



# REVOLUTIONARY WORKER

Voice of the Revolutionary Communist Party, USA

No. 659

(Vol. 14, No. 7)

June 7, 1992

Editions in English and Spanish published weekly

\$1.00

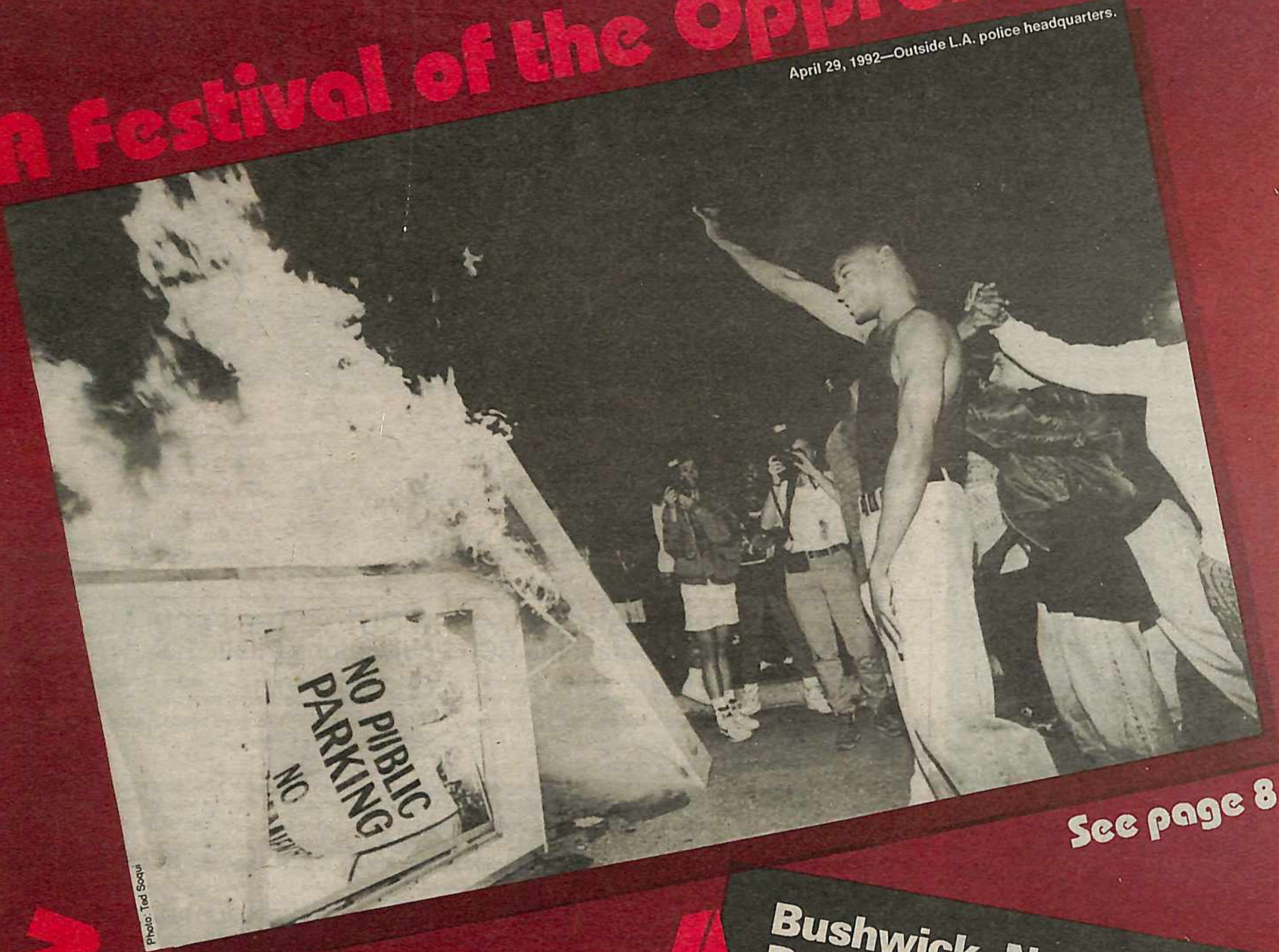
## Shockwaves:

### Report from the L.A. Rebellion

#### Part 3:

## A Festival of the Oppressed

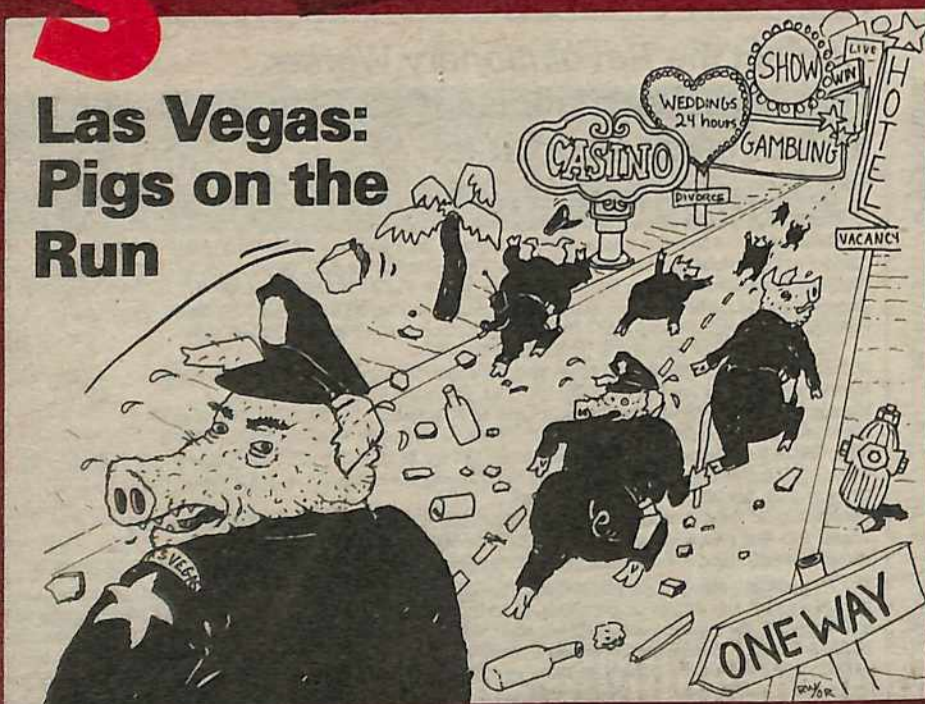
April 29, 1992—Outside L.A. police headquarters.



See page 8

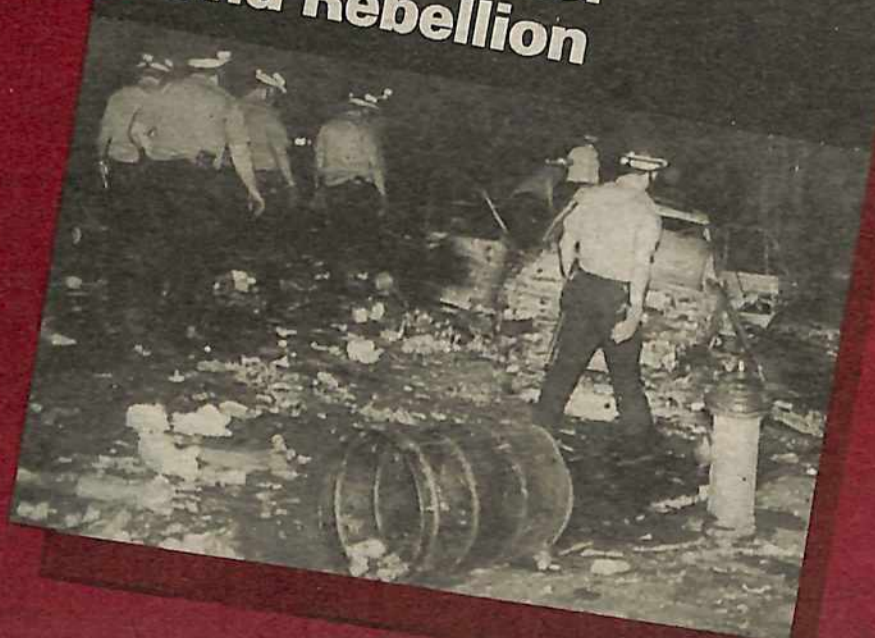
# 3

### Las Vegas: Pigs on the Run



# 4

### Bushwick, New York: Police Murder and Rebellion



# 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.

Bob Avakian has written a bold and challenging work that cuts right to the debate of our times. Over and over we are told that history has judged communism to be a "grand failure," and that there is no use fighting for a different world. But is capitalism the best of all possible worlds? Avakian contrasts the brutal realities of the free market to the claims of its defenders. Has revolutionary communism proven to be a disastrous nightmare? Avakian refutes the charges that socialist economies are unworkable and that communism suppresses individuality and freedom.

Bob Avakian has produced a defiant manifesto. But this book is more than that. It probes deeply into the real history and lessons of revolution, especially the Maoist Cultural Revolution. Can revolutions survive in a hostile world? How can they avoid going sour? Can the basic people actually run society? And is it really possible to move society beyond private gain and money relations?

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"...the emergence of Maoism among radical revolutionaries in the first world comes as no surprise to Bill Tupman, one of Britain's leading experts on China and international terrorism. Tupman is an occasional lecturer at the Staff college of the Royal School of Infantry, Britain's equivalent of West Point, and Director of the

Center for Police and Criminal Justice Studies at Exeter University. 'Sendero Luminoso is quite right,' he says. 'The young revolutionary has only the one place to run to. Maoism gives people something to do. Trotskyism was about waiting around and selling newspapers. I see it coming back in a big way. Maoism has all the bits of popular appeal: a step-by-step guide to action, a sophisticated model for the study of revolutionary struggle in your own country.'

As Chairman Bob Avakian says, "Many people say they don't believe revolution is possible in this country. I'll tell you something, the people who run this country do."

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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, or correspondence regarding subscription problems, can be mailed to RCP Publications, Attention Central Circulation, P.O. Box 3486, Chicago, IL 60654, or phoned in to (312) 227-4188. Subscriptions are \$40 a year, \$12 for 3 months in the U.S., Canada, and Mexico (\$52 for institutions). The *Revolutionary Worker* reserves the right to print all or part of any correspondence sent to it, unless the authors of the correspondence specifically request otherwise.  
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# Las Vegas: Pigs on the Run

The West Side of Las Vegas, Nevada, has long been a "forgotten" area of the city. Only a few miles from the lavish hotels and casinos of "The Strip," the Black neighborhoods of West Side are hard-hit by poverty and oppression. One press description of the area said it is "25 blocks bereft of commerce and marked by rows of identical, low-slung, cement-block housing projects, which give it the uniform look of a military base." As in other ghettos and barrios of Amerikkka, cops regularly harass and beat people. Two years ago, a Black casino dealer was choked to death by three Las Vegas police officers. The jury acquitted the pigs of murder charges last year.

Intense anger at the situation had been building up in West Side. When the Rodney King verdict came out, that rage exploded. The people of West Side wrote a defiant manifesto in flames.

According to witnesses quoted in the *Las Vegas Review-Journal*, it began when the police began harassing a crowd which had gathered on April 30 to protest the verdict. The cops arrested two youths and forced them into patrol cars. The people saw the cops mace the youth and rough them up. That night, and for several nights afterward, over 90 fires broke out. The state parole and probation office and the police substation at the Gerson Park housing project were among the buildings burned down. Pigs came under gunfire—one was shot and patrol cars were hit by many bullets.

The freaked-out city government ordered a curfew over West Side and asked the National Guard to surround the area and block all traffic. When there was an outrage over this order, the mayor extended the curfew to the whole city and asked the 400 National Guard troops to be ready on standby.

For a few hours, the police were driven out of the West Side. The city officials were desperate to stop the rebellion from spreading beyond West Side and into the downtown and tourist district. As groups of youth headed toward the hotel/casino area, the police frantically set up barricades. The police said that officers saw "truckloads of gang members" with Molotov cocktails, chunks of concrete and guns. A police lieutenant said, "It's too horrible to consider. If we had not turned them back, it would have been a repeat of Los Angeles."

## Pigs Still on the Run

The biggest outbreaks of rebellion in Las Vegas happened in the days and nights immediately after the King verdict. But the powers have not managed to restore business as usual. The Las Vegas police reported clashes with protesters on 16 of 18 nights since then. There have been so many shots fired at cops in West Side that they have had to patrol in armored vehicles borrowed from an atomic bomb test site run by the U.S. government. The chief of police admitted that more cops would have been hit without the armored vehicles.

One of the battles between the cops and the people took place on Sunday, May 10 and the next day. According to some neighborhood residents quoted in the *Las Vegas Review-Journal*, people living in the Gerson Park project and members of the Crips and Bloods were having a good time barbecuing, drinking, playing basketball and just hanging out on Sunday afternoon. The police cars drove back and forth all afternoon, clearly trying to intimidate the people. The police and the powers clearly don't want to see this kind of unity among the people. The Las Vegas police chief said about the truce between the Crips and Bloods, "I'm not sure that [gang unity] is good news for the rest of us."

