



REVOLUTIONARY WORKER

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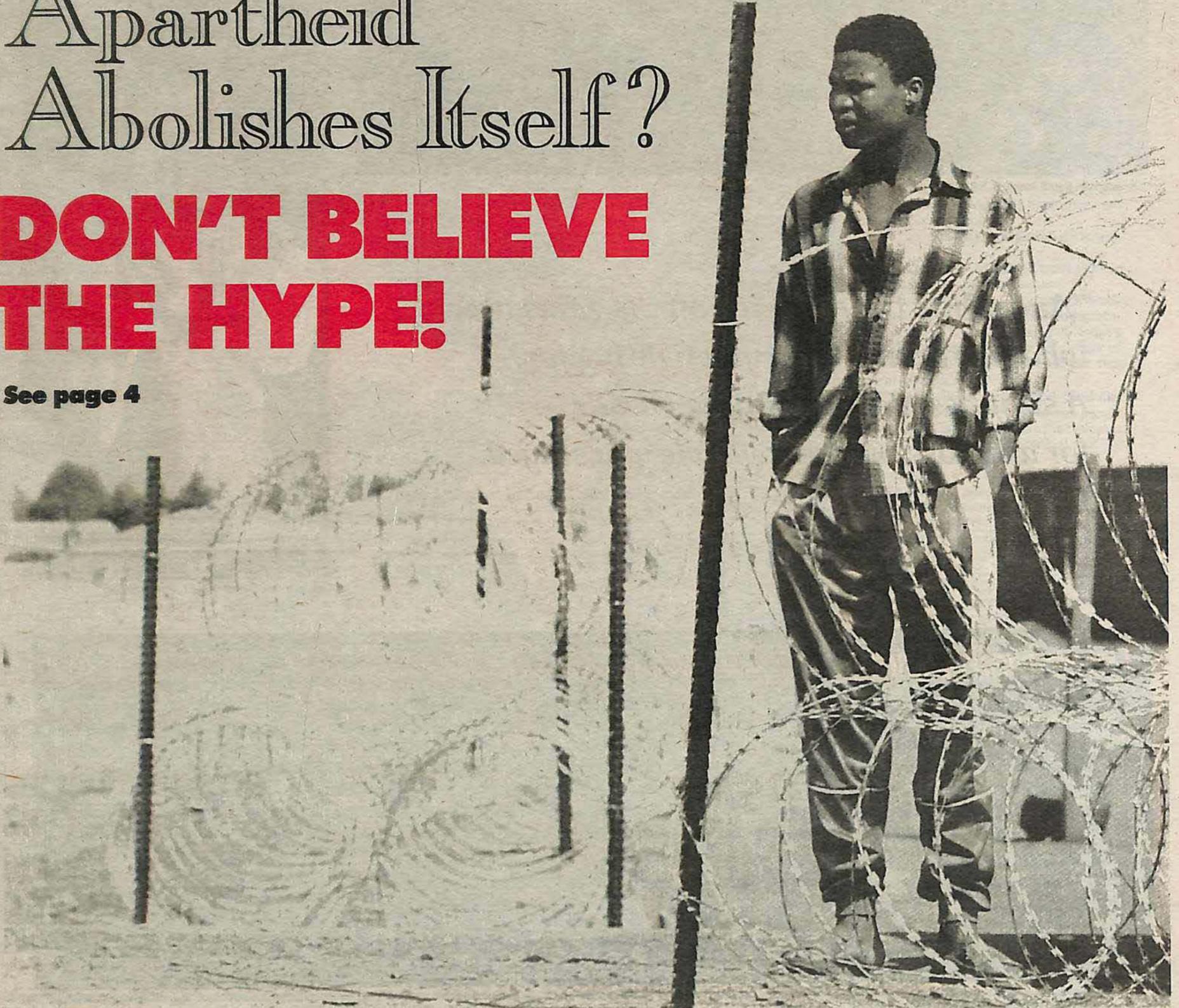
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COULD WE REALLY WIN?

PROSPECTS FOR
REVOLUTION



BY BOB AVAKIAN





U.S. troops in Saudi Arabia in February.

*"And while they got rich off the gains of war,
what in the hell were you fighting for?
A silly-ass medal, a stupid parade —
for all those innocent people you slayed."*

From "World War Three," by Melle Mel, 1980



Iraq: children search for water in Baghdad.

Three Main Points

by Bob Avakian
Chairman of the RCP, USA

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

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

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

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

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

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What to the Slave Is Your Fourth of July?



Captured slave during the 1800's.

In 1852 Frederick Douglass, a former slave and a leader in the fight against slavery, wrote:

What to the American slave is your Fourth of July?

I answer, a day that reveals to him, more than all other days in the year, the gross injustice and cruelty to which he is the constant victim.

To him, your celebration is a sham; your boasted liberty, an unholy license; your national greatness, swelling vanity; your sounds of rejoicing are empty and heartless; your denunciation of tyrants, brass-fronted impudence; your shouts of liberty and equality, hollow mockery; your prayers and hymns, your sermons and thanksgivings, with all your religious parade and solemnity, are to him mere bombast, fraud, deception, implety, and hypocrisy—a thin veil to cover up crimes which would disgrace a nation of savages.

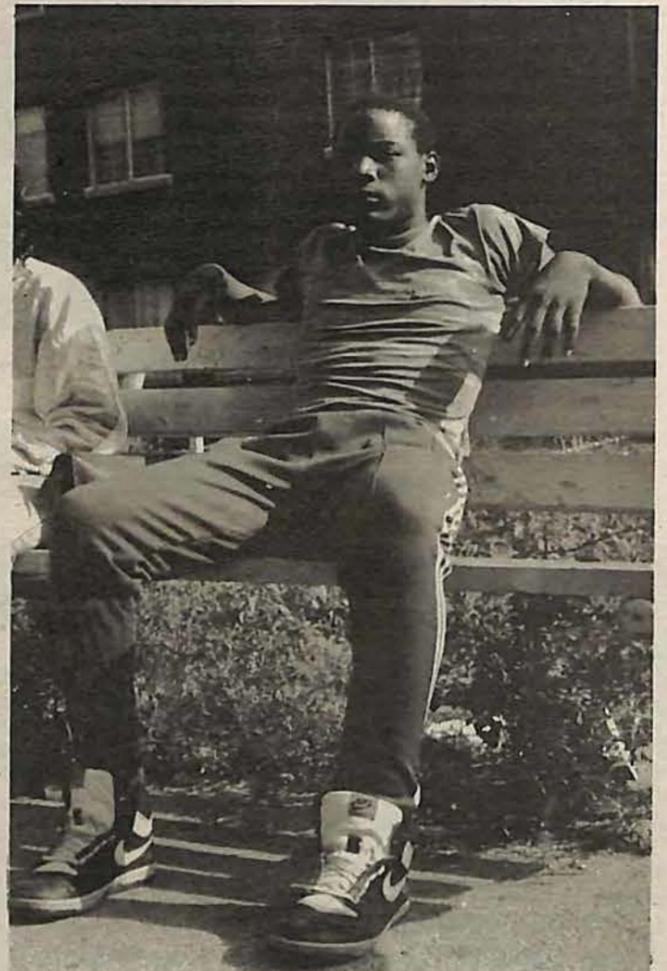
There is not a nation on the earth guilty of practices more shocking and bloody, than are the people of these United States, at this very hour.

Go where you may, search where you will, roam through all the monarchies and despotisms of the old world, travel through South America, search out every abuse, and when you have found the last, lay your facts by the side of the every-day practices of this nation, and you will say with me, that, for revolting barbarity and shameless hypocrisy, America reigns without a rival.

Frederick Douglass, July 5, 1852
"What to the Slave is the Fourth of July?"



Frederick Douglass



WHAT TO THE SLAVES IS YOUR WAR IN THE GULF?

We Didn't Support Your War and We Won't Celebrate Your Victory!

South Africa

Apartheid Abolishes Itself?

DON'T BELIEVE THE HYPE!

by Michael Slate

Every time I hear another news item about how the South African regime is taking steps to end apartheid I think about a conversation I had with a young Azanian comrade during my last visit to South Africa. We were sitting inside a shack in the Eastern Cape squatter camp known as Soweto by the Sea discussing this comrade's views on whether it was possible to somehow end the oppression of the Azanian people through reform and the repeal of racist legislation. The young comrade stamped his foot on the patch of linoleum covering the dirt floor, sort of like he was killing a cockroach, as he told me, "It is system that you have to deal with. And, like everything that is system, you have to smash it, kill it dead. If you don't, it will kill you dead."

On June 17 the South African Parliament repealed the notorious Population Registration Act. This law, enacted at the beginning of the apartheid regime, classified everyone born in South Africa into racial categories based on their background and skin color. There were four major racial categories—

white, Indian or Asian, Colored or mixed race, and African. From the very moment of birth, literally everything about a South African's life—where they live, where they work, where they go to school, who they talk to and how, who they love, who they marry, how they travel, where they play sports, where they dance, where they piss, what hospitals they go to, what political rights they had, and where they could be buried—was determined by the racial category assigned. Under apartheid, whites occupy the top of the society, and that position and everything that goes along with it is based on the systematic oppression of the rest of the Azanian people—especially the Africans who are the vast majority of the population and the indigenous people of the country.

The Population Registration Act was the last major legal pillar of what is called "grand apartheid" in South Africa—the four key laws of the apartheid setup. Earlier this month the Group Areas Act, which set up segregated living areas, and the Land Acts, which legally enforced white owner-

ship of 87 percent of the land in South Africa, were repealed. In the Fall of 1990 the Separate Amenities Act, which legalized segregated public facilities, was taken off the books. When the South African Parliament repealed the Population Registration Act, F.W. De Klerk declared that apartheid, and all of the oppression based on it, was a thing of the past. Addressing a special joint session of the white, "Colored" and Indian Houses of Parliament, De Klerk stated, "Now everybody is free of it. Now everybody is free from the discouragement and denial...and from the moral dilemma caused by this legislation, which was born and nurtured under different circumstances in a departed era."

But the apartheid constitution still stands—Black people have no political rights and are still not even allowed to vote in South Africa. And even with the repeal of the Population Registration Act, only the newborn babies will not be classified—everyone in South Africa will remain classified in a racial category on their national I.D. until a new constitution is adopted.

Also, all of the security legislation, the Internal Security Act, the preventive detention laws, the right to ban individuals and organizations, and the whole repressive apparatus used to keep black people down are still in force.

