pequot living in Connecticut was 21.

Some of the war captives were given to the Narragansett and Massachusetts allies of the British. Even before the arrival of Europeans, Native peoples of North America had widely practiced taking war captives from other tribes as hostages and slaves.

The remaining captives were sold to British plantation colonies in the West Indies to be worked to death in a new form of slavery that served the emerging capitalist world market. And with that, the merchants of Boston made a historic discovery: the profits they made from the sale of human beings virtually paid for the cost of seizing them.

One account says that enslaving Indians quickly became a "mania with speculators." These early merchant capitalists of Massachusetts started to make genocide pay for itself. The slave trade, first in captured Indians and soon in kidnapped Africans, quickly became a backbone of New England merchant capitalism.

Thanksgiving in the Manhattan Colony

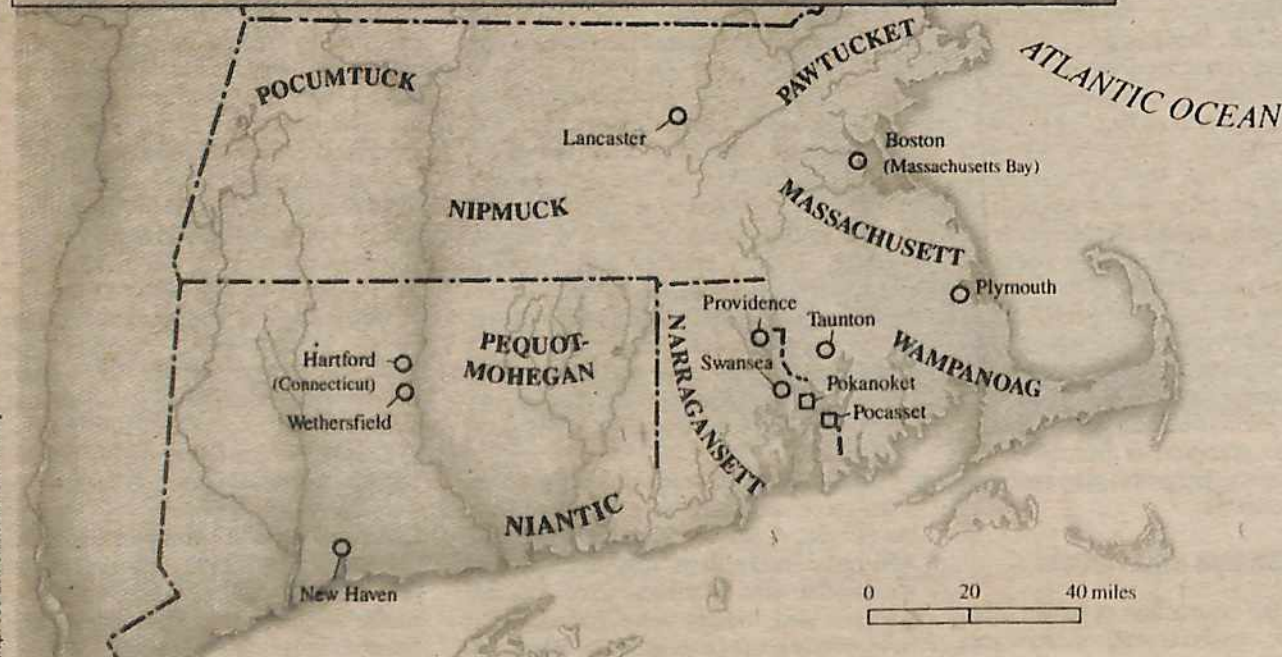
In 1641 the Dutch governor Kieft of Manhattan offered the first "scalp bounty"—his government paid money for the scalp of each Indian brought to them. A couple years later, Kieft ordered the massacre of the Wappingers, a friendly tribe. Eighty were killed and their severed heads were kicked like soccer balls down the streets of Manhattan. One captive was castrated, skinned alive and forced to eat his own flesh while the Dutch governor watched and laughed. Then Kieft hired the notorious Underhill who had commanded in the Pequot war to carry out a similar massacre near Stamford, Connecticut. The village was set fire, and 500 Indian residents were put to the sword.

A day of thanksgiving was proclaimed in the churches of Manhattan. As we will see, the European colonists declared Thanksgiving Days to celebrate mass murder more often than they did for harvest and friendship.

Continued on page 6

Algonquian-speaking Groups in Seventeenth-century Southern New England

Legend: --- Modern State Boundaries ○ Colonial Settlement □ Indian Settlement



Map: Joe LeMonnier/Natural History

New York Flagburners Fight to Overtum Conviction

On November 13 oral arguments in the case of Shawn Eichman and Joe Urgo were heard at the U.S. Court of Appeals, Second Circuit. Shawn and Joe were convicted earlier this year on the charge of felony arson for burning a U.S. flag when they protested the Gulf war in September last year. They were acquitted of reckless endangerment—a charge made by the government in an attempt to portray the two revolutionaries as “terrorists.” (The article “High Stakes in Cleveland Flag-burning Case” in RW #630 incorrectly stated that Shawn and Joe were acquitted of the felony arson charge and convicted of reckless endangerment.) Because of widespread support for Shawn and Joe, the government was not able to impose any jail time on Shawn and Joe. But they are fighting to overturn the conviction because, if upheld, it will set a dangerous precedent. It will allow prosecutors to charge political dissenters with anti-terrorist laws and judges to sentence protesters to up to ten years in prison for the symbolic act of burning a flag. The defense lawyers in the appeal are William Kunstler and Darrell Fields. Shawn and Joe’s defense committee is calling for people to send letters of support. They can be contacted at (212) 969-0865. Shawn is a revolutionary artist and Joe is a revolutionary Vietnam veteran. They are both supporters of the RCP. The following is a letter we received from Joe Urgo.

Shawn Eichman and I are writing this letter to update your readers about the status of our case.

The article on the Cheryl Lessin flag-burning case in Cleveland was very helpful in explaining why the government is pursuing her case. The murderers-in-power are worried about the political rebellions to come and need their legal system to justify their attacks on the people. They especially need to stop powerful political actions that expose the crimes of the state and inspire the people to resist.

This is also true in our case where Shawn and I climbed on top of the Times Square Recruiting Station in New York City on September 13, 1990 and poured blood and oil around the edge of the build-



Shawn Eichman and Joe Urgo, Times Square Recruiting Station, September 1990.

ing, tore down the American flag and burned it. For this protest against the Gulf war we were interrogated by the NYPD-FBI Joint Anti-Terrorist Task Force.

The original charges were misdemeanor depredation of government property, misdemeanor reckless endangerment (this was the most serious political charge because the government tried to paint us as “terrorists”) and felony burglary. Because we are revolutionaries, the federal government attempted to portray us as people who would endanger the masses of people, that we were trying to burn down the recruiting station and cause a fire in the subway below that could injure thousands.

When the burglary charge was revealed to be unwinnable, the federal prosecutor changed it to felony arson of the flag under 18 U.S.C. Sec. 844(f)—a law written to go after terrorist and insurance fraud cases where fire and bombs are used. We were facing 11 years in jail under these charges. The FBI’s head of the JATTF sat in through the whole trial. The main body of the government’s case was spent trying to portray us as dangerous threats to the people.

Our defense committee mobilized broad

support. Many came to fill the courtroom during our four-day trial. Our lawyers—William Kunstler, Ron Kuby and Ian Weinstein—repeatedly exposed the political nature of the government’s case. All of the state’s witnesses either contradicted the facts, other witnesses and even themselves. The jury did not believe the lies of the government on the reckless endangerment charge but did convict on the felony arson of the flag and the misdemeanor charge of depredation of property.

In a letter received after the trial, one of the jurors said that he and other jurors did not believe that we should be punished for flagburning. They saw the government’s case as vindictive but were forced to convict on the arson of the flag charge because they were trying to follow the judge’s narrow instructions.

Overall, it was a victory for the people that Shawn and I were not convicted of reckless endangerment. We were able to speak at demonstrations and in the progressive media and expose who the real criminals were and why they were trying to jail us for opposing their war and the whole system. The work of our defense committee developed widespread support that kept the government from

railroading us. It was a further victory that support for us forced the government to back off from giving us any jail time. We were sentenced to two years probation and 200 hours of community service.

We are now in the appeal stage of fighting to reverse these convictions on the ground of prosecutorial vindictiveness because the government sought throughout the case to bring a felony conviction on a simple case of flagburning. We are saying the government was vindictive because our protest was symbolic and powerful: I enlisted at that recruiting station to go to Vietnam; blood and oil were symbols of America’s imperialist motives in the Middle East; burning the American flag denounced their crimes; and Shawn was a defendant in one of the U.S. Supreme Court cases that held flagburning was not a crime. Just as in the case of our sister Cheryl Lessin, the government is now using our conviction to try to reverse these Supreme Court decisions.

From the New World of Columbus to the New World Order of today—they are desperate to protect their symbols because, in the words of that infamous flag-burner Joey Johnson, “It’s still a sick and dying empire.”