Later that Sunday, the police came with an armored vehicle to break up a crowd along Martin Luther King boulevard. The cops were met with rocks, bottles and gunfire. More than 50 shots hit the police vehicle. That night, police helicopters circled the neighborhood. A police car came through the neighborhood and cornered a young man with a gun in his hand. Witnesses say that when the cops ordered him to put the gun down, he threw it on the ground in front of him. That was when the cops shot him in the arm. But the cops themselves became targets of gunfire, and they had to flee. The next day there were more confrontations between the people and the police cowering in their armored vehicles.

In another clash on May 15, an angry crowd of 1,000 confronted three armored police vehicles which were hit with more than 50 rounds of ammunition. Hundreds of people have been arrested so far in fights with police and on charges like arson. The cops are under orders to break up any gathering of more than ten people. A Black official said that there are many complaints of people being pulled over, detained and accused of being gang members. All this police repression is only fueling more anger among broader sections of the people.

## Las Vegas Apartheid

In the 1930s Black people came to the Las Vegas area as workers in the construction of Hoover Dam and in the emerging hotel/tourist business. For generations, the apartheid setup in Las Vegas kept Black people from living anywhere else but the West Side. The city was known among Black people as the "Mississippi of the West."

During the "gambling boom" of the Reaganomics years in the 1980s, more African-Americans came to Las Vegas as part of the flow of people seeking jobs in the hotels and casinos. Today, the number of Black people living in other neighborhoods is reportedly greater than the number on the West Side. But racism is still rampant in Las Vegas. And the West Side remains a concentration of poverty and oppression. One young man told the *Las Vegas Review-Journal*, "There's nothing to do over here. They closed our boy's club and opened a substation and probation office.

So if you want something to do you got to commit a crime." Both the substation and the probation office went up in flames during the rebellion.

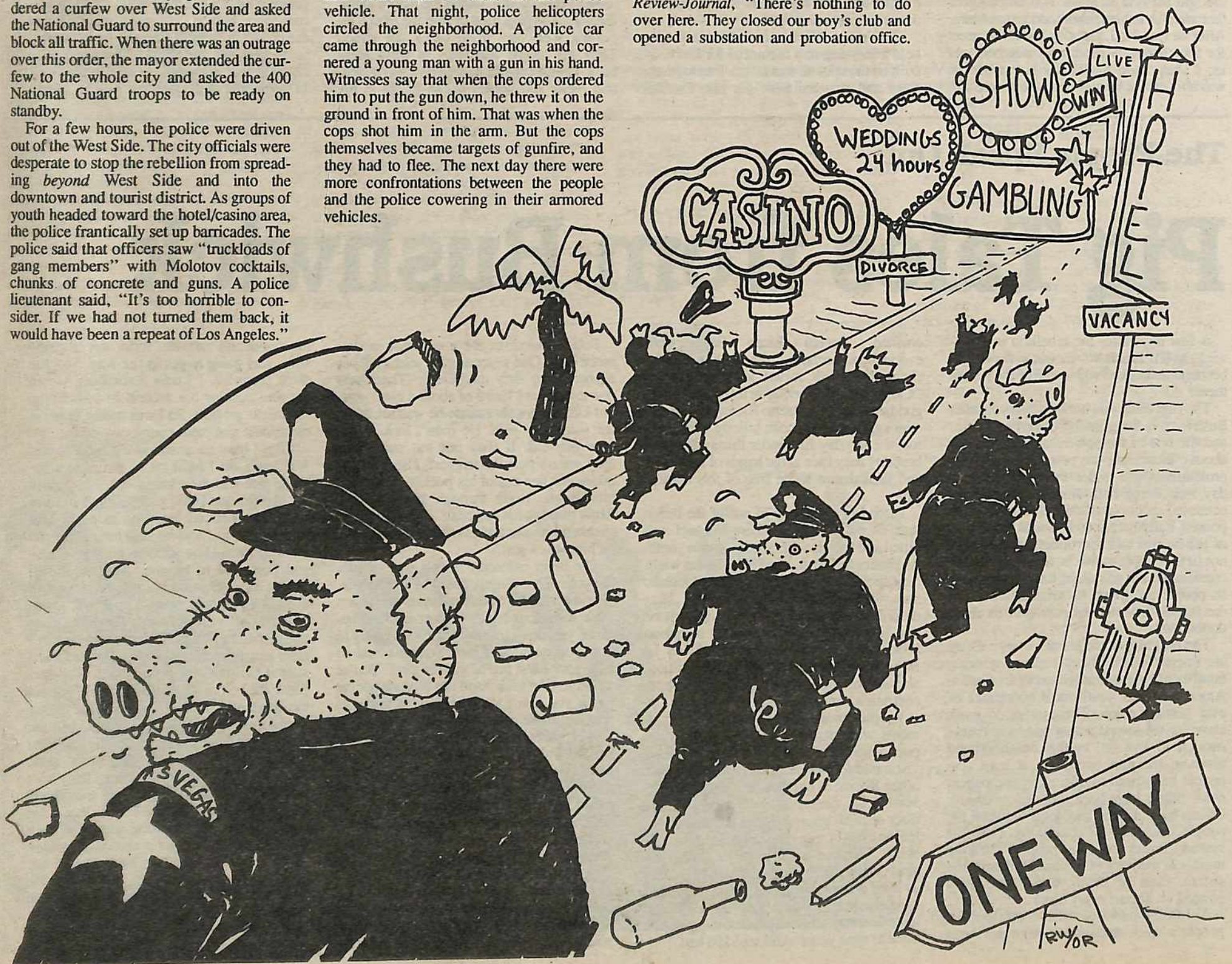
## A Manifesto by the Oppressed

As in Los Angeles, the powers in Las Vegas have tried to attack the rebellion by claiming that the people "did not accomplish anything"—that all they did was destroy their own neighborhoods. So-called "community leaders" are also crying over how the rebellion has "set us back." But the truth is that the powerful actions by the people in West Side has been an eloquent, forceful statement by those who are usually shut out of the system's TVs and newspapers.

Even the liberal ruling class newspaper the *New York Times* had to admit in a May 25 article: "If any place in America could lend hope to the jobless of its inner city, it seemed to be Las Vegas, which led the nation in job and population growth through the decade [1980s]. But as casinos and the sun nurtured handsome new subdivisions on every edge of the city, the poor, overwhelmingly Black neighborhoods a few miles from The Strip remained mired in decay and hopelessness.

"For most Las Vegans, it was a forgotten world—until the gunshots and fires erupted."

With their righteous rebellion, the oppressed people of West Side forced everybody to listen to their voices. □



# Bushwick: Police Murder

Since the righteous rebellion in L.A. the powers-that-be in New York have been terrified that the people will rise up against them and have taken many steps to prevent this from happening. A key part of this has been the theme "increase the peace" put forward by Mayor Dinkins. But as the *RW* said last week, when the powers say "increase the peace" what they really mean is "increase the POLICE" and bringing down more terror on the people. The brutal reality of this has been made clear as once again the blood of the people has been spilled by the police, who have murdered three Latino brothers in cold blood in the past two weeks. And after the second murder, the powers' worst nightmares came true as the people refused to tolerate this atrocity and righteously rebelled against these murders.

The first murder went down on Sunday, May 17 in Brownsville, a Black and Latino neighborhood in Brooklyn. Gabino Figueroa, a 39-year-old Dominican restaurant owner, was shot by a pig in his own home while in his slippers and shorts, getting ready for bed. The official (and typical) pig story is that he tried to take a gun from one of the cops who came into his apartment to question him in connection with a shooting downstairs. According to press reports, Gabino was shot at least *six times* by the six pigs who stormed into his apartment.

Then on Wednesday, May 20, two plainclothes detectives gunned down Mike Uviles, a 21-year-old Puerto Rican brother in Bushwick, a Latino neighborhood in Brooklyn. People who witnessed Michael's murder told the *RW*: "When he reached the corner they (the cops) just shouted at him 'Don't move! Freeze!' He raised up his hands and the dt (detective) pulled out his gun. Mike was disarmed with his hands up and he shot him on the neck. Mike fell on a car and that's when the dt shot him again in the chest. Then he was kicked, stepped on and spit on, handcuffed and shot again in the leg. That's when everything began..."

The pigs left Michael on the ground to die and refused to allow two ambulances that were in the neighborhood to treat him. After he was dead, his body lay in the street for four hours. A sister who watched told us: "They were KICKING him when he was shot. After he was dead they were still



Photo: Lawrence Biggs

After the rebellion in Bushwick, May 22, 1992.

kicking him, turning him over with their feet like if he was a dead dog." As usual, the authorities claimed that Michael had a gun. But dozens of people witnessed the murder and the pigs were later forced to admit no gun was found.

On Friday Mike's friends and family held a blessing at a memorial for him they built on the spot he was killed. Puerto Rican flags and flowers were put out. Candles

were lit and prayers said in his honor. Then they held a funeral march through the streets of the neighborhood, carrying Mike's coffin at the front. Many people, most of them youth, joined the march along the way. The pigs tried to stop the march by pulling their cars in to block the street. They hit people and tried to push them back. But the march pushed past the police, and rocks and bottles began to fly at the

cops. Mike's body was put in a hearse and driven away. Then the people drove the pigs out of the neighborhood. Fires were set in dumpsters to block the roads so the police couldn't get their vehicles in. A few cars were burned. *Newsday* reported that the crowd prevented firemen from coming in to put out the fires. The press also reported that automatic pistols were fired. In the middle of the fighting Mike's friends

## The People Speak Out:

# Pig Tales from Bushwick

A few days after the rebellion in Bushwick, an *RW* reporter went out to the neighborhood and talked with some of the people there:

The first thing you notice when you enter Bushwick is the grinding poverty. Dinkins and the rest of the powers-that-be can talk about "increasing the peace," but for the proletarians life under this system every day is a living hell. Bushwick is a concentrated example of this. It is one of the poorest neighborhoods in Brooklyn. Many of the houses and apartment buildings are not fit for people to live in. Some have been condemned but no repairs have been made, so people are living in structures that are dangerous. Uncollected garbage fills abandoned lots.

The majority of the people who live here are Puerto Rican. There is also a growing number of recent immigrants from Central America. Many youth have no chance of ever getting a job. Those who do work slave for the lowest wages and have barely enough to live on. In this neighborhood alone in the past two years at least five people have been murdered by the police; many others have been shot and wounded. Others have died in shootouts between the people, caused by the conditions of life this system forces on the people. Striking murals in memory of the dead brothers and sisters, most of them youth, have been painted on almost every block.

Yet in the midst of these conditions the people's spirit and hopes have not been

crushed. Puerto Rican flags were everywhere, echoing the feeling in the chant the youth raised in the rebellion: "Carajo puñeta Boricua se respeta!" (Fuck, goddamn, respect Puerto Ricans.) Over and over again people spoke bitterly of the horror of everyday life under this system, the brutality they face at the hands of the police and their desire to be free of this oppression.

I stood in a hallway of one of the buildings on a street near where Michael was killed and talked with about a dozen youth. As plaster fell from huge holes in the walls, they spoke bitterly about Michael's murder and what their lives are like. They described a situation in the neighborhood that is a lot like the barricaded neighborhoods in L.A., where the police and La Migra have imposed martial law conditions and imprisoned immigrants inside concentration camps.

People cannot even go out of their apartments without being messed with by the pigs, who are *always* around. A sister said: "Sometimes we're out talking to each other. Boom! What they do? They slam you against the car or throw yourself on the floor or push yourselves on the wall for no reason. Right now my cousin is in jail. Why? Because he was playing with his sister. They said he had drugs. They put him as if he was start making a sale. He didn't have no drugs on him that day. He didn't have nothing. So they want to give him three to nine years. And set \$150 bail."

Police shootings are a common occurrence here. One sister angrily told us about a young boy they murdered: "There was one thing that I heard of about a nine-year-old kid that got shot cause he was mistaken for somebody else. He didn't look like a nine-year-old. If they not too sure, why they gonna pull the trigger? The kid was taking his pen out of his pocket. They shot him down. Right through his forehead. Right through his forehead. And when they checked him out and everything, all he had on him was a pen."

The main enforcers of this way of life, the police, are bitterly hated by the people. One sister said: "Sometimes you can't even walk with your hands in your pockets because you don't know what cop is going to stop you next. And then you're afraid to take your hand out of your pocket. You're afraid to take your hand out of your pocket cause you don't know if they're going to wind up shooting your ass down."

A brother with a wooden leg stepped into the hallway to tell his story: "About two weeks ago two officers were having an argument with this guy on Knickerbocker. A friend of mine went down there with his wife and he wanted to find out what was going on. He just went there to make sure they don't hit him. And he asked the officer are you going to arrest him? What's going on? And the officer said this is none of your business, get away from here, and if you keep asking questions, I'm going to arrest you too.... Right away the officer take out

the handcuffs and his wife, my friend's wife, was going to get in the way. So I see she's pregnant. I know something would happen, pushing her around or something, she might get hurt. So I was trying to get in the middle and calm everybody down....

"But I have an artificial leg and I almost fell down. So I held on to the officer because that was the closest one. He pushed me like this and I said excuse me, I'm sorry I have an artificial leg. You saw me, I almost fell down. And he said no, no, no you didn't do that. You tried to get in the way and you tried to hit me. And he started hitting me and punching me. And a lot of cops, they didn't even know what was going on, they came from all over the place and started hitting me. I started screaming I have an artificial leg. So they grabbed it and started twisting it back and forth until they break the belt of my artificial leg. They put the handcuffs on me. They started hitting me against the car. Then they pushed me inside the car and I couldn't fit the way they wanted to. My leg was stuck in the door. They started twisting it again. They hurt me. So I was screaming. And everybody was screaming at them, listen, that's not right. He got an artificial leg. And then because everybody got a crowd, they took out their guns.... They took me to the precinct. Before they get me inside the precinct, right in the parking lot, they give me a couple of punches. And I couldn't walk because of my leg. So they dragged me by the handcuffs." He stopped to show

# and Rebellion

finished a huge spraypainted mural in his honor on a wall at the spot where he was murdered. Despite the fact that the authorities called in up to 125 pigs, they were unable to regain control of the neighborhood for over four hours.