Imperialist governments around the world applauded De Klerk and praised the birth of a new South Africa. Olympic officials are discussing the possibility of South Africa once again participating in the Olympics, possibly as soon as the 1992 Summer games. In the U.S. the Bush administration and the Congress immediately began talking about rewarding South Africa by lifting the economic sanctions that had been placed against South Africa in 1986. And on top of this, Gatsha Buthelezi, the head of the Zulu bantustan and a notorious collaborator with the apartheid regime, not only met privately with George Bush but was also received throughout official Washington with all of the fanfare normally reserved for a visiting head of state.

The repeal of the apartheid legislation was not an insignificant act by the racist rulers of South Africa. But the significance of these actions lies mainly in the fact that the white minority rulers were forced to do it at all. Just a few years ago no one would have dreamed that all of these laws would be repealed by the apartheid regime itself.

There were a number of factors that played into the South African rulers' decision to get rid of the apartheid laws. For one thing, the collapse of the Soviet imperialist bloc and the consequent effects on the African National Congress (ANC), including their rush into trying to work out some kind of negotiated settlement with the regime, gave the apartheid government an opening it wasn't quite expecting. But mainly, it was the struggle of the Azanian people themselves and the threat of that struggle developing into something with the potential of bringing down the whole apartheid setup that motivated the government to act while it still could. The repeal of all these racist laws and the whole attempt to negotiate out a new form of government in South Africa is not the result of some sudden enlightenment of the oppressors in South Africa. Instead, these are desperate maneuvers of a vulnerable regime attempting to maintain its rule over the black people of Azania.

Some of the Azanian people will get a few benefits as a result of these changes.



Children in the township of Khayelitsha

On the 15th Anniversary of the Soweto Uprising

This statement by Carl Dix was read at a program in New York on June 16 to commemorate the 15th Anniversary of the Soweto Uprising. This program, attended by 150-200 people, was held at Marcus Garvey Park amphitheater in Harlem and was organized by a broad coalition initiated by the New Afrikan Peoples Organization. The coalition also included the December 12th Movement, the All Africa People Revolutionary Party, The Community Self-Defense Program (of Brooklyn) and the Revolutionary Communist Party. The featured speaker was Patricia de Lille from the Pan African Congress. There were other statements and cultural presentations including Amiri Baraka from Unity and Struggle, various rap artists and a reggae band.

**Soweto, Soweto,
Freedom's sound.
The youth of Soweto
are freedom bound.**

We want to talk some about heroes, theirs and ours. You can tell a lot about a setup by who it holds up to you as its heroes. Right now, the powers-that-be are having parades and what not, celebrating their victory in the Persian Gulf and welcoming home the troops who fought in that war as heroes. Well, I say there wasn't shit to celebrate, and those troops didn't do nothing that was all that heroic, either. That war was mass murder, carried out at a safe distance. And any society that would celebrate that shit is decrepit, old and foul beyond belief and needs to be put in its grave, once and for all.

Now, we're here today to celebrate the lives of some people who really did something that really mattered. The young people who rose up in Soweto 15 years ago and rocked the apartheid rulers in South Africa damn near off their seats of power

and privilege. These youth were saying NO, we will not let our oppressor force us to accept education in his language. More than that, they were saying No to accepting being slaves in their own homeland any more. They went into the streets, up in the face of the pigs and army of the apartheid government, and even when many of them were shot down, they continued to rebel. This was heroic and their example remains inspiring. It is just this kind of spirit that will lead to a new and better world being built on the ashes of the old, in Azania and right here in the belly of the beast, the US of A.

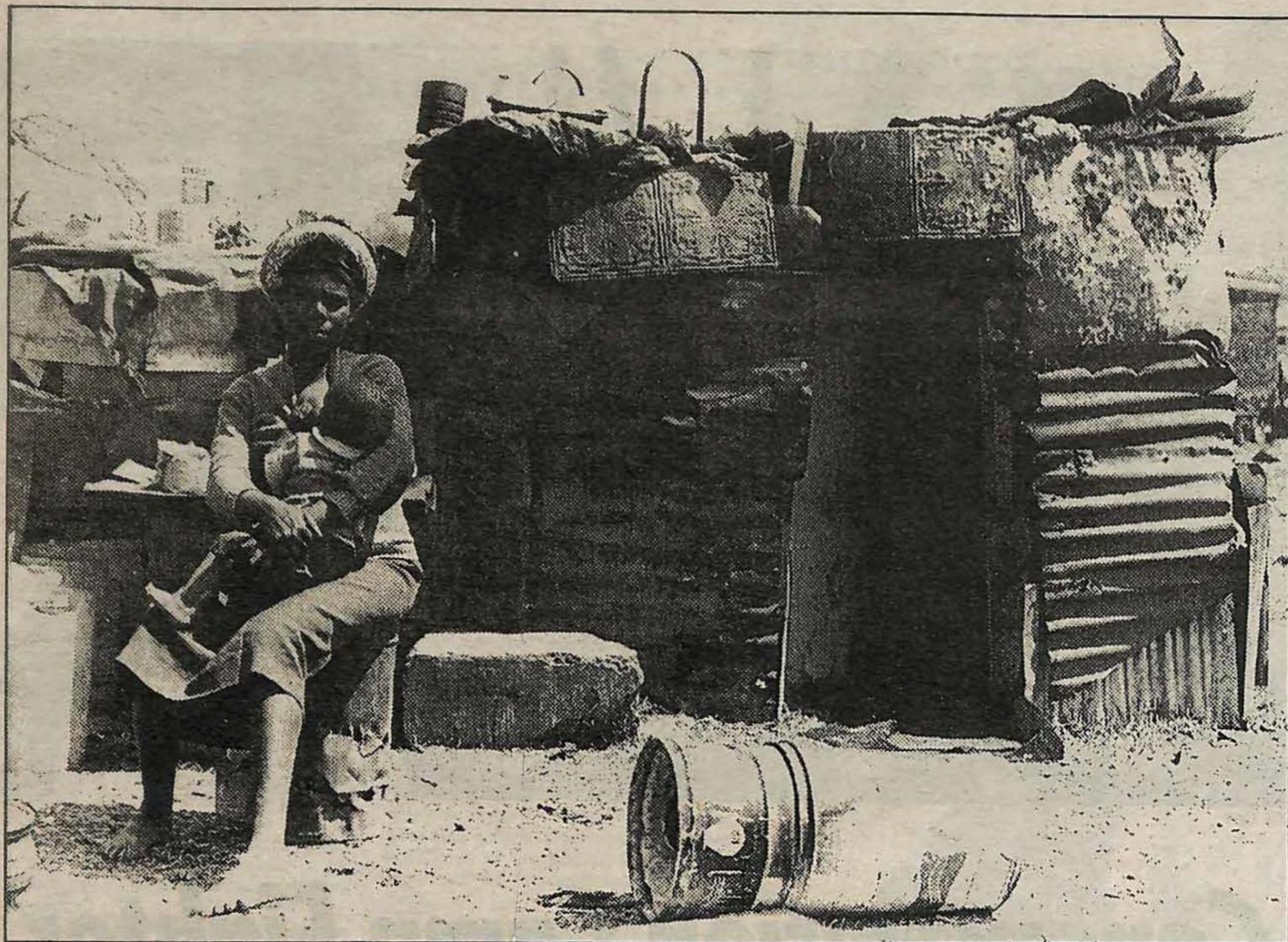
The legacy of the Soweto rebellion is very important at this moment in history. The struggle in Azania is at a critical point. The maneuvers of the De Klerk regime in South Africa reflect the desperation of the white minority rulers, and of their backers in D.C., in London and down on Wall Street, to keep their death grip on South Africa.

We should be clear that apartheid is

nothing but a stepchild of U.S. imperialism. White minority rule is the way that the imperialists hold down the people of Azania and exploit them. So their setup in South Africa is in deep trouble. It's desperately trying to come up with some new way to hold down the African masses. And when your enemy is in trouble, you don't set up negotiations with him, you break his neck!

Genuine freedom don't come from getting to sit at the negotiating table with the oppressors. It ain't going to come to South Africa because they integrate the stores and restaurants. Or because they say Black people can buy back some of the land that was stolen from them centuries ago.

Liberation can only come about in Azania through the revolutionary overthrow of the white minority government and through continuing the revolution to end every bit of imperialist domination and every foul thing associated with it. The Azanian people have already shown that they are ready to get down for real. The



This is particularly true for the small but growing black middle class. But even that will be limited, as many of these black middle class people will find out when they attempt to move into white neighborhoods or send their kids to all-white schools. When you get right down to it, though, the end of legal apartheid will have very little real effect on the conditions facing the vast majority of Azanian people. This is true even on the surface of things. The repeal of this legislation isn't just a trick, but it is not a sudden blossoming of integration, equality and acceptance on the part of the white settlers and their government.

I was in Azania when the Separate Amenities Act was repealed. It was big news that black people could no longer be barred from using public facilities simply because they were black. However, most black people who tried to begin exercising these rights—like going to libraries or public swimming pools in white areas—very quickly found out that they had to come up with hundreds and sometimes thousands of Rand to buy a membership in the libraries and pools. Likewise, the move by the regime to grant release of political prisoners showed what these reforms really mean for the people. Of the 15,000 political prisoners, only 1,000 were released. More than 90 percent who applied for release from prison were denied political prisoner status and were kept in jail classified as "common criminals."

What difference is the repeal of the Land Acts going to make to the millions and millions of Azanian peasants whose land was long ago stolen from them? While it is no longer the law that Black people can only own land in 13 percent of the country, the fact is that 87 percent of the land is now owned by whites and this is the most fertile and valuable land in the country. By law black people will now have access to the land if they can buy it and if they can find someone to sell it to them. But what difference will this make to the peasants I spoke to in KwaZulu, who were literally slaves on white-owned plantations? And what about the black peasants I spoke to who were forcibly removed from their ancestral farms and dumped in the Ciskei bantustan 15 years ago? The farms that once belonged to these peasants have been turned into valuable white farms while these peasants are starving out in the remote and barren areas of Ciskei. And what difference will it make to the youth I spoke to in squatter camps all over the country who, with the repeal of the Group Areas Act, are now free to buy a house in a white suburb or a white section of the city—that is, if they meet the "norms and standards" required by the white neighborhood. These people aren't living in tin and cardboard shanties just because of a few apartheid laws. The Azanian people are forced to live in these squatter camps—often in defiance of the law—because they

have absolutely nothing and this is the result of the super-exploitation and oppression that comes from a whole system based on the oppression of African people, not just a few laws. This system is backed up and enforced by the armed power of the regime and their army and police. As Mao Tsetung said, "political power grows out of the barrel of a gun."