NATIVE BLOOD

Continued from page 5

The Conquest of New England

By the 1670s there were about 30,000 to 40,000 white inhabitants in the United New England Colonies, 6,000 to 8,000 able to bear arms. With the Pequot destroyed, the Massachusetts and Plymouth colonists turned on the Wampanoag, the tribe that had saved them in 1620 and probably joined them for the original Thanksgiving Day.

In 1675 a Christian Wampanoag was killed while spying for the Puritans. The Plymouth authorities arrested and executed three Wampanoag without consulting the tribal chief, King Philip.

As Mao Tsetung says: “Where there is oppression there is resistance.” The Wampanoag went to war.

The Indians applied some military lessons they had learned: they waged a guerrilla war which overran isolated European settlements and were often able to inflict casualties on the Puritan soldiers. The colonists again attacked and massacred the main Indian populations.

When this war ended, 600 European men, one-eleventh of the adult men of the New England colonies, had been killed in battle. Hundreds of homes and thirteen settlements had been wiped out. But the colonists won.

In their victory, the settlers launched an all-out genocide against the remaining Native people. The Massachusetts government offered twenty shillings bounty for every Indian scalp, and forty shillings for every prisoner who could be sold into slavery. Soldiers were allowed to enslave any Indian woman or child under 14 they could capture. The “Praying Indians” who

had converted to Christianity and fought on the side of the European troops were accused of shooting into the treetops during battles with “hostiles.” They were enslaved or killed. Other “peaceful” Indians of Dartmouth and Dover were invited to negotiate or seek refuge at trading posts—and were sold onto slave ships.

It is not known how many Indians were sold into slavery, but in this campaign, 500 enslaved Indians were shipped from Plymouth alone. Of the 12,000 Indians in the surrounding tribes, probably about half died from battle, massacre and starvation.

After the King Philip’s War, there were almost no Indians left free in the northern British colonies. A colonist wrote from Manhattan’s New York colony: “There is now but few Indians upon the island and those few no ways hurtful. It is to be admired how strangely they have decreased by the hand of God, since the English first settled in these parts.”

In Massachusetts, the colonists declared a “day of public thanksgiving” in 1676, saying, “there now scarce remains a name or family of them [the Indians] but are either slain, captivated or fled.”

Fifty-five years after the original Thanksgiving Day, the Puritans had destroyed the generous Wampanoag and all other neighboring tribes. The Wampanoag chief King Philip was beheaded. His head was stuck on a pole in Plymouth, where the skull still hung on display 24 years later.

The descendants of these Native peoples are found wherever the Puritan merchant capitalists found markets for slaves: the West Indies, the Azores, Algiers, Spain and England. The grandson of Massasoit, the Pilgrim’s original protector, was sold into slavery in Bermuda.

Runaways and Rebels

But even the destruction of Indian tribal life and the enslavement of survivors

brought no peace. Indians continued to resist in every available way. Their oppressors lived in terror of a revolt. And they searched for ways to end the resistance. The historian MacLeod writes: “The first ‘reservations’ were designed for the ‘wild’ Irish of Ulster in 1609. And the first Indian reservation agent in America, Gookin of Massachusetts, like many other American immigrants had seen service in Ireland under Cromwell.”

The enslaved Indians refused to work and ran away. The Massachusetts government tried to control runaways by marking enslaved Indians: brands were burnt into their skin, and symbols were tattooed into their foreheads and cheeks.

A Massachusetts law of 1695 gave colonists permission to kill Indians at will, declaring it was “lawful for any person, whether English or Indian, that shall find any Indians traveling or skulking in any of the towns or roads (within specified limits), to command them under their guard and examination, or to kill them as they may or can.”

In *Indian Slavery in Colonial Times* Almon Wheeler Lauber reports that the Massachusetts legislature complained in 1713 the Indian slaves were “of a malicious, surly and revengeful spirit, rude and insolent in their behavior and very ungovernable.” There were, they said, “diverse conspiracies, outrages, barbarities, murders, burglaries, thefts and other notorious crimes and enormities, at sundry times, and especially of late have been perpetrated and committed by Indian and other slaves within several of her majesty’s plantations in America.”

The northern colonists were forced to enact more and more laws for controlling the people. A law in Albany forbade any African or Indian slave from driving a cart within the city. Curfews were set up; Africans and Indians were forbidden to have evening get-togethers. On Block Is-

land, Indians were given ten lashes for being out after nine o’clock. In 1692 Massachusetts made it a serious crime for any white person to marry an African, an Indian or a mulatto. In 1706 they tried to stop the importation of Indian slaves from other colonies, fearing a slave revolt.

Celebrate?

Looking at this history raises a question: Why should anyone celebrate the survival of the earliest Puritans with a Thanksgiving Day? Certainly the Native peoples of those times had no reason to celebrate.

A little known fact: Squanto, the so-called “hero” of the original Thanksgiving Day, was executed by the Indians for his treacheries.

But the ruling powers of the United States organized people to celebrate Thanksgiving Day because it is in their interest. That’s why they created it. The first national celebration of Thanksgiving was called for by George Washington. And the celebration was made a regular legal holiday later by Abraham Lincoln during the civil war (right as he sent troops to suppress the Sioux of Minnesota).

Washington and Lincoln were two presidents deeply involved in trying to forge a unified bourgeois nation-state out of the European settlers in the United States. And the Thanksgiving story was a useful myth in their efforts at U.S. nation-building. It served to unite the emerging Anglo-American national culture—it is religious without being exclusively tied to one or another Christian denomination.

Thanksgiving was created as a national festival that would combine the worship of the traditional family, the imperialist fatherland and a non-existent god. It celebrates the “bounty of the American way of life,” while covering up the brutal nature of this society. Why should the oppressed support any of that? □



Carl Dix

Some Straight Talk on the Gender vs. Race Confusion

An Argument with the *Final Call*

by Carl Dix

In an earlier statement on Clarence Thomas's nomination to the supremacist court (see *RW* #631), I said that too many Black people were buying into Thomas's charge "that the hearings on his nomination amounted to a high-tech lynching of an uppity Black man" and asking why "that sister helped those white folk try to drag that brother down." The November issue of the *Final Call*, the newspaper of the Nation of Islam (NOI), in its coverage of the Thomas hearings played out both those themes.

The issue's feature article—titled "Thomas Survives 'High-Tech Lynching'" —quotes Thomas supporters extensively on how he was the victim of such a "lynching" and states that those who opposed Thomas were suckered in by white forces, especially white feminists. Harry Singleton, a longtime friend of Thomas, was quoted by the *Final Call* as saying, "What we have here is that the white women's groups have used a Black woman to stop cold the confirmation of this Black man."

In an interesting sidelight, this article and another in the same issue, "Black Support For Thomas Bucks Civil Rights Leaders," *Final Call*, 11/18/91, hint that some of the opposition to Thomas was spearheaded by Jewish leaders "who vowed that the Judge's earlier support of Minister Farrakhan [of the NOI] would never be forgiven." Do they really believe this? Or do they think that this kind of wishful thinking analysis and playing the anti-Jewish card will help them sucker their base into swallowing their poisonous reasoning that there was something good for Black people in Clarence Thomas getting onto the powers' supremacist court?

A third article in the same issue, "The Many Faces of Anita Hill," picks up on the same line and carries it even farther. (This article was a special to the *Final Call* written by Nathan and Julia Hare, two San Francisco area psychologists.) The article asserts that, "We have seen Anita Hill before," and goes on to list a number of Black women who in the authors' view have

helped white people drag Black men down.

Included in the Hares' "long list" are: Alice Walker for writing *The Color Purple*; Ntozake Shange for writing *For colored girls who have considered suicide/when the rainbow is enuf*; and Faye Wattleton for leading Planned Parenthood's opposition to the powers' anti-abortion assault. This article also says that "Black people overwhelmingly chose race over gender in the polls" by supposedly supporting Thomas against Anita Hill's charges of sexual harassment according to the polls run by the powers' media.

All three of these articles in the *Final Call* stand reality on its head. As I said earlier: Clarence Thomas has been a willing tool in the hands of the powers that run this white supremacist society. In the powers' modern day lynch-style attacks on Black people and others oppressed by this system, Thomas has shown himself to be more than willing to hold the rope. That's his claim to fame. In fact, that's why they put him on the supremacist court in the first place.

It was correct and important for a broad array of people to oppose Thomas's nomination. The opposition that developed to Thomas's nomination was not a matter of white forces using Blacks to further their own agendas. Instead it was an important indication of the possibility to unite many different kinds of people in the struggle to get rid of this rotten setup once and for all through revolution and the necessity to go on to build something new and different in its place.

The rage that many, many women of all nationalities and races expressed at the handling of Anita Hill's charges against Clarence Thomas was an indication of what the RCP means when we say "Unleash the Fury of Women as a Mighty Force for Revolution." Anybody who wants to get out from under this rotten setup has to welcome that rage and unite. And anybody who stands in opposition to that rage is helping the powers keep women, and all the rest of us, down. That's what it comes down to. It's that simple.