Until the people rose up in rebellion, the news media censored the story of Michael's murder. When an *RW* reporter called an all news radio station that mentioned what went down in a broadcast to get more details, they were first told that no information would be given out. Then they were told that the story was "lost." The day after the rebellion the media was forced to report on it. Mostly they repeated the lies and slanders of the police.

The day after the rebellion, the authorities made their move to regain control of the area. Huge numbers of police were brought in from precincts around the city. An eight-block area of the neighborhood was put in a virtual clampdown. Eight to ten pigs in riot gear sat in vans at every corner. Dozens occupied a big park where the youth hang out to prevent people from being able to regroup. The authorities also mobilized an evangelist church to try and confuse the people. They brought their congregation to the spot where Michael was murdered and preached about how the people needed to change and that it was wrong to rebel.

Despite the massive police presence, the cops have not had complete freedom to do whatever they want. One incident showed this clearly. Right in the face of the pigs who stood on every corner, a group of youth were in front of the memorial with some RCYB members, discussing what to do next, and painting a banner. A squad car pulled up to two youth across the street and threw one of them up against the wall and started to search him. An RCYB organizer went over and asked the cop what these guys had done. The cop said mind your own business. The RCYB organizer responded that when the police shoot somebody, it's our business. The cop threatened to bust him. Suddenly bottles started flying at the pig. He drew his gun on the crowd, retreated to his car and drove away. No one was arrested.

On Monday night, about 30 young sisters

and brothers, a few older women and the RCYB held a defiant march through the streets of the neighborhood. Youth from the neighborhood carried the banner that had been made in front of the memorial. It said in English on one side "Justice for Mike" and in Spanish on the other side "When the law is shooting people, there will be revolution." A large red flag with "RCP" on it was passed from hand to hand through the crowd. At one point one young brother waved the flag right in the pigs' faces. The march was very combative—youth went right into the park where the pigs had concentrated their forces. They were up in the faces of the pigs, chanting "Fuck the police." Bottles crashed down on a police van that was following the march. The march got a great response from people in the neighborhood. As the chants rang out people on the sides of the streets joined in and many threw their fists in the air: "Justicia!" (Justice!), "Pa'arriba pa'abajo, la guardia por carajo!" ("Up and down, fuck the police"), "The cops are the criminals, it's right to rebel!", "Carajo puñeta Boricua se respeta!" ("Fuck, goddamn, you'd better respect Puerto Ricans!") and "From L.A. to Bushwick, It's Right to Rebel!" The pigs didn't make any arrests—they were afraid that the neighborhood would explode in rebellion again. After the march one of the youth said he'd always wanted to go up to them and say "Fuck the police." He said, "We just did it to all of them! I never thought I'd be able to."

As we go to press the situation is very tense. As one sister put it, "It's like if anybody makes a little move, they're waiting for somebody to make a move so they can bust them." The pig who murdered Michael has not been brought up on any charges and instead was assigned to work in another precinct. The pigs continue to occupy the neighborhood. RCYB organizers have been threatened. As one youth said, pointing to the police, "It's like a war between us and them."

The actions of the people who rebelled have broken through the cops' attempts to suppress the outrage of the people. And the powers are very worried that a rebellion in Bushwick could quickly spread to other areas of the city. In the face of their

clampdown the people are finding the ways to take the struggle higher. As the *RW* said about the L.A. rebellion: "Now that the people have acted so powerfully, there must be no going back to the way things were before. We need to fight the powers today

and, using our revolutionary science, do this in a way that prepares for THE TIME when this whole system can be overthrown. REVOLUTION IS THE HOPE OF THE HOPELESS!"



People construct memorial for Mike Uvile

Photo: Virel Floreca/Newsday

me the scars the handcuffs had made as they dug into his flesh.

He said his friend came down to the precinct to bail him out. Instead, the pigs arrested him too. He described how the pigs were talking about how they were going to get their stories straight before they went to court: "This is the way they said it, they said it right in our face, what you wanna do? It's all right with me. Just let me know what you want to say and I'll back you up." Because they know that once you living in a neighborhood where there is drugs, anything that you say doesn't count. Nobody is going to believe you. First of all they gonna say what you was doing out there? It's like you're supposed to be in your apartment or house twenty-four hours a day? *We are human.* Everybody has to go outside sometimes. Even people who don't want to know about drugs or any other stimulants. They go outside. Look around, try to socialize

with other people. But it's impossible to try to socialize with the way things going on now, especially with what happened last week."

Many people I talked to were angry that the authorities justify any and all crimes they commit against the people in the name of "fighting drugs." One sister told us this story about how the pigs had kicked her door down and torn her apartment apart, supposedly "looking for drugs": "They broke my back door, they broke my front door. They broke my VCR, my kid's things. They broke the apartment into pieces. They had no warrant. They had nothing.... All I know that one TNT (Tactical Narcotics Task Force) cop there, he told me I gotta go inside cause I gotta talk to you. So I was going to open the door cause I ain't got nothing to hide. All of a sudden there's cops coming in through one side, cops coming in through the other side. It was terrible. For

no reason at all. Because they did not find nothing in my house. They arrested me. They let me go the same day because they knew they were holding me for nothing." She was forced to move. After she did, the pigs busted into the apartment a few more times.

One brother spoke painfully about how the powers use a situation they've created to commit crimes against the people. "They always use the excuse that because this is a drug area you cannot file a complaint or you cannot say anything against an officer because they doing their job. But really they watch for any opportunity to beat anybody, to disrespect anybody. They don't care who you are." Some of the youth sarcastically pointed out that it's the government that brings the drugs into the neighborhood, that they're the ones that have the planes and boats to get them in.

By the time they are teenagers many of the youth, especially the brothers, have been in jail. A brother who did time in prison exposed how the prisons are not meant to "rehabilitate" the people, but to keep the people down: "They run the laws in a way that supposedly everything has to go by the book, this way, that way, but in reality they're not doing anything to rehabilitate anybody. It's like when they put somebody in prison, supposedly it is to rehabilitate you, not so when you get out you get out with more hatred, with more anger, without a penny, without a place to go, without any sort of opportunities for you to develop in society. A lot of people hungry. The apartment, that's crazy. The rent is crazy. And the jobs are still the same. I went to school. I just graduated as an electronic technician. I cannot get a job because I have no experience. How I gonna get experience if they don't give me a chance? An opportunity. The whole system is crazy."

As we talked youth ran in and out of the hallway yelling, "The cops can't fuck with us!" or "Fuck the police!" Among many

there is a deep sense that there won't be any justice for the crimes of the police under this system. When we were talking about the Rodney King verdict, one young brother said: "They're going to win anyway cause they're cops. That's why they're doing what they're doing because they know they will always be protected no matter what."

One sister told a story that concentrated the vicious racism and national chauvinism that this system is based on. "About a week ago, there was a guy on Halsey, the man didn't know how to speak English. He was talking to the cop in Spanish. So they kept telling him no, get the fuck out of here, get the fuck out of here. The guy just wanted some information how to get to someplace. Okay? And would you believe it, they threw him on top of the car and beat the shit out of him. And then they told him, we're going to take you somewhere. Now God knows where they left him off. But just because the man didn't understand English, they beat the shit out of him."

There were different ideas among the youth about what it would take to change things. But one thing they were very clear about was their determination to fight the powers. As one sister said, "but you see nobody wants to give up until there is justice. Nobody here is going to give up. It's going to continue." Now many of them are checking out revolution, the RCP and the RCYB. One brother in his thirties spoke about this: "It have to be that way. Revolution. Right. Because right now what the system is doing is beating people, abusing, killing. That's the way we must do it because that way they know that we not going to stay with our hands in our pockets. That's the reason revolution have to be done. That way they know people are going to protect and they gonna take action against the way the system is running and against the way the system is abusing the poor and other people. That's the only answer. That's the key right there."



Mural painted at the site of the murder.

Photo: Special to the RWOR

# 1968 Statement by Mao Tsetung In Support of the Afro-American Struggle Against Violent Repression

The great revolutionary Mao Tsetung was a thoroughgoing internationalist and he led the Chinese people in the concrete practice of proletarian internationalism. On April 16, 1968, as Black rebellions shook more than one hundred cities in the United States, Mao wrote his statement "In Support of the Afro-American Struggle Against Violent Repression" and in revolutionary China there were demonstrations of more than one million people supporting the revolutionary struggle of the Black people against U.S. imperialism and national oppression.

Today, in light of the L.A. rebellion, Mao's analysis of the situation of Black people in the U.S. and the source of this oppression has renewed importance.

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Some days ago, Martin Luther King, the Afro-American clergyman, was suddenly assassinated by the U.S. imperialists. Martin Luther King was an exponent of non-violence. Nevertheless, the U.S. imperialists did not on that account show any tolerance towards him, but used counter-revolutionary violence and killed him in cold blood. This has taught the broad masses of the black people in the United States a profound lesson. It has touched off a new storm in their struggle against violent repression sweeping well over a hundred cities in the United States, a storm such as has never taken place before in the history of that country. It shows that an extremely powerful revolutionary force is latent in the more than 20 million black Americans.

The storm of Afro-American struggle taking place within the United States is a striking manifestation of the comprehensive political and economic crisis now gripping U.S. imperialism. It is dealing a telling blow to U.S. imperialism, which is beset with difficulties at home and abroad.

The Afro-American struggle is not only a struggle waged by the exploited and oppressed black people for freedom and emancipation, it is also a new clarion call to all the exploited and oppressed people of the United States to fight against the barbarous rule of the monopoly capitalist class. It is a tremendous support and inspiration to the struggle of the people throughout the world against U.S. imperialism and to the struggle of the Vietnamese people against U.S. imperialism. On behalf of the Chinese people, I hereby express resolute support for the just struggle of the black people in the United States.

Racial discrimination in the United States is a product of the colonialist and imperialist system. The contradiction between the



Mao Tsetung, 1966.

black masses in the United States and the U.S. ruling circles is a class contradiction. Only by overthrowing the reactionary rule of the U.S. monopoly capitalist class and destroying the colonialist and imperialist system can the black people in the United States win complete emancipation. The black masses and the masses of white working people in the United States share common interests and have common objectives to struggle for. Therefore, the Afro-American struggle is winning sympathy and support from increasing numbers of white working people and progressives in the United States. The struggle of the black people in the United States is bound to merge with the American workers' movement, and this will eventually end the criminal rule of

the U.S. monopoly capitalist class.

• In 1963, in my "Statement Supporting the Afro-Americans in Their Just Struggle Against Racial Discrimination by U.S. Imperialism" I said that "the evil system of colonialism and imperialism arose and thrived with the enslavement of Negroes and the trade in Negroes, and it will surely come to its end with the complete emancipation of the black people." I still maintain this view.

At present, the world revolution has entered a great new era. The struggle of the black people in the United States for emancipation is a component part of the general struggle of all the people of the world against U.S. imperialism, a component part of the contemporary world revolution. I call on the workers, peasants and revolu-

tionary intellectuals of every country and all who are willing to fight against U.S. imperialism to take action and extend strong support to the struggle of the black people in the United States! People of the whole world, unite still more closely and launch a sustained and vigorous offensive against our common enemy, U.S. imperialism, and against its accomplices! It can be said with certainty that the complete collapse of colonialism, imperialism and all systems of exploitation, and the complete emancipation of all the oppressed peoples and nations of the world are not far off. □

## Attacks Continue on L.A. 4

# No Time, We Did No Crime!

The Los Angeles District Attorney's office is continuing its attack on the Los Angeles rebellion by piling on 37 new charges against the L.A. 4. These four young Black men are accused of beating white truck driver Reginald Denny at the South Central intersection of Florence and Normandie, the location of one of the initial outbreaks of the rebellion. News videos were used to make the arrests and authorities say that the new charges of assault and robbery against seven different people or automobiles are also based on videotapes from news broadcasts and amateur camera operators. These videotapes were seized in midnight raids by FBI agents. These new charges have been used to jack up the bail on three of the accused to half a million dollars each.

Defense attorneys angrily denounced this escalating campaign against the four, pointing out that the D.A. has refused to release, even to defense lawyers who have been requesting them for weeks, the videos that supposedly show these other attacks. D.A. Ira Reiner came right out and admitted that the new charges were brought because their case in the Denny beating was starting to look shaky. There have been published reports that Denny had flipped off the crowd and shouted "Rodney King got what he deserved" minutes before he was pulled from his truck. The L.A. 4 have received widespread support from people all over the U.S. and in some other countries. Through carwashes and other benefits and donations, friends, relatives and other supporters have raised over \$1.2 million, according to press reports, and had hoped to begin posting bail. Supporters have vowed to continue their efforts to get these brothers out.