No one is more aware of this reality than the rulers of South Africa. The South African authorities themselves have unwittingly admitted that not all that much is going to change for the majority of the Azanian people. Hernus J. Kriel, the Minister of Planning and Provincial Affairs, recently talked about the real effect of the repeal of the Group Areas Act. According to Kriel, black townships and squatter camps will not only remain on the scene but will increase due to a combination of strict housing codes enforced in white areas, economic factors, and a shortage of housing built for black people. While Kriel stressed that this situation will have "nothing to do with race," he predicted a growth in black "informal housing" around the major cities. In the middle of all the talk about the birth of a "new South Africa," the South African government also made it clear that the bottom line of brute military force maintaining their rule and the oppression of the Azanian people still remains—and will remain—in effect. Just a couple of weeks before the repeal of the Population

Registration Act, South African paratroopers launched a mock invasion of Soweto as part of a military exercise.

For the Azanian people the bottom line also remains the same. No matter how many laws the South African regime repeals, this maneuver will not bring about the liberation of the Azanian people. Neither will the hammering out of a new constitution—that grants black people some form of political rights—bring an end to the oppression of the Azanian people. This oppression is rooted in and serving the interests of the imperialist system and the white South African settler state allied to it. There is only one solution to the oppression of the people of Azania and only one path to genuine liberation—the path of a Maoist people's war and all-the-way revolution. Only a "new democratic revolution"—to overthrow the apartheid regime, break free from imperialism, and move on to build a genuine socialist society—can bring national liberation to the Azanian people. The Azanian youth who talked about the need to "kill system dead" put it this way, "South Africa is a black country. The whites took the country first and then made their laws. And this is one act that they will never repeal. This is my law, South Africa is a black country. The whites took it with guns and we must do the same to take it back. Only then, when we have our black country as our own, will we be able to end our suffering." □

by Carl Dix, National spokesperson for the RCP,USA

youth of Soweto had a saying, "For freedom we shall lay down our lives!" What they have needed is leadership that is based on the science of revolution, Marxism-Leninism-Maoism, and is ready to lead the kind of all-the-way revolutionary struggle that is needed to get free. To be clear, that comes down to people's war, fought in a way that is fitted to the conditions of Azania and is aimed at nothing less than totally destroying the current system in Azania and building something new and far better in its place.

And that's what we need here too. We don't need no democratic presidents, or Black mayors or governors, cause while we send them to the white house or the state house, we still end up in the doghouse. Getting an education ain't going to get you free, cause they only teach you to serve their foul system, and besides they send more Black men to jail than to college. Working hard ain't going to do it for us either, because no one worked harder than our parents and grandparents, and that only

ended up making some other people rich.

It's gonna take nothing less than the revolutionary overthrow of these powers that rule over us here to end the misery and degradation that they inflict on oppressed people here and worldwide. That means people's war that is tied to the conditions in the U.S. and is aimed at getting rid of this system and everything associated with it once and for all.

When I say that, I know how viciously they're lashing out at us, but that is a product of their fear. We gotta get ourselves together and get ready for revolution and bring their worst nightmare into being, oppressed people rising up to get rid of them and their system. People who want to do just that have gotta get a hold of our paper the *Revolutionary Worker*, and get down with our party, the Revolutionary Communist Party, and get ready for revolution, so all of us can get free, in Azania, in the U.S. and all over the world. □



Soweto, 1976



Photo: Damían James
Damían García Park, May Day 1990

INS Concentration Camp Fighter Wins Court Victory

An important victory was won in the first political trial of the concentration camp fighters—those arrested in spring of 1990 in the struggle against the Los Angeles Police Department barricades and an Immigration and Naturalization Service "detention center" in the Pico-Union barrio of Los Angeles. On June 5 a jury acquitted a young Latino immigrant man who was attacked and brutalized by LAPD cops at a demonstration on May 26, 1990 and charged with two serious felonies. He was facing a possible sentence of five years or more in state prison.

This case was one of the two felony cases arising from the concentrated month and a half of struggle in Pico-Union that spring. The other felony case also involves a Latino defendant. Many others are charged with misdemeanors. A total of seven separate cases were filed off of the demonstrations, involving 32 defendants and 76 charges.

Four Days of Struggle in Pico-Union

From May 1 through June 10 last year a series of powerful demonstrations took place in Pico-Union, the largest Central American barrio in the United States. The LAPD had put up barricades in this neighborhood under the guise of the "war on drugs." This was the first phase in LAPD's Operation Police State—an attack on oppressed communities intended to create Nazi-style ghettos behind concrete walls and iron gates. And unknown to the people, the INS had set up a "detention center" to lock up immigrants marked for deportation. Hundreds of Latino proletarians together with students, artists, professors, religious activists and others protested to oppose the concentration camp and the barricades. They exposed a network of such concentration camps across the country and brought into being a nationwide movement against them. These actions, often in the face of violent attacks by the LAPD, led to a whole new level of resistance among the people.

In mid-May 1990 the Coalition to Shut Down INS Concentration Camps put out a call for Four Days of Struggle during the Memorial Day weekend. The May 26 protest took place at the corner of 7th and

Alvarado outside Damían García (formerly MacArthur) Park, four blocks north of the INS concentration camp. When the riot police attacked, an hour and a half of intense political confrontation in the streets followed. Hundreds of immigrants in the area expressed their anger. It was the fiercest struggle between the people and the powers in L.A. in many years. The LAPD responded with brutality. They beat, choked, and broke the arms of protesters, and threatened with death those they thought were organizers. The immigrant brother who was just on trial was one of those arrested.

A Very Political Trial

At the trial the defendant testified that he came to the protest after getting a leaflet from the Coalition. He was set upon by a group of cops—the "swarm technique" which the LAPD used on Rodney King. At least four cops beat and kicked him dozens of times, handcuffed him, and threw him into a police van. A witness saw the cops beating him again inside the van.

The immigrant was charged with battery on a police officer (for allegedly throwing a punch that broke a cop's little finger) and Penal Code Section 69. The little-used but politically charged Section 69 outlaws any attempt to use "threat or violence" to "deter" an "executive officer." The law has been used in other political cases to convict people for simply being near what a California appeals court called an "insurrection against the authority of the police." Section 69 was used to jail followers of Malcolm X who were arrested after the LAPD raided a Muslim temple in 1962, killing one man and wounding several others. Other Black activists have been charged under this law. Unlike the more commonly used "resisting arrest" law, Section 69 is a felony.

Two cops were the only witnesses for the prosecution in the government's attempted railroad of the Latino immigrant. The cops tripped all over their own and each other's lies. Cop 1 said the arrest took place 50 yards inside the park—Cop 2 said it was on the street. One said the imaginary punch to the pinkie was a left hook—the other said it was a right cross. About the only thing they agreed on was that they had used the swarm

technique.

After claiming that the defendant was placed uninjured into the police van, Cop 1 was forced to identify a booking photo of the defendant that clearly showed laceration and swelling in his face. The cop also swore for two hours that he never drew his club, but when confronted with testimony that he did use his club he started reworking his whole story. The judge even had to call a recess so the witness could try to get himself together.

Aside from the blatant attempt to frame up the immigrant, the trial was also a very political attack against the Revolutionary Communist Party. The first prosecution witness started off the testimony with a series of outrageous lies and slanders about the RCP, which he supposedly heard from the watch commander at the morning roll-call briefing the day of the demonstration. The cop said on the stand that he was told the RCP was "violent," that "RCP members" had "assaulted" police officers during several demonstrations that month, and that "numerous" cops had been injured. He claimed that "RCP members" had piled tires next to the INS concentration camp and that "burn marks" were later found on the building, which is a documented fire trap with hundreds of immigrants inside. The witness admitted he had not seen any of this take place—and neither had anyone else, of course, since the lies about the RCP were all made up!

Supposedly the courts under this system are required to rule against allowing such broad and sensational testimony. And the prosecution did not even claim that the defendant had been at the earlier demonstrations that the cop lied about. But the judge allowed this mountain of lies to come out in court and specifically ruled that it was not hearsay. The introduction of these lies in open court has serious implications beyond the attempt to railroad one defendant. Such fabrications can be used as justification for a broad range of repressive actions—from police spying or grand jury fishing expeditions to covert assaults on activists and "unofficial" actions like those of the Salvadoran death squads operating in L.A.

These lies did not just come from some watch commander at a local police station. Such attempts at political setups have been

heard before, and they have come from the political police, like the now-disbanded Public Disorder Intelligence Division (PDID). But throughout the trial the state denied that any police spying organization had any files on the concentration camp demonstrations—including the Anti-Terrorist Division (ATD) which succeeded the PDID and is headed by LAPD Chief Daryl Gates' brother. Even though an ATD sergeant was present at the May 26 protest and other concentration camp demos, the role of the secret police was covered up.

While permitting the outright pig lies, the judge barred testimony from the spokesperson for La Resistencia, a national pro-immigrant political action group. The spokesperson had offered to testify on the politics of the protests at Pico-Union, about how people from all walks of life participated, and about the unprovoked police attacks.

Whenever the oppressed stand up against the state they face the full weight of the powers' repressive machinery. In L.A. those in power are especially concerned with the connections between the masses of Latino people and revolutionary politics and organization. In 1980 RCP member Damían García was murdered in an East L.A. housing project—after he was targeted by the LAPD as the one, in the words of a political-police official, "in charge of recruiting Latinos for the revolution."

The freeing of the immigrant is a victory, but it was not accomplished by relying on the courts. Ten thousand fact sheets on the case were distributed widely to lawyers, at churches and universities, and at demonstrations against LAPD brutality. A press conference at the courthouse was covered by three TV stations and the Spanish-language daily *La Opinión*. Many people wrote letters to the judge and came to support the defendant at the trial.

This is the first case in the series of attempted railroads of the concentration camp fighters. At the same time the LAPD is stepping up attacks on the basic people, including constructing permanent barricades in oppressed areas in preparation for putting entire neighborhoods under total police control. Defending the concentration camp fighters is an important part of the struggle to defeat the enemy's clampdown.

Philippines

Mount Pinatubo Erupts, Yankees Run

It was over 600 years ago that Mt. Pinatubo, a 4,800-foot volcano 55 miles northwest of the Philippines capital Manila, last erupted. But earlier this year scientists noticed enormous pressure building up in the volcano—magma (molten rock) was rising from deep within the earth. Finally, on June 10, Mt. Pinatubo started erupting violently. A series of powerful explosions have spewed out enormous clouds of volcanic ash, rock fragments and hot gases miles into the sky. An area hundreds of square miles around the volcano has been covered with ash.