As for citing the imperialist media's polls to justify going with Clarence—that shit is weak. The powers pump out those polls to tell us what they want us to think, not to let us know what we are thinking. Why should anyone believe them? And even if their polls were true and large numbers of Black people were sucked into backing Clarence Thomas, this is a reason to redouble efforts to oppose him for the loyal lackey of the ruling powers that he has always been, not to join in whipping up support for him.

We've heard this slanderous talk about Black women helping to drag Black men before. We heard it in the '60s when sisters—who raised that the movement had to deal with the fact that they were oppressed by this system and by men as well, oppressed as women in addition to being oppressed as Black people—were told that it was divisive to even raise this! We heard it when Black women writers who focused on and struggled against the oppression of women as it comes down among the oppressed themselves were told that they were dogging Black men or airing Black people's dirty laundry in public. We hear it today in the nationalist activists who raise the very brutal oppression that these powers are doing to Black men yet ignore the equally brutal oppression they are hitting Black women with.

This line comes down to fighting for male privilege, brothers dominating sisters, among Black people. It comes down to that whether the "brother" pushing it spins it out by citing African traditions or gangsta rap lyrics. It is a critical dividing line between those who want to end everything foul that this system forces people all over the world to deal with and those who want to keep some of the foul shit this system keeps in place, like men dominating and suppressing women.

That's why RCP Chairman Bob Avakian said: "In many ways, and particularly for men, the woman question and whether you seek to completely abolish or to preserve

the existing property and social relations and corresponding ideology that enslave women (or maybe 'just a little bit' of them) is a touchstone question among the oppressed themselves. It is a dividing line between 'wanting in' and really 'wanting out': between fighting to end all oppression and exploitation—and the very division of society into classes—and seeking in the final analysis to get your part in this."

Also, this slander about Anita Hill helping whites to dog Clarence Thomas turns the essential reality in this case on its head. Nobody had to use any imagination to see how much Clarence has been a lap dog to the white supremacist/male supremacist setup. Clarence has advertised—that's where he's coming from—starting back when he hung the flag of slavery, the Confederate flag, up in his office when he got his first government job. Yet the Nation of Islam and others are willing to cover over Thomas's slavish service to the system and attack Anita Hill as a tool of white people.

Also it is wrong to say that people who supported Thomas against Hill's charges chose race over gender. The 3 women (that's right—3—not just 1) who charged Thomas with sexual harassment while he was their boss at EEOC were all Black! So in choosing to support Thomas and in running articles attacking Anita Hill—for daring to charge him with sexually harassing her—the *Final Call* is choosing to side with Black male domination over Black women, instead of opposing it.

This kind of approach has got nothing in common with fighting to free people here and around the world. But it's got everything in common with fighting for your place in their den of thieves. People who really hate the way these powers dog Black people and who want to see that and everything else foul about this setup ended once and for all have to check this out. And they gotta get down with an all the way revolutionary approach. 'Cause it's going to take nothing less than that to do what's needed. □

Brothers, Don't Be Dominators!

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Unleash the Fury of Women as a Mighty Force for Revolution!

IN THE AFTERMATH OF THE PERSIAN GULF WAR, MORE ON

**COULD
WE
REALLY
WIN?
BOB AVAKIAN**

PROSPECTS
FOR REVOLUTION



Bob Avakian, Chairman of the RCP, USA.

Revolutionaries, especially Maoist revolutionaries, are famous for the view that "the power of the people is greater than the Man's technology." This interview further develops the thesis in an earlier work by Bob Avakian, "Could We Really Win? The possibility of Revolutionary War." It does so through a serious examination of the military strengths and weaknesses demonstrated by the imperialist side in the Gulf war—comparing and contrasting their forces and way of fighting to the potential strengths of the people.

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Iraq Journal Part 4

Baghdad Nightmares: "Bush Is Coming, Bush Is Coming"

By Larry Everest

"I have a son 5 years old. During the air raid he was shaking, shivering, saying 'Bush is coming, Bush is coming.' After the ceasefire American airplanes were flying over Baghdad, crossing the sound barrier, making this explosive sound, frightening the children, and writing with blue smoke, 'USA.' What was the purpose except frightening Iraqi children?"

Dr. Ameer Hamid, Director, Iraq's Red Crescent Society

"The message is loud and clear that they are involved in a war and it's not going well."

Lt. Gen. Charles A. Horner, overall commander of the U.S. air war on Iraq, explaining that terrorizing civilians was a "side benefit of the bombing campaign"

During the Gulf war the U.S. destroyed Iraq's infrastructure, killing tens of thousands and endangering millions more; thousands of innocent civilians were killed by U.S. bombs; and the Allies slaughtered thousands more retreating Iraqi soldiers. Attempting to terrorize a population was yet another aspect of the U.S.-led war on Iraq and its people. And it is another exposure of the lie that the U.S. and its Allies waged a "humane" or "surgical" war on Iraq.

I asked most everyone I met in Iraq what it had been like to live under 43 straight days of U.S. bombing. In this report I go into conversations I had with two Iraqis from the upper-middle class. Both had gone to college in Europe. This strata of Iraqi society has grown rapidly during the past 20 years as a result of the industrial modernization programs undertaken by the Iraqi government. These programs were

Larry Everest, a contributing writer to the Revolutionary Worker, made a three-week investigative trip to Iraq this summer. He saw firsthand the suffering and destruction caused by the U.S. bombs during the Gulf war and talked to the Iraqis about the hunger and diseases which are continuing to kill many people. He has brought back a vivid picture of the results of a vicious imperialist war against a Third World country. Previous articles in Everest's series appeared in RW #617, #623 and #632.

based on selling oil in order to purchase Western technology and equipment, and they deepened Iraq's links with and dependence on Western imperialism.

Many in this class have strongly contradictory feelings about both the Hussein regime and the West. Arab nationalism is a major political trend; many want to see a powerful Iraq and Arab world and are opposed to U.S. bullying in the region. At the same time, however, they often admire the West's wealth, power and bourgeois democratic "freedoms."

These two Iraqis lived in Baghdad throughout the bombing, and their experiences were shared by many of the four million people living there. What they went through not only illustrates the criminal nature of the U.S. air war but also how many Iraqis dealt with the bombing and some of the lessons they learned.

Zaineb

Zaineb is a very expressive, outgoing and progressive woman of 25. The daughter of a former government official, she was studying in England when the crisis broke out in August last year. She soon returned to Baghdad and began keeping a journal of her experiences during the war.

"There are five at my home: me; my

father, a retired ambassador; my mother, a school mistress; my sister, a lecturer at the university; and my brother, who was drafted during the war. Most of us weren't expecting the war. The rumor was nothing was going to happen, and the beginning of the war took us by surprise. We all counted on the hope of a last minute settlement. Even if the U.S. were imperialists, we didn't think they would go to the extent of doing what they did. We started to think that something might happen about three weeks before the war when there was a series of TV programs explaining civil defense precautions. We began to buy supplies, taped our windows and prepared a room with supplies and blankets to help us against a chemical attack. But until the night of January 14, we as a family weren't taking it seriously.

"On the 14th we started exchanging small gifts or remembrances with friends. It seemed like we all had the same idea at the same time. On the 15th we were prepared for attack but not fully aware of its dimensions. I remember calling my friend the next day and joking about it because nothing had happened. We were nervous. It was only at midnight on the 16th, when we put our mattresses together to sleep near each other, that we realized how fatalistic it all was."

First Night of Bombing

Most Iraqis, it seemed, were taken by surprise by the extent and ferocity of the U.S. attack. They had expected something like the Iran-Iraq war when, with the exception of an occasional missile, the fighting was confined to the battlefield—far from Baghdad or most other Iraqi cities. "The Iran war had little effect," Moshe, a construction worker, told me. "You wouldn't recognize that it was war. It was far away, and everything was available. Iran couldn't shoot anything at us." Zaineb recalled, "I expected the whole battle to be in Kuwait, not Iraq. It came as a shock."

Many Iraqis said they would never forget the night the bombing began. Here is Zaineb's account of that first night.

"At 2:10 a.m. the bombing started. I awoke to the sound of bombs—there was no siren until half an hour later. The bombing was very loud, and when the bombs were near, the walls would vibrate. We have sliding doors between the living and guest room which made a terrifying noise. My mother woke up and thought it was thunder and lightning. It sounded like it was happening all over; when I drew the curtain the whole sky was red—like fireworks.

"We turned on Iraqi radio. Someone was reading from the Koran, but then the transmission stopped. On the Voice of America

we heard the voice of Bush saying, 'Operation Desert Storm has begun. This is history in the making.' I turned to my father and said he means our elimination. Father said, 'The worst is yet to come.'"

Once the bombing began, Zaineb and her family were confronted with the question of whether to stay in Baghdad or leave. Evacuating the main cities and going to stay with friends or relatives in the countryside or in smaller towns, particularly in northern Iraq far from the U.S. bombing, was one of the ways the Iraqi people tried to deal with the Coalition's technological superiority. The mass evacuation wasn't organized by the Iraqi government; it was a spontaneous effort by the people and probably saved many lives. Iraqis told me that anywhere from one-half to three-quarters of the people in large cities left during the first week of bombing—streets were often deserted and the cities looked like ghost towns. Moshe, his family and their relatives all went to the north, where his family comes from. They told me that at one point there were 62 of them crammed into a three-room house near Mosul.

