



REVOLUTIONARY WORKER

Voice of the Revolutionary Communist Party, USA

No. 660

(Vol. 14, No. 8)

June 14, 1992

Editions in English and Spanish published weekly

\$1.00

A Call from the Revolutionary Communist Youth Brigade:

WANTED!

Frontline Revolutionary Fighters To Go to L.A. This Summer



See centerfold

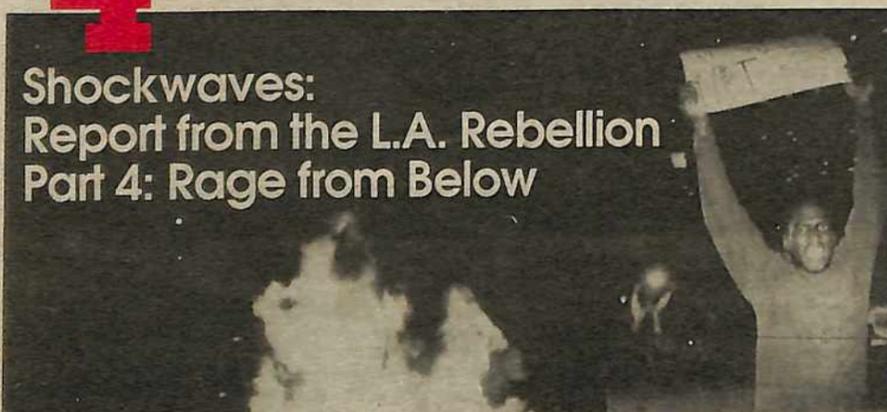
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Three Main Points

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.

Honor Revolutionary Prisoners in Peru June 19th — Day of Heroism



Revolutionary prisoners in Canto Grande, 1991.

June 19, 1986, revolutionary prisoners in Peru rose up in rebellion. These prisoners are part of the Maoist people's war in Peru that is making great advances against the reactionary Peruvian government and their U.S. imperialist backers. The government and its military retaliated with a bloody massacre that killed over 300 prisoners.

In May of this year, the Peruvian regime committed another massacre when they murdered over 100 revolutionary prisoners who put up heroic resistance against overwhelming odds.

Sisters and Brothers! Let us learn from the fearless fighters in Peru who gave their lives for the revolution! Let the word of their heroic resistance go up on the walls everywhere right here in the belly of the beast!

**Glory to the Fearless Communist Heroes of Peru's Prisons!
Condemn the Cowardly Massacres of the Revolutionary Prisoners in Peru!
Support the People's War in Peru!
Yankee Go Home!**

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Shantytowns and Prisons in Peru: The Revolution Advances

Produced by the Committee to Support the Revolution in Peru

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

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

Spanish narration with English subtitles

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The *Revolutionary Worker* (ISSN 0193-3485) is published weekly, except for the 4th week of December and the 4th week of July, by RCP Publications, 3449 N. Sheffield, Chicago, IL 60657. Second Class postage paid at Chicago, IL. Subscriptions and address changes, or correspondence regarding subscription problems, can be mailed to RCP Publications, Attention Central Circulation, P.O. Box 3486, Chicago, IL 60654, or phoned in to (312) 227-4188. Subscriptions are \$40 a year, \$12 for 3 months in the U.S., Canada, and Mexico (\$52 for institutions). The *Revolutionary Worker* reserves the right to print all or part of any correspondence sent to it, unless the authors of the correspondence specifically request otherwise.
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The governments of the world are holding a big conference to talk about the environmental crisis. This United Nations "Earth Summit" has drawn hundreds of world leaders to Rio de Janeiro, Brazil—including George Bush, the chieftain of the imperialist New World Order.

The Rio summit has produced 24 million pages of documents already. There will be over 400 official and unofficial events involving over 30,000 expected participants. At least three treaties may be signed.

FACT: None of this will prevent, slow down, or even touch the escalating destruction of the world's environment.

In all the talk, the *real* cause of ecological destruction is not even being discussed. That is because this is a conference dominated by representatives of the world imperialist system. And it is their system—which values profits over people—that is the cause of the problems of world ecology.

U.S. Demands Gutting of Greenhouse Treaty

Originally, George Bush did not even plan to attend the Rio conference. And the U.S. had planned to reject *all* the proposed treaties. In particular, the U.S. opposed any treaty that set specific targets for reducing air pollution that causes the "greenhouse effect"—the warming of the global climate.

Two centuries of expanding industrial capitalism have led to an accumulation of greenhouse gases in the atmosphere that trap sunlight. In the next century, this will lead to a dangerous warming of the earth that could kill billions of people by gradually shifting agricultural zones. It could also raise the level of the oceans and cause flooding of coastal areas where a billion of the world's people will be concentrated.

Many people around the world have become aware of this danger and are demanding action. The governments of most countries wanted to *appear* to take action on this problem. So they agreed to a weak treaty that required industrialized countries to stabilize their greenhouse production at 1990 levels.

But the U.S. opposed having *any* specific goals and refused to sign the treaty. The White House argues that there is not enough evidence proving that there is a "greenhouse effect"—although scientists around the world have warned of this danger. But their real reason for opposing any limits on greenhouse gases is that the U.S. is the world's single greatest polluter and waster.

The U.S. burns more energy per person and produces more greenhouse gases than any other country. With 5 percent of the world's population, the U.S. consumes 25 percent of the world's energy and produces 22 percent of the greenhouse gases. In contrast, India has 16 percent of the world's population but operates with only 1 percent of the world's wealth and consumes only 3 percent of the world's energy. The U.S. ruling class wants to remain the world's Number One exploiter and oppressor—and they refuse to cut their tremendous pollution and waste because they don't want to cut into their profits.

Bush's refusal to sign the greenhouse treaty put pressure on the Rio summit negotiators. Having a "world summit" without the main imperialist power would have been a hollow conference. So the treaty negotiators gutted the greenhouse treaty. The treaty now says only that countries will *try* to lower their production of greenhouse gases. The U.S. government agreed to sign this useless scrap of paper.



U.S. Pollutes Rio Earth Summit

Cynical Moves on Protection of Forests

The U.S. also made cynical moves on the topic of destruction of forests worldwide. The forests are "the lungs of the earth"—they take greenhouse gases out of the atmosphere. They are also the home of the vast majority of the species of plants and animals—most never even studied yet by human beings.

Since 1972 the world has lost 500 million acres of trees—an area one-third the size of the continental U.S. If cutting down of trees continues at the same rate, the rest of the earth's forests will be gone by the middle of the next century. Scientists also estimate that this destruction of rain forests could wipe out 10 to 20 percent of the earth's 10 million species of plants and animals by the year 2020. The earth is in the middle of the single greatest killing-off of animal and plant species since the extinction of the dinosaurs.

This is a major problem confronting the world's people. But the Rio summit makes it clear that none of the current govern-

ments of the world are capable of coming up with any real solutions. The governments of Third World countries are committed to a capitalist strategy of "development" that relies on imperialist investment and the exploitation of their raw materials for the world market. Millions of peasants are driven to grow cash crops for exports, rather than food crops, in order to survive—in the process, they are forced to clear rain forests and hilly uplands. This clear-cutting of trees causes destructive floods and erosion of the land. But as the oppressed countries sink deeper in debt to the imperialists, there is constant pressure to sell more raw materials and cash crops on the world market. And this leads to more destruction of rain forests, ecological damage and hunger in the Third World.

The powers have no interest in changing this situation where the world is divided into a handful of rich imperialist countries and the majority of poor oppressed countries. The rip-off of the Third World is central to their system. All the worsening ecological problems of the world are tied to the very way the world capitalist/

imperialist system is set up and operates—the way imperialism organizes production, uses energy, distributes wealth.

The U.S. opposed a treaty on the rain forests and instead proposed its own deceitful and hypocritical "solution" which called for a ban on harvesting tropical forests. The White House *knew* that the Third World countries—whose economies depend in great part on selling off timber and other natural resources to the U.S. and other imperialist powers—could never agree to such a ban. And the U.S. proposal would *not ban* the new logging that Bush has just approved in the ancient forests of the U.S.'s Pacific Northwest! The U.S. stand led to a deadlock on the forest issue in the Rio summit, and no treaty looks likely.

There was also a deadlock on any discussion of saving endangered species—because no one could agree *which capitalist interests* should have the right to rip off and profit from the by-products and genetic materials of those still-unexploited species! The U.S. demanded that any treaty had to protect the right of big imperialist corporations to own patents on the plants and animals found in oppressed countries. This stand was so exposing that even the top environmental official in the Bush administration tried to convince the White House to approve the treaty, but he was overruled.

A proposed statement on women's right to birth control was opposed by delegates who had the backing of the Catholic Pope and some Islamic forces. Even lip service on this issue was seen as too much of a threat to male supremacy. So no conference statement on women's right to control reproduction was made.

In short, at every step of the Rio conference, the reactionary nature and interests of this system and the ruling classes made it impossible to make *any* progress on matters of global life and death!

Imperialism Has No Solution

The U.S. rulers promote this society as the "model" for the world. But this is a ridiculous and reactionary fantasy. If the rest of the world "developed" to the level of the U.S. and tried to waste and pollute on the same level, life on this planet would quickly die. The world climate would change in even more drastic ways. Billions more would starve. Accumulating poisons would kill countless people and eliminate crucial sources of human food.