More than half a million Filipino people live within 25 miles of Mt. Pinatubo—the most dangerous zone around the volcano—and millions more live close enough to be seriously affected. Peasants in the area had their crops buried under as much as three feet of volcanic ash and rock. "There is nothing left," said one man who had to abandon his small farm. "It is all ash and sand now. The roof of my house collapsed from all the ash." Many buildings, including some used as evacuation centers, collapsed from the weight of the ash. A typhoon that hit the Philippines at the same time turned rivers into torrents that washed away bridges and the ash on mountain slopes into mud slides that swallowed up houses. Hundreds of thousands of people have been forced to evacuate their homes, many traveling on foot and carrying little more than the clothes they wear. At least 300 people were reported dead as of June 21.

Meanwhile another kind of evacuation was going on. Ten miles from Mt. Pinatubo, the Clark Air Force Base run by the U.S. Air Force takes up 100,000 acres of Philippine land. It is one of the biggest U.S. military bases overseas, and thousands of military and civilian personnel are stationed there. As soon as the volcano began to erupt, the U.S. military organized a hasty retreat out of Clark. Within a few hours most of the 16,000 Americans living and working at Clark were evacuated to Subic, a major U.S. naval base further south and out of the immediate danger zone. In a few days the rest, a skeletal crew of Marines, were also evacuated, leaving the base guarded by Filipino troops. To put it in a few words, the U.S. troops ran like scared rats. Some news reports called it the "great American escape."

The way this escape was carried out concentrates the unequal and unjust nature of the U.S. bases and the whole U.S. domination of the Philippines. While the U.S. military organized a super-efficient evacuation of the Clark personnel, they gave no help to the Filipino people who basically had to fend for themselves. Several days after the air force base was abandoned, the 300,000 residents of Angeles, the "base



Filipino farmers evacuate with their cattle through the dense ash.

town" right next to Clark, had not even received any evacuation order. Only a few Americans died from freak accidents during the whole evacuation, while hundreds of Filipinos were killed or injured and many tens of thousands lost their homes and possessions.

The Philippines became a U.S. colony at the turn of the century after a brutal war in which more than 200,000 Filipinos were killed while only a few thousand U.S. troops died. It was an early version of the U.S. massacre of the Iraqi people. After World War 2 the Philippines became formally independent, but it continued to be dominated by foreign powers, especially the U.S. And the huge U.S. bases at Clark and Subic (and a number of smaller bases) have been a key part of this domination. The bases have been important for the U.S. in "projecting power" into Asia and beyond. During the war against Iraq, Subic and Clark served as important refueling and supply centers for ships and planes carrying troops and materiel to the Persian Gulf.

The U.S. pays hundreds of millions of dollars a year in "rent" for the bases, but this money does not benefit the masses of Filipino people. A large part of it goes into the Philippine military which protects the interests of the ruling elite and the U.S. imperialists. Even the funds directed at so-called "development/assistance" only

serve to prop up this system. The roads that are built help the military in fighting armed insurgents, and "food aid" means that surplus U.S. food production is sold at low prices by the Philippine government, helping U.S. corporations and undercutting local agriculture. Millions go into the pockets of corrupt officials.

Around the bases there are cities that have been built up to serve the "needs" of the U.S. troops. More than 20,000 women are officially registered as "hospitality girls" in these base towns, and there are thousands more who are unregistered prostitutes. Many are women from rural areas forced into this life because of extreme poverty in the countryside. In the last ten years the number of AIDS cases among these women has gone up dramatically.

Just before the volcano erupted, there were reports that the U.S. and Philippine governments were close to agreement on a new treaty on the bases. The current treaty is due to expire in September of this year. There is a significant mass movement in the Philippines demanding that the U.S. bases be shut down, and many high-level politicians have also come out in opposition to renewing the bases treaty. The government of Corazon Aquino has tried to maintain some kind of a "nationalist" cover by coming out with a "hard" negotiating position, especially over the amount of money for

rent on the bases. But it was clear that the Aquino regime was going to sign the treaty in the end. The reports before the volcano eruption indicated that the new treaty formally returned the bases to Philippine control, but the U.S. still kept "access rights" to them as well as "freedom of movement" for its nuclear weapons on Philippine territory.

The Pinatubo eruption has focused attention on the question of U.S. nuclear weapons in the Philippines. The *Manchester Guardian*, a British newspaper, reported that the U.S. authorities had called a "nuclear alert" at the Clark air base shortly after it was evacuated of U.S. personnel. In a classic example of imperialist double-speak, a U.S. embassy spokesman in Manila said about the *Guardian* report: "We neither confirm or deny that we have nuclear weapons, but we can assure you that no nuclear weapons system is in danger." If fact it is widely assumed that nuclear-armed cruise missiles are stored at Clark. According to some news reports, the cruise missiles were in the process of being transferred out of Clark and therefore were not in the deepest underground bunkers usually reserved for them.

The Anti-Bases Coalition in the Philippines said that while there may not have been any radioactive leakage yet, there was potential for serious contamination by highly radioactive materials such as plutonium if the weapons storage areas are damaged by lava flows. The Coalition pointed out that the hasty evacuation of the air force base suggested that the U.S. authorities were implementing a contingency plan designed for nuclear accidents at Clark or Subic. The contingency plan, which was previously leaked, includes detailed instructions such as a sample press release by the U.S. embassy which contains no mention of nuclear materials and talks only of a "serious incident."

There is talk now that the Pinatubo eruption will affect the negotiations over the bases in a major way. Clark air base is said to be less essential for the U.S. at this point, and the clean-up and reconstruction costs from the damages caused by the volcano will be very high. The Subic naval base, however, is still crucial to the U.S. since it is the main maintenance, support and storage base for the Pacific Fleet and the most convenient "full-service" port for Navy ships in most of the Indian Ocean. So there is some speculation that the U.S. may abandon Clark while holding onto the Subic base.

The Pinatubo volcano made the U.S. military turn tail and run from Clark air base. It will take a revolutionary victory through a people's war to drive the Yankee imperialists completely out of the Philippines. □



Filipino residents of the city of Angeles flee the volcano.

IN THE AFTERMATH OF THE PERSIAN GULF WAR, MORE ON

BY BOB AVAKIAN

Recently some comrades had an opportunity to interview Comrade Avakian. In the aftermath of the Persian Gulf war and the victory of the U.S. side over Iraq, they posed a number of important and probing questions concerning revolutionary struggle in imperialist countries like the U.S. and in particular the possibility of waging revolutionary war against such an imperialist power, right in its "homeland." The full text of the interview will soon be available in a new book, and the *RW* is proud to present a series of excerpts from this interview. This is the second excerpt.

COULD WE

PROSPECTS FOR REVOLUTION

EXCERPT #2: NECESSARY CO

A

Well, I'd say this. First, to argue for waiting like that is essentially to argue for waiting forever and for giving up the goal of revolution, and I think that's wrong. Wrong, first because we can't give up the goal of revolution—revolution is what's needed. That's what the people of the world need. That's what the people in the U.S. need—the proletariat and the oppressed masses need revolution, and in an overall and historic sense the majority of people in the U.S. need revolution and certainly the great majority of people in the world need revolution, proletarian revolution.

But it's also wrong because it's not necessary to wait for conditions like that. It's not the case that we can't win unless we get conditions where the government is basically toppling on its own. That's on the one hand. On the other hand, a point our Party has made a number of times, and that is dramatically emphasized by this recent war, is that particularly at the very beginning of the revolutionary war, when you'd just be bringing your own armed forces into being, you wouldn't want to go up against the imperialists in a situation where they were in a very strong position, where they were not in any kind of crisis, and their military power was not only intact but was in "high gear," so to speak. Starting out as a revolutionary force, you'd be starting out

Q

You have said in an earlier interview that "we're not going to have a situation where 4 or 5 years of world war eventually thoroughly undermines the foundation of the system more or less topples from its rotten foundation with a push." (*Questions and Answers*, Winter/Spring 1986, p. 25) So in that sense it's not going to be like the Russian Revolution, where it got it started, and yet there won't be anything like 90 percent of the people saying "look, you're just going to have to wait until you see a crisis in the system, teetering on the brink of collapse, until it is more like the conditions that you see in the Soviet Union, where only a 'push' is needed to get things started and you can win your side right at the beginning"?

by definition with nothing or next to nothing in the actual military sphere itself, so you'd want to make your move—launch an insurrection—when the other side was weakened and in crisis. This is a point our Party has stressed over and over, and for good reason.

Now, having said that, it is also very important to emphasize that things you've done leading up to the launching of the armed struggle would count for something. In the case of countries like the U.S. this means a period of political work and political battles and preparing public opinion, preparing minds and organizing forces for revolution, building the party and building broad organized ties with the masses—all these things count for something. They count for a great deal in fact. So you wouldn't be literally starting with nothing. But in terms of actually having an army in the strict sense you'd be starting with basically nothing. So, two things: first, you wouldn't want to go up against the full power of the imperialist armed forces right away; and two, you wouldn't want to go up against an imperialist regime when it has the most favorable situation and there is no serious economic or political crisis.

In other words, when the middle classes are more or less solidly behind the ruling class, when the basic people are not in a fighting mood or don't see the possibility of revolution—that's not when you'd want to launch a revolutionary war against the sys-

tem. You'd want things to be the opposite of that. When people are in a combative mood, when they've been fighting the powers-that-be, when they see the chance of standing up and delivering some real blows, when in fact they've been doing that, when you've been building up your own organized forces, when the party's been built broadly and deeply among the masses, when other revolutionary forms of organization among the masses have been developed, when the middle classes are splitting and many of them are losing their allegiance to the system: it's a situation like that that you'd need politically in order to be able to then go over to launching the insurrection. And you *do* want to have crisis in the system—you not only want to, you *have* to have crisis in the system.