Life Under the Bombs

Zaineb's family stayed. Her father felt that leaving Baghdad was impractical because they had nowhere to go and could have gotten stranded before finding shelter. After a few days, "it was just us in the neighborhood of 30 to 35 houses," Zaineb recalled. She talked about daily life under U.S. bombs and some of the ways people helped each other out.

"There was a lot of bombing at night, mostly beginning at about 1 a.m., but there was no set time. Often it stopped at 3 or 4 a.m. In the last two weeks it fell into schedule: it would start at 7:30 p.m. and go until 4 a.m. Then in the day there would be no bombing. Many people got insomnia, and the noise never stopped being terrifying.

"First, we didn't fully realize what it meant not to have power at all. After just the second day Mom realized the food in the freezer we'd stored would go bad. So we emptied the freezer and lived on meat for five days. Our boiler is electric, so we had no more warm water. It was winter and a little on the cold side. We still had a gas cylinder to cook food, but not all in Iraq did. We had kerosene for heaters and lanterns, and it was possible to buy more at first, but after a week the shortages began.

"During the first week the streets were empty, but then life goes on. People began to come out. They realized mostly selected targets were being hit—but also that there were lots of misses. But we had no choice; we couldn't stay at home all the time.

"People were more anxious to help each other then. I noticed that the first time I took the bus. People usually don't give up their seats for a woman, and I usually have to look out for myself. But then people were very protective of each other. If a bus was crowded, some gave up their seat or even got off. People also shared food. For example, there are monthly rations, but sometimes the bakery where you received bread is closed down. Our baker was closed so we



Photo: Larry Everest

Men from construction industry in Baghdad now unable to find building materials.



First day of U.S.-led air attack in Iraq, January 16, 1991.

had no supply, but people shared their bread with us.”

A Brother in the Army

“Ahmad, my brother, is the eldest, two years older than me. We have a love/hate relationship. He’s the only son and is used to getting his needs taken care of, so he gets on my nerves. I never sensed how much attached I was to him until the war. He got drafted, and the first time he was putting on his clothes to leave, my mom started crying, holding on to him, screaming and saying don’t go. We would see him once each three or four days, and every time I saw him I looked at him like it was the last time—and he sensed it.

“Traditionally, if you want to see someone soon you splash water after them. So anytime he came we had a jug of water

ready to splash. And we cited verses from the Koran for protection. We tried to hide our feelings so he won’t worry. But at night when the bombing started and we were in two different places and I didn’t know if he was being hit or not, I’d start reciting verses. If I ever allowed my imagination to run away, I’d get a cold sweat.

“A few hours wasn’t much time [for his visits], but for the first time in my life I attended to his needs—washed his clothes, mended, cooked food for him wholeheartedly. I went so far as to wash his hair in a basin without him asking—I never thought I’d do it and wouldn’t do it now. Once was hilarious. We heated water before he came, but you have to mix it to get lukewarm. I forgot and added some semi-boiling water to the basin and scalded him. He yelled, ‘why not test it with your finger!’”

Hatred of America

The Gulf war was the first time the U.S. directly waged war against an Arab country, and most Iraqis had never experienced the reality of U.S. power firsthand. The Coalition won a blood-soaked victory, but the seeds of bitter, yet crucial, lessons about the nature of U.S. imperialism were sown among millions throughout the region. Zaineb talked about her feelings.

“There was a lot of antagonism toward America—even people who were pro-America before changed their minds. We felt the whole world fought us, fought us for political reasons behind the immediate crisis. We are people subject to inhuman conditions for something we are not to blame for.

“In bus conversations, day after day, people were asking *why*? Why are my relatives in Palestine Street being hit, or the ones near the sub-power station? Do they just intend to terrorize us? We were shocked America would do this. No one would be that cruel. What is all this to do with us, the people? We thought America was better than that. This war was directed against our nation. When we announced a ceasefire and withdrawal, why did the U.S. continue bombing? I have a map. There is just one highway from Melah to Zubair, one highway. The whole army was pouring into that highway and all the American planes would do is keep hitting them. Do you know how many died? One private I know saw two of his friends explode to death in a tank after he had refused to ride with them because there was no ventilation.”

The War of Propaganda

I began a conversation with one middle class professional in Baghdad by focusing



Photo: Larry Everest

Collecting water in Baghdad.

on his experiences during the bombing. But it soon turned to the impact of Allied propaganda—another weapon the U.S.-led coalition unleashed on the Iraqi people. Over the course of our conversation it became clear that the Iraqi people’s ability to resist the imperialist onslaught had been seriously crippled by the Hussein regime’s unwillingness and inability to politically prepare and mobilize the masses—a weakness the U.S. coalition ruthlessly exploited.

“Every day the planes would come. We’d hear them before we’d hear the sirens because the radar was blacked out by the American coalition forces. The raid would finish and then the sirens would come on. They’d come on sometimes ten times if you count one for the start of the raid and one for the end of the raid. So you’d stay awake all night; we didn’t sleep very much and just the possibility of getting bombed for about 40 days was pretty frustrating.

“We didn’t go around very much, you stuck to your house. There was a lot of psychological pressure, immense pressure. We had relatives at the war front, and a couple of them were missing at the front line. We didn’t know anyone’s news because the telephone system was cut off. We didn’t know if they were alive or dead. We’d hear some news about once a week and we’d ask their relatives what their situation was, but they didn’t know. So it was enormous psychological pressure.

“Then there was the immense pressure of 30 or 50 different radio stations from all over the world all saying one thing, and then our radio station saying something else. There was Voice of America, BBC [British Broadcasting Corporation], Radio Cologne [from Germany], Radio Monte Carlo, and many other stations in Cyprus, Egypt, Israel and Saudi Arabia.

“Everybody was losing hope from our internal propaganda machine and starting to believe everything the outside was saying about things. This was partly because the internal propaganda machine wasn’t saying anything, it was just shouting slogans. You couldn’t tell what was happening with the war—they were extremely vague, they wouldn’t tell you what was happening at the front, and they couldn’t say anything because they were very threatened at the war front.

“The Allies were getting enough information as it was, but our radio couldn’t really say anything other than the standard. Yet at the same time this made people lose confidence in their internal propaganda machine. The outside radio stations were saying some truth and some lies, but everybody would believe everything they would say.

“I think the purpose was to demoralize the soldiers at the front and the people inside Iraq. The soldiers were writing letters back home saying, ‘We are all right, are you all right?’ They would not believe people in Baghdad were all right. So it made the soldiers worry about what was behind them, it demoralized them.

“During the war I lost confidence in VOA. VOA was like a Middle Eastern radio, it was in the gutter. They were just quoting Saudi Arabian radio most of the time—all they would do was quote Coalition Arab forces. For example, they would say there was a revolution someplace in Baghdad which was only a couple of kilometers from where I live. All I would do is walk there and find out there was nothing happening. And many times they said the Iraqi government was finished and the leaders had gone to Mauritania. How many times did they say that? VOA said it, BBC said it, Syrian radio, Radio Tokyo, Radio Cologne, they all said about three times that Saddam Hussein had gone to Mauritania. They were just feeding the fire with gasoline so that there would be chaos.

“When a country is fighting a war, if you want to win you have to encourage the soldiers fighting. But nobody was encouraging you to be a soldier. Nobody was, not even the merchants in Baghdad. Even if you were a soldier, if you wanted a lift to Baghdad it would cost you a lot, and if you want to buy food on the streets it would cost you quite a lot. Any country fighting a war should know better. But the whole infrastructure of the country collapsed, and I think the Americans calculated this very well.” □



People in middle class neighborhood in Baghdad now bake their own bread because it is too expensive to buy in the market.

Detroit: Where They Smile in Your Face and Take Away Your Place



Food line at Salvation Army headquarters, Detroit.

The battle of Detroit's homeless people and their supporters, reported in the *RW* last week, has continued to rage and has gained more support. After a tent city was torn down from a vacant lot next to the Jeffries city housing project, activists built a new encampment on a lot owned by a church in the hard-hit Cass Corridor section of the city. They called it "Englerville"—named after ruthless Michigan governor John Engler. And twice in the past week, with no reasons offered, the police have come and torn down Englerville, only to see it resurrected within hours. Ten more people have been arrested.

Students and others have expressed support for the homeless in this battle. Hundreds of high school students at Cass Tech (an inner-city "magnet school") yelled and jeered at Governor Engler during a talk he gave there. Across the river in Canada, at the University of Windsor, Ontario, students camped out at the center of campus to dramatize the plight of the homeless. An hour away, University of Michigan students joined homeless people in Ann Arbor—which has its own dire housing shortage—in taking over a room at a closed low-income rooming house. Four people were arrested.