The reality is that the ruling imperialist powers use all means, including military, to defend the lopsided extremes of rich and poor in the world. And that lopsidedness is causing and accelerating ecological destruction. Life's webs are being destroyed: at one pole by the waste and pollution of imperialist countries, and at the other pole by the desperate savaging of the earth in the poor countries dominated by imperialism.

The imperialists and their various lackeys are not capable of producing a single solution to the world ecological crisis. All their treaties and hot air produced at the Rio summit are nothing but attempts to disguise the real problem.

The world imperialist system—with all its most basic laws, needs and methods—is the cause of the deepening global ecological crisis. Under this system, even short-term solutions are impossible. Only the revolutionary creation of a radically different system can stop the mindless ruin, waste and pollution of this planet.

Only Revolution Can Save the Planet!

Shockwaves:

Report from the L.A. Rebellion

Part 4: Rage from Below

By Michael Slate

It was a warm, sunny afternoon when we walked through the neighborhood to get a feeling for one of the main flashpoints in the beginning of the L.A. Rebellion. We were in the neighborhood around the intersection of Florence and Normandie. By now everyone in the country has heard of these two streets. But what people have heard through the TV and mainstream press is a pack of vicious lies. As part of attacking the rebellion the national media has launched a fascist campaign painting the people in this neighborhood as brutal and savage hoodlums, mindless thugs and criminals whose rebellion had nothing to do with oppression and injustice.

The sisters and brothers in the area were eager to talk. Everyone had a story about the rebellion—the days of fighting with the powers that gave people a taste of freedom and a feeling that what they were doing really mattered. And out of those stories comes a true portrait of the people and a clear vision of who are the real thugs and savage criminals in this society.

VERDICT ON THE SYSTEM

One of the first people we ran into was a young woman standing in front of her house. Her 15-year-old son had been shot to death in the rebellion. He was standing in the yard of his father's house when he was hit by an "unknown gunman." The sister's voice shook as she told her story.

"When I heard about the verdict I knew there was gonna be a Civil War. My fifteen-year-old son was standing out in the yard with his father just watching people, and then somebody came by shooting and now he's dead. Fifteen years old and he's dead. They tried to get him to the hospital but wouldn't no police or ambulance or nothing come out to get him. His father ran down the street with him and started beating on a fire house door but they wouldn't come out. There were three people killed right there. I was scared for my family, I tried to keep them safe. I'm just so mad. And I get madder when I think about Rodney King when he come out and start whining about how people should stop and all. Rodney King should've never said that. He should've stayed with the people. He should've said, 'You all helped me and now you keep on helping me.' That's right! It all boils down to justice. People shouldn't be tripping just cuz the colors of their skins.

Underneath we all the same. But why can't we all be treated the same, why can't we all be equal."

The sister stopped midway through the discussion. Her eyes watered up and she started to cry. Her other son came over to comfort her and put out his views. "I was mad. We was at the park and this lady came up and told us what happened. She was going crazy. She was an old lady and she was walking around yelling, 'It's fucked up, it's fucked up!' We was like, 'yeah, it is fucked up!' Now police cars was out there riding by and all and some people got to throwing rocks. Then people went down to the stores. People went on every store and I heard some people even went and hit the gun stores too. People was mad. It was fucked up what the police did. And now they come and arrest Twan and them, the ones they arrested for beating on that white man— that's fucked up too. First they beat Rodney King half to death and now they arrest these brothers. That just shows there ain't no justice, they still beating on Black people. The system, the whole system is just fucked up! This whole system is just saying fuck all you Black people, that's what it saying to me."

CROSSING THE LINE

There are two completely different and

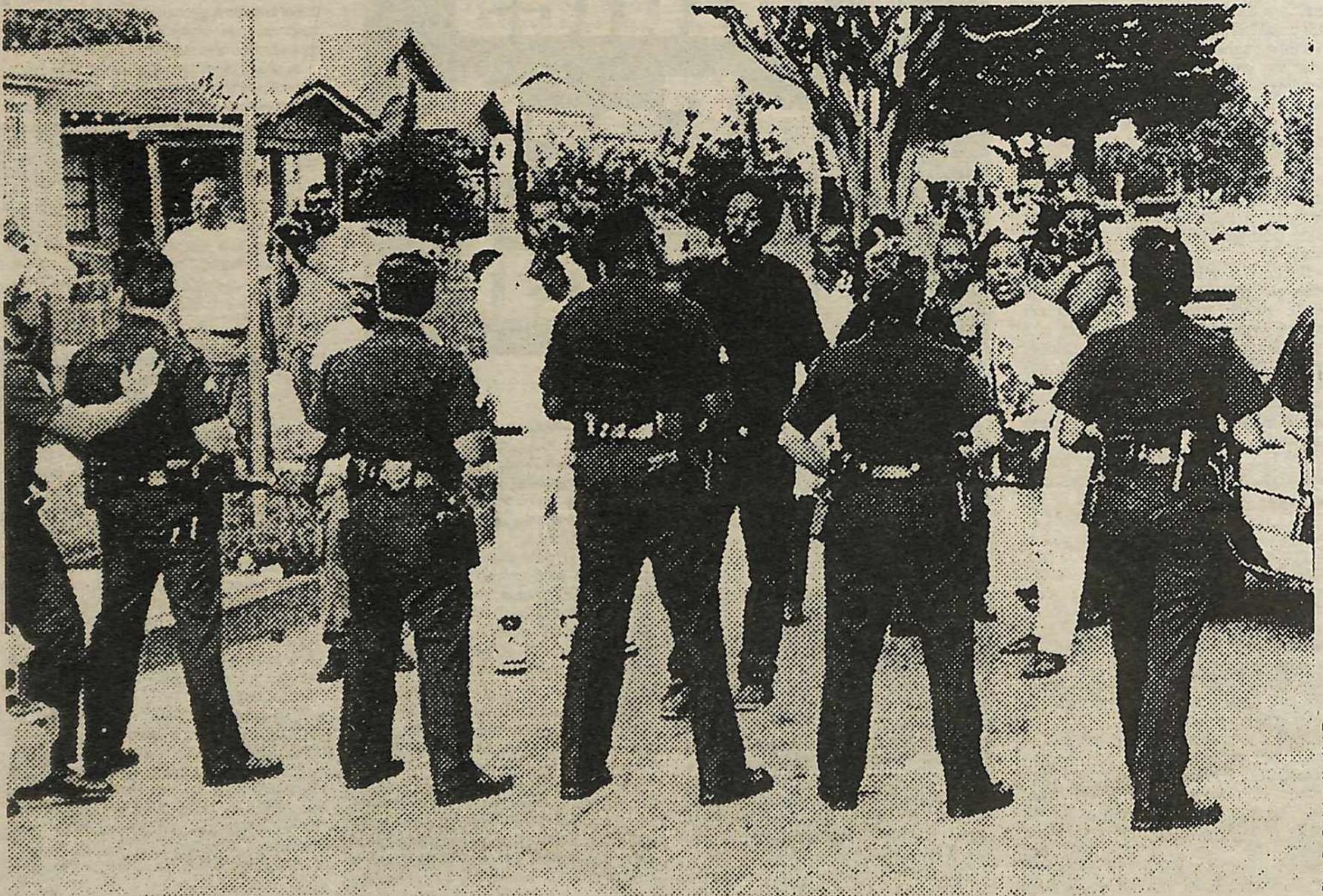




Photo: Kim Kulsh/Daily News

Los Angeles, April 29, 1992.

sharply divided worlds in Los Angeles. UCLA, a relatively privileged university, sits smack in the middle of one of those worlds. You can almost throw a stone from the campus into the mansions of Bel Air and Beverly Hills. If you are part of this world you can actually fall asleep on a public lawn and not worry about ending up in jail or dead. In fact, if you play by the rules of the system, you never even have to see the other world, let alone live in it. But the people in the other world—the world of the oppressed—don't always play by the system's rules. And when these brothers and sisters break the rules, they have a tremendous influence on some of the people in the more privileged world—especially on progressive and revolutionary-minded students but also in terms of moving many others to stand with the oppressed.

The L.A. Rebellion had this kind of effect on many students at UCLA. A couple of weeks after the rebellion I sat at a picnic table on Bruin Walk talking with a young white student about the rebellion. "The verdict was kind of the match that lit the flame and then the whole city burnt down. But it wasn't just that one incident, it was years of bad policies. When I heard the verdict I was outraged and I knew other people would be outraged. And I knew that the police were supposedly ready to respond to something like this. But I didn't know how big it was gonna get and I had no clue that the police were going to respond in the way that they did. I was outraged by it and had to do something.

"A bunch of my friends from the Free Speech Movement, the Radical Students Alliance and the African Student Union came out early on Thursday morning and organized a big rally. It got really big and there were a lot of different speakers there. Afterwards, we moved up to Murphy Hall, the administration building, and then we found out that school was canceled for Friday, the next day. We tried to mobilize and decide what we were going to do from there.

"On Friday I drove down into South Central during the day. I drove around with a bunch of my friends and checked it out for myself. We drove around and then stopped and tried to help clean things up. We wanted to get a feel for ourselves about what was going on. We were really upset about the media's portrayal of the whole thing. They tried to portray it as social deviants and thugs out committing random acts of violence. And I thought it was more the beginning of a revolution. It's just different words that they use and different selective things that they say. Like they call

it looting and I was thinking more along the lines of economic redistribution. I mean I was thinking revolution and things like that and I was really disappointed with the establishment-sided media. But I guess I shouldn't have expected anything different since we all know that the media is part of the establishment.