In the "Could We" article you referred to, I pointed this out—that you have to have a serious crisis in society and in government. In other words, it's not enough to just have a generalized kind of situation of chaos, upheaval, economic crisis, political crisis—you also have to have a crisis in government. Let's take an example of a war similar to the recent Persian Gulf war, but let's imagine that this war goes badly for the ruling class. Even from the experience of this recent war it is clear that, if a war of this kind went badly for the imperialists, then many within the ruling class would turn with a vengeance on the leaders they held responsible for getting them into what



Bob Avakian, Chairman of the RCP

New Book To Be Published This Summer

IN THE AFTERMATH OF THE PERSIAN GULF WAR

"COULD WE REALLY

BY BOB AVAKIAN

Revolutionaries, especially Maoist revolutionaries, are famous for the view that "the power of the people is greater than the Man's technology." That was a spirit that marked the '60s in particular—with the struggle of the Vietnamese people being an important and inspiring example. But the U.S. war against Iraq, with its massive "high tech" deployment, has posed new challenges to this view. How could a revolutionary army hope to defeat the modern imperialist powers? In this interview Bob Avakian explores this question, and concludes: the power of the people is *still* greater than the Man's technology. But he argues that to make it so requires combining the decisive thing—the revolutionary energy of the masses—with a scientific doctrine and strategy for people's war. With that combination, he concludes, once the necessary conditions emerge, a people's war could have a real chance for success—even in a country like the U.S.

HELP GET THIS BOOK OUT SOON!

Send contributions to: RCP Publications, P.O. Box 3486, Merchandise Mart, Chicago, IL 60606

WE REALLY WIN?

CONDITIONS

situation [like Russia in 1917] where a pro-revolutionary foundation of the existing power and its weaknesses for These Times," Revolution, Russian revolution—it's going to take more time to get on our side, certainly not at the beginning. It really hasn't been done anywhere yet. What do you do to get a situation where the system is in a crisis that has existed in Russia, or other revolutionary countries where the people can get more than 90 percent of the people on

would then be seen as a reckless adventure. And then you might very well get a real crisis in government. You would need something like that—that is one of the necessary conditions for launching an armed insurrection in an imperialist country.

You'd want this in an overall sense and also more particularly because this would be reflected in the imperialist armed forces. I'm not saying they wouldn't be able to fight at all, but you'd want to have as much turmoil and division as possible in the ranks of the enemy, including within their armed forces. The launching of an armed insurrection as the first step in a revolutionary war in a country like the U.S. would have to be based to a large degree on political and social conditions like this. You'd have to have these kinds of conditions. This is the first necessary condition spoken to in "Could We." It doesn't say you can just go off and start the armed struggle in a country like the U.S. whenever anybody wants to. In fact it criticizes that view, it starts right out criticizing that view and says you have to have certain necessary conditions. And the first one it mentions is this: a serious crisis in society and in government.

You do have to have these necessary conditions. But, on the other hand, you don't have to have a situation where the ruling structures are ready to topple on their own.

Excerpt 3 next week.



Above: Bolshevik Revolution, Russia, 1917. Left: Armed workers march on Berlin police headquarters. Berlin uprising, Germany, 1919.



Imperialist countries have been rocked by major crises over the past century.

WAR, MORE ON WE REALLY WIN?"

This interview further develops the thesis in an earlier work by Bob Avakian, "Could We Really Win? The Possibility of Revolutionary War." It does so through a serious examination of the military strengths and weaknesses demonstrated by the imperialist side in the Gulf war—comparing and contrasting their forces and way of fighting to the potential strengths of the people.



Above: Building barricades in the streets of Paris, France, 1968. Right: Washington, D.C. burns during Black uprising, April 1968.

Abortion Banned

Louisiana Evil Becomes Law

The attacks on women's right to abortion continue to pile up. Last month the Supreme Court ruled that all federally funded clinics are prohibited from giving any abortion counseling and cannot even mention the "A" word. Now Louisiana has passed the most restrictive abortion law in the country.

According to Louisiana's new law, all abortions will be outlawed except when necessary to save the life of the woman or in very narrowly defined cases of rape and incest. There are *no provisions for a woman whose health is threatened by her pregnancy*. And in cases of rape, the woman will have to make a police report within seven days and have to be examined within five days by a doctor other than the one who would perform the abortion—to determine whether she was pregnant before the rape. This law prohibits virtually all abortions in the state. And the penalties for breaking this law are harsh: anyone performing an illegal abortion could be sentenced to a prison term of one to ten years and fined \$10,000 to \$100,000. Amendments to this bill were introduced—one would allow abortions in cases of tubal pregnancies and in the case of fetuses with life-threatening deformities, and another would have given women who had been raped 30 days to report to a doctor and 45 days to report to the police. But all these were soundly defeated.

After the state legislature passed this law, the governor of Louisiana, Buddy Roemer, vetoed it. But only days later, for the first time this century, the Louisiana legislature overrode a governor's veto and the bill became law. The anti-abortionists even came back the next day and tried to start a new push to make the bill even tougher by eliminating the rape and incest exceptions.

The bill is scheduled to go into effect in 60 days. But opponents of the law have announced they will challenge the law in Federal Court as soon as it is enacted. And this would keep the law from going into effect and start the process of taking it to the Supreme Court.

COURT GIVES GREEN LIGHT TO STATE MOVES AGAINST ABORTION

In July 1989 the Supreme Court ruling in the case of *Webster v. Reproductive Health Services* gave states the right to restrict women's right to abortion. And Louisiana is only one of a number of states that have since this ruling proposed bills and enacted laws to make it extremely difficult for a woman to get an abortion. A number of

these laws have been legally challenged and are headed toward the Supreme Court. And any of these cases could be used by the court to overturn *Roe v. Wade*, the 1973 Supreme Court decision that made abortion legal.

• Pennsylvania law now requires that women notify their husband that they intend to get an abortion. They must undergo a 24-hour waiting period and receive "counseling about fetal development." This law was found unconstitutional by a Federal District court last year and was argued before a Federal appeals court in

February 1991. It's now possible this case could go before the Supreme Court in its next session, beginning in October.

• A law was passed in the U.S. "trust territory" of Guam that allows abortions only where the pregnancy poses a grave risk to the woman's health or endangers her life.

• The state of Utah now bans most abortions, providing exceptions only in cases of grave defects to the fetus or to the woman's health. Enforcement of this law has been delayed because of a lawsuit now in Federal District Court.



"New World Order Family Planning Clinic." Street theater outside Federal Court in Honolulu, Hawaii.

Special to the RWOR



Supreme Court Upholds Global Anti-Abortion Rules

On June 3 the Supreme Court refused to hear a challenge to a Federal policy cutting off family planning grants to overseas organizations that spend money on activities related to abortion.

The U.S. regulations on family planning funding for other countries stems from a policy statement announced by the Reagan administration at the U.N. International Population Conference in Mexico City in 1984. This statement established new terms for all grants and agreements between the U.S. Agency for International Development (AID) and organizations that support family planning services in other countries. Since 1973 Federal law had prohibited Federal funds from being used for providing abortions overseas. But the 1984 "Mexico City Policy," as it became known, took this anti-abortion regulation even further. It basically said that no funds would be given to any family planning organization that was involved in providing abortion services, counseling or information about abortion or lobbying against restrictive abortion laws—even if these services were provided with separate funds.

This has been a major blow to family planning organizations around the world. AID oversees U.S. government foreign aid programs in the Third World and is the major source of family planning funds in

the world. The \$220 million it spent in 1990 accounted for 40 percent of all such spending in the Third World.

The move by the Supreme Court to let this policy stand came only ten days after its anti-abortion decision in the case of *Rust v. Sullivan*. In this case they ruled that federally funded clinics in the U.S. are prohibited from even talking about abortion with patients. This means that literally millions of women, especially poor women and women of color, will be denied the right to abortion—and even the right to get information about abortion to help choose how they want to deal with their pregnancy.

The overseas funding is even more restrictive. Federally funded clinics in the U.S. can still provide abortion services if they use different funds and set up offices and facilities that are administratively and physically separate. But according to the regulations on overseas funds, organizations that provide any kind of abortion services will have their Federal aid canceled even if they segregate the facilities for these services and use separate money.

Today some 200,000 women a year die in Third World countries from illegal abortions—one woman every three minutes. And the anti-abortion foreign policy by the U.S. government greatly contributes to this murderous situation. □

ATTACKS ON ABORTION RIGHTS AIMED AT OUTLAWING ABORTION

With a number of state abortion laws being legally challenged, the Supreme Court can choose various approaches to how it will continue its attacks on women's right to abortion. The Pennsylvania law puts various procedural obstacles in the way of women getting abortions but does not actually put a flat ban on most abortions. So the Supreme Court could hear this case and only decide on it narrowly, using it to impose more restrictions on abortion. But they could also use this case to make a much broader ruling and overturn or significantly alter *Roe v. Wade*.

According to legal experts, the Guam or Utah case could also lead to broader Supreme Court rulings on *Roe v. Wade*. But only the Louisiana law, which does not make an exception for women whose health is endangered by a pregnancy, would absolutely force the court to address the fundamental issue of women's right to abortion. And anti-abortion forces in this country are hoping that this would be the opportunity for the court to outlaw abortion altogether.

The Louisiana Attorney General said he was anxious for this case to reach the Supreme Court as soon as possible. He told the press, "We believe that this law will be found to be constitutional and *Roe v. Wade* will be overturned."

If the Supreme Court does use one of these cases to overturn *Roe v. Wade*, this would not mean a new federal law would go into effect governing abortions. The Court's decision would instead give states the right to pass their own abortion laws, using the high court's decision as guidance and backing. And even if none of these cases is used to actually outlaw abortion, there is clearly an ongoing movement in this country to put harsher and harsher restrictions on abortion and, for all practical purposes, to outlaw abortion for more and more women.

LAW PROMOTES "UNBORN CHILD" LIE

The Louisiana bill also is an attempt to write into law the reactionary political and religious ideas of the anti-abortion movement. The law states that "life begins at conception" and says that the state has a compelling interest in "protecting, to the greatest extent possible, the life of the unborn from the time of conception until birth."

This is the view that's been used to make it seem like abortion is about killing "unborn children." And this wording is meant

to set a legal precedent for fetuses to be treated as human beings with "equal rights." Last month's Supreme Court ruling preventing federally funded clinics from giving abortion counseling also explicitly referred to fetuses as "unborn children" a number of times. All this is meant to make women feel defensive and guilty about abortion. And it's used to play on people's emotions and justify treating women like incubators. But this is a lie! Fetuses are NOT children and abortion is NOT murder! And a woman should never be apologetic about choosing an abortion for whatever reasons she may have.