The charges against the L.A. 4 have been a slap in the face to the people. Black people the RW has talked to have spoken angrily of the double standard being used around the videotapes. The beating of Rodney King was on videotape, but all 27 pigs who participated are walking free, and most of them are still cops. Last summer, Latasha Harlins, a 15-year-old Black girl, was shot in the back of the head by a shopkeeper who wrongly accused her of stealing a bottle of orange juice. Her murder was also captured on videotape. Her killer was given straight probation after being convicted of manslaughter.

But the system has a different standard for using videotapes against Black people. The L.A. 4 are being called "animals," "criminals" and "hoodlums" by the

powers and the media. The 27 pigs who helped carry out the brutal beating of Rodney King were never described this way. Only four of them were charged, and those with excessive force and filing false reports. At the absolute most they faced eight years in prison. They were out on low bail the whole time—as was the killer of Latasha Harlins. The L.A. 4 are charged with attempted murder, assault with a deadly weapon and robbery, and faced life in prison before the latest charges were added. They were arrested at 2:30 in the morning by an army of 200 pigs, and are being held for more than a million and a half dollars

ransom.

The FBI has said it "identified" the L.A. 4 from the videotapes, but an agent admitted to "tracking" (spying on) at least one of the four. And local agents have threatened more arrests in the next few weeks. Meanwhile, the FBI has had the video of the Rodney King beating for over a year and haven't charged anybody.

This system has no right to put these people or anyone else on trial. The U.S. is built on the mass murder of indigenous people since the days of Columbus, of Africans killed in the middle passage, and lately of 250,000 Iraqis. The crimes of this

system against Black people alone are reason enough to overthrow it, though they are far from its only crimes. Yet this system is exactly what the pigs who beat Rodney King were enforcing. As we said before, there is no comparison between armed cops trained in brutality and whose job is to enforce this oppressive system, and outraged youth who, in the course of rising up against the system, may misdirect their anger.

The *Los Angeles Times* said that the beating of Reginald Denny "has come to symbolize the upheaval that followed the verdicts in the Rodney G. King beating case." TV stations played the video of the attack on Denny hundreds of times during their live coverage of the rebellion and since, to try to portray the rebellion as Black people against whites or Asians. This is a lie. A handful of attacks on bystanders occurred during the first hours of the rebellion, and only after white LAPD cops had invaded a neighborhood, beaten, hog-tied, and arrested several Black people. These actions were also captured on videotape, but it is never shown on TV. At the same time as the attack on Denny, a multinational crowd was carrying out sharp struggle against the LAPD headquarters, Parker Center. And people of all nationalities, including white people, were involved in the rebellion in other areas of the city as well.

The Los Angeles Rebellion Action Network, a group of legal community and social movement activists and South Central residents, is demanding: "amnesty for all 16,000 political prisoners, free the prisoners, drop the charges, stop all deportations." On May 25 the Network held a rally at the corner of Florence and Normandie. The crowd of 80 people of all different nationalities marched through the surrounding neighborhoods and hundreds came out of their houses to show their support.

The powers are desperate to isolate the rebels of April 29 from those in other strata who were brought forward by the rebellion. Those at the bottom have no reason to apologize for rising up and giving joy and hope to people all over the world. People who stood with the masses during the rebellion must now demand that all the people arrested in the L.A. rebellion be freed.

**No Time! We Did No Crime!  
It's Right to Rebel!**

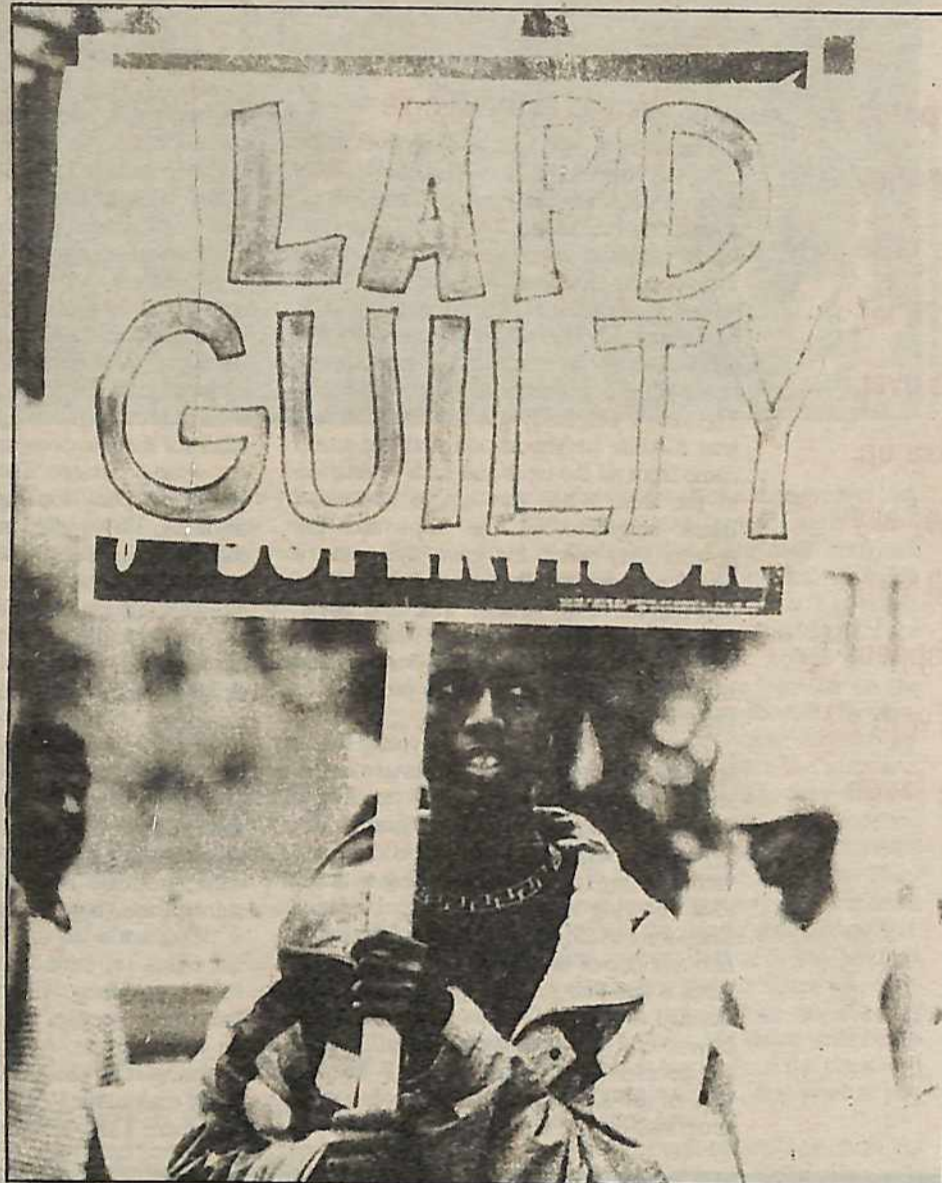


Photo: Jack Galindo

## LAPD Holds Revolutionaries Captive

The political and legal battle to free three revolutionaries in L.A. is continuing. Defense attorneys have been able to obtain bail reduction on Adelita, one of three RCYB members arrested, and she was freed on \$1,000 bail. But two RCYB sisters and a member of Vietnam Veterans Against the War (VVAW AI) are still in jail with outrageous bail demands.

Those in jail are being denied medicine and medical attention. The women have been singled out for physical and psychological abuse: they have received numerous threats and two are being held in lockdown. All are being kept from the people at a crucial time. These Maoist revolutionaries are precious and important to the masses of people, and urgent work must continue to free these sisters and brothers from the clutches of the enemy.

Hayden Fisher, a member of Vietnam Veterans Against the War Anti-Imperialist (VVAW AI) and a long-time activist, was attacked by police and arrested with five others following a May Day demonstration in the midst of rebellion and a martial law clampdown in the Central American barrio of Pico-Union. He was beaten in the head and is being held on \$2,500 bail, charged with assault on a cop. Lea, an RCYB member, was also arrested and released O.R.

Three women from the RCYB, including Sasha, a revolutionary leader and participant in the 1990 Fear Nothing, Be Down

for the Whole Thing Tour, Lea and Adelita were first arrested in front of the revolutionary bookstore Libros Revolución on May 9. The LAPD were trying to prevent a speech by Carl Dix, National Spokesperson for the Revolutionary Communist Party, by harassing people and stationing 30 riot pigs around the door. Before the pigs were forced to back off, they arrested the three women and two others for "blocking the sidewalk" while leafletting. All were released O.R.

On May 18, several RCYB activists were discussing their revolutionary politics and the way forward for the people with some neighbors in front of their house in Pico-Union when the pigs showed up in force and started harassing people from the hood. Six RCYBers were arrested for protesting the harassment, and three were later charged with disturbing the peace, inciting to riot and interfering with an officer. One sister was hog-tied and dragged as she was arrested.

All of these incidents were the result of the authorities imposing a police state on Los Angeles, outlawing and mass-arresting protesters and terrorizing the oppressed communities. But when the RCYB sisters went to court, the City Attorney said these arrests represented a "crime wave" by the revolutionaries! The judge ordered the bail set at \$17,000 for two prisoners and \$10,500 for Adelita, \$17,000 for Sasha and

\$25,000 for Lea. Adelita was transferred to a remote county jail. The others, including Sasha, are being held at Sybil Brand Institute. Sasha has received numerous death threats from LAPD pigs in the past, and has been placed under lockdown for reasons the pigs refuse to give. Lea has been locked down for over a week and denied an attorney, while receiving all kinds of threats, from rape to the psych unit.

The National Office of the RCYB has called on "everyone who is not willing to sit by silently while the authorities try to impose a police state in L.A." to continue their efforts to free these revolutionary political prisoners. There are many ways to help. Lawyers are still needed to intervene on behalf of these sisters and brothers. Women's organizations must continue to speak out on the LAPD and prison officials' brutality towards the women revolutionaries. Funds are still needed for bail and legal expenses. Protests against the outrageous bail must continue.

Although an article appeared in *La Opinión*, one of the U.S.'s biggest Spanish-language dailies, the mainstream press has largely censored this story. The powers are trying to carry out their crimes in secret. People need to find the ways to shine the light of day on their kidnapping and ransom schemes, to free these revolutionaries now!

• Send bail money and contact the defense team through Libros Revolución, 312 W.

8th St., Los Angeles, CA 90014, (213) 488-1303. (Checks payable to Libros Revolución with a note stating bail, legal expenses, etc.)

• Call and write to protest:

Municipal Court Judge Linda P. Elliot  
529 Bauchet St., Division 80  
Los Angeles, CA 90012  
(213) 974-6081.

District Attorney Ira Reiner  
Criminal Courts Building  
210 W. Temple  
Los Angeles, CA 90012  
(213) 974-3501

• Call the jail, Sybil Brand Institute, (213) 267-2608, ask to speak to the Watch Commander, and demand that the women revolutionaries be released from lockdown. They'll know who you're talking about!

• Contact the RCYB National Office at (213) 840-2234.

**See page 13 for  
support statements**

# Shockwaves!

## Report from the L.A. Rebellion

### Part 3: A Festival of the Oppressed

By Michael Slate

The old woman leaned across the porch rail to make her point. "I'm glad they raised up all this and I hope they raise some more hell. They gonna do it. I'll tell you one thing, they got the message over, yes sir! I was happy to see them rise up. And it ain't over. Now the police, they say they don't know what happen with all them guns. Well they gonna know what happen, just wait." And with that she let out with a broad, broad smile and a roaring laugh that came from deep down inside.

#### Verdict in the Jungle

The sister's name is Z. and she lives in an L.A. neighborhood called "the Jungle." It's a dense collection of two- and three-story apartment buildings. The streets in the Jungle seem to wrap around one another. There's a hill to the rear of the Jungle and up on top of that hill are the homes of Black professionals. The neighborhoods on the other sides of the Jungle are home to some better-off Black workers and professionals. The Jungle originally got its name when it was a white neighborhood and the name came from all the trees and lush vegetation in the area. When the Jungle became a Black neighborhood the cops and the powers they work for gave the name a whole new racist definition and pushed the idea that the neighborhood was, as Z. put it, "full of heathens, savages and beasts." The truth is, the Jungle is poor, it's cramped and it's full of very angry Black proletarians these days.

Z. and her cousin F. are two young Black women. They grew up in the Jungle and Z. still lives there. They worked as clerical workers for department stores and banks. When we spoke they had been laid off and were looking for work and toying with the idea of trying to start their own business. They were in the heat and heart of the rebellion and one of the things that happened to them is that they have begun to really seek out and examine all kinds of programs for how to end the oppression and suffering of the people. Since the rebellion, F. keeps a pile of *RWs*, reflecting the revolutionary program, on her coffee table and a taped

speech by Minister Farrakhan, reflecting the bourgeois nationalist program, in the tape deck.

F. began to talk about life in the Jungle. "They been killing our kids for years and getting away with it. They been stepping on Black people for years. Every Black person in America experiences racism and police brutality, every last one of us. It doesn't work like that for everybody else. It is disgusting. I have been pulled out of my car, thrown against my car, called bitch, told what the fuck am I doing—this, that and the other for them to come and find out that I'm the wrong person. They pulled over the wrong car. They don't apologize, they don't anything. They pulled guns on me and what can I do? Nothing, because the system is to protect them. And they supposed to protect me so what am I supposed to do. There's nothing I can do because nine times out of ten I can't even get a lawyer to take a case cuz they know it so hard to prove. This is sickening to me. And I'm not gonna let them come after my little son and treat him like this. I don't care what I gotta do, I'm gonna do it. I refuse to let this happen to my son and I know that there is every chance of this happening to him because of his skin color, because he's Black and he's dark skinned and they are intimidated by that.