Recently, a team of *RW* reporters made a couple of visits to one of the recreation centers being kept open for the homeless in the Cass Corridor by order of Mayor Coleman Young early this month. These "warming centers" are kept open from 7 p.m. to 7 a.m. and offer a place on the floor to sleep.

By 6 p.m., some 40 or 50 people are already gathered, waiting to get in, sitting by the door and lined up down the sidewalk. The crowd is all Black people and includes only one or two women. They are listening to R&B music from someone's beatbox, talking among themselves, and trying to keep warm. Each night between 150 and 200 homeless stay at this one center, spread out like sardines on the gym floor. They are fed a small dinner and breakfast.

A Black man in his 30s sitting by the door explained it to us: "You have to get here early or you might not get in. They might turn you away or send you to another shelter. If you get in, you just eat and go to sleep. You can't come in and out, can't go around like you want to. If you don't get in at all—I don't even want to talk about that."

We asked him what was the worst part of all this. He pointed to the people lined up and said, "The waiting, the worst part is the waiting. It's bad out here. You have to just try and keep to yourself. Everyone is for

themselves out here." He looked at one of us, a woman, and said, "It's rough for women. I wouldn't want to see you out here."

Many of these people became homeless when the state government eliminated General Assistance (GA) welfare two months ago. Over 90,000 poor people in Michigan, half of them in Detroit, were suddenly told in late September that their GA or Job Start checks would stop coming after October 1. A few days later many received cold eviction notices from their landlords. When a court case contested the aid cuts, some of these evictions were postponed, but the Appellate Court rejected the challenge early in November, and thousands more were forced onto the streets. The case is now before the Michigan Supreme Court.

A young man explained to us that he had recently stayed at a Salvation Army shelter for 9-1/2 months undergoing a drug treatment program. He was told his GA would still be available when he got out, but it was cut 30 days later and he became homeless.

Roger, 25, said he was going to college and living in an efficiency on the east side until his GA was cut and he was evicted on November 1. He had never been homeless before, but he has already stayed at three different shelters this month. He described how he lost his food stamps and other benefits when he lost his address. "It was a real shock to me," he said. "It's not something I'm accustomed to. I'm trying to get into here now so I can see if I can beg to get a shower."

A cold drizzle was beginning to fall as Andrew, 25, told us his story. He and his sister were paying rent of \$103.50 out of a monthly GA check of \$208, but when the checks stopped he was evicted from the welfare hotel where he was staying. Andrew is one of the few here who have jobs. He works at a fancy restaurant, but has to eat at soup kitchens and sleep in shelters because his \$4.50 wage is not enough for rent and food. He earned a G.E.D. and was hoping to study mental health, but there's no chance of that now that he's homeless.

Andrew said he is angry that the city builds fancy apartments for the rich on the riverfront, while letting housing for the poor go to rot. He felt the message to homeless people was, "It's either leave Detroit or go to prison."

Kevin, 42, had been staying at this center for four days. When his GA was taken away, he was evicted from an apartment on the west side. He and dozens of others had been cruelly thrown out of their places on November 1, coming home that day to find that the owners had paid someone to throw

their belongings out on the street. "There wasn't nothing left for me to do," he explained, "it was already out. I ended up losing everything—my clothes, shoes, TV, valuables, everything." We asked what he thought of a society that would let something like that happen and he replied, "Business and cruelty. Business as usual and don't give a damn."

In the 1970s Kevin had been a hospital worker in Detroit, and in the 1980s an airport worker in Los Angeles, but when he came back to Detroit to be with his father he couldn't find a job. He told us he feels that new jobs sometimes open up in the city, but he has no access to them because they are only advertised in the suburbs.

Rod, 41, is another who used to have good, stable employment and is now homeless. Born in Detroit, he started working at Chrysler's Dodge Main Assembly plant at 19. By 1981 he was earning over \$9 an hour. "Then, my girlfriend had seizures and she died. I was hurt so bad, it messed up my life," he told us. "It messed up my head when she died, I was suicidal and everything. I was upset about it and went to drinking. I went to work with a beer and I was discharged." He's been scraping by for ten years since then, living alone in a small apartment building.

Every two weeks, Social Services would pay Rod's \$60 rent and give him some food stamps and a \$4 GA check. On August 24, the last check arrived, and an eviction notice came a few days later. He got a ten-day extension but couldn't afford the \$20 court fee that would have been needed for a longer injunction. Like all the other GA recipients in the building, he had to leave. Some scraped their last cash together and hopped on a bus out of town. "They was 50, 60 years old, they weren't strong enough to stay with the guys in the Cass Corridor. Those guys'd take their heads. They didn't know which way to go, so they had to go down south."

Rod scoffs at the idea spread by Governor Engler and other government officials that the homeless should go get jobs. "It's really gotten bad. Ain't nobody got no jobs or nothing. People was freezing to death before the cuts in this city. Now you got young people freezing. That's wrong. You can't say these people don't wanna work. There's just nothing out there."

Henry, 45, an articulate man from Flint, north of Detroit, was still wearing a cap from the last construction site he worked years ago. In the past, he also worked jobs like unloading trucks, house painting, landscaping, maintenance, and warehouse work. Lately he's been unable to find any-

Cedric described a recent night, standing on line at this center, when people got angry and started talking about "we're gonna rob and kill and steal." The crowd got bigger and bigger, he said, "they wanted to strike a blow at the rich and make a statement. They feel they're being kicked in the ass and they're ready to kick some ass back."

thing steady enough to afford an apartment. He commented on the fact that some well-off people believe the lies that plenty of jobs are available. "They should get out and see it for themselves, visit some of the centers and missions," he said. "There's not enough jobs to go around, that's just off-the-street observation. Some of the business places I'm quite sure got backlogs of applications in their files. Every three months or six months they toss all of them out, I hear, and get a new batch of applications." Henry lost his apartment in August when his GA was cut to \$174 a month, less than the rent of \$195.

Larry, 37, said bitterly, "Engler tells me there's jobs out there, but that's not true. How you gonna tell me to take a \$4.25 job and it's not enough to keep a roof over my head? How fair can it be to let some people make so much money, and others can't even pay a dollar to get a pair of socks?"

Larry was living with his wife and two kids last January when their food stamps were cut. They started standing in food lines, but it wasn't enough. He got desperate and was caught stealing bacon from a store. He was given a choice of seven days in jail or 20 days on the workforce, and chose the second. He's still working it off, with unpaid shifts as a custodian at a county jail. Recently, when he tried to move back in with his wife, she was quickly cut from ADC (Aid for Dependent Children) payments, so now he stays in homeless shelters.

"You have all these vacant houses," Larry says, "they become eyesores, with rats, roaches. But you know what I really believe? This whole system runs on profit, so I believe they must make more money if they're vacant than if they're open. It's a tax write-off.... They're trying to force out the poor and bring in the rich. And let the rich get richer."

Duane, a proletarian in his early 40s,



Demonstration against evictions, Detroit, November 6.

predicts that crime and substance abuse will go up now in such miserable conditions. He said that, to the politicians, the homeless are just statistics on an accounting sheet. "And I'm not gonna go hungry if it comes to that. I'm not gonna starve, I'll do whatever I have to eat." A number of people told us that if they were to get caught stealing, at least they'd have a warm jail cell to stay in. Recently, one city jail announced that homeless people could stay there overnight—and they got a few takers.

Repression of the poor and homeless out on the streets has escalated. One man described how a few weeks ago, after the welfare cuts, the cops came around to all the homeless shelters, making videotapes. A couple of days later, they returned and picked people up for unpaid tickets, bench warrants and the like.

We asked a man what he thought was the reason for the welfare cuts. "You really want to know what I think? Racism," he said. "Why are half the people on welfare Black? Michigan is mostly white, but half the people on welfare are Black. I think the governor figures we're expendable."

Another man piped up, "What do you expect when the Ku Klux Klan is running the country?"

But Larry argued that the politicians weren't just targeting Black people but all poor people, and he expressed anger at the treatment of American Indians, Palestinians, and Iraqis. We asked how he saw the solution, and he replied, "Eventually, we gonna have to revolt. How we gonna do this and when it's gonna happen, I don't know. But it's gonna build to the point where there's a revolution."

Much anger is directed at Governor Engler, who has spearheaded these attacks. But a number of those who have been homeless for years were quick to point out that the problem came before and goes deeper than Engler, and that both ruling class political parties are involved in the war on the poor.

At this center opened up by Coleman Young, we found an almost surprising degree of contempt for the Black mayor. Cedric, 31, a college-educated man with a soft voice, said "It's like putting a bandaid on an amputated arm. It's crumbs." He felt that the mayor moved to open these pitiful centers because he had to protect his turf from federal intervention and protect his image of being "for the people."

Another man pointed out a rat scampering across the lawn before he responded to our question about Mayor Young's recent pledge to open some new apartment units by Christmas. "He's talking about next month. I could be frozen by next month. Me or someone like me. Probably five or six people will die by then."

We asked about Young's comments that the cuts could create ingredients for a revolution. One replied, "When it gets cold and people be out here, they just won't take it. There's going to be riots. There need to be. This is a serious situation."