The "life begins at conception" wording also opens the door to other measures aimed at controlling women's reproduction. For instance the American Civil Liberties Union has pointed out that the Louisiana abortion law could bar doctors from prescribing certain contraceptive methods. The intrauterine device or low-dose birth control pills work by stopping a pregnancy after conception. So technically, the law could make it illegal for doctors to give women these contraceptives. In response to this claim by the ACLU, the Louisiana Attorney General refused to rule out the possibility that doctors could be prosecuted for prescribing such contraceptives.

WOMEN'S LIVES COME FIRST!

Terri Barlett, the executive director of Planned Parenthood of Louisiana, said, "The truth hidden in this bill is that men don't trust women and don't think we are capable of making our own decisions."

Norma McCorvey, who was "Jane Roe" in the 1973 *Roe v. Wade* Supreme Court case, said, "I don't understand why people still can't understand this means nothing except that women will be butchered. They won't stop even if they see women die from it." And this is exactly what this law will mean if it is upheld by the courts. And in fact this is exactly what these restrictions on abortion will mean: more women's lives threatened, many women's lives ruined, many dreams smashed.

Esther McGuire, director of the Delta Women's Clinic in Baton Rouge, reported, "We actually had one patient in tears asking us how she could abort herself. That is what this law is all about, intimidating women and driving them to unsafe actions."

The Evil Wind blowing against women in Louisiana must be stopped and defeated. As attacks on abortion continue to pile up, there is an urgent need for a mass, militant response from the masses of women (and men) who are outraged at these attempts to turn women into nothing but breeders and incubators. Women must have the right to choose, and all these attacks on abortion must be defeated! □



Special to the RWOR

Honolulu, Hawaii

Deadly Facts

The following statistics are from a report by the Worldwatch Institute, a private, non-profit policy research organization based in Washington, D.C. The author of this report is Jodi L. Jacobson:

- One million women will die and 100 million will be maimed this year in a "global epidemic of reproductive health problems."
- Reproductive health problems claim the lives of 10 times more women than AIDS does of men, women and children combined.
- Only 25-30 percent of women throughout Africa and Asia receive prenatal care and the majority of women in developing countries (outside of China) are denied access to safe abortion services.
- Complications of pregnancy, childbirth and unsafe abortion are the chief killers of women of reproductive age throughout the world.
- Pregnancy-related problems account for less than one percent of deaths among women between the ages of 15 and 49 in the United States and Europe. But throughout the developing world, pregnancy-related problems account for 20 to 45 percent of all deaths of women of childbearing age.
- Only \$1.50 invested per woman per year would enable most nations to reduce maternal deaths by more than 60 percent.



Special to the RWOR

Honolulu, Hawaii

We received this leaflet from the Stop the U.S. War Machine Action Network:

DROP ALL THE CHARGES ON THE WAR PARADE PROTESTERS! THEY DID THE RIGHT THING!



This City Sun photo shows protesters at the June 10 War Parade. Protesters were attacked by police and many were arrested and face multiple felony and misdemeanor charges.

**We did not support their war—
We are not celebrating their massacre.
We won't salute their New World Order!**

You wonder what the New World Order looks like? Check out the June 10 Welcome Home/Victory Parade in New York City: a monstrous red, white, blue and yellow ribbon celebration of a cowardly, high-tech massacre of hundreds of thousands of Iraqi people. While Schwarzkopf, Powell, Cheney and the troops paraded up Broadway, an army of uniformed and undercover cops led all-American yahoos in attacks on protesters. Women, people of color and protest leaders were targeted, including the person who interrupted Schwarzkopf's speech at St. John the Divine June 9th. The New World Order chants ranged from "USA, USA" to the ugliest of sexist and racist attacks. Lines of police physically stopped reporters and T.V. crews from covering the protest and police brutality. An NBC reporter was assaulted trying to film the protests. Hundreds of protesters were blocked from even reaching the main protest areas. IT WAS UGLY. The sights, sounds and stench of fascism filled the air. At night, simulated Patriot missiles blasted Scuds in a fireworks display. This was a 1991 Nuremburg Rally—American Style!

The assassins in high places wanted and needed all this to go on without any visible opposition and no press coverage of the protests, to put the stamp of approval on this massacre in preparation for the next one. BUT THEY DID NOT GET AWAY WITH IT!

At Battery Park, Vietnam Veterans leafleted and agitated to assembled troops and along the march route the soldiers turned their heads to hear and see the protests. Near the front of the parade, a determined group of protesters with kaffiyas got into the street to talk to the troops. A hundred people who made it to the Red and Black protest assembly near the reviewing stand defied every Gestapo attempt to silence their message—Down with the Parade of Shame!—and news of the protests *did* break through the media censorship.

People in San Francisco, Seattle, Boston, Chicago, Washington D.C. and other places are taking on these hideous celebrations. On June 10, protesters in NYC spoke and acted for our sisters and brothers in the Middle East and millions around the world. If you are sickened by the massacre, the parades and the New World Order, you need to step forward to support all those arrested protesting the June 10 parade. **ALL THE CHARGES MUST BE DROPPED!** What they did was right and right on time, and not to support them is to be complicit in the New World Order.

- Send urgently needed defense funds to Stop the U.S. War Machine Action Network, 175 5th Ave., Suite 2175, New York, NY 10010, earmarked for the War Parade Protesters Defense Campaign.
- The War Protesters' court date is July 10 at 100 Centre Street. Pack the courthouse.
- Write to Robert M. Morgenthau, District Attorney, 1 Hogan Pl, NY, NY 10013 and demand that all charges against the War Parade Protesters be dropped.
- Call the Stop the U.S. War Machine Action Network at 212-732-8860 or 212-642-5228 to find out what else you can do.

**STOP THE U.S. WAR MACHINE ACTION NETWORK
WAR PARADE PROTESTERS DEFENSE CAMPAIGN**

Cleveland Black Balloons Over Parade of Shame

When the "welcome home" parade marched through downtown Cleveland on June 15, the largest, most dramatic sight was a huge protest banner which read in bold black and white letters: "100,000+ Iraqis Dead in Desert Slaughter. We Didn't Support the War, We Won't Celebrate the Victory!" Surrounding the banner like clouds of doom were 1,500 black balloons imprinted with the words "100,000+: The Human Toll" and held in bunches by demonstrators dressed in black.

If New York City was the "mother of all parades," this one was a second cousin. Sponsored by a local TV station, it was part small-town parade with lots of high school bands and tacky local business promotion, and part imperialist military display of marching units and tank drivers giving the "we're Number 1" salute. Spectators lined up two and three deep were 85 percent white—this in a downtown normally filled with Black shoppers on Saturday. The parade was an alien presence, a gloating celebration of the U.S. massacre of the Iraqi people and the "new world order." A young man watching the parade said, "This is just like a Nazi parade—the only thing different is the flag."

A determined group of protesters came together in the weeks before the parade. The coalition of activists, calling themselves "100,000 Black Balloons," were aged 16 to 84 and included anti-war activists, artists, RCP supporters, RCYB members, and Central America activists. They argued against others in the movement who said that it was best just to ignore the parade and not try to organize a protest against it. Within the coalition some people had fears of getting physically attacked by reactionaries at the parade, but they still felt strongly they had to take a clear stand of opposition to the blood-soaked celebration. News of protests against victory parades in other cities greatly encouraged the people

in the coalition.

The demonstrators set up at a major intersection before the parade started. "It's 12 o'clock and we're here to say we won't celebrate a massacre!" said a woman wearing a death mask on the megaphone. Immediately those in front holding balloons and the banner were confronted by a dozen flag-wavers chanting "USA! USA!" and spitting at the protesters. The demonstrators stood strong and shouted back, "The Iraqi People are Our Sisters and Brothers! We Won't Kill for the Profits of Others!" and "From Baghdad to Rodney King, Stop the U.S. War Machine!" As the parade started, protesters yelled "Shame!" and pointed fingers at the military units. Later they moved to a more populated shopping area where lots of Black people go.

Further down the street the RCYB and friends carried out a bold action. Carrying duct tape and a banner reading "Murder on Parade—This Vehicle's Bloody Tour: Vietnam, Grenada, Panama, Iraq...Stop the U.S. War Machine!", they dashed into the street and attempted to attach the banner to the side of a military vehicle. One youth climbed on the side of a convoy truck in the parade. The SWAT team and pigs on horses brutalized the youth and arrested two on charges of aggravated disorderly conduct and resisting arrest. As the youths were dragged across the street, they continued chanting "Stop the U.S. war machine! No matter what it takes" with such determination that TV newscasts that night opened with the scene. After this action more and more people came up for leaflets and some joined the demonstration.

The 100,000 Black Balloon protest brought together a diverse group of people: individuals from groups who had refused to endorse the action; artists who had never come to political protests before; high school youth; attorneys, doctors and

Continued on page 14



Cleveland

Hundreds Dis Oakland Parade

"It ain't a welcome home, it's like a protest parade... We felt like there were more demonstrators than supporters."

A sergeant who was in the June 14 Oakland victory parade

The powers were determined to put on a successful parade in Oakland to celebrate the U.S. victory in the Gulf war. The stakes were high—Oakland has a large Black population, and there are many Black politicians in the government. They wanted to be able to say that in the Bay Area, Black people supported the war—especially after the parade a few weeks ago across the Bay in San Francisco was crashed by protesters (see RW #608). Retired Rear Admiral Toney, the Black president of the Chamber of Commerce and main spokesman for the parade, led the charge. He told the press he wanted to let the country know that despite the Bay Area's "legacy for peace," when "war happens we don't shrink from it."

The parade was held downtown during a weekday lunchtime to ensure an audience. Many office workers were let out of work to go to the parade. But all these plans backfired. Hundreds of people joined the 500 to 600 demonstrators in dising the parade. The official speeches were drowned out by the protesters' chants, and the parade was disrupted several times. The Oakland protest turned out to be even larger and more powerful than the one against the San Francisco parade.

Oakland is a city where the masses of Black people face harsh poverty and oppression—the city has an infant mortality rate as high as many poor Third World countries. There is much anger against the Gulf war and injustices here in this country. A Black proletarian told the RW, "I am definitely a protester. I think America was wrong. I don't see what we have to be proud of. I don't see how they can get an African-American or anybody to participate and to be proud of what they done—to kill innocent people. Here in Oakland, we're killed on the streets. It's wrong!"

Coming off the successful protest against the San Francisco parade, the anti-war forces were able to organize even more broadly this time. Activists united in the Coalition to Oppose the Celebration of Slaughter. Leaflets went out and word of the protest spread widely. In the days before the parade the media extensively quoted Refuse & Resist! and other groups speaking out against the parade of shame.