"You know in the Jungle they turn off the lights on certain streets and they roll four cars deep, filled with agents and provoking people. There's been no Black on Black crime. And there ain't no gang violence. The media wants to say 'Is this truce really true?' Well I know it is cuz I was there. I saw a brother with a red rag hug

and kiss a brother with a blue rag and say it's time to end this shit. We're tired of being like this. They programmed us for too long and what they don't realize is that they educated some of us along the way of oppressing us. That's why this riot was much worse for them, that's why this rebellion was much worse for them. And when they try to hang those four brothers, well, if they thought it was a riot before, it's really gonna be a riot then. We ain't going for it no more. The whole damn country gonna be shut down."

Z. cut in here, her voice was on fire: "Look, I saw the whole damn thing on TV and I felt sorry for that man. But the media

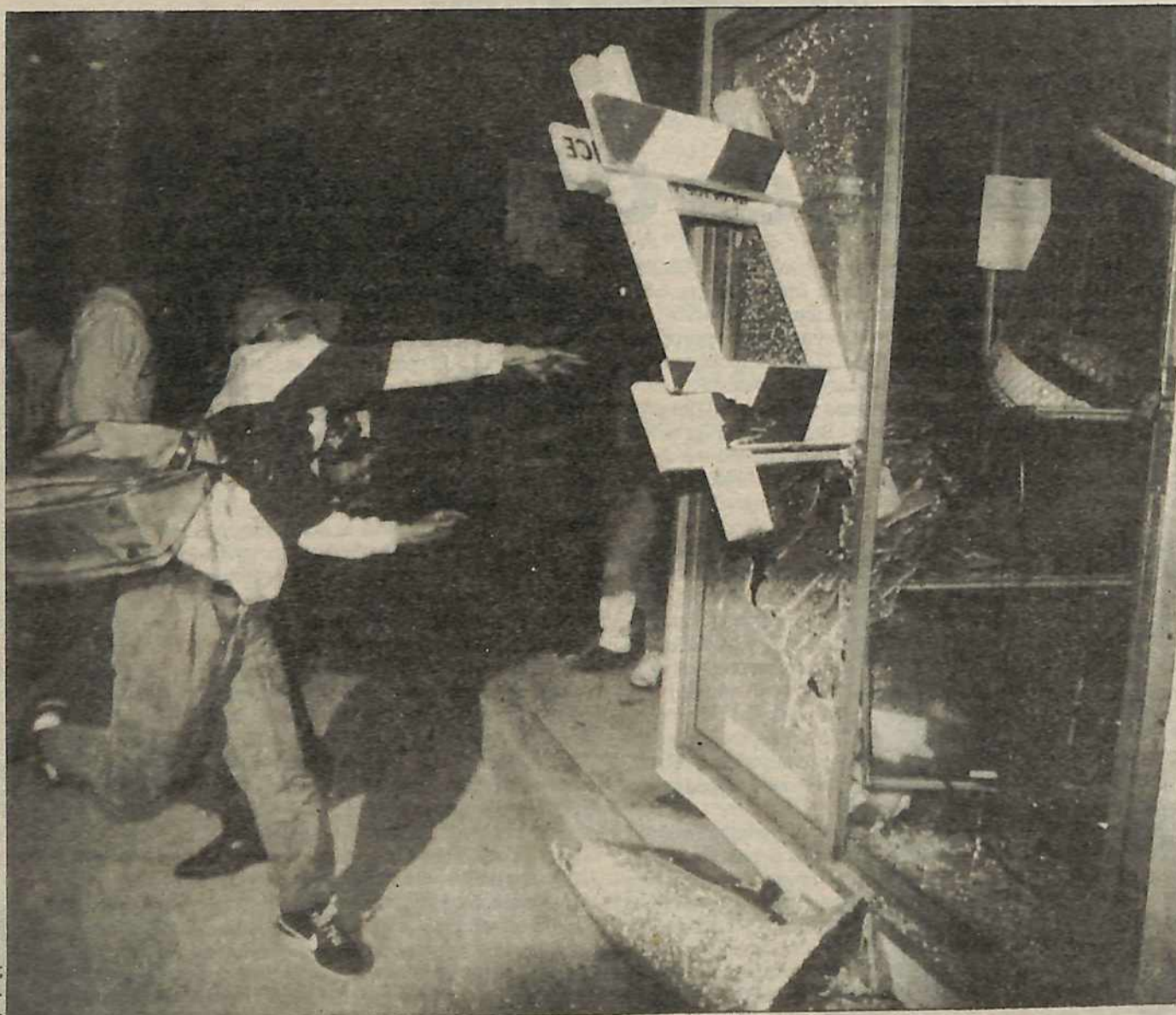
***I do not believe in the judicial system. I do not believe in law enforcement. I do not believe in these so called Congresspeople. I do not believe in any of that shit. And I will never believe in it cuz they showed me on April the 29th what America is made of.***

only shows you what they want to show you. Now I don't believe in violence unless it is necessary. I don't believe in hurting innocent people. But when you have a war there are casualties and sometimes the innocent has to suffer. Okay, that's the bottom line. The police was at war with Rodney King and he was innocent and he suffered. So the same thing with this Reginald Denny thing. Now you know the media did not tell us that before they beat him he might have said something to the brothers. Now there are witnesses to this, there are people there who saw it all. Now they say he come riding through the middle of a riot shouting 'Fuck Rodney King, he got what he deserve.' Oh no, that man is lucky to be alive. Now they got a fund for this man. Ain't nobody ever said nothing about a fund for Rodney King. Both instances were wrong but Rodney King did not provoke his beating.

"You know where I was when I first heard about the verdict. I was laying down in my bed asleep and when I heard the words not guilty on my TV I instantly woke up. It was a pain that went from the top of my head to the tip of my toes. It was a empty, hollow feeling. It was a rage inside of me, burning. I wanted to kill, I wanted to kill. When the Korean lady killed Latasha, we let it go to court. We said no, we got to deal with the system. It's on videotape and we know what happened and the system will take care. She went to court and the system say that's okay, it was just a little Black child and we know you won't do it again.

"Then with Rodney King, I think the reason why Black people were so upset and the reason why we didn't really fight when

\*Michael Slate is a special correspondent for the *Revolutionary Worker* and the author of the "War Stories" series based on two trips to South Africa to cover the rebellions there in the 1980s.



April 29, 1992; outside L.A. police headquarters.

Photo: Gene Blevins/Daily News





Los Angeles, April 29, 1992.

Photo: Don Emmert/Agence France-Presse

they said change of venue was because it was on video and we just knew—I mean, you know, it was just right there, it was on video and everybody seen it. I mean I don't care what Rodney King did—I mean if they really thought that he was coming at them and that they life was in danger then they should've shot him. To me that would have been much less painful than the way they beat that man. And to see that and to hear that verdict, I was enraged, I cried, there was tears in my eyes. I just hurt because I couldn't believe the system had let us down. And now, as a result, I do not believe in the judicial system. I do not believe in law enforcement. I do not believe in these so-called Congresspeople. I do not believe in any of that shit. And I will never believe in it cuz they showed me on April the 29th what America is made of.

"They showed me and I was enraged. I didn't realize that so many other Black people felt the same way I did. I didn't realize that people were out there on the streets immediately. I was like we gotta do something, we gotta do something. All I could think was we gotta vent, we gotta vent. So we went to the 'First Commercial AME' church. It's just a commercial church that's all about entertainers and being on TV and being commercial and all that old bullshit I'm not into. We go over there but we can't get in because they have crowds and stuff. So some of the people there start a march down the street. Then after awhile we started to go on home. We're walking down the street and we start seeing that all

**The hoodlums are those twelve goddam jurors who set those four thugs free. Those are the hoodlums and thugs. Let's break this shit on down. Put me on the news so I can break it down to you. I want to go one on one with some of these newspeople cuz I got something to tell them.**

these people are really angry. Buildings are being tom up and being set on fire, just people going stone cold, crazy mad.

Z. stopped for a moment and when she started talking again she was explaining how she and her cousin had tried to hold their own press conference in the Jungle. She talked about how they had written speeches and announced the conference but none of the press came to hear them. She talked about how angry the lies of the

media made her. "This was what was going on. And for all those news media who sit and say look at these heathens, look at these animals, look at these savages, look at these hoodlums—the hoodlums are those twelve goddam jurors who set those four fucking thugs free. Those are the hoodlums and thugs. Now you want to talk about hoodlums and thugs, let's break this shit on down. Put me on the news so I can break it down to you. I want to go one on one with some of these newspeople cuz I got something to tell them. You don't call my people heathens and animals cuz if we go back through history we'll see who the heathen and animal is. This goes back to the beginning. And it's not only us, we talking about what they did to the Indians, the Jews, the Spanish and everybody. So if they want to

**I was ready to die those three days. People out in the streets did things that the average person would say 'my god, did they really do that?' That's how much of a rage we were in.**

call somebody a goddam heathen they better look in the mirror cuz they talking to themselves. Now this is what we were seeing on TV and that made us even angrier... I was ready to die those three days. People out in the streets did things that the average person would say 'my god, did they really do that?' People didn't care

cause that's how much of a rage we were in.

"The police are scared right now. They're real worried right now about all those weapons they use against us being turned around and used on them. I go walking all the time and I live in the Jungle. I see six and seven carloads of police on one block and then they have one car on the other block and one car on the next block—watching their back. They say they driving through trying to find where the guns are. They're trying to intimidate, they turn off the lights at a certain time of night and then drive through cuz they scared to do it in the light, you know, just like the Klan. They do this block by block every day. Let them keep coming in the Jungle and talking shit, they gonna have to deal with the brothers soon. Yesterday me and my sister was driving through the Jungle and we saw the cops arresting this brother. My sister yells out to leave the brother alone. And the cops turn and say 'Shut up nigger, that's what you guys' problem is now.'"

F. got up and stood behind her chair. As she spoke she hit the back of the chair with her fist to emphasize her point. "We are sick and tired of this. And we are sick and tired of the Black people who are scared to fight for their rights. We have to come together, we have to not be scared to say something. We can only do it together, we cannot do it separate. And we're not saying people of other races don't come and join us. We're saying everybody who is down for the same cause get out here and join us. They trying to say to everybody in the world that they have everything under control and that it is all over now. Everywhere I call people are like saying so it all over, everything's done. I'm like, 'No, I'm still

out there. It's not over till the fat lady sings.'

"On Sunday night alone we saw seven instances of the police pulling brothers over. They was on every other corner and the brothers were on their knees and their arms were over their heads. Some brothers were trying to protect their head with their arms cuz they was scared they gonna be shot. It's time for us to say if we got to die

**We're saying everybody who is down for the same cause, get out here and join us. They trying to say to everybody in the world that they have everything under control and that it is all over now. Everywhere I call people are like saying, 'So it all over, everything's done.' I'm like, 'No, I'm still out there. It's not over till the fat lady sings.'**

for what we believe in, so be it. It's not gonna change if we don't and we're already dead, we can't get no lower than we are. We have to say we're tired."

Z. stood and joined F. and with a smile she closed out the conversation. "Our attitude in the neighborhood is Fuck tha Police. That's our national anthem in 1992."

### A Strong Power

There was nothing but crumbling concrete and ash on the four corners of the intersection. The neighborhood was home for Black and Latino people. It's one of the barricaded zones in the city—areas where police barricades have been set up against the masses as part of the so-called "war on drugs." The brother who had come to help me with translations had grown up in the neighborhood. He was a student at one of the local universities now and he was anxious to return home and talk with his neighbors about the rebellion. There's a lot of immigrants in the neighborhood and people are careful about what they say in public. La Migra and the LAPD are constant threats. There is also a lot of discussion and debate going on—especially among the immigrants—over whether the rebellion was a good thing and whether it accomplished very much. There is also quite a bit of seething anger in the area.

One of the first people we spoke with was a young Mexican immigrant on his way to cash his paycheck at one of the local markets. Cop sirens constantly wailed in the background and a helicopter occasionally hovered overhead as the brother talked. "The verdict was wrong and the people went out to get vengeance against the verdict. The problem is that I don't know if much was accomplished and changed. I think it was really good that this rebellion brought Latinos and Blacks together to fight against the system. And it was good to tell the system that we will fight back if they keep doing this to us.

Continued on page 10



Los Angeles, April 29, 1992.

Photo: The London Times

# Shockwaves:

Continued from page 9

"I come from Mexico and I work as a wood assembler in a factory. I left Mexico four years ago. I came to this country and thought I would find things peaceful and tranquil but I have found things very different. Sometimes things are calm here but most of the time there are problems. I came here expecting some good life and I found that I cannot make enough money and I always have to be working and I can't have a good life. Right now I am only making \$6/hour. I came here thinking that I would be here to make money and then be able to return to my home in Mexico. But I can't do that, I am stuck here now.

"Like a lot of other people I was very angry when I heard of the verdict for the police in the Rodney King case. I realized that the people in power are really trying to keep the majority of the people of color down. But what this rebellion was showing was the unity of many people together. This is one way that we can show the powers-that-be that we can act against them. As long as they have the power and we don't, then we will keep losing."