"But driving through South Central I got my own perspective of it all and saw it from a completely different angle. I stopped and talked to some of the people. I was worried that people might think it was a slap in the face for me to go down there, you know, a white guy from a privileged school on the west side. But I was hoping that people could kind of see through my skin color. So I drove down there anyway and when I was driving through Compton some people were throwing things at my car. I got out of the car at different places and talked to people about it. People in the community had all kinds of feelings about what was happening. Some people were disgusted that it had to come to this. But if you make people angry enough and if you lock them in a cell long enough they are going to burn down their own cells. A lot of people had that kind of opinion.

"We saw an incredible police presence when we were driving around on Friday. But the Parker Center was the biggest military presence we saw. On Saturday we went down to the Parker Center. After we heard that the First AME Church had called off the rally we decided to go down anyway. We came here to UCLA on Saturday morning to figure out what we were all

going to do. We were planning on going down to the Parker Center but then we were told that the rally down there was called off by the First AME Church. But we were going to go down there anyway just to have our voices heard and see what was going on.

"When we went down there we were met by an incredible amount of force on the streets—everything from National Guard to police, sheriffs, DEA people, INS and Border Patrol. Anybody who had a gun and a badge was down there out on the streets. They were telling us that we couldn't stand on the corner with our protest signs so that was when we got into our rights—freedom of speech and and freedom of assembly. We kind of got in their face a little bit and said that this was a blatant violation of our Bill of Rights. So they said to us that, 'You can practice your freedom of speech but not today. You can practice your right to assemble but you will be arrested for it.'"

WORDS FROM WATTS

Watts is one of the centers of the other world in L.A., the world of the oppressed nationalities and especially of the proletarians from those nationalities. There's none of the glitter, lights and wealth that stands out in so many other parts of the city. Most of Watts is just stone poor—so poor you can feel it. The little stucco, single homes look like they might have been modeled after the matchbox homes in the black townships of South Africa. And Watts is flat. It's way down flat so it almost looks like the downpressing from the system has

shaped the physical design of the community. Even the planes coming in low over Century Boulevard as they head for a landing at the airport emphasize this kind of flatness.

Watts Towers stand in the midst of all this flatness. In a neighborhood where tagging and graffiti decorate every surface, the Watts Towers remain clean. I've been told that the people in Watts love the Towers. On one level it's a work of art sitting in the middle of a field in the ghetto. It's a series of towers and other structures made of concrete, metal and bits and pieces of glass, ceramic tiles and dinnerware. It was built over the course of 33 years by an Italian immigrant who worked as a construction worker by day and as a sculptor by night. Today the Watts Towers stand as a symbol of the defiance of the people of Watts. Its 100-foot-tall tower punches up through the flatness like a fist. It's a fitting symbol of people who refuse to be crushed under oppression and who have risen up in a powerful rebellion.

It's this kind of defiance that characterizes many of the streets in Watts as a result of the rebellion. It's a defiance where people are not only walking proud—even in the face of constant and heavy police repression—but where they feel a real necessity to get into some pretty heavy questions. The streets are dotted with knots of people and no matter who you talk to it doesn't take long before they start summing up the rebellion, digging into what was behind it and trying to figure out where to go from here.

In a neighborhood about a mile from Watts Towers I met a woman sitting on a curb reading some medical texts. She told me she was a teacher's aide in a school and that she had been injured on the job last year. She lost her job because her injury meant she couldn't go to work for a while but she also couldn't afford to get a doctor to verify that. The sister said that when it came time to hold a hearing over her absences from work the city showed up with an X-ray showing that she had no injury. The only problem was the sister had never gone to a doctor and had never had an X-ray taken. But no one would listen to her and so she was fired. She was reading the texts to try to figure what might be wrong with her back.

When I explained that I was a reporter for the RW and why I wanted to talk with her, she put away her texts and jumped into her assessment of the rebellion and the types of things it had brought up in her mind. "I heard the verdict on the TV. I was by myself at home when I heard it and I just

Continued on page 12



Photos: Bart Bartholome/New York Times

Los Angeles, April 29, 1992.

Interview with RCYB sister, Sasha

"Never Let Them See You Sweat" in Jail

The following interview was conducted shortly after Sasha was released on bail after two weeks in jail. Sasha was arrested, along with three other RCYB members, during the LAPD clampdown after the L.A. Rebellion. In this interview she talks about the women she met, most of whom are young Black women who had been caught up in police dragnets in the days following the rebellion.

SASHA: Some of the women were arrested for bullshit petty crimes, prostitution, possession of small amounts of drugs, stuff like that. A lot of the women were arrested for carrying firearms on their person. The police are looking through people's records. They're pulling up old cases, from 1979, 1980, and using it to keep these women in jail. It seemed to me that they were definitely going after particular people, the most notoriously unrepentant ones, with long records of being in and out of the jail system.

Q: How did women participate in the rebellion. Was there a struggle for them to step out?

A: Hell no. It was very conscious that this was payback for Rodney King. People would say, "We're rebelling and we're fighting them..." And they organized posses of people, and sometimes men would tag along with them. And they were describing about how some of these men were so out of it, so inept. These were posses of women traveling with one or two guys, and they just exerted all this authority: "We're going to do things this way."

I've heard that in some neighborhoods, the women made sure before they left that they consulted everybody to find out what kind of things people needed. It was a very collective spirit. I heard that in some places, they went and got food. There are these tiny little Mexican markets that hardly make it. Like you go in and there's three boxes and you think, "God, how are these people even surviving?" People say that some women went and took this extra food and gave it to the Mexican markets so they could stock their shelves.

There were reports of combativity, of confronting the police and the National Guard. There seemed to be a particularity to the ferociousness of the sisters.

Q: The RW has interviewed women who talk about "not going back." These women are not only getting slammed by the authorities, but they're also getting dissed by some of the men they know. What kind of changes has the rebellion made in people's lives, particularly the women?

A: There's always been a situation where women have been very rebellious, and been up in the face of the oppressors and the dominators. But what I noticed was there's a whole different kind of stance. We had a little posse of people in jail who were grouped around the communists. One of the discussions we had was around the woman question, and how it came out was talking about the program of the Muslims. There was intense debate and struggle over the road forward and which ideology and which political program was actually going to be for liberating the masses of people.

So we were out there, when they let us out of our cages, and there was this big debate, because one of the women was supporting the Muslims, and defending how and why they have their women in veils—that they really respect their women, and it's a way of showing respect for women, that they're covered up. The young women just went off. And this one woman says, "I told my man, 'You're my man, not my master.'"

There's something that's being steered through the rebellion, a refusal to put up with that male dominator crap. One of the women was charged with attempted assault on a man who tried to rape her. He had filed a charge against her and that was one of the



Photo: Special to the RWOR

Sasha

charges that they were holding her on.

So there's definitely a position from these young women, and the older women, too: "We have a right to speak, we came forward, we participated, we were in the front." There was a lot of discussion, people were trying to figure out, why is that? Why do we always get out there in the front of shit, and why are we always so hard? And we refuse to bow down and capitulate.

One of the slogans in jail was, "Never let them see you sweat." When women were breaking down and crying and stuff, this posse of women would go around and say, "Stand up! Never let them see you sweat." There was that kind of spirit....

They wanted to know what was the party's line on women, and how did the party see that. And what's the party's line on men? There were also questions about communist morality. They loved the RCP's line on women.

Q: What kind of support did women give each other? What kind of multi-national unity was there?

A: Within the jail there were these immigrant women that had been captured. In jail there's this spontaneous tendency to hang out with people of your own race, and some of that shit was breaking down by people talking about the rebellion, and relating experiences and relating stories and comparing notes.

There were a number of women there from Watts and one, her son had always wanted to come to Pico-Union. She never quite understood what was the big deal about Pico-Union. Her kid is 17 years old and totally out of control, and she loved it. She made sure that he was going to be out of control. And she said, "Now I understand why he wanted to go to Pico-Union," after we talked about the whole struggle there. He had found out about it from the RW, because she remembered seeing the paper. He wanted to go there during 1990, because he had heard about it from the paper and he wanted to fight the power. He wanted to go there and hook up with the revolutionaries and the people of Pico-Union.

One of the main reasons that a lot of

debate came down was around our class analysis. People were discussing this unity between the Crips and the Bloods. We were in the dayroom, and we were watching the Montell Williams show, and he had some people from the Crips and the Bloods. And this real backward woman started talking about Maxine Waters (a Congresswoman from South Central), and how she was really for the people, and so I laid into that. And she got mad and said, "What right do you have to speak? You're not Black." And the sisters got up with fists cocked and said, "She's my sister, and what she's saying is right. This is not a Black thing, this is a class thing, and Maxine Waters is a pig."

There were mainly young Black women in jail, there were white women from our class, and there were immigrants. So there was mixing going on between different groups.

Q: What kind of discussion did people have about the impact of the rebellion on the situation in this country and the world?