Another man interjected that it seemed like the mayor was trying to help. A man in his 50s or 60s spoke up: "He isn't doing nothing. So he opens a few recreation centers. The city doesn't have any money. He can't do shit and he knows it." This man had been a city worker and was laid off for eight months from the Parks and Recreation Department. The new budget axed most of the city's rec centers and hundreds lost their jobs. "The mayor talks like he cares," the man said, "but I heard they going to lay off another 200 from Recreation."

"Eventually, we gonna have to revolt," Larry said. "How we gonna do this and when it's gonna happen, I don't know. But it's gonna build to the point where there's a revolution."

Rod told us, "I think it's gonna start a lot of stuff, because when it gets cold, people ain't gonna stand for it. They'll start a war. They might tear up shit." Could there be another rebellion like in 1967? "It might be like that," he said. "All they need is the homeless to start it up, then everybody gonna get into it. Ain't nobody gonna lay out there in the snow and starve. You got to do something."

Cedric described a recent night, standing on line at this center, when people got angry and started talking about "we're gonna rob and kill and steal." The crowd got bigger and bigger, he said, "they wanted to strike a blow at the rich and make a statement. They feel they're being kicked in the ass and they're ready to kick some ass back."

He had been participating in the homeless takeovers the previous week and commented that in a funny way, the homeless situation has strengthened the people. He said that a lot of people have gotten



November 7—Homeless people squatting on a vacant lot in Detroit.

screwed for years but didn't really realize what a dog-eat-dog system this is until they went homeless. "Now we don't have anything left to take from one another," he said. "In the past, we would steal from and kill one another, but for the first time we're actually together. We don't have nothing and we're all one and the same, and we're directing it toward the people who smile in your face and take away your plate."

"I've been low before, but never this low," Cedric continued, a bundle of RWs in his hands. He had a two-year degree in electronics and had worked most of his life, most recently as an electrician at a tool and die shop. Two months ago a co-worker was playing around and knocked a machine over, crushing the middle finger of Cedric's right hand. The two started fighting and were both fired that day. He's been unable to get any unemployment benefits.

Cedric, who visits three different centers every day to get food and shelter, said that the RW will be a good way for people to find out what's really going on and for the homeless to speak to the rest of the people. "If you could slow a homeless person down enough to read, when they slow down at night they'll read the paper. They need to be aware of such papers and they need to have it available to them."

People were finally being allowed in to the warming center, and around the corner

of the place we could see why—the cops had arrived. "We stand out here for a hour or an hour and 15 minutes at a time," noted another homeless man who had been active in the occupations. "No one gets in 'til the cops come. There's two cops and 15 private security guards here every night." Not much different than spending a night at the city jail. □

CORRECTION

In RW #632 there were some inaccuracies in the introduction to the article "Michigan: The Heartless & The Homeless." The first paragraph of the article should read:

It was Monday morning, and the homeless people of Detroit and their supporters were planning their third building takeover in two weeks. At a gathering in a church near the Jeffries city housing project, a mix of homeless people, social activists and students vowed to do whatever it takes to stop the attacks on the poor, especially the cold cutoff of welfare checks to nearly 50,000 people in Detroit alone this winter. Lawyers who came to help warned those with jail records or unpaid traffic tickets to consider these problems in being arrested. But most of the people there thought that getting arrested and going to jail was worth the sacrifice. It was announced that there was a doctor there to assist if anyone was hurt during this battle.

**Hands Off the Homeless!
The Homeless Are Not Criminals!
The System Is!**



Homeless walk from New York to Washington, DC, October 7, 1989.

Broadsheet by RCP, New York Branch on New York City's war on the homeless

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Photo: drew

August 1990—Indian warrior (right) faces off against Canadian soldier at Kanesatake.



As we go to press, the trial of three Mohawk men, "Lasagna" (Ronald Cross), "Noriega" (Gordon Lazore), and "2020" (Roger Lazore), has begun in St. Jerome, Quebec. They, along with hundreds of other Mohawk people and some Canadian allies, heroically stood up against thousands of Canadian troops and Quebec provincial police (SQ) last summer and fall in a tense armed standoff that lasted 77 days.

It began on July 11 when police attacked a Mohawk barricade at Kanesatake. The barricade was put up to prevent a golf course from being built on Mohawk land. Mohawks at Kahnawake, on the south shore of Montreal, blocked the Mercier Bridge in solidarity with the struggle at Kanesatake. In August the Canadian army was called in. They surrounded both territories. On August 29 a group of Mohawks took the barricades down on the Mercier Bridge as a show of good faith towards the government. The powers' response was to send in more troops and come down even harder. On Saturday, September 1, the army pushed the Mohawks at Kanesatake into a small area near an alcohol and drug treatment center. They were surrounded on all sides by army troops and six-foot-high barbed wire. The Mohawks refused to surrender and put down their arms.

Troops set up a military perimeter at Kahnawake. They invaded Kahnawake several times on "search and seizure" missions. The Mohawks defeated every invasion by fighting the troops with their bare hands. At the same time Akwesasne, another Mohawk territory that straddles the border between Canada and the U.S., remained occupied by hundreds of New York State police and Canadian police. There were also threats against Mohawks at Ganienkeh, a territory in upstate New York.

On September 26, Canadian army troops and Quebec provincial police (SQ) brutally attacked and beat Mohawk women, men and children who walked out of the treatment center (TC) at Kanesatake. Soldiers tried to grab children out of their mothers' arms. People were thrown to the ground and stomped on. Soldiers stabbed some people with bayonets and beat others with rifle butts. Mohawk Warriors were grabbed out of the crowd, taken into the woods and badly beaten. Soldiers and SQ pigs beat anyone they could get their hands on. Close to 60 people were arrested.

Since the battle at Kanesatake, the powers in Canada have continued to step up their siege of the Mohawk people. Mohawk spokespeople at Kahnawake report that there continues to be a large police presence around the territory over a year later! Hundreds of outstanding warrants are held on people. Because of this, some Mohawks have not been able to leave Kahnawake for over a year, for fear of being arrested when they do. There has been intense harassment. Dozens of people have been stopped for "traffic violations"—not having enough windshield wiper fluid, not enough air in their tires, fallen leaves on their windshield, etc. Non-Native people have also been harassed in what Mohawk spokespeople call an attempt to enforce an economic boycott on the territory and isolate them. People are stopped driving in and out of Kahnawake and threatened by the SQ.

One of the Canadian government's main lines of attack has been to arrest as many Mohawk people as possible. The powers are hoping to cripple the Mohawks' resistance by tying up hundreds of people in the

Canada Trials Defend the Mohawk Warriors!

legal system and racking up legal bills totaling millions of dollars. The U.S. government has cooperated in this effort. Mohawks who have been caught in Akwesasne have been taken across the border and handed over to Canadian authorities. And U.S. authorities as well as New York State police continue to militarily occupy Akwesasne. Dozens of indictments have been brought down against people there by New York State.

Despite the efforts of the Canadian and U.S. governments to crush the spirit of the Mohawk people, there is continued resistance among them.

High Stakes Trial

The stakes in this trial are very high for the Mohawk and other oppressed people on both sides of the U.S./Canadian border. The Canadian government (known in Canada as "the crown") is trying to make the Mohawks look like criminals. The crown's legal argument is that the Mohawks are common criminals and should be treated as such. They have continued to deny the fact that the Mohawk people have any sovereign rights to their lands.

By convicting these rebels, the government wants to send a message to the Native peoples of Canada and others who oppose the system. This is important to the crown since Native land claims total over 1/3 of the total land mass of what is now Canada. And the province of Quebec is right now building the largest hydroelectric dam in the world in James Bay—forcing the Cree people off their land to do it.

The crown fought to split off the cases of Lasagna, Noriega and 2020 from the other forty or so people who will be tried in connection with events at Kanesatake. As a result, these three will be tried separately from the other people arrested at Kanesatake. These three Warriors, and in particular Lasagna, became powerful popular symbols of the Mohawk people's heroic refusal to bow down to the Canadian authorities. Lasagna became a role model for many Native and Canadian youth, and the "Warrior look" was the biggest selling Halloween costume last year.

The crown has brought down very heavy charges on Lasagna, Noriega and 2020. They face jail time that could total life in prison. Lasagna alone is facing 59 different charges! The authorities hope to make an example of these three—to come down hard, throw them in jail and send out the

message that if you dare to stand up against the government you will be viciously beaten down.

The Mohawk people are trying to make the trials themselves a fight for recognition of their sovereignty. According to the Liberation of the Mohawk Nation Defense Fund letter: "They will be history-making trials, which will determine whether or not the Mohawk and other native peoples in Canada have the right to defend our culture and freedom to live our way of life on our land.... Our best defense will be to expose in court all the violence of the army and the police last summer, and to assert the liberation of the Mohawk people. We want to use these trials not just to defend our people, but to educate the larger Canadian and international community about the struggle of the Mohawk people for human rights."