I cut in here to talk with the brother about what the rebellion really did accomplish and how things were never going to fundamentally change without a revolution led by the proletariat of all nationalities. We talked about how this revolution will be made and what the rebellion has to do with bringing us closer to the day we can go all the way over.

The brother continued on. "I agree with you very much. When we were united it showed our power and as long as we are united we cannot be defeated. I went out on that night and I saw so many people fighting and doing things to show their anger. I spent most of my time with my friends. I sensed a strong power in my unity with my friends and with all of the other people who were out here that night. We stayed out and didn't return to our homes. The first thing that came to my mind when I heard the verdict was anger and that made me want to go outside and be with my friends. When I was with my friends the first thing we did was try to reason about the verdict. We tried to understand why the verdict was not guilty. We immediately knew that the people had to go out for vengeance for what the police had done. Our group of friends, we decided that we should show that we won't tolerate what happened to Rodney King because we don't want it happening to other people from our community or from other communities."

## Watching California Burn

"I thought that verdict was awful. I got angry but I didn't do nothing about it. They have a guilty verdict for the Black and the Spanish people but they don't have a guilty verdict for the white people—they can do anything they want to. I will speak out against that and I'm not ashamed to say it. I tell them I don't hate nobody but I don't like what went on...."

The speaker was an 83-year-old Black proletarian woman. We had met her by accident. One of the OGs (Original Gangsters—someone who had run with a set in his younger days and who was generally well known and respected throughout his neighborhood) had sent us down to an alley to meet with some of the youth in the area. On the way to the alley we cut across one of the barricades set up by the powers in L.A.

A Mexican woman was sitting on the porch of a tiny, weather-beaten house inside the barricaded zone. She was watching her young kids as they played on the sidewalk in front of the house. When we spoke with her she told us that she was going to bring another woman from the house out to talk, a woman who spoke and understood English. She was gone before we could say we spoke Spanish. In a few minutes this older, Black sister was out on the porch. Immediately the kids climbed up onto her large lap to hug and kiss her. The Black woman explained that this was her family. The parents had come to her when they got married and needed a place to stay. That was thirteen years ago. She explained that the Latina sister we had met stayed home to take care of the children and the husband worked in a garment factory. The old woman told us that she had worked for the gas company herself and then had become a housekeeper. She hadn't worked for about twelve years now.



Photo: Mark Richards/Time

Los Angeles, May 1992.

Talking about how she and the Latino family had become family themselves got the sister onto the subject of the rich and the poor in this country. "You know if you read your bible, the bible says that the government and the law is crooked. That's what the bible says. Now they want to do them Black men but they don't want to do them white boys. If they don't let them guys out there's gonna be another one. I told them that way before this one blow. I say there's gonna be war right here in the United States. I say that all the time. And we don't have no president and we don't have nothing up there in Washington. All they is doing is money grabbing. They don't care about the little person."

**Before the verdict, before they ever got halfway through the trial, I said they gonna let them dogs walk. I say if they let them walk then everybody better start to running. People asked me where you going. I say I ain't going no place, I'm gonna sit right here and see them burn down California.**

As we spoke the sister let us know that she had no great love for America and the oppression it brought down on people. At the same time, she had a real mixed bag of views—everything from religion to voting—about how to change things. But her heart was firmly planted among the people, the proletarians of all nationalities and the other oppressed people who rose up in rebellion.

"I thought they was right and I still say they was right. And I still say they gonna do some more too and I'm gonna be with them when they do. I can't get out there and do it but I can be right joyous about what they did. People ask me wasn't you scared and I tell them no I wasn't scared. What am I gonna be scared for, they wasn't bothering me. No, they was picking on somebody else. Before the verdict, before they ever got halfway through the trial—when they first got on there and I seen the way it was going when they first opened up, I said they gonna let them dogs walk. I say if they let them walk then everybody better start to

running. People asked me where you going. I say I ain't going no place, I'm gonna sit right here and see them burn down California.

"The whole world seen what was happening to Rodney King. And they caught another one on tape where they was beating up on people. Did you see that yesterday? I say I don't believe this here. This has been happening—and God gonna let it run on—you see they been sweeping this up under the covers. They wasn't paying no attention when people told them but when this guy take this tape, well, tape don't lie. You know, they put everything against King to try to keep him from talking. But you know, they messed him up, they really messed him up. I felt so sorry for him I cried when I saw him on TV. I told the people burn some more. And I laughed when I saw that girl say 'we ain't through, burn baby burn!' I said that was good!"

The old woman loved the rebellion and she loved the people. And she wasn't hesitant at all about upholding the uprising or knocking down any backward fools she had come up against. The rebellion had clearly made the sister feel stronger and bolder. "I was at a doctor's office about a week ago today. A white guy was in there too, he goes to the same doctor I go to. Now he gonna try to put the Latinos and Black people down. And when I got through with him, baby, everybody got shy. The doctor laughed and told me I better watch myself cause I could get killed and I told her they can kill the person but they can't kill the soul. I say long as I can open my mouth I'm gonna talk, especially when somebody racist. What he said got me shook up, you know, like that old song, 'I'm All Shook

Up.' And when he did one of my people was sitting right beside me. Boy, everybody got quiet in that office. And I say to him like this, 'I'm gonna tell you, that's what's a matter with you white people. Who do you think you is? Really, who do you think you is. Don't you know you ain't nothing. I am somebody. What are you? A big old piece of dirt just like I am. God made you out of dirt just like he made me. Now do you think you any better than I am. Surely I'm better cuz I got a better heart than you has. You don't have no heart. All you think is cuz your skin white and mine Black, you somebody. But you not.' Now everybody say Lord how you talk, ain't you scared? What am I scared of? I am not scared of nobody. Now that man say oh lady I didn't mean it. I said yes you did, you meant exactly what you said."

When it was time to go the old woman leaned across the porch rail to make her point. "I'm glad they raised up all this and I hope they raise some more hell. They gonna do it. And I hope all us Latinos and Blacks get together. I'll tell you one thing, they got the message over. They got the message over, yes sir! I was happy to see them rise up. And it ain't over. They said it ain't over. And now the police, they say they don't know what happen with all them guns. Well they gonna know what happen, just wait." And with that she let out with a broad, broad smile and a roaring laugh that came from deep down inside. Her laugh shook her entire body and then rolled on down the block, bouncing off houses and lighting up street. With that great laugh the sister brought home a real sense of what it means to have a festival of the oppressed. □

**HELP BRING THE TRUE STORY OF THE L.A. REBELLION TO THE PEOPLE:**

**Donate Money Now to the RW Emergency Reporters Travel Fund**

Make checks and money orders payable to RCP Publications, P.O. Box 3486, Merchandise Mart, Chicago, IL 60654. Anonymous donations are recommended.

All over the world—from Peru to Palestine, from South Africa to Los Angeles—when the people rise up to fight the powers, they come up with all kinds of creative ways to do it. There are different conditions and different strategies in different kinds of countries. In Peru, a People's War led by the Communist Party of Peru—known as Sendero Luminoso—is winning victories in the countryside. In the shantytowns around the capital city of Lima, the people are organizing themselves against the powers.

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# Fighting Our Way From Peru to L.A.

## Blocking the Carretera Central

Five miles from Lima, Peru, 1,500 families organized a shantytown in a large walled-in pasture in the hills above the slums of Ate-Vitarte. Most of the people were peasants, driven out of the mountains by hunger and repression. They called their settlement "Jorge Felix Raucana," after a resident killed by police in an attempt to evict them from the land.

The people of Raucana organized a communal way of life. Together they built houses, schoolrooms, a collective dining hall, a medical center, a theater, and a sports stadium. They grew their own food in collective gardens and raised rabbit and chicken for food. They had their own law and order for the settlement and took action against wife-beating, stealing, drugs, and habitual drunkenness. People from other shantytowns came to Raucana for help in dealing with their problems.

On August 9, a judge ordered the squatters evicted. But two days before the scheduled eviction date, thousands of residents took over a mile-long stretch of the Carretera Central—the main highway running by the shantytowns from Lima to the mountains.

They blockaded the Carretera Central with rocks and boulders to prevent the vehicles of the army from coming in. In this way, the people let the authorities know they planned on staying at Raucana.

About 6 in the morning, a hundred people came out to block the streets with everything they could find. People rolled rocks and boulders all over the highway. They covered their faces so they could not be identified from TV footage of the confrontation.

The people were prepared ahead of time. They had molotov cocktails ready. Squads were organized and prepared to throw back the tear-gas canisters of the army and police. Peruvian TV newsmen commented that the people showed "an almost military organization."

When the troops arrived, the militancy of the residents forced the police to resort to using tear gas. They beat the troops back with rocks and molotov cocktails.

The children were organized and carried signs calling on the troops not to kill their parents and not to obey their generals.

One resident from Raucana told the Peruvian TV, "It's the resolution of all of us here, all the poor people, to have a place to live. We have a right to it."



Summer 1991—Residents of Raucana defend against police attack with Molotovs and rocks.

## The Battle of Raucana

In Raucana, to fight the eviction, the residents decided to blockade the streets that connect with the highway by digging trenches and rolling big boulders onto the streets.

The people organized guards to keep watch on the walls around the town. Some guard squads braved the cold weather to stay up on the hills behind the settlement so they could see into the city and tell when the authorities were coming. The community also built guard towers around the settlement to have a broader view of the area and to be vigilant. The guards rotated every three hours.

All the people on guard carried *hondas*—Andean style sling-shots used to throw rocks and other objects at the soldiers and police.

Women participated equally on the front lines. The women were ready to face the tear gas. They carried bottles of vinegar and water to combat the effects of the tear gas. The women were also trained to use the *hondas*.

When the troops came to invade Raucana, the people set tires on fire all along the streets. Squads of residents were organized to smother the tear-gas canisters with burlap bags and throw the canisters back at the troops. At times the conflict intensified as molotov cocktails were thrown by the squatters.

On the walls the slogans told of the combat. Raucana was a town in the midst of war.

In the streets there were flyers from an organization led by the politics of the PCP. The influence of the PCP could also be seen by the presence of the revolutionary Peruvian newspaper *El Diario*.

Manuel, a leader of the people, told a TV newsmen, "Mr. Newspaperman, we want you to know that if necessary we are ready to give our lives because we are defending a just cause."

To prevent trucks and vehicles from coming into the settlement, the people dug big trenches in the streets leading into the town. The trenches were three feet deep, nine yards long, and more than three feet wide. Three trenches of this size were built a yard and a half apart from each other so that the army trucks could not enter.

For a whole month the authorities were kept at a stand-off. Finally on September 6 several thousand soldiers came in with automatic weapons and armored vehicles, backed by a thousand police. The residents resisted with heaps of burning tires, slings and Molotovs. Even as the army occupied the town, slogans on the wall said "Death to the murderers."

Three weeks after the troops came in to occupy the settlement, hundreds of residents organized into resistance groups once again blocked the Carretera Central, armed with rocks and dynamite. This time they were joined by thousands of workers, students, and housewives from the nearby factories and slums. They stoned the occupying troops. And from behind the clouds of gas laid down by army helicopters, the spirit of Raucana persisted. □



Raucana residents dig trenches to block police assault.

COMING SOON! NEW VIDEO RELEASE!

## Shantytowns and Prisons in Peru: The Revolution Advances

Produced by the Committee to Support the Revolution in Peru

Part one of this video is footage of heroic street fighting by shantytown dwellers in Lima who, led by the Communist Party of Peru, wage a determined battle against government attempts to evict them.

The second part of the video has scenes from inside Canto Grande Prison, the target of the May 1992 prison massacre carried out by Fujimori's military government. This remarkable footage shows how the revolutionary prisoners transformed their sections of the prison into bastions of resistance. It shows the prisoners in daily activities: political study, producing their own clothing, preparing their food, growing herbal medicine and resisting all attempts to force them to submit to prison authorities.

Spanish narration with English subtitles


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*The following is from the pamphlet "Cold Truth, Liberating Truth: How This System Always Oppressed Black People, And How All Oppression Can Finally Be Ended":*

Proletarian revolution is not just a good idea. It is a concrete and practical goal that is being battled for right now in all parts of the world. Within the U.S. itself, this heartland of imperialism, proletarian revolution is not only something urgently and desperately needed—it is something that can be done.

There is a proletariat in the USA—numbering in the tens of millions—with nothing to lose but our chains and a world to win. Black people and other oppressed nationalities make up a very important part of this proletariat, but they are not alone. While there are certainly white people who are well-off, comfortable, and conservative, there are also many who are not. There are, in fact, millions of whites who are poor and exploited and whose most basic interests are with the proletarian revolution.

There are many allies and potential allies who can be won by the revolutionary proletariat. The key alliance that must be built for revolution in this country is the alliance between the struggles of the oppressed nationalities to end their national oppression and the struggle of the proletariat, of all nationalities, to end all oppression and exploitation through the overthrow of capitalism and the advance to communism worldwide. At the same time there are many others, including many middle class people, who can be united with in the fight against this system and can be won to support the proletarian revolution—or at least not to side with the system against this revolution. There are millions and millions of women, and large numbers of youth, and many others who are victimized and outraged by the workings of this system and the endless atrocities it commits.