As the day of the parade approached there were signs of nervousness among politicians and the media. A state assemblywoman wrote a letter to Rear Admiral Toney expressing dismay at the tanks scheduled to be in the parade, and the *Oakland Tribune* noted that the Seattle parade had been canceled. On June 13, the day before the parade, the *Oakland Tribune* ran an editorial admitting that "extensive civilian deaths, damage to Iraq's infrastructure" and so forth had "cooled" feelings of an "initial flush of victory." The editorial went on to say that that while "reasonable people could differ over whether Oakland needs to have its own parade," the Chamber of Commerce, the parade's sponsor, was exercising its right to "free expression." The editorial warned that demonstrators had no right to disrupt the parade and should make sure that protests were "non-violent." At the parade itself, Oakland's Black mayor Elihu Harris was a no-show—a Cadillac convertible with a sign bearing his name (which was misspelled) rode on without him.

As demonstrators began to assemble in the early morning, Oakland police went to great lengths to try to chill out the protest and keep others from joining. People were ID'd coming out of the BART subway, cited for standing out on the sidewalk with signs, and arrested for unpaid traffic tickets. The cops searched backpacks and ticketed

"jaywalkers." A driver who honked in support of the protesters was pulled over and given a ticket. A protester drawing U.S. flags on the sidewalk so people would have to walk on them was arrested. Seven people were arrested before the parade even began. Over 30 people were arrested during the day, and three protesters had to be treated at the hospital for injuries inflicted by the police.

But police harassment could not stop the protesters from disrupting the parade in many different ways. As the parade began, two people dived in front of and under a truck loaded with weaponry. The man underneath held onto the axle so the truck couldn't move, and the cops had to pull him off. A few blocks further down, an affinity group went into action. This group included activists from Stop the U.S. War Machine Action Network, Bay Area Religious Peace Activists (BARPA), an RCP supporter and Jeff Paterson, the first GI resister during the Gulf war. The BARPA activists formed a line across the parade route. They knelt down and blocked the parade as other activists unfurled a 20-foot banner saying "Stop the U.S. War Machine, No Matter What It Takes" and attempted to secure a chain across the street. Two of the religious activists were beaten up by the police and arrested.

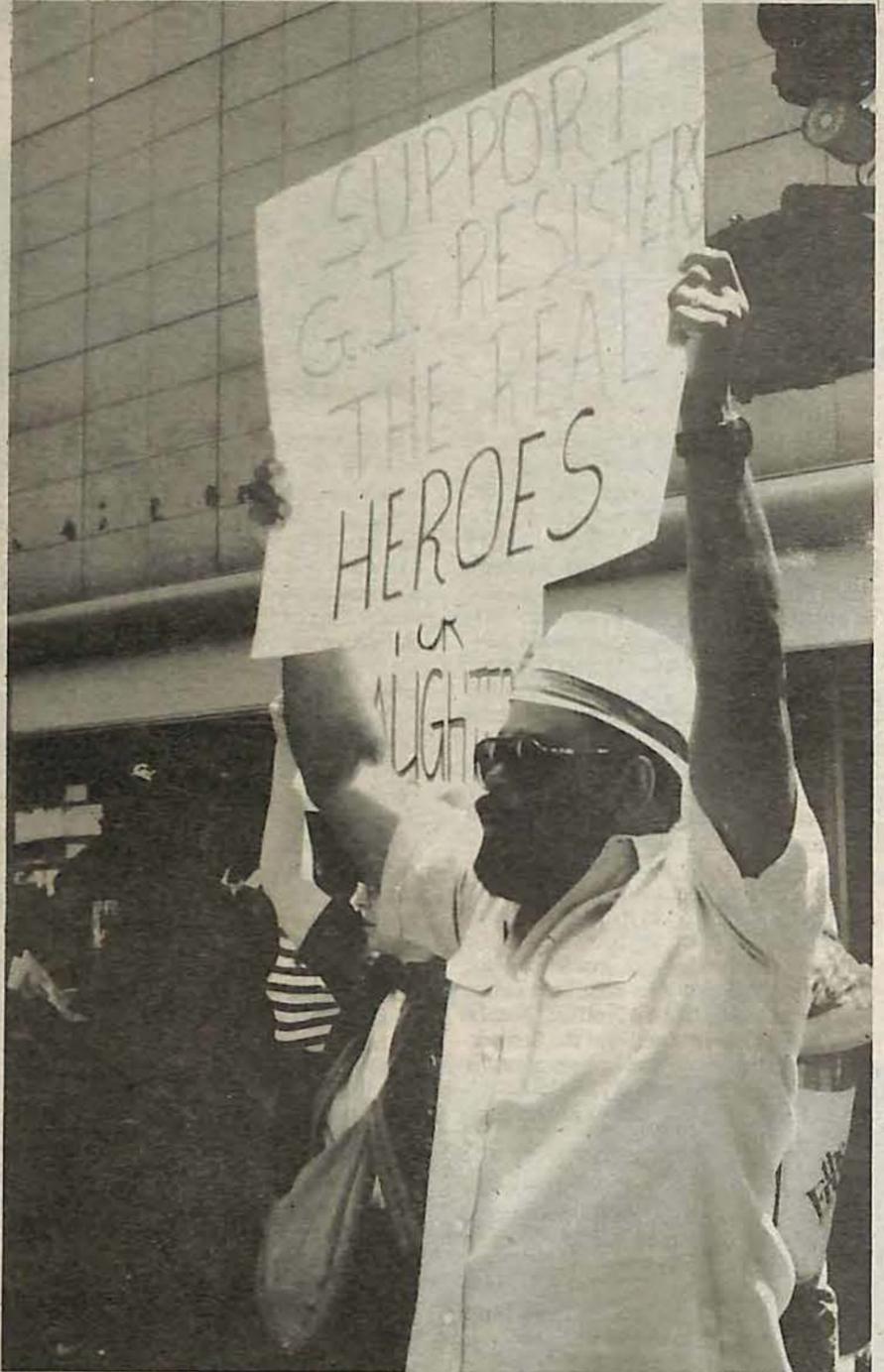
According to an observer, "Jeff Paterson jumped onto one of the M88 tank recovery vehicles and attempted to chain himself to its turret. The driver popped out from within and grabbed at the chain while two other Marines yelled at Jeff to get off and tried to dump him off onto his head. The Oakland police wrestled him to the ground and put him in a police van while onlookers shouted, 'There's our real hero!'"

Members of the Coalition to Oppose the Celebration of Slaughter jumped into the parade carrying a red and black banner saying "Amnesty Now for All War Resisters" and marched for a block until shoved onto the sidewalk. Eggs splattered some of the tanks and other military vehicles. Hundreds of protesters on the sidewalk carried black balloons and pictures of Iraqi children killed by U.S. bombs and chanted "Shame, Shame, Shame." There were youth, students, religious people and activists from the Pledge of Resistance, United Bay Area Veterans Against the War, Emergency Committee to Stop the U.S. War in the Middle East, and other groups. Near the reviewing stand, where the parade supporters were the thickest, the chants of the protesters were so loud that scheduled speakers just gave up and sat down.

Many people who came out to the parade also took up red and black ribbons and black balloons, and the protest grew to over a thousand people. "Too many lives were lost," a Black secretary who was at the parade said while her friend nodded. "Too many children died. I think they should ban the victory parades. There's no victory in murder." A 45-year-old Black man said, "This protest is something I can get into. I disagreed with the war from the start. You know, it's the latest in a long line of moves by the government—Panama, Grenada, Vietnam and on back. It has to stop some time. There is no glory in killing innocent people."

At the end of the parade the military vehicles headed for Jack London Square where they were to be on display. Several hundred protesters heading for the area were viciously attacked by the cops when they passed in front of the police station. Several people, including an RCYB member and a student from San Francisco State, were severely beaten. The protesters continued to march and joined up with a group of religious activists who had positioned themselves in front of the tanks at Jack London Square. Some soldiers in camou-

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Oakland

Special to the RWOR

"I am 77 years old and I have lived through very many wars—the Spanish war, the Second World War. The Second World War, my whole family was killed. All wiped out. I was here but they were in Poland. I have such a deep feeling about it. I go through Berkeley and I see those homeless. It pains me every day I see them. Young people, no jobs, no place to live. This is the richest country in the world, and this should be? It's just insane. We go into a country and we kill so many people. The children are now dying there, no medicine, no food—what kind of people is our government that they just go and kill? They have no humanity."

Polish immigrant woman

"It's great to demonstrate against it [the victory parade]. 65,000 kids were killed, 3,000 were babies, infants. You want to take pride in genocide—what's so great about that? I think a lot of people in Oakland didn't want to put on the parade to begin with. I think Bush said to the cities, 'No parade, no funds.' I say New World Order, same old shit."

A Black proletarian man

"My dad's a Vietnam veteran. I protested in Berkeley during the war. I was one of the last people to leave the freeway when we blocked it. Me and this Black girl and this other guy, we were the last ones there. It wasn't a war, it was a slaughter of innocent people. They say be proud you're an American. These parades of child killers and blood shedders—it's a lot of bull. It's going to take a total overthrowing of the government to change things. The laws aren't for the people. They're made by stuffy old geezers sitting up there in the White House, thinking they know what's right for everybody. I've seen all kinds of people in Berkeley wearing the red and black ribbons. It's a kind of resistance, and I am proud of anybody who wears these. It shows they have enough sense to know what's right and what's wrong."

14-year-old Native American youth

The Pig Execution of Nathan Lackland-Logan



Family of Nathan Lackland-Logan issues a statement denouncing the police murder.

In the early evening of Wednesday, June 5, Boston police executed Nathan Lackland-Logan, a 25-year-old Black man, in the Jamaica Plain neighborhood of Boston. Two white plainclothes officers chased Nathan into a building in the Bromley Heath Housing Project after receiving a call on an attempted mugging in the area. The cops chased Nathan into a deserted hallway. Moments later, Nate Logan lay dead, shot in the back of the head. The initial police reports carried in the press claimed Nate had pulled a knife on the cops.

One resident said the cops never identified themselves. "They didn't say 'Freeze.' They didn't say shit. The reason I figured they were cops was because they were white." Only seconds after killing Nathan they forced residents back into their apartments. One woman told an *RW* seller, "They wouldn't let anybody inside the hallway...his brother got inside and the police told him that if he didn't get out he was gonna end up like his brother." Natalie Logan, Nate's twin sister, was the first person to reach him, only moments after the shot. She found Nate laying face down with a bullet wound in the back of his head, no knife in sight.