The Mohawk legal defense has petitioned the court to have the right to have the trial held in English, the language most Mohawk people speak. The judge in the trial of Lasagna, Noriega and 2020 upheld the right of the crown to hold the trial in French. The Mohawk legal defense has been able to win a stay forcing the judge to conduct the trial in English, while they are appealing his decision to the Supreme Court of Canada. The Mohawks have also won the right to take an oath in court according to their own traditions, by swearing on the Wampum. The Mohawks have also won the right to have the jury decide whether their actions were justified under treaties the Canadian government made with the Mohawk people. They also plan to challenge the constitutionality of the federal government turning over command of the army to the provincial government; to challenge whether the Quebec Superior Court "is an independent and impartial tribunal within the meaning of the [Geneva] convention"; whether they can get a fair trial given the quantity and bad publicity around the case; and whether Canadian laws apply to the Mohawk people.

The legal battle is a deadly serious one, which needs to be fought just as hard as the battles to defend the barricades last summer. But this case won't be won on the strength of the legal arguments alone. The people cannot rely on the same system responsible for the systematic oppression and exploitation of the Mohawk people to give them justice. The Canadian government has never honored a treaty they made with any Native peoples. Over and over

again during the armed standoff last year they refused to negotiate with the Mohawk people, or went back on their word when they did come to an agreement. They ordered the army and SQ to blockade Kanesatake and Kahnawake. Little or no food was allowed in for days. Hundreds of Mohawk people were beaten by troops and police—and not one of these pigs was ever charged with any crime!

Women were attacked by soldiers and police at the Longhouse, a sacred place of worship for the Native people. No one was arrested for this crime. Elected officials spoke at public rallies calling for all Natives to be sent to Labrador (a remote area of Canada) and whipping up racist hysteria. Joe Armstrong, a 71-year-old Mohawk, was stoned by racists in La Salle and died of a heart attack. Even though the SQ was watching while this happened, no one has been arrested for this murder. Journalists were kept out of the Mohawk territories by the authorities so that they couldn't cover their actions. Those pro-government media that were able to get in for the most part parroted the government's lies—and many of these media ordered their reporters out and whited out the struggle.

This battle can only be won by relying on the masses of people—Native and non-Native—to force the crown to back down. Only if they feel they will pay too high a political price, that their system will be too exposed, will they be able to be defeated.

In this light it is a real problem that Mohawks and their lawyers report that there has been very little support at the trial. The people need to find the ways to draw into this battle all those who supported the Mohawk people at the barricades last year—and many who didn't. And given the intense attacks coming down on the Mohawk people, there is a special responsibility for non-Native people to step out and stand against this outrage.

The Mohawks are calling for supporters to come to the trial at the main courthouse in St. Jerome, Quebec, Canada. Mohawk spokespeople have told the RW that letters of support for the Mohawk defendants can be sent to Gil Remillard, Minister of Justice, 1 East Notre Dame, Montreal, Quebec, Canada, H2Y 1B6 and letters of support and contributions can be sent to: Liberation of the Mohawk Nation Fund, P.O. Box 1987, Account #80186, Kahnawake, Quebec, Canada JOL 1B0. For more information people can call the Mohawk Nation Office at 514-638-4750. □

Demonstrators Raise the Banner of Revolution and Denounce "The Madrid Conspiracy"



Madrid, October 31.

The following press release was received from the Information Bureau of the Revolutionary Internationalist Movement:

On Thursday 31st October an international contingent of demonstrators from various countries of Europe, the Middle East and Asia raised the banner of revolution in front of the Spanish Palace and denounced "the Madrid Conspiracy" of imperialists, reactionaries and capitulators for trying to bury the struggle of the Palestinian people. Despite the rifles of the numerous sharpshooters which were trained on them, the demonstrators defiantly proceeded to burn the U.S. and Israeli flags as well as effigies of Gorbachev, Bush and Shamir. The demonstrators read from a statement by the Committee of the Revolutionary Internationalist Movement, which groups Maoist parties around the world; they held two huge red banners which declared, "For the Complete Liberation of Palestine!" and "People's War Will Defeat the Madrid Conspiracy!" and they brandished a huge red banner of Mao Tsetung.

Many of the 4,000 reporters who were in Madrid filmed the incident and collected statements by the group's press spokesman,

Abdul Karim, who, wearing a Palestinian Kaffiyah, declared that the Middle East would see no peace but only bloody war so long as the imperialists dominated the region and the Zionist state of Israel exists. He also pointed out that, despite the capitulation of the official Palestinian leaders gathered in Madrid, the Palestinian revolution would never die—and he pointed to the example of the people's war in Peru as a model of how the masses could begin to liberate themselves when led by a genuine revolutionary party carrying out Maoist people's war.

Despite the capitulation of the official leaders in the PLO and the strenuous efforts of the entire world imperialist media, it has had to be admitted that at least 40% of the Palestinians in the occupied areas of the Gaza Strip and West Bank already oppose the Madrid Conference. The Revolutionary Internationalist Movement is proud that a contingent of Maoists was there to represent the genuine aspirations of the Palestinian People and the oppressed of the region.

Information Bureau,
Revolutionary Internationalist Movement,
2nd November 1991

Berkeley: Protest Disrupts Peru President's Speech

Alberto Fujimori, president of the reactionary government of Peru, spoke at Zellerbach Auditorium on the University of California's Berkeley campus on November 18. He is traveling around the world to beg the U.S. and other powers for more aid for his crisis-ridden regime. His talk at Berkeley was sponsored by the university, which promised university employees time off with pay for attending the speech. The audience also included the Bay Area's upper crust and others from the "respectable" sections of the Berkeley community. But there were others who responded to a call by the Committee to Support the Revolution in Peru to protest Fujimori's talk. They came to oppose Fujimori's role as a frontman for U.S. counterrevolution in Peru and to expose his lies about how U.S. military aid to his government is aimed at "combatting drugs."

Demonstrators outside Zellerbach distributed leaflets opposing U.S. intervention against the advancing Maoist revolution in

Peru led by the Communist Party of Peru. The Revolutionary Communist Youth Brigade brought a large picture of the great revolutionary Mao Tsetung. Protesters held up red flags and a banner saying "Yankee Go Home," "U.S. Out of Peru" and "1991—Year of Solidarity with the People's War in Peru." Statements were made by Heriberto Ocasio, national spokesperson for the CSRP; Lawrence Phillips of the Peace and Freedom Party and Movement of Alameda County; Kareima from Roots Against War (a Bay Area group that includes Berkeley students and people from the Black and Latino communities); the RCP, Bay Area Branch; and the Network of Solidarity with Latin America. The CSRP called for a demonstration in San Francisco on December 7 to denounce U.S. intervention and show solidarity with the people's war in Peru.

Inside the auditorium Fujimori was three minutes into his speech when a young woman stood up in the balcony to shout

him down. She held up a banner that read "U.S. Out of Peru!" His speech was interrupted three times, and 15 people had to be dragged out by the secret service and university security. The disruption was reported by two Bay Area newspapers and a Spanish-language TV station. Fujimori also spoke that same day to the Commonwealth Club and the World Affairs Council at Hotel Nikko in San Francisco. There he was met by a protest called by the Network of Solidarity with Latin America.

Amnesty International played a very negative role during the Fujimori visit. AI exposes the Peruvian government's atrocities against the people, but they also accuse the oppressed who take up arms and rise up in revolution of being "too violent." For example, AI often labels the revolutionaries' defeat of "civilian patrols" as "killing of innocent civilians." In fact, these "civilian patrols" are organized by the government military in order to attack the people's war and are part of the counterrevolution. Still,

Fujimori has accused the AI of being "tools of the terrorists." The AI's response to this during Fujimori's visit to the Bay Area was to ask him not to target their organization. In fact, at the same time as others were protesting Fujimori, AI even organized a small picket line at Revolution Books in Berkeley to say the AI was "even-handed" and to distance themselves from the supporters of the Peruvian revolution. Whether intentional or not, this kind of position can only end up supporting U.S. intervention and the reactionary Peruvian regime.

Fujimori's pleas for U.S. military and economic aid are the calls of a vicious but dying system in Peru that is being more and more challenged by the revolution. All those who stand with the oppressed need to take a clear and resolute stand with the revolutionary people of Peru and denounce U.S. intervention. □

Cleveland: Flag on Floor Uproun at People's Art Show

A new version of the "flag on the floor" controversy erupted in Cleveland on November 15 when three artists entered an American flag "welcome mat" in the People's Art Show at Cleveland State University. Some local reactionary war veterans were outraged that art show visitors could be walking on a flag and threatened a human blockade at the show's opening. Bomb threats were aimed at the university's art gallery and its director, but the would-be Rambos never showed up to protest.