# Cold Truth, Liberating Truth:

## How This System Has Always Oppressed Black People, And How All Oppression Can Finally Be Ended

Anyone who is serious and honest knows that the enslavement and exploitation of Black people has been a big part of building up the wealth and power that the rulers of this country have in their hands – wealth and power that these suckers use to further exploit and oppress people here and all over the world. And anyone who is honest and serious knows that for revolution to have a chance in this country – a revolution to do away with all this oppression and exploitation and to change society from bottom to top – Black people must and will play a big part in this revolution.

**COLD TRUTH, LIBERATING TRUTH** gets into it deeper, knocking down lies and bringing out the real facts. We use knowledge of the past to shine a light on the present and point the way toward the future: a future that **does** belong to us – all of us who have been counted as "nothing" but who shall be all – if we **dare** to seize it and **know how** to seize it. Getting it fully clear on how and why Black people have been enslaved, discriminated against, oppressed, and exploited throughout the history of the USA, right down to today, and how all that can finally be ended – this is a key part of knowing and daring. It has everything to do with emancipation that is all-the-way and real, not a sham or half-way deal, not only for Black people but for all exploited and oppressed people, not just in the USA but worldwide.

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# FREE OUR REVOLUTIONARY SISTERS AND BROTHERS!

The RW received the following statements from L.A.:

## STEELED AND TEMPERED

From Sasha, delivered from jail:

Dear Revolutionary Worker:

We've found ourselves locked in jail with lots of women that have been involved in the rebellion. The common, collective voice is that it was not only a good thing, but it was a joyous event. The sisters here have emerged steeled and tempered.

There appears to be special punishment being dealt to women for participating in the rebellion. Some women are being held for weeks without a court date. Higher offenses are being held against some to jack up their bail and keep them in. There is collective punishment and selective prosecution. The state is paying close attention to the most rebellious of the women—the unrepentant ones. The ones that have emerged out of this rebellion, as new warriors, thirsty, looking for the kind of leadership and the right kind of organization to hook up with.

Some of our discussions here in jail have been about what kind of revolution we need. Debates have been taking place around different programs, examining them using a class analysis. For example, some of the programs under examination are the programs of the Nation of Islam and bourgeois spokespeople like Maxine Waters. The line of the Revolutionary Communist Party is very well received and a core of women want to join the Party and the Revolutionary Communist Youth Brigade.

In the RW editorial we said that we need to go much further, that we need to organize, get down with the RCP and lead the masses in fighting the power in mass political struggle, and that everything we do must be seen as preparing for the TIME, and it can come soon. These women need the leadership of the vanguard to step out and lead. We cannot underestimate what we have accomplished through this rebellion, and we cannot underestimate the responsibility we have to step out and lead these new warriors. We need to bring to them our science, the science of Marxism-Leninism-Maoism, in a new way through struggle. These sisters do not want to go back, they want to go forward.

Comrades, let the counterrevolution spur us on. Fear nothing, and be down for the whole thing.

\*\*\*\*\*

Sasha also reports that some sisters in jail from Nickerson Gardens have this message

to put out: "We are down with the Revolutionary Communist Party, and you should be too. Don't stop, don't wait. Take it higher. We will never go back. Revolution is the hope of the hopeless."

Collectively they came up with these slogans: No time, we did NO crime! Release all political prisoners now! Hands off the Revolutionary Communist Youth Brigade! It's right to rebel! No more racist pig brutality! Revolution is the hope of the hopeless! Long live the Revolutionary Communist Party!

## "WE CAN'T LOSE!"

From a sister in Sybil Brand who ran into the revolutionaries:

Dear Revolutionary Worker:

I thought the rebellion was great, because it depicted so many oppressed feelings of people being held back, for 200 years and more. We struggled not only for Black people but for all nationalities.

As for Rodney King, we were speaking in one voice, not only speaking in one voice but for thousands. I think the verdict was totally absurd, vile, and tremendously unfortunate for them. Retrial? Why? They could've gotten it right the first time. What we should do is go forward, and never, I mean never, go back. In order to make our revolution work we have to become stronger within ourselves, and not give up to the systematic capitalistic, slimy pig ways. And also, I believe in what Malcolm X said, 'Freedom by any means necessary.'

I wanted to say a couple of things about the Revolutionary Communist Youth Brigade. For one I think they're a hell of a group! The sisters are so strong, and with them as our leaders and comrades, hey, we can't lose. I want to share all my true feelings. To sisters all over, we need to unite, fight, and stand tall through it all, because if you believe in yourself, like I believe in you, and the Revolutionary Communist Youth Brigade, we can't lose.

## CARL DIX, SPOKESPERSON FOR THE RCP:

The multiple arrests of Sasha, Adelita and Lea, the piling on of charges and the setting of bail at ransom level are actions that are typical of post rebellion L.A. Taken together with everything else the powers are doing, they are a clear indication that the authorities are running scared. And they help you see clearly what it is that scares them.

Let's paint the whole picture. 1,000's arrested, most of them for the "crime" of

being Black or Latin and outside in their own neighborhoods after dark. Several thousand suspected undocumented immigrants either snatched off the streets by La Migra or handed over to them, in violation of city policy, by the LAPD. Demonstrations banned or hit with mass arrests because they express support for, or even just understanding of, the rebellion. The case of the LA 4 symbolizes the double standard of the justice system, which all but declares that videotape evidence isn't good enough to convict cops but is good enough to throw four Black men in jail. Youth in South Central L.A. celebrating the gang truce and declaring their intentions to come together to stop the killings and help rebuild and transform their communities being rolled on by cops in riot gear.

The deal is that the powers were rocked by the destructive power of the righteous rebellion of the people. They hate and fear that power. And they are moving to punish the entire Black and Latin communities for even daring to rise up.

They also fear the prospect that the rage of the people will connect up with revolutionary political understanding. Because they know that this will spell their doom. That's why they've also targeted the RCP and its youth group, the RCYB.

Sasha's, Adelita's and Lea's arrest while building for the program at which I was to speak on the L.A. rebellion and the revolutionary storms to come at Libros Revolución Bookstore on May 9 shows this fear graphically. They brought ten pig cars to the bookstore because they were desperate to stop the rebels of L.A. from hooking up with the all-the-way revolutionary message of the RCP.

There's another lesson in that bust too. That is that their attempts are bound to fail. Just as they couldn't stop me from speaking, they won't be able to stop people from rising up against the brutality and misery they force countless millions here and worldwide to endure. And they damn sure won't stop the RCP from standing with the people in struggle, rallying them to take on all the attacks of the system and doing that as part of getting ready for the time—and it can come soon—to launch revolutionary war and put this system in its grave, once and for all. And go on and build a whole new world on the ashes of this rotten one.

## NO TIME, WE DID NO CRIME!

The following excerpt is from a statement by Joey Johnson, national spokesperson for the Revolutionary Communist Youth Brigade:

This high bail is a ransom. The three revolutionary women are being held on a higher bail, for misdemeanors, than the pigs charged with felonies for the beating of Rodney King! Holding these revolutionaries captive now is a way of bringing down punishment on them before the government even tries to frame them in a trial.

These three women members of the RCYB remain in jail. One of them has been singled out for vicious misogynist brutality, placing her in solitary confinement for refusing to answer questions of Classification Review Sergeants. Sasha has been threatened with death and deportation repeatedly by the LAPD over the last several years.

Thousands of people have been jailed and deported as "collective punishment" against the people for the L.A. Rebellion. The RCYB says NO TIME, WE DID NO CRIME! IT'S RIGHT TO REBEL! The pigs are continuing to roll up on and attack mass meetings of Black people in South Central. The detention of these RCYB revolutionaries is the cutting edge of a panicked reaction by the authorities to the Rebellion. Hundreds of thousands of people rose up in the L.A. Rebellion and many more than that want to bring into being a world free of racist oppressors. The LAPD, L.A. County Sheriffs and other government agencies have repeatedly made statements indicating a fixation on cutting off the people from revolutionary leaders and wiping out the spirit of the Rebellion in Los Angeles.

Everyone who hates oppression and for whom the Los Angeles Rebellion fired them with a sense of the power of the people to make NO PEACE FOR RACISTS and to put RACIST OPPRESSORS ON THE RUN should understand those are our revolutionary leaders the pigs are holding. They belong to the people and not to the pigs.

Everyone who is not willing to sit by silently while the authorities try to impose a police state in L.A. must act to free the revolutionary political prisoners!

## REFUSE & RESIST!

The following statement is from Refuse & Resist!

The Los Angeles rebellion has knocked a giant hole in the whole New World Order. It has struck a powerful blow against racist oppression and police terror, it has put the government on the defensive at home and abroad, and has turned around the whole climate of triumphal American swaggering home from the Gulf War. Way to go, Los Angeles!

The vast majority of the people in this country were outraged by the acquittal of the cops in the Rodney King case. Now, in the wake of the Rebellion, the government is trying to divert attention and shift the blame from vicious cops and intolerable living conditions to "lawless looters," gangs, and communists. We must not let them divide us and divert public attention away from the real criminals.

Refuse and Resist! has documented the attempt by L.A. police agencies to set up, pile on charges, and fabricate criminal records for anyone who dares to dissent. To acquiesce further in silence is to be complicit. We demand amnesty for all prisoners of the Los Angeles Rebellion and an end to the targeting and repression of political dissent against a burgeoning police state.

As Pastor Martin Niemoeller said of the rise of fascism in Germany:

"First they came for the Communists and I didn't speak up because I wasn't a Communist.

Then they came for the Jews, and I didn't speak up because I wasn't a Jew.

Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist.

Then they came for the Catholics, and I didn't speak up because I was a Protestant.

Then they came for me, and by that time no one was left to speak up."



May 6, 1992—L.A. City College student demonstration organized by No Peace for Racists group.

Photo: Salvador Aguilar

# Haiti Rises Up/ U.S. Clamps Down on Refugees



Haitian refugees at U.S. naval base at Guantánamo, Cuba.

The Haitian people are waging heroic resistance against the murderous military government running their country. Student demonstrations have swept the island, with some raising the slogan "Aristide or Death," while others cry "Revolution or Death."

According to the press there have been firefights in the capital of Port-au-Prince and in provincial towns between soldiers and armed people. Five soldiers are said to have been killed. And there appear to be cracks within the military with reports of soldiers denouncing the government on radio and shoot-outs where soldiers have killed each other.

The poor in Haiti are eating tree roots. Farmers are forced to eat seed grain instead of planting it. The distended bellies and yellowing hair of starving Haitian children is clear evidence of widespread hunger and malnutrition. Many people describe the mood in Haiti as similar to 1986, just before a nationwide uprising swept away the hated Duvalier regime.

The Haitian military is meeting this upsurge with intensified brutality. Soldiers have repeatedly gone into classrooms and pulled out student activists. Several women students have been raped by soldiers. More and more bodies of people murdered by death squads are being found. In late May, George Izmerly, a wealthy Haitian close to ousted President Aristide, called for a popular movement to overthrow the current military government and restore Aristide. The next day Izmerly was assassinated near

a police station. There is talk—among the people and the oppressors—that this crisis could erupt into an open revolt against the government.

Faced with this situation, the U.S. government has announced a vicious new policy toward Haitian refugees: President Bush personally signed a new executive order on May 24 ordering his naval forces to seize Haitians found on the high seas and return them *all* directly to the military government of Haiti—without allowing any refugees to apply for political asylum in the U.S.

Since October armed U.S. gunboats have seized Haitian ships in international waters, kidnapping the occupants and often burning their boats. In all some 40,000 refugees have been seized and taken to the U.S. Guantanamo base on Cuba. A few thousand were allowed to apply for asylum in the U.S. However, most were returned to Haiti. Now, the White House has toughened this already-cruel policy, handing everyone they seize over to Haiti's murderous government.

## Ridiculous Justifications for a Cruel Policy

The U.S. claims they will still offer asylum to refugees fleeing political persecution in Haiti. But it is clear the new policy is a death sentence for many refugees who will be murdered by government death squads. Bush has laid out the reasons behind this policy: First, he claims

Haitians have no refugee rights because they are "economic refugees" fleeing poverty, not political refugees fleeing from government repression. Second, he claims the U.S. government has no evidence that returned refugees are being brutalized by the Haitian government. And third, he says the U.S. embassy in Port-au-Prince is accepting applications from those who want to leave Haiti.

All these claims are reactionary lies. Even the U.S. government previously said that at least a quarter of the Haitian refugees qualify for asylum under U.S. laws. The idea that political refugees from all over the country will be able to apply at the U.S. embassy in Port-au-Prince, under the nose of the military, is completely absurd. And so is the idea that returned refugees aren't being killed by the military. It is contradicted by countless stories from Haitians themselves.

One bourgeois reporter interviewed an unemployed 28-year-old painter, Gerald Labarre, in a coastal village in southern Haiti. Gerald showed bruises on his face from beatings, and said that such attacks by police and soldiers had already twice driven him to set sail from his coastal village. Such stories are common in Haiti where over a thousand people have been killed by the Haitian military since last September's coup.

It is particularly reactionary and hypocritical for the U.S. government to claim that the suffering of Haitians is not their responsibility. Throughout this century, U.S. imperialists have dominated and exploited the Haitian people. They have ruined the country's agriculture and used Haitian proletarians as cheap labor. Sugar plantations in the neighboring Dominican Republic work Haitian cane-cutters in slave-like conditions for U.S. businesses. And it is the U.S. imperialists who established, trained and financed the Haitian armed forces who are killing the Haitian people. In short, whether Haitians are fleeing hunger or government death squads—the oppression they face is clearly marked "Made in the USA"!