A: They gained strength, they gained new unity. The awe of the state was broken. Tremendous pride and love for the people. A lot of them didn't know that much about international events, and we helped them to figure that out, what's going on internationally. So one of the main things people are trying to figure out now is how to bring it down. That's what they mean by "We're not going back," because going back means going back to police brutality, going back to racism, going back to all the shit the system represents. Those that have tasted liberation want more. There were a lot of discussions about, is there going to be another riot off the L.A. 4? Discussions were taking place about how to actually prepare for revolution—how to bury this system. There's grappling on a very high level, trying to figure out some stuff.

Q: What were the pigs like?

A: Scared shitless. One of the things we tried to find out was what happened in these prisons after the verdict was announced. The report was that the night of the rebellion, there was rioting that occurred inside of Sybil Brand [the main women's jail in

L.A. County]. The police do this thing called "wristband," where we all have to sit on the beds and they check everybody's wristband and the cops come in like they were going to have 'wristband' on the night of the rebellion. So it was like "We don't think so!" So there were these rebellions that occurred inside...

Q: What kind of support did people give to the revolutionaries when the authorities came down?

A: Tremendous support...When you're in jail, everything they do is an outrage, and you have to figure out what you're going to do and when you're going to do it and what's the way to really mobilize the masses. And the women would all be talking and counseling each other about the need to really organize, to really make our politics known. They felt that classification was the form of struggle, that we should wage a battle around that. Once they understood what its real meaning was.

Classification was a process that they do with new inmates. It's a jail form. It asks you particular information. It asks you your name, address, age, your drivers license number, how many times you've been in Sybil Brand; how many times you've been arrested; what kind of drugs you've used; who's your husband; in case of death, who do you want to notify; and do you want to work.

I found out in lockdown that there's a group of pigs in there that are head of classification. They told me when I was in front of their little kangaroo board there that "We don't know where you're coming from." I didn't answer. They asked, "Well, what happens if you die?" I said then what difference does it make anyway? It was kind of a veiled threat there.

I figured that the real reason they want this information is so they can classify people. They need to find out who these people are, how many times they've been in the prison system. They can't keep voluminous files on every single person that goes in and out of their prison system. So this is a new fresh thing that they do each time that you go to jail. They update their shit. They get new information.

We felt that some people were tagged. There are some files that they keep. But overall the women were telling me that they purge their files. They really do want and need this information.

We were targeted because we said no, and anybody that said no with us was targeted too. We tried to make the connection with people between what they were doing on the inside and what they were doing on the outside. I had gotten my hands on an L.A. Times and I read this whole thing about "49 percent of Black youth in Los Angeles are gang members" and how they got all this information from field interview cards, and there's now a vast database. So me and Lea figured out the forms of struggle we could use.

Q: What sort of examples of proletarian fighters did you draw on for inspiration?

A: The revolutionaries in Peru, from Janet Talavera and Meche and Edith Lagos, and the most recent battle in the prisons in Peru. We talked about this ourselves, and we talked to the other inmates about turning this into a "shining trench of combat."

People really wanted to know how to organize, how do you do it inside, and how do you do it on the outside? They thought the gang truce was a tremendous advance. There was so much love and so much joy for what had taken place. In the prison there were women from different sets, the Crips and the Bloods, and they were together in there.

We can't really underestimate the situation, and we really cannot underestimate what it means to be a vanguard. To be a vanguard means to act like the vanguard. And we are acting as the vanguard. Because it's at times like this that the movement advances. □

Four L.A. Revolutionaries Out of Jail!

All the Maoist revolutionaries who had been held captive by the LAPD are now free! Lea, a member of the Revolutionary Communist Youth Brigade, was released without bail after a June 4 court hearing. She and three other revolutionaries had been held on combined bail of over \$50,000. Others who were bailed out earlier in the week were Hayden Fisher, a member of Vietnam Veterans Against the War Anti-Imperialist, and Sasha and Adelita, members of the RCYB. The battle is now on to defeat the outrageous charges that they still face and to demand that the powers and their police keep their hands off these revolutionaries.

There have been three major arrests of revolutionaries since the L.A. rebellion began. Six were busted following a May Day demonstration in the Central American barrio of Pico-Union. Those arrested included Lea and Hayden Fisher, who was beaten in the head by the cops and charged with "assault" on the police. Sasha, Lea and Adelita were among five revolutionaries arrested May 9 as the cops tried to prevent a speech by Carl Dix, National Spokesperson for the Revolutionary Communist Party, at Libros Revolución in downtown L.A. On May 18 Sasha, Lea and Adelita were busted again near their home in Pico-Union as they protested the pigs vamping on their neighbors.

On June 1, Lea was released from lockdown (the hole), where she had been held since her arrest. She was sent to the infirmary, where the prison staff told her they

were going to do a pap smear on her. According to official regulations, a prisoner has a right to refuse a pap smear. Lea refused to submit to the pelvic examination, and the nurse on duty said she would not perform it by force as the pigs ordered, because it would be a type of rape. The pigs waited for a shift change and found a nurse willing to help them in their sadistic brutality. They brought Lea in again, held her down by force. As she shouted, "Stop! You're choking me! I can't breathe!" a deputy threatened, "I'm going to kill you." Lea was thrown across the room and placed on the examination table, and a pap smear was forcibly administered.

As soon as they heard about this outrage, other women in the jail got the word out, and people on the outside mobilized support for Lea. Lawyers from Alternate Defense Counsel and a woman lawyer from Police Watch went to visit Lea, who still had bruises on her neck, and talked to the watch commander. The ACLU called the jail and the City Attorney's office, as did many of Lea's neighbors in Pico-Union. Statements of protest were issued by: Los Angeles Refuse and Resist!; Joey Johnson, National Spokesperson for the RCYB; and Carol Downer, founding director of the Federation of Feminist Women's Health Clinics.

Members of the RCYB and activists with Refuse and Resist! and Peace and Freedom Party came to the June 4 hearing in support of Lea. Four lawyers came forward to testify for Lea. They testified that Lea had

made all her previous court appearances, which is supposedly the only issue in a bail hearing. The prosecutor tried to use Lea's arrests—rather than convictions—to keep her bail high. The prosecution said that Lea was a "danger to the city" because she has no "hesitancy to disobey the orders of the police." One of the attorney witnesses pointed out that all the charges she faced were political. The judge refused to permit testimony from another lawyer about the torture Lea went through in jail. But in the end the judge ordered her released, as the courtroom erupted with applause. Lea walked out of jail later that afternoon in high spirits.

In a statement before their release, Sasha and Lea said, "They think their isolation, torture, rape and brutality will bring us to our knees. This repression only makes us stronger. They will always underestimate the strength and determination of the people and their class-conscious vanguard. They are creating their own gravediggers within these walls and on the outside. And we will, together with our class around the world, bury them."

The following are excerpts from statements in support of Lea:

Carol Downer, Founding Director of the Federation of Feminist Women's Health Centers:

"We are informed that [Lea]...was forced by the jail authorities to undergo a pelvic examination for the purpose of a pap smear on or about June 1, 1992. It would be an outrageous invasion of a prisoner's bodily integrity to perform a pelvic examination without her consent for any reason other than an emergency. A pap smear is a diagnostic test for otherwise undetectable conditions that develop very slowly. *There is no medical condition for which a pap smear is indicated as an emergency measure.* It is unthinkable that the authorities would subject a prisoner to this procedure, which would

be humiliating under the circumstances."

Joey Johnson, National Spokesperson for the RCYB:

"We know exactly why this repression and why this brutal, sadistic, woman-hating attack has been inflicted on Lea. It is precisely because the RCYB dared to stand with the people in the L.A. rebellion and continues to stand with the people against the retaliation of the pigs in the 'hoods where the rebellion was fiercest. And because in all this the RCYB has dared to bring revolutionary leadership to the youth."

Los Angeles Refuse & Resist!:

"We at Los Angeles Refuse & Resist! are outraged by the reports of misogynist brutality against a female member of the RCYB inside Sybil Brand prison. It reflects clearly the atmosphere existing today in 'resurgent america,' where women who are defiant, who step out of 'traditional' roles, are viciously attacked by right-to-lifers, racist cops, religious fanatics, male supremacists and racist politicians.... The attacks on a woman's right to choose, the latest tide of anti-feminist propaganda, judgments from the White House on morality based on TV sit-com fantasies, are all attempts to promote an anti-woman climate where this type of brutality is tolerated.

"But as the L.A. Rebellion and the victory in Buffalo by pro-choice forces clearly demonstrate, there is a new mood among all sections of the people, one of fierce and uncompromising stand against the whole racist, fascist, New World Order program."

A woman from an East L.A. project:

"These people are not criminals. They were standing up for their rights. They should be released immediately. People should not give up their rights. Be strong, and hang in there. Release the RCYB women now. They did no crime." □



Los Angeles, 1992.

Another Pig Murderer Goes Free in L.A.

Another outrageous court decision has freed a murdering cop in Los Angeles. On June 3 a judge in Compton dismissed manslaughter charges against a pig who murdered two Samoan brothers in cold blood on February 12, 1991. Compton is near South Central L.A. where the rebellion jumped off after the Rodney King verdict.

The two Samoans shot down by police were Pouvi Tualualelei, 43 years old, and Itali Tualualelei, who was 22. They were unarmed and had obeyed orders from Compton City cop Albert Skiles to get on their knees. But Skiles repeatedly shot the two men, reloaded the gun and then emptied it again. The older brother was shot 11 times, including eight times in the back. The younger brother was shot eight times,

including five in the back.

After this brutal execution, the D.A. did not immediately file charges against the cop. It was only after the videotaped beating of Rodney King on March 3, 1991 sparked much outrage against the police that Skiles was charged with voluntary manslaughter. The trial took place in late April this year, and the jury, which deliberated during the L.A. rebellion, deadlocked 9 to 3 in favor of acquittal. The judge used the hung jury as an excuse to cut the pig loose.

The prosecutor had asked for a new trial in the case. Usually such requests for a new trial by the prosecutor are routinely granted by the judge. But the judge in this case refused to allow a new trial.

Ietitia Tualualelei, an uncle of the two victims and a traditional Samoan chief, was quoted in the *L.A. Times* as saying after the verdict, "You can't find justice in the American system, to put it bluntly. What I've seen today is American justice at its best: Someone can commit murder and get away with it."

Thousands of Samoans living in the Los Angeles area have protested in Compton and at El Camino College where the Tualualelei brothers were students. At a May 7 rally at the Compton courthouse following the hung jury, 1,000 people gathered, almost all Samoans. Some were dressed in traditional Samoan clothes—others were decked out in the style of Black and Latino youth. The speakers at the rally

called on people to be cool, not to hate the police, and to forgive officer Skiles. But angry youth in the audience shouted "Justice!" One protester carried a sign reading "We eat pigs for dinner." Many of the youth were part of the rebellion after the Rodney King verdict, and they were not going for all the talk of "peace." One youth told the RW, "All those people talking are the old people. The young people don't think like that. We know life from the streets." But it wasn't just the youth who were pissed. A woman in her 30s shouted, "I want to say something. This was not justice. It was murder! No justice, no peace!" □

A Call
from the
Revolutionary
Communist
Youth
Brigade:

WANTED!

Frontline Revolutionary Fighters To Be in L.A. with the RCYB This Summer

When you saw the bright red flames and thick black smoke rising from the streets of L.A....

When you saw the people—Black, Latino, white, all nationalities in downtown L.A. burning the ameriKKkan flag and giving the pigs no peace right at their fascist pig headquarters...

When you saw the demagogic politicians and pig police chief sweating and squirming on TV blaming each other for the righteous ass-kicking the pigs were taking in the streets...

When you saw the sisters and brothers in the street, making that beautiful statement to the powers that be...

You said...

Damn! I should be there!

When you heard that 18,000 people, Black, Latino and every other nationality were packed for days and weeks in jail...

And when George Bush started talking about "weeds and seeds"—Weeds? That means us. That means ripping off our youth, our future, our fighters and our revolutionaries. And we might as well say right here that the people are not going to let that go down. Seeds? That means a couple token bank loans while they try to lock us up, pen us in and kill us off.

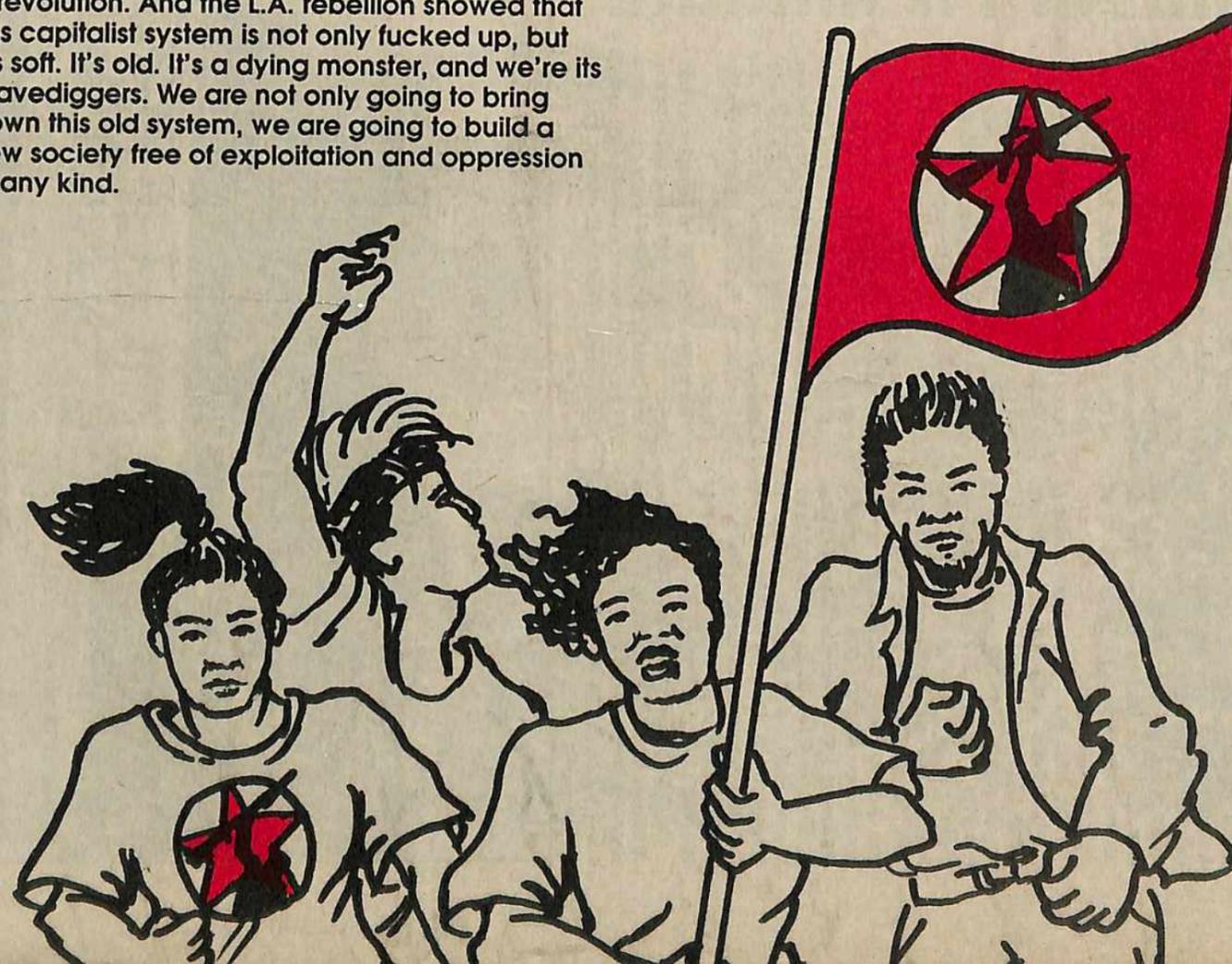
You said...

It can't go down like that! I got to be on the frontline in L.A.

And if in the flames of the L.A. rebellion, you saw the first light of a whole new world...Then this call is to you. You should be in L.A.! And you should get down with, work with, live and fight the powers-that-be together with the Revolutionary Communist Youth Brigade (RCYB) this summer.

The system that brutalized Rodney King is the capitalist system. What gave rise to rebellion in L.A. is happening in every city. The only solution is revolution. And the L.A. rebellion showed that this capitalist system is not only fucked up, but it's soft. It's old. It's a dying monster, and we're its gravediggers. We are not only going to bring down this old system, we are going to build a new society free of exploitation and oppression of any kind.

When revolution has its day, people see things a different way. The L.A. rebellion showed we can unite. We know we can get beyond that



“smoke or be smoked” mentality. It didn't matter what set you were with, what 'hood you were from or whatever. We are *one class* of people. The proletariat. Whatever our nationality, wherever we come from, and whoever we hang with, we have something powerful in common. We have no stake whatsoever in this capitalist system.

The pigs are desperate to stomp us back down. But it's hard to put a slave back in chains when she or he has had a taste of what it would be like to be free. We're not going back! So, we have some work to do. The enemy is shooting our people down with bullets, and trying to confuse and demoralize them with bullshit, promises, lies and mostly more bullets. In the face of these counterattacks the people have to find the ways to support the rebellion, oppose the clampdown, strengthen the people's unity and take on the powers. And while we fight the powers today, we need to prepare through those battles for THE TIME when this whole system can be overthrown.

If you feel like this, you need to come to L.A. this summer and live and work with the RCYB. If you live in L.A., you need to get with the RCYB for the summer. You will live for the people, serve the people, and get the people ready for revolution. We love the people, and we love the Party.

L.A. is the place. This summer is the time. You're the one.

Our Party Chairman says, Fear Nothing, Be Down for the Whole Thing!

Plan to arrive in L.A. on June 20. Start now to

...this summer.
There is an organization with the ideology, the line and the leadership to lead the people to make revolution, right here in the belly of this beast that has brought so much misery and death to the world. That organization is our vanguard, the Revolutionary Communist Party, USA. Our Party's Chairman, Bob Avakian, says:

Glory to those who have risen up with fury—It Is Right to Rebel!

Forward from rebellion to all-the-way liberating Proletarian Revolution!



raise money from the people to cover the travel expenses to (and from) L.A. Contact the RCYB or the RCP in your area to volunteer to come to L.A. for the summer. Or, write or call
REVOLUTIONARY COMMUNIST YOUTH BRIGADE
(310) 840-2234 (messages) P.O. Box 30735,
Los Angeles, Ca 90060

Seize the Time! Donate Money to Support the Revolutionary Communist Party's Work in Los Angeles

Sisters and Brothers:

"...This rebellion was the most beautiful, the most heroic, and the most powerful action by masses of people in the U.S. for years and years. It sent shockwaves throughout the U.S. and around the world, striking fear and panic into the oppressors and causing the hearts of oppressed people everywhere to beat faster with joy and hope. This rebellion showed the tremendous strength of the oppressed people when they rise up against their oppression. It showed that the masses of Black people won't take this racist oppression and brutality any more, and that when they strike back against it, there will be people of all different races and nationalities who will join with them. It showed that the way the oppressed people can get out of the trap of fighting and killing each other is to rise up and fight *the system*. This rebellion brought out more forcefully into the open that the U.S. is a society based on class exploitation, and it showed the tremendous potential of the *proletariat*, the exploited class of all races and nationalities, to unite all the 'have-nots' and lead all the oppressed to make revolution, overthrow this 'modern day' system of slavery called capitalism and sweep away all forms of slavery and oppression...."

Bob Avakian, Chairman of the Revolutionary Communist Party,
in his statement on the L.A. Rebellion

Many urgent deeds cry out to be done in the wake of this rebellion. The great achievements must be built on, the repressive counterattacks must be opposed. Battles must be waged, including against jailing anyone who rebelled. The lies of the system must be battled with the real truth about what went on in L.A.... and about what's going on right now. The RCP in L.A. is moving on many fronts to organize and unite the people to oppose the repression and take on the system. The work, political line, and revolutionary ideology of the RCP is crucial to the struggle in L.A. on all these fronts. And it's

needed so that rebellion can lay the ground for revolution—preparing for the time this capitalist system can be buried.

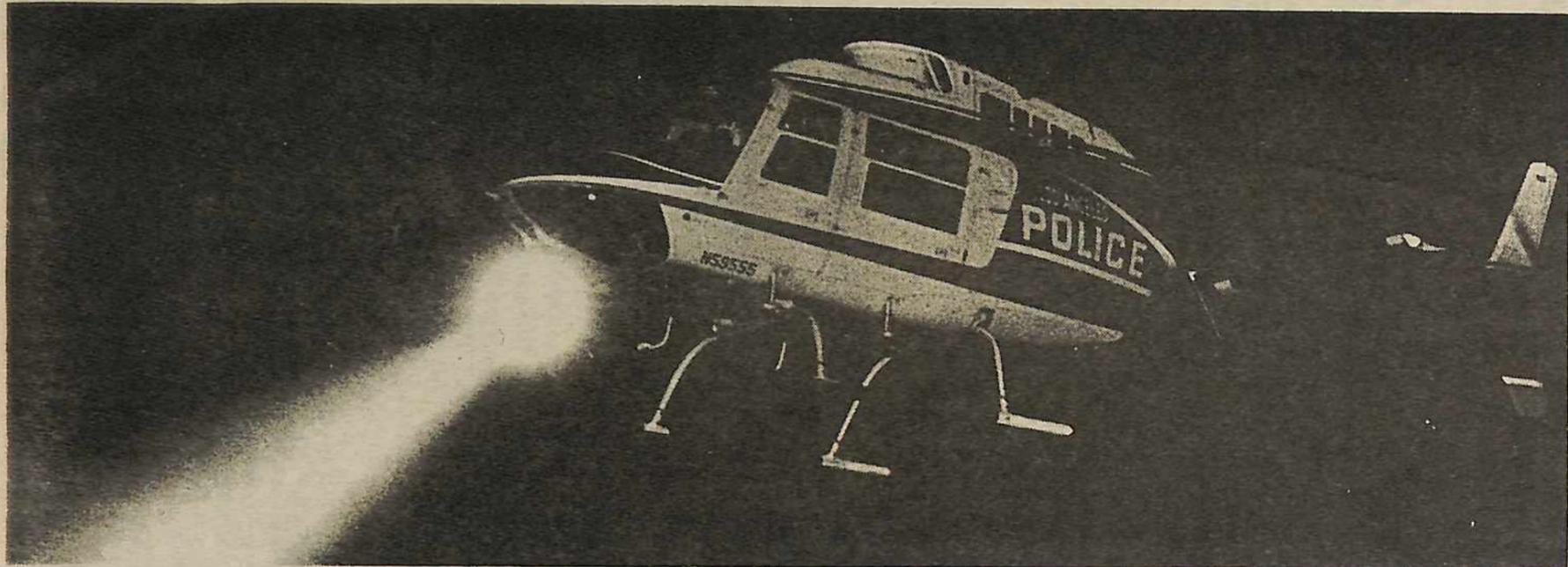
RIGHT NOW, MONEY IS URGENTLY NEEDED TO SUPPORT THE PARTY'S ALL-AROUND POLITICAL WORK IN LOS ANGELES. For example, money is needed to:

- strengthen the Party's ability to speak out broadly and to organize the people;
- build resistance among the masses against the clampdown;
- send reporters from the *Revolutionary Worker* to bring the true story of the L.A. Rebellion to the people and expose the crimes done by the enemy;
- assist revolutionary youth on the frontlines in L.A.;
- print leaflets and distribute revolutionary literature; and
- pay outrageous bail amounts on revolutionaries who are held captive by the LAPD.

WE ARE CALLING ON EVERYONE AROUND THE COUNTRY WHO SUPPORTS THE REBELLION TO DONATE TO, AND RAISE FUNDS FROM FRIENDS FOR, THIS SPECIAL FUNDRAISING EFFORT.

Money is always hard for poor people to get—but in order to win liberation, people like you, who must be the strong backbone of the revolution, have to sacrifice. Our sisters and brothers in L.A. have heroically risen up. Let's seize the time and help advance the revolutionary work in L.A.!

We encourage you to contact the party or its supporters in your area with your donations. (You can also send money orders payable to: RCP Publications, P.O. Box 3486, Merchandise Mart, Chicago, IL 60654. Unsigned money orders are recommended if you choose this way to send in your donations.)



LAPD helicopter.

Apartheid L.A. Style

The following is based on information from the book *City of Quartz*, (the chapter entitled "Fortress L.A."), by Mike Davis (Random House, 1990):

Los Angeles has increasingly become an apartheid-like city. Communities of middle class and rich white people have been developed as *fortified cities* against people in the growing ghettos and barrios. And while private security companies and the LAPD "serve and protect" these affluent neighborhoods, communities of the oppressed have become "occupied territories" where police routinely carry out house raids, brutal beatings, and murders.

The powers and the media have created a racist atmosphere in Los Angeles where Black and Latino youth are constantly portrayed as nothing but criminals, drug dealers and gang members. And just like the racist Willie Horton campaign by Bush in the 1988 elections, sensationalized stories about "killer youth gangs high on crack" have led to racist fear and panic among many middle class white people. All this is then used to reinforce and justify L.A.'s urban apartheid.

"Fortress Areas" for Investors and White Flight

The city of L.A. has subsidized the development of racist enclaves within the city, referred to as "urban villages." And it has played a big role in "securing" these areas for the middle classes. In the name of "making the streets safe," public space in L.A. has become highly controlled and militarized. If you're a homeless person, or someone who doesn't look middle class, professional, or white, there are certain

areas in the city where you are clearly "not welcome." And cops and private security forces brutally enforce the unwritten rules that automatically criminalize anyone from the underclass found "out of their neighborhood."

A description in *Urban Land* magazine in 1987 shows how the *profit concerns* of businesses have led to the development of apartheid-like conditions in areas like downtown Los Angeles. The article, titled "How to Overcome Fear of Crime in Downtowns," is a blatant and racist call for cities to use whatever force is necessary to *kick the underclass out*. The article says:

"A downtown can be designed and developed to make visitors feel that it—or a significant portion of it—is attractive and the type of place that 'respectable people' like themselves tend to frequent.... The activities offered in this core area will determine what 'type' of people will be strolling its sidewalks; locating offices and housing for middle and upper-income residents in or near the core area can assure a high percentage of 'respectable,' law-abiding pedestrians."

After the 1965 Watts Rebellion, one of the main concerns of city redevelopers was to re-segregate and secure certain areas for businesses. In areas like the old Broadway core area of L.A., investors were worried about declining property values because many Black and Mexican poor people traveled through this area. So the LAPD encouraged businesses to leave the area and go to the more "secure" area of Bunker Hill. And they did this by spreading scare literature typifying Black teenagers as dangerous gang members.

In the early 1970s the police spread



Police barricade blocking entrance to a "Narcotics Enforcement Area."

Photo: Robert Morrow

rumors about an "imminent gang invasion" in the Broadway area. According to the *L.A. Times* businessmen were told: "Report to the police the presence of any groups of young Blacks in the area. These are young people between the ages of 12 and 18, both boys and girls. One gang wears earrings and the other wears hats. When encountered in groups of more than two they are very dangerous and armed."

In another example, the city's Community Redevelopment Agency spent more than \$20 million to get the State to build the "Ronald Reagan Office Building" a block away from the corner of Third and Broadway. And the city, meanwhile, bribed the Union Rescue Mission with \$6 million to move its homeless clientele out of the neighborhood. The 3,000 civil servants working in the Reagan Building are seen as shock troops to gentrify this area which is being developed by big business.

The LAPD were brought in to design "24-hour, state-of-the-art security" for the two new parking structures that serve the *L.A. Times* and Ronald Reagan State Office buildings. Both structures are designed so that white-collar workers can walk from car to office or boutique, without having to hardly walk on public sidewalks. And the security system includes armed guards, locked gates, and security cameras, aimed at keeping out the homeless and poor.

Tens of millions of dollars have also been spent on building up white-collar residential areas in Los Angeles, complete with public squares, fountains, art sculptures, etc. While a few blocks away from these yuppie areas, the city has taken away

public facilities and spaces—or made them inaccessible—for the homeless and the poor. Los Angeles, as a matter of deliberate policy, has fewer available public lavatories than any major North American city. And the area east of Hill Street in downtown has no outside water sources for drinking or washing. This means that many homeless people are forced to wash in and even drink from the sewer.

Anti-Homeless People "Designs"

The city powers have, from time to time, come up with all kinds of ideas for how to remove homeless people in mass numbers. For example, proposals have been made to deport them to a poor farm on the edge of the desert, confine them in camps in the mountains, or intern them on an abandoned ferry at the Harbor. These solutions, up to this point, have not been carried out. And instead the city has adopted a policy of what they call the "containment" of homeless people in Skid Row along Fifth Street east of Broadway.

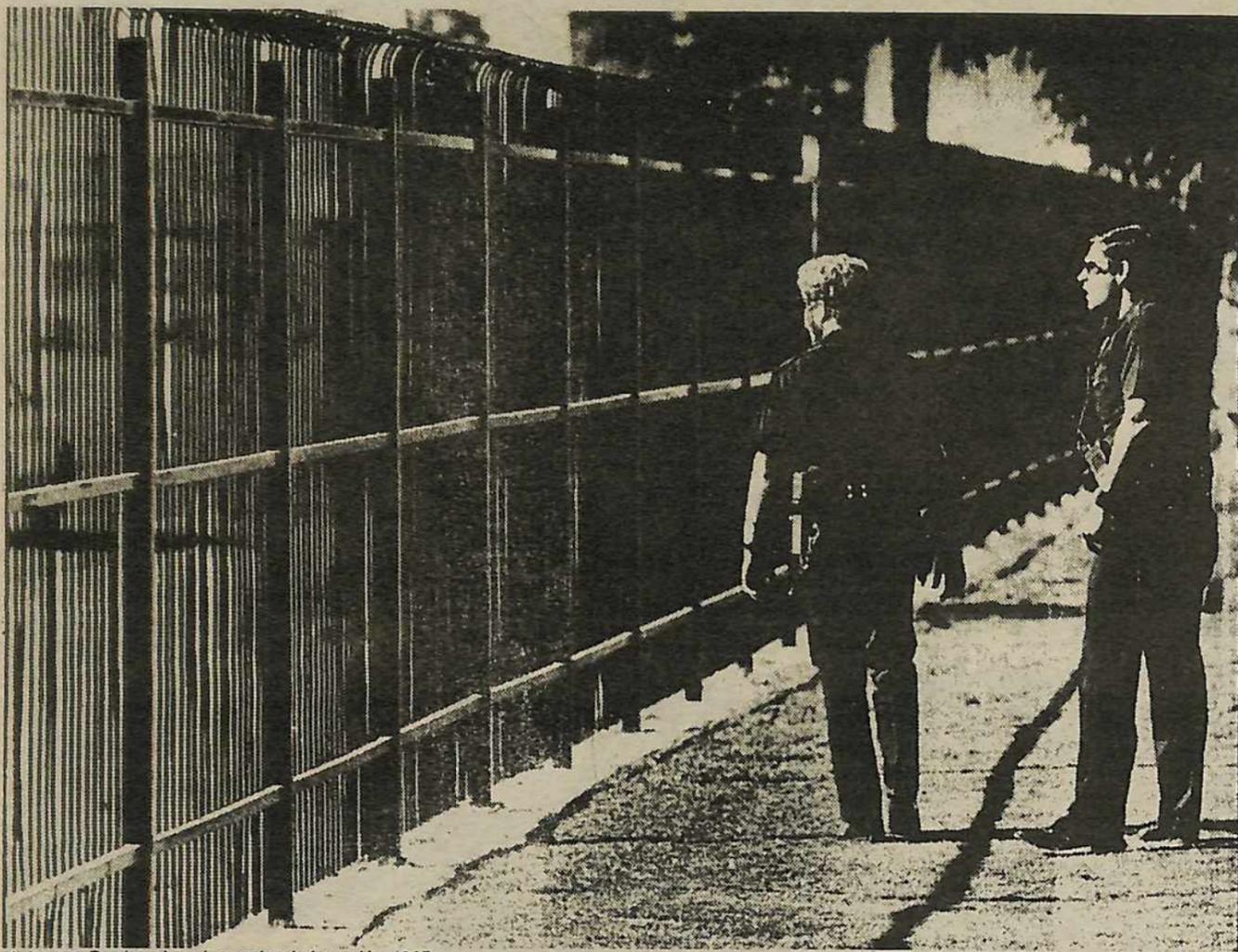
The main way this "containment" is enforced is by the brutality of the LAPD. But the poor and homeless are "discouraged" from going into certain areas of the city in other, more subtle ways as well. For instance, the Rapid Transit District came up with new barrel-shaped bus benches that offer a minimal surface for uncomfortable sitting, and make sleeping on them impossible. Such anti-homeless people benches have been widely installed on the periphery of Skid Row.

There has also been the use of outdoor



Anti-homeless people bench.

Photo: Robert Morrow



Nickerson Gardens housing project is fenced in, 1985.

sprinklers against the homeless. When the city opened a "Skid Row Park" along lower Fifth Street an elaborate overhead sprinkler system was installed, programmed to drench unsuspecting sleepers at random times during the night. This system was then immediately copied by local businessmen who wanted to drive homeless people away from public sidewalks near their buildings.

The head of the city planning commission has explained that it is not against the law to sleep on the street—it's only against the law to "erect any sort of protective shelter." So to enforce this law the LAPD periodically sweeps the streets, confiscating shelters and other possessions, and arresting anyone who resists.

Barricades and Police-State Shopping Centers for the Poor

After the 1965 Watts Rebellion the few large retailers in South Central L.A. left while small businesses were ruined by discriminatory bank "redlining" practices. Half a million Black and Latino shoppers were forced to travel to distant regional malls or bordering white areas to do grocery shopping.

When the people of South Central eventually got new shopping centers, they were built as huge money-making, repressive police-state malls. In 1984, Haagen Development won a bid for \$120 million to refurbish and expand the Crenshaw Plaza in Baldwin Hills. And this was followed by a county contract to create a shopping complex in the Willowbrook area just south of Watts. In both of these shopping centers the guarantee of fail-safe physical security was the condition upon which businesses agreed to sign leases. In fact an elaborate and highly repressive security system was

set up that was modeled after a 19th-century design for a "panopticon prison"—a prison with a central tower for 24-hour surveillance.

This is another way that life in the oppressed communities has been militarized and made increasingly repressive. People cannot even go shopping now without being under the gun and subject to instant accusation and brutalization by the police or some private security guard.

The King center site is surrounded by an 8-foot high, wrought-iron fence. Video cameras equipped with motion detectors are positioned near entrances and throughout the shopping center. The entire center, including parking lots, can be lit up with bright security light. And the service area located at the rear of the property is enclosed with a six-foot-high concrete block wall. Both service gates are under closed-circuit video surveillance and there are infra-red beams at the bases of light fixtures.

The observatory in the shopping center contains the headquarters of the store manager, a substation of the LAPD, and a dispatch operator who monitors the video and audio systems. Day or night, there are at least four security guards on duty—trained and backed up by the LAPD officers from the substation.

The developer of this complex boasted: "We've proved that the only color in business is green. There are huge opportunities and huge profits to be made in these depressed inner-city areas of America that have been abandoned."

LAPD Techno-police

These police-state shopping centers are built in sync with the LAPD-occupied neighborhoods nearby. The Imperial Courts Housing Project, just down the road from

the Martin Luther King Jr. Center, has been fortified with fencing, obligatory identity passes, and a substation of the LAPD.

The LAPD is known for using the most

the 1984 L.A. Olympics, the LAPD started using the ECCCS (Emergency Command Control Communications System). This is the most powerful, state-of-the-art police communications system in the world. Developed by Hughes Aerospace and refined and updated by NASA's Jet Propulsion Laboratory, it incorporates elements of space technology and mission control communications.

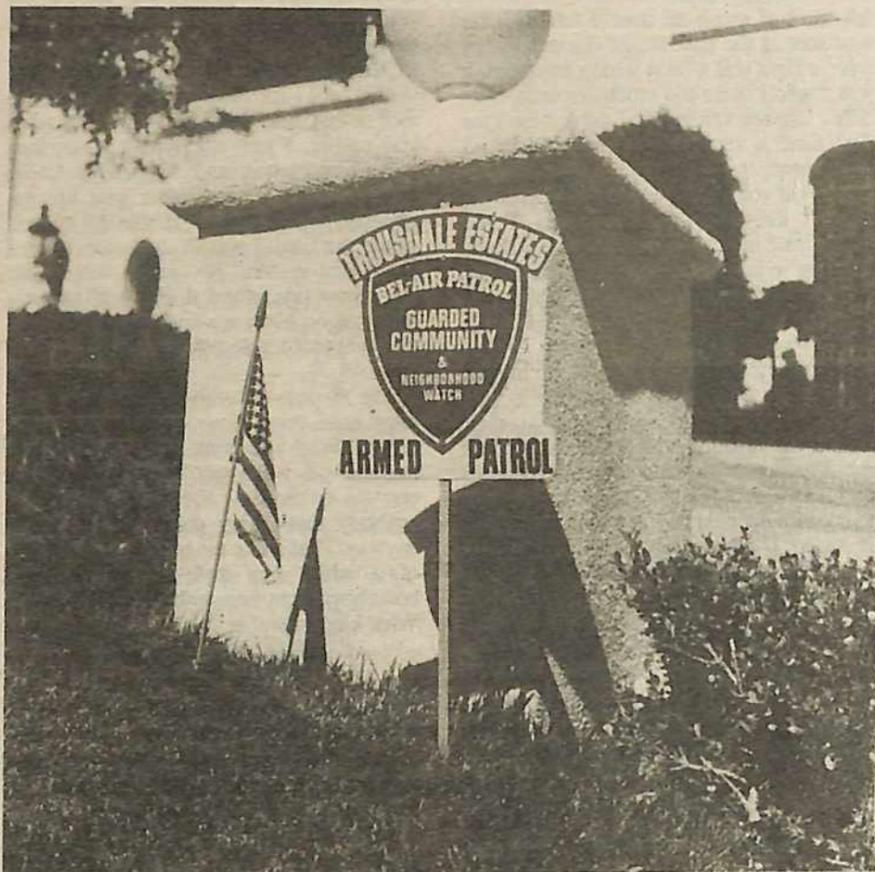
The central hardware of ECCCS is protected by security comparable to a Strategic Air Command missile silo in Montana. It's bunkered, earthquake-proof and security-hardened, deep below City Hall East and is connected to LAPD headquarters in Parker Center. This system coordinates all the movements of the LAPD and uses digitalized communication to guarantee the secrecy of transmission.

Apartheid L.A.

High-tech security measures have also been developed to enforce the apartheid-like development of new luxury developments outside city limits. These neighborhoods have been built as fortress cities with high walls, restricted entry points with guard posts, and private and public police services. Some of the architectural designs for these security systems are borrowed from overseas embassies and military command posts. For instance one feature used is the "terrorist-proof security room," accessed by sliding panels and secret doors.

Places like Beverly Hills restrict access to public facilities. And San Marino, which may be the richest, and most Republican (85 percent), city in the country, closes its parks on weekends to exclude Latino and Asian families who live in nearby neighborhoods.

While these rich, white enclaves are "gated" and secured to keep out the under-



Armed security forces patrol some rich neighborhoods.

Photo: Robert Morrow

sophisticated surveillance technology against the people. They introduced the first police helicopters for systematic surveillance. And after the 1965 Watts Rebellion this air policing became the cornerstone of the LAPD's strategy for the entire city. Coordinated with patrol cars on the ground, these helicopters fly over "high crime areas" for an average of 19 hours per day—exceeding even the British Army's aerial surveillance of Belfast. Thousands of residential rooftops have been painted with identifying street numbers to aid this whole operation.

The 50-pilot LAPD airforce uses French Aerospatiale helicopters equipped with futuristic surveillance technology. They use infra-red cameras that can detect a single burning cigarette. And their 30 million-candlepower spotlights, can literally turn night into day. The LAPD also retains a whole other fleet of Bell Jet Rangers capable of delivering SWAT personnel anywhere in the region.

The most decisive element in the development of the LAPD as "techno-police" has been its relationship with the military aerospace industry. Right before

class, poor neighborhoods are barricaded as part of repressing and clamping down on whole communities. The LAPD has barricaded neighborhoods like the Pico-Union district, a mid-Wilshire neighborhood, and an entire square mile around Jefferson High School in the Central-Vernon area.

When people complained that this had the feel of a locked-down quarantine, Police Chief Gates said, "We're not here to occupy the territory. This isn't Panama. It's the city of Los Angeles and we're going to be here in a lawful manner."

Well, with the recent L.A. Rebellion, we now know (if we didn't before) that the LAPD and other government armed troops are here to occupy territory in the ghettos and barrios. Some of the troops sent into South Central were even soldiers that had been part of the 1989 U.S. invasion of Panama. And the Rodney King video and verdict revealed, once again, that when the LAPD talks about acting in a "lawful manner" it ain't nothing but continual brutality and murder used to enforce a whole system of inequality and racism in Apartheid L.A. □



Mayor Bradley dedicates a street barrier during "Operation Cul-de-Sac."



Los Angeles, April 29, 1992.

Photo: Lara Regan/SABA

Shockwaves:

Continued from page 5

felt kind of numb all over. I felt the case was sort of the end. It just doesn't matter who is right and who is wrong anymore. It just doesn't make too much sense to me. I didn't like the verdict but I think it isn't the first time a verdict come out and hasn't been right. It showed me, though, that it isn't what you do but who you are and who doesn't like you that determines if you spend time in jail. I feel poor people spend the time in jail because poor people cannot afford justice because justice is very expensive. They say that it is free and that's a lie. When you don't have any money, everybody tells you a whole lot of bullshit.

"In this system we are set up to fail. Everybody is set up against one another. This is the situation with health care, this is the situation with schools—everybody is pitted against each other. And it has nothing to do with the next guy, it's how the system is set up. If people don't have some direction and some firm footage about where they going then it's going to be a hell of a problem. Everybody is supposed to be out for self cause it's god bless the child that has its own. There's this kind of elusive thing and they dangle it in front of you but you can't get it and nobody gets out of this world alive. You know damn well nobody gets out of the world alive, but you don't have to screw people up before they are 18 and they can't take care of themselves cause they are running after this dream. This is what I call a real screwing by the corporate America.

"Like with the police and the gangs—who sets up all this shit and who benefits? To me what they are saying is they just want to kill off all the Black males. And then when they kill off all the Black males they say that the Black women are domineering, they're bossy, they're aggressive—they are all these things. And they say we should have a man at home. Well, how the hell you gonna have a man at home when there is none? And if you got nobody to take care of you, what can you do but take care of yourself? I think they trying to kill off our whole race. I just don't believe that the powers that be have all this happening by accident. I don't know who is behind it all, but I just don't feel as though it is all an accident. I don't know what is making it happen, but I do know it hurts like hell."

QUICK RESPONSE

The wall to the side of the abandoned building had "It's a Black Thang 1965 - 1992" spraypainted in foot-high blue letters. This was Crip territory, and youth who ran with the local set were hanging out in the doorway of the abandoned building. When I approached them the youngest in the group, a guy about 13 years old, tried to

shine me on by shouting, "Fuck that, man—what's it gonna get for me?"

There's no being shy about struggle and debate in this neighborhood. Before the young brother could finish his sentence another brother a few years older jumped in to set him straight. "Nah man, fuck the verdict, not fuck Rodney King. You got to look at that man. It's fucked up to say what you saying. I saw the verdict about four o'clock and I was mad. I mean, you know how they do it. A brother gets his ass whipped on film—man, all you got to do is watch the film. I was in the house when I heard that verdict. My moms was in the other room crying and all and then I saw my boys out on Florence and Normandie and they was just tearing shit up. I knew what I had to do."

The 13-year-old who had first tried to dis the whole thing now wanted to say his piece. "Why you think they put that thing in Simi Valley anyway. Them motherfuckers was from Simi Valley anyway. Why anybody think they gonna convict them anyway. That's like me beating the fuck out of a white boy and then getting my homeboys right here to be the jury for me. What kind of shit is that."

WAKING UP

Concrete mixers and tools used by a bricklayer's laborer were stashed in one corner of the yard. A 1972 Ford sat in the street out in front of the house—the hood was open and wrenches were scattered on the ground. An old dog came down off the porch and stood growling at the gate as I approached. Three youths were sitting on the porch having a pretty lively discussion. One of them came down, grabbed the dog and invited me to join them on the porch. They explained they had just been talking about how the rebellion could have been done a little different. They were trying to figure out how they could take on the enemy in even more powerful ways. They explained that they weren't real sure how much things had changed after the rebellion but that they had definitely learned a lot themselves about what Amerikkka means.

The brother who lived at the tiny house did the talking. "I'm 19 and I been working as security on the other side of town. I live here with my grandfather, my mom, my brother and my sister. When I heard the verdict I was here just kicking it on the porch. My grandfather had the radio on in his car and when they came on and said that the verdict was 'not guilty' I couldn't believe it. When they said 'not guilty,' it was over. It wasn't right, it just wasn't right. I said I know we ain't got no justice now, I know we ain't got no kind of justice. I know we don't got no rights or nothing.

"I didn't want to believe it at first. I thought that at least some kind of justice would come out of this case. But it didn't and it made me so mad. I didn't know what

to do when I heard the verdict, I was in a state of shock. When we heard what went down we just decided to roll. We went rolling and the first place we went to check was Florence and Normandie where they said everything was happening.

"This whole thing made all of us minorities come closer together. We're waking up. I had to go to work the next day and there wasn't nothing going on there. But I know if there was something going on I wouldn't be out there to protect that property by going against the people. I grew up in Watts and I got to say it's hard to do that. I go out of Watts now with my job and I see that Watts is real different, it's real

different than some other parts of L.A. that I work in. Now I'd like to live in these nice places sometime but I wouldn't want to sell out my people to do it. I just wish there could be some kind of equality. It