Instead, 3,600 people attended the opening of the uncensored, non-juried show of 440 works, many of which were unpatriotic, anti-war, and against woman-hating. An installation called "Clarence Thomas' Desk" (complete with a Confederate flag, pornography and the First Amendment in the waste basket) won the viewer-selected award of "Most Politically Correct." Danyl Chambers, Scott Summerly and Robert Sirovica won the "Jesse Helms Award" for the flag welcome mat, which was enthusiastically walked on by hundreds of feet. Summerly told the RW, "I am letting people trounce on the American government and all the things this icon represents." □

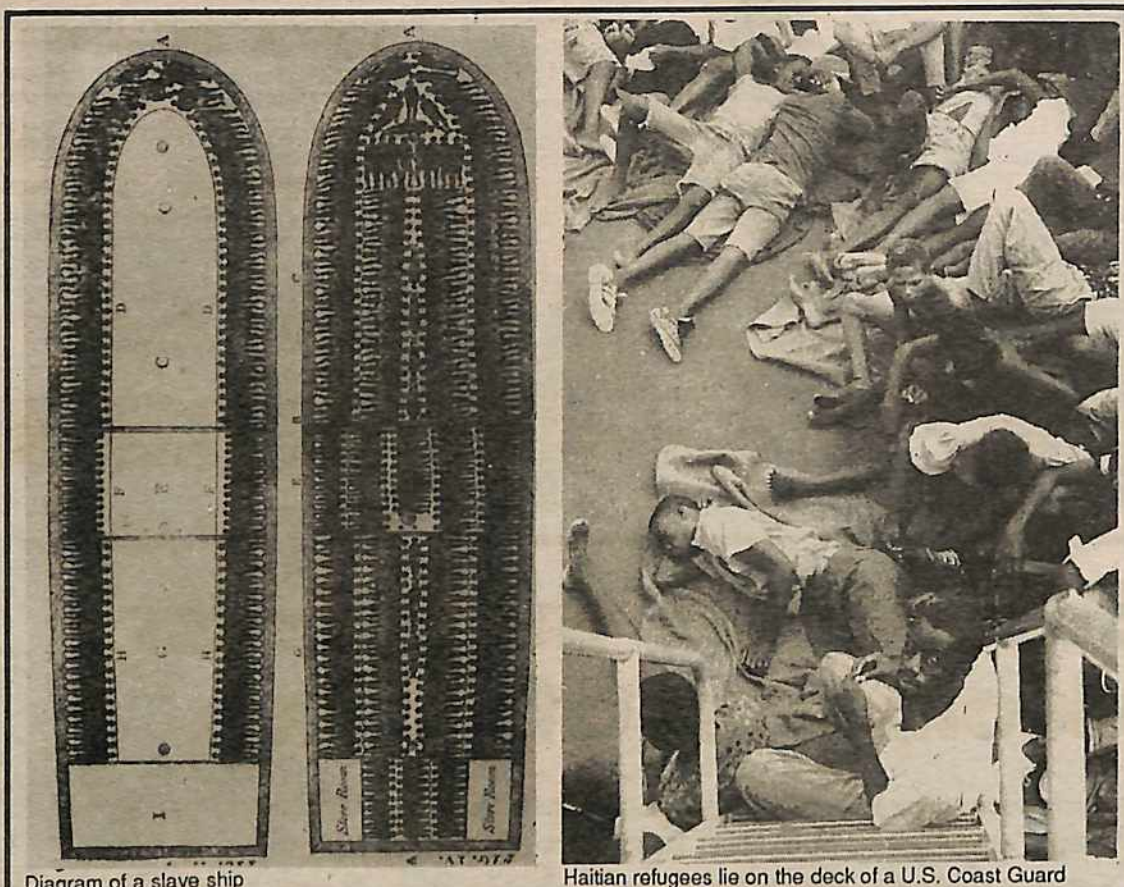


Diagram of a slave ship

Haitian refugees lie on the deck of a U.S. Coast Guard cutter after they were picked up from the sea.

Then and Now: Coming to America

At least 135 Haitians died in rough seas on Nov. 19 when the boat they were riding sank in the Caribbean. They were part of the thousands of people trying to flee Haiti by boat since the Sept. 30 coup overthrew former President Aristide. In the past the U.S. government has forcibly returned Haitian refugees to Haiti, claiming they were "economic refugees." After the coup the U.S. stopped the forced returns. But in a cold-hearted move, the U.S. government resumed the forced returns on Nov. 18, and over 500 Haitians picked up at sea were sent back in two days. Because of widespread outrage over this, a judge in Miami ordered a temporary stop to the forced returns on Nov. 19. Hundreds of Haitian refugees are now being held at the U.S. base at Guantanamo Bay in Cuba.

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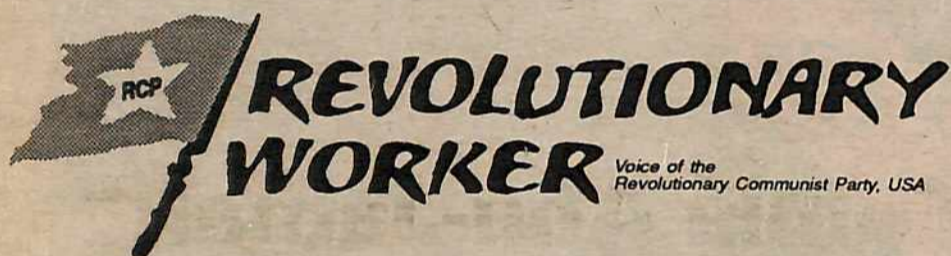
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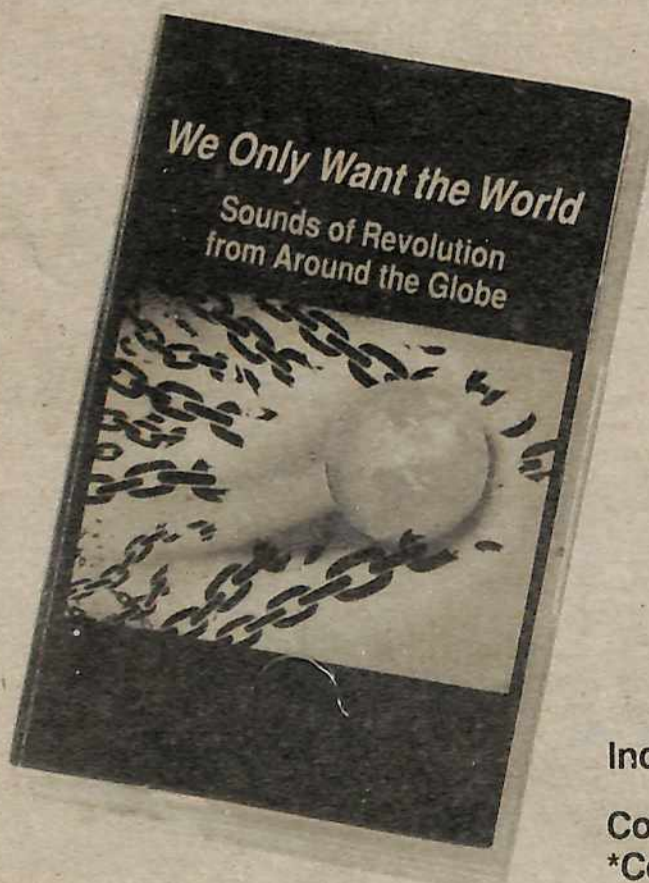
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The June 1991 issue of the revolutionary internationalist journal *A World to Win* (No. 16) was seized by the government in India, where the journal is printed, and prevented from being shipped overseas. The official justification for this blatant act of suppression given by the Indian government—which likes to refer to itself as “the world’s largest democracy”—was that “some of its contents are likely to prejudicially affect India’s friendly relations with other countries.” A number of other publications and prominent individuals in India protested against the government’s action. As word of the suppression spread, others around the world sent telegrams and statements of protest. In the face of this condemnation in India and around the world, the Indian government was forced to back down and allow the shipments of *A World to Win*!

IN ISSUE NO. 16

GULF WAR

The lead article, “The U.S.-Led Aggressors Will Not Go Unpunished!” exposes the predatory aims of the U.S.-led powers in the war against Iraq and explains why Iraq’s rulers were incapable of waging a war of resistance with a real chance of defeating this aggression. The coverage also includes statements by the Committee of the Revolutionary Internationalist Movement against the war; a call by CORIM to the people of the Middle East and the Arab World to take the path of Maoist people’s war; statements by participants of RIM; coverage of world wide protests against the U.S.-led aggression.

PERU

“Our Red Flag is Flying in Peru” reports on the great advances in the people’s war led by the Communist Party of Peru: “The prospect of countrywide political power is now in sight, not in the sense that it will inevitable happen very soon, but in the sense that the people’s war has developed mightily, that the balance of forces could tip very quickly, and that the Party and the revolutionary masses must now prepare to do something that no oppressed people have done for too long now: run their own country, in the service of world revolution.” Also, CORIM call for “1991—A Year of International Solidarity With the People’s War in Peru” under the slogan “Yankee Go Home!” And messages of solidarity and support to the people’s war by participants in and supporters of RIM.

AND MORE....

FROM A WORLD TO WIN

“...*A World to Win* has been inspired by the formation of the *Revolutionary Internationalist Movement* announced on March 12, 1984, which has regrouped many Marxist-Leninist parties and organisations from around the world.... *A World to Win* is not an official organ of the RIM and its pages are open to all those on the same side of the barricades in the fight against imperialist and reaction.”

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