## U.S. Fears of Losing Control

This new refugee policy is a desperate power move by the U.S. imperialists who want to tighten their grip on Haiti and who don't want the turmoil there to "spill over" into other parts of the U.S. empire. The imperialists fear a growing wave of angry, politicized refugees spilling into Miami and New York. These are *not* the kind of folks the rulers want "mixing in" with other angry proletarians of post-L.A. Amerikkka.

Meanwhile, the U.S. has organized an embargo by its allies (in the Organization of American States—OAS) to try and resolve the current crisis in Haiti in a way

that will chill out the people's struggle and allow the U.S. to continue dominating this whole region. And this has only made living conditions even more brutal for the Haitian people.

But every move the U.S. makes only reveals even more how the U.S. imperialists dominate this whole region. And this comes at a time when the U.S. has a lot of necessity to portray their worldwide system and specifically their lackeys in Latin America as "democratic."

After the brutal pro-U.S. Duvalier regime was overthrown by the people, the U.S. tried to cool things out with a bourgeois election in Haiti. But that didn't stabilize things: their preferred lackey didn't win and the U.S.-trained military overthrew the elected President Aristide.

This caused new problems for the U.S.: pro-U.S. governments throughout Latin America got nervous, worried that the U.S. would not be able to protect them in the event of a military coup in their own country. Now eight months have gone by and the U.S. has been unable to come up with even a compromise with the military regime in Haiti. This has created a political problem for the U.S. where they look weak and unable to back up pro-U.S. governments when their power is challenged. The U.S. can't tolerate the military regime in Haiti, and yet they fear that directly taking over with U.S. troops will expose them even more as imperialists and could lead to an even more unstable situation in Haiti as well as the whole region.

Now the U.S. policy of returning refugees to Haiti is creating new political contradictions. The policy was immediately and widely denounced as a cruel violation of international law and the United Nations conventions. A conservative columnist in the *Miami Herald* worried that the U.S. was looking bad: "Maybe we should just admit it and get it over with: America doesn't really stand for human rights; it stands for convenience. America doesn't really stand for democracy; it stands for oil from the Middle East, chromium from South Africa, cheap imports from China made by slave wage labor—any arrangement that allows a privileged few to make big dollars." This is exactly what the U.S. imperialists do not want the people of the world to see.

The other problem worrying the imperialists is that the popular upheaval in Haiti could push the situation out of the control of pro-U.S. forces. Major figures in the U.S. government have called for a U.S. military invasion, which they hope would stabilize the situation and install a new government firmly loyal to the U.S. Such an invasion would be a criminal attempt to suppress the people and impose further U.S. domination and should be opposed by people throughout the world. □



Haitian refugee being fingerprinted after being returned to Haiti by the U.S.

## The U.S. Phony Money Plot in Iraq

The U.S. government is organizing secret plots to sabotage the economy of Iraq, including the use of counterfeit money. These imperialist moves are causing massive suffering for millions of Iraqi people.

In a May 6 letter to the UN general secretary, the Iraqi government accused the U.S. of smuggling counterfeit currency into Iraq "to sabotage the Iraqi economy in cooperation with Iran and Saudi Arabia." Jordanian officials told the *New York Times* (May 27) that last February the U.S. government gave high-level orders to step up covert operations against Iraq.

Fake Iraqi dinars and U.S. dollars are being printed in separate operations backed by Western powers, Saudi Arabia, Iran and Israel. The phony money is then smuggled across Iraqi borders by imperialist agents. Jordan and Turkey have been used as staging areas for the smuggling operations. The Iraqi government also charges that U.S. helicopters have dropped counterfeit money directly onto the southern marshland areas in Iraq. Other covert projects include sending armed agents, trained in Saudi Arabia and Iran, into Iraq to encourage the fragmentation of the country.

Flooding Iraq with counterfeit money is meant to cause extreme inflation and undermine confidence in the cash economy. This makes it difficult to move the economy away from barter and restore ordinary internal trade.

During the war against Iraq, the U.S. used massive bombings in an attempt to shatter Iraqi society. The U.S. and its allies often targeted and destroyed clearly civilian installations like hospitals, water

treatment plants, fertilizer plants and even a baby milk factory. This destruction produced severe food shortages and contaminated water, shortage of medicine, and widespread lack of electricity. It has led to widespread disease, hunger, and death in Iraq, especially among children.

After the war, the U.S.-led forces prolonged this suffering by continuing a UN-sponsored embargo. The embargo prevents Iraq from importing food, medicine and spare parts and from selling oil to raise cash. Now it is revealed that counterfeit money and other covert operations are also being used to sabotage the economic rebuilding.

Over decades, the U.S. and other imperialists backed and armed the government of Saddam Hussein. The powers knew perfectly well that the Hussein regime was based on the vicious military suppression of the people, but they propped him up because he served their imperialist interests. The big powers and Saddam Hussein had a falling out in the Gulf crisis and the war of 1991-92. Since then, the U.S. and its allies have been demanding that the top military commanders in Iraq replace Saddam Hussein as their chieftain. At the same time, the Western powers have tried to preserve the basic reactionary setup in Iraq, because they are afraid of mass uprisings among the Iraqi masses and the oppressed Kurdish people.

The U.S. goal is to get the Iraqi government and military to bend like obedient lackeys to the unending stream of U.S. demands. Their cruel imperialist method is to increase the suffering of the people, using open embargo and secret sabotage. □



Baghdad, 1991—Selling food in a neighborhood destroyed by U.S. bombing.

## Israelis Run Amok



Israeli troops patrol Gaza strip.

The Zionist oppressors of Israel have been going amok in recent weeks. Arab villages and guerrilla positions in Lebanon have come under heavy bombings conducted by Israeli warplanes. And Palestinians have been attacked by Zionist lynch mobs and targeted for "collective punishment" by the Israeli military.

The Israeli attacks in Lebanon are described as the heaviest in many years. Many guerrillas of the fundamentalist Hezbollah party as well as civilians have been killed. On May 21 alone, Israeli bombs killed about 25 people. One air strike hit the village of Janta in Bekaa Valley, only three miles from the border with Syria. On the same day Israeli artillery hit a village inside the so-called "security zone" that the Zionist state has carved out of a stretch of Lebanese territory north of Israel. Among those killed was a woman and her three children. On May 25, Israeli jets attacked the house of a local Hezbollah commander. The commander and his family were killed.

Israel claims that the attacks are retaliation for a Hezbollah attack on a military post in the "security zone" that killed a member of the South Lebanon Army—a reactionary militia propped up by the Zionists. Israel's actual aim is to strengthen its military position in southern Lebanon and to put on a show of brutal military force

in order to back up its position in the Middle East "peace talks" now going on under U.S. leadership.

As the Zionists' bombs pounded Arabs in Lebanon, there was a surge of anti-Palestinian violence in Israel and the Gaza Strip. After a teenage Israeli girl was stabbed in the town of Bat Yam on May 24, allegedly by a Palestinian man, mobs led by the far-right Kach Movement shouted "Death to Arabs" and went on a rampage, beating up any Palestinian they caught on the street. The Israeli government officially distanced itself from the lynch mob attacks. But Premier Shamir declared that any Palestinian who kills Israelis deserve to be killed right on the spot.

Several days later a rabbi was killed in the Gaza Strip, where several hundred thousand Palestinians are crowded into refugee camps. Zionist settlers—who are heavily armed and protected by the Israeli military—beat up Palestinians, burned Arab-owned greenhouses and attacked a Palestinian schoolhouse. The Israeli military demolished the house owned by the family of the youth accused of killing the rabbi. This type of retribution, known as "collective punishment," is widely carried out by the Israeli military. A Zionist settler leader called for immediate expulsion of 2,000 Palestinian activists from the Gaza

Strip. And settlers parked trailer-homes near the spot where the rabbi was killed to start a new settlement. The whole Gaza area was put on curfew.

The death of two Israelis is being used as justification for lynch mob violence and more reactionary attacks against Palestinians. This is a typical method used by the Zionist oppressors. But some so-called Palestinian "leaders" have also come out saying that the recent Palestinian attacks on Israelis is as bad as Israelis killing Palestinians. This is wrong! The violence of the oppressors can never be equated with the actions of the oppressed—even if they are not revolutionary but spontaneous acts of frustration and anger against the oppressors.

The Zionists have systematically robbed the Palestinians of their land, driven them from their homes and deprived them of rights. Every day, Israeli troops beat, torture and murder Palestinians. Zionist settlers are grabbing more land from Palestinians and acting as paramilitary thugs for the official military. The Zionist occupiers have no justice on their side—it is totally righteous for the Palestinian people to rise up against these brutal oppressors. □

## "Peace Dividend" = More Secret Police

A recent article in the *New York Times* (May 24) reported on a new shift of personnel by the FBI:

"In the single largest reallocation of resources in the bureau's history, Attorney General William P. Barr announced in January that 300 agents would be moved from foreign counterintelligence work to investigate urban street gangs. As part of what Mr. Barr called a 'peace dividend' after the cold war, 22 of the agents were assigned to Los Angeles, which has one of the bureau's largest offices, with nearly 600 agents."

The FBI agents will do "field investigations" and go through all the home and professional videos and still photos of

the L.A. rebellion gathered by the police. The purpose is to collect "evidence" that could be used in prosecuting people.

Some people thought that there might be a "peace dividend" after war tensions between the U.S. and the Soviet Union ended. They thought the government might use some resources for the people instead of for the imperialist military. But that is not how this system works.

Here is an example of the "peace dividend" this system really offers: FBI agents are reassigned from hunting spies to spying on oppressed people in their neighborhoods. After the "end of the Cold War," this system is stepping up its "War on the Poor." □

## Claremont Students Block Route 66

The RW continues to receive reports from different areas on protests after the Rodney King verdict. The following is a report from Claremont, California.

Claremont, a largely middle class college town in eastern Los Angeles county, was rocked as 300 students took to the streets downtown on the night of the Rodney King verdict. Police tried to break the demonstration up a number of times with tactics that included swerving their cars into the crowd. The people surged around them, however, and moved out onto Route 66, blocking both the east and westbound lanes. Later that night they shut down the Claremont police station despite the fact that reinforcements had been called in from several neighboring cities. The next day an

even larger crowd moved off campus and, despite repeated attempts by police to stop them, the people shut down Arrow Highway during rush hour. The group then moved north to Foothill Blvd., confronted police in riot gear and again shut down Route 66. □

# REVOLUTIONARY INTERNATIONALIST QUARTERLY NEW ISSUE! AVAILABLE NOW!



**This issue of *A World To Win* features another big-caliber weapon on the ideological battlefield by RCP Chairman Bob Avakian—"Democracy: More Than Ever We Can and Must Do Better Than That!"**

In this essay, Bob Avakian answers arguments put forward by the Central Reorganization Committee, Communist Party of India (Marxist-Leninist). The debate deals with questions that have been raised in a big way for revolutionaries all over the world since the crisis in the former Soviet Union erupted. How are we to evaluate the historical experience of the dictatorship of the proletariat and the leading role of a communist party? Are these obstacles or necessities to the proletariat, and ultimately all humanity, to achieve liberation? Has the experience of the proletarian revolution since Marx been basically right or wrong on these things?

In the course of this debate over how to evaluate this historical experience, Bob Avakian upholds the basic experience of the proletariat in power—including the contributions of Lenin and Mao to the science and practice of revolution. And through his summation, Avakian points to key lessons for the next wave of proletarian revolution.

Together with the new book *Phony Communism Is Dead... Long Live Real Communism!* this essay in the international journal presents a one-two punch—a spirited defense of revolutionary communism and an example of how Marxism-Leninism-Maoism can confront the most complex and burning issues facing humanity at the dawn of the twenty-first century.

## IN ISSUE NO. 17

### DO THE MASSES HAVE THE RIGHT TO RULE?

Once again, life-and-death questions for the revolution are the focus of sharp debate throughout the world. The Marxist-Leninist-Maoist party is being decried as a tool of oppression rather than a weapon for liberation. At stake is nothing less than the "right" of the proletariat and the oppressed masses to rise up in revolution and establish their own rule, the **dictatorship of the proletariat**, and carry through the long revolutionary transformation of society until the abolition of classes, communism, is achieved.

The AWTW Editorial Board calls for a vigorous counter-offensive to hold high the teachings of Marxism-Leninism-Mao Tsetung Thought. In "Democracy: More Than Ever We Can and Must Do Better Than That!" Bob Avakian, Chairman of the Revolutionary Communist Party, USA, offers a stinging rebuke to the article "On Proletarian Democracy," a draft document of the Central Reorganizing Committee of the Communist Party of India (Marxist-Leninist) prepared under the leadership of its Secretary, K. Venu.

### COMMUNISM MARCHES FORWARD IN PERU

The People's War led by the Communist Party of Peru (PCP) has advanced to a new stage: strategic equilibrium. The revolutionary army has become strong enough to win relative stability for the revolutionary base areas, where the poor peasants and other masses in the countryside hold political power. The political power of the masses is the guerrillas' "secret weapon," driving forward the development of the whole war. Today, Yankee analysts and politicians are considering the prospects for a country-wide PCP victory—and planning out a whole new level of aggression to try to prevent it.

### AND MORE...

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"...*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 organizations 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 imperialism and reaction."

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