The knife then "appeared" at a police press conference two days later when the official version of what happened was released. The cops' story was an unbelievable lie: Nathan had supposedly lunged past the cop, who got out of his way in the narrow hallway; then, while falling backward, the cop fired at Nate who was coming at him with his head turned sideways.

The cops also produced the mugging victim to identify Nate. And then followed this up with a barrage of reports on Nathan's criminal record to back up their version of a "justifiable homicide."

"Justifiable homicide—bullshit!" is how this translated in Bromley Heath and the surrounding neighborhood. One resident said that the cops had no way of know-

ing who they were chasing in the first place, so what the hell difference did it make whether he had been arrested before or not. "And so what if he did have a knife? They had guns! They straight-up murdered him. They got him in that narrow hallway and shot him in the back of the head." Another resident asked how Nate, with a history of asthma, could even run the six blocks from the scene of the alleged mugging, let alone attack the police with a knife.

The next day the official autopsy confirmed what Nathan's family and BHA residents had stated at the time—Nathan had been shot in the back of the head, execution-style.

One woman who had lived in Bromley Heath for many years talked about the scene in the neighborhood. "This is not the first time and it is not the last. Last year the cops ran down a young Black guy in the parking lot because they thought he was dealing. They just ran him down and left him. There is a lot of shit like that that goes on here all the time but nobody ever hears about it.... Did Nate do drugs? Maybe, but lots of folks here do drugs. Does that make it all right to kill them? Does being Black make it all right to kill them? I guess so 'cause you bet you won't see this in Wellesley or Newton (wealthy white suburbs). What else is out there? Look, it is impossible for a uneducated Black man to even get a job nowadays. Look around—there are a lot of folks addicted to one thing or another. It don't make them bad. It don't give you the right to murder them. Look at this shit, cops running people down, waving their guns around."

This woman and other residents also spoke bitterly about the unofficial "strip and search" policy instituted by the Boston police two years ago as part of the "war on drugs." Police routinely stop those who fit the street dealer profile—any Black or Hispanic man walking on the street—throw them up against a car or wall and force

them to strip naked, often in front of friends and relatives in the neighborhood. This policy came to light last year during the Carol Stuart murder case when hundreds of Black men were strip-searched in one project in a matter of days. The policy was broadly condemned after it turned out Carol Stuart had been murdered by her husband, who had falsely accused a young Black man of the crime. But the policy is still in practice today.

This is also not the first time for an execution-style police murder. Last year a young Latino, Hector Morales, was gunned down by police only a few blocks from the project. At the time, police claimed that Hector had fired first as they approached him on the street. But several eyewitnesses said that the cops walked up to Hector after wounding him and shot him in the head, as he lay on the ground pleading for his life. The following two nights hundreds of youth rose up against this police murder. And despite a massive propaganda campaign that attempted to portray Hector as a vicious criminal, hundreds of people showed up at his funeral. The cops involved were back on the streets in a couple of months. And the police department has still refused to release the autopsy on Hector's body a year after his death.

Then there was Donald Johnson, a 19-year-old Black man who was shot and killed two years ago in a hail of police bullets. His crime was to take an empty Greyhound bus on a joyride through Jamaica Plain. The autopsy confirmed that the bullet that killed Donald was fired by the partner of the cop who gunned down Nate Logan.

As the facts of Nate's killing started to come out, the media jumped to the defense of the Boston Police Department. Two days after the killing the *Boston Globe* ran two articles side by side; one highlighting the supposedly rare use of deadly force by the Boston police over the last ten years, the

second exclusively devoted to Nathan's criminal record. The following day the *Globe* again ran two articles; one detailing how Nathan would have been in jail except for a state law that allows people convicted in a trial by a judge the automatic right to a second trial by jury. Radio talk shows featured reactionaries barking about how Nate was a criminal element and "got what he deserved."

But none of this has played with the family of Nathan Lackland, the residents of Bromley Heath or the streets of Jamaica Plain. A couple of BHA residents talked about how it is common knowledge that over the last ten years every victim of a police shooting in Boston but one has been Black or Hispanic. And it is also common knowledge that every cop but one who has been involved in a shooting over the last ten years is back on the streets. That one cop was involved in the shooting of a white man in South Boston.

On the Saturday night following the killing, hundreds of people gathered for a candlelight vigil in the project. This was called by Nate Logan's family, many of whom live in Bromley Heath. Most of the marchers were youth from the project, but there were also a number of older residents. For many of these older people "street crime" is a very big issue—and one that the powers-that-be have used as a wedge between them and the youth and between the poorer basic people and the more middle class people in surrounding neighborhoods. But their presence was an important indication that they aren't going along with the powers' attempts to say these police murders are supported by the community as a necessary part of battling "crime in the streets." For many, Nate Logan's murder is just another reminder that the cops are the real criminals on the streets. And it's posed the challenging question of what it is going to take to end this shit once and for all. □

Cleveland

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religious people who came out of a deep sense of moral outrage at the celebration of murder. Friendly photographers and lawyers acted as observers in case of arrests and police brutality. An artist/actor in a black suit and with yellow ribbons binding his wrists and gagging his mouth went right up in the faces of the patriotic yahoos.

A team distributing the RCP "War of Shame" leaflet along the route reported: "We found people sitting on the sidelines, even sporting yellow ribbons and flags, who took the flyer because they still had questions. And this was in the midst of others' ugly attempts to isolate us: the spitters and ex-military personnel.... Most of the flyers went out to people of oppressed nationalities. We were especially struck by the fact that many foreign-born were not cheering the parade. Many of them came forward, even in the midst of patriotic screams, to find out what the flyer was and to agree with us. A tiny Mexican woman

waded into a crowd where one of us was surrounded by rabid reactionaries and defused the verbal attacks by quietly asking questions about why we were there. She said it was good we were there and thanked us. On repeated occasions, we found this sort of support from people from other countries—quiet but determined." There were instances of soldiers giving the thumbs up as they passed by the protest banner and black balloons.

That night's newscasts included major coverage of the protest. The 100,000 Black Balloons coalition got many phone calls from people who heard about the protest and said they wished they had been there. A long-time activist talked about how inspired he was at seeing the RCYB youth being held on the ground by six cops in a chokehold, still chanting "Stop the U.S. War Machine," and said he walked around the neighborhood late that night thinking of the song line "that's the stuff that dreams are made of." □



Cleveland

Mount Pleasant Revolutionary Communique

History was made on May 5th & 6th during the Mount Pleasant Rebellion.

Our Latino sisters and brothers rebelled against the cold-blooded attempted murder by the pigs of Daniel Gomez and Black people immediately joined in.

The powers-that-be and some others are saying that when Blacks joined in is when the looting and vandalizing of stores

jumped off and that this is unrelated to the attempted police murder of Daniel Gomez. This is bullshit! This is an attempt by the powers-that-be to divide and conquer the people. First of all, those in power have looted, vandalized and robbed Africa, Central America and the whole fuckin world and have no right to speak! In other-words: Shut The Fuck Up! Secondly, when

they talk about looting and vandalizing, what really upsets them is the fact that the way the wealth is distributed under their pig system was changed a little bit during the rebellion. That is, the people just took and distributed to themselves some of the things that ain't normally distributed to them. Black and Latino people were down with this—and there was nothing your mur-

dering police could do about it because they were too busy running for their lives!

This is very much related to what happened to Daniel Gomez. People from El Salvador are forced to come here because Amerikkka is robbing and exploiting their country—keeping the people poor and in starvation conditions and have organized death squads against the people so that they can continue to do this.

Black people are here because they were kidnapped from Africa and put in slavery. And the masses of Black people are kept down and poor today because this is a white supremacist system, based on organized greed, and it has weapons of mass destruction to back this up.

We need revolution. We need power! Our people, those of us on the bottom of society—Black, Latino & white—need power, power over the wealth, the economics, politics, media, the military, power over all society. It is only then that we can begin to put an end to the oppression and suffering of the people.

Why did Blacks join in the rebellion with Latinos?

1. Because the pigs shot Daniel Gomez because he is a Latino immigrant.

2. The same thing happens to Black people all the time under this white supremacist system. The police beating of Rodney King in Los Angeles and the pig murder of Frankie Murphy in SE (DC) are just two recent examples.

3. The rebellion against this shit was like an open house celebration where the people were given an invitation to turn the tables on these pig murders and hit back at this pig system of organized greed.

Your police with their guns, bullets and tear gas couldn't stop this, couldn't stop the people from beginning to overcome the divisions between the people that your system breeds and it couldn't stop the people from beginning to direct our anger at you and your funky red, white and blue and yellow system of oppression and murder. And we are not gonna let your bullshit of divide and conquer get over on us now.

During the Mount Pleasant rebellion we got a little taste of freedom and a little taste of the unity of the people. Now that we got a taste we want it all. We want power and we want all-the-way revolution here and all over the world. The powers-that-be can't give this to us. We must *and will* take it.

Right now we want justice for Daniel Gomez and Frankie Murphy.

We don't want more police! The police, whether Black, white or Latino, are pig enforcers of oppression, exploitation, white supremacy and they serve and protect this pig system of organized greed. We don't want no token jobs or whitewash investigations.

We want Justice!

We want Revolution!

Supporters and Comrades of
the Revolutionary Communist Party
(RCP), USA



Mount Pleasant rebellion, May 5.

Oakland

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flag fatigue stood on top of cars waving U.S. flags and yellow ribbons while would-be Rambos in the crowd shouted obscenities particularly directed at the women protesters. A few soldiers quietly took the leaflets that Vietnam Veterans Against the War Anti-Imperialist distributed.

As the scene got hotter and louder, one Marine sergeant was heard to say, "Men, get ready to get out of here. I am not going to put up with this for another four hours." The tanks retreated after only 30 minutes on display.

A Black man stood with the protesters smiled: "I'm against the troops—what about you? They had no business being over there. They killed innocent civilians. I don't like the crimes this country commits on the Third World, the weaker nations." A Latino proletarian on a bicycle out riding with his two small sons said, "This protest is good. It was not a war—it was a crime." □



Oakland

REVOLUTION

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The recently concluded U.S.-led war against Iraq may well prove to be a signal event of the new decade. The imperialists have won their blood-soaked victory, and seized some initiative for the time being. But despite their braggadocio, how history will finally write the balance sheets on this criminal war is far from determined, and the millions worldwide who for a time stormed into political life will have much to say about that. In this sense, the war is not over. Thus this issue contains several articles focusing on the U.S. war in the Gulf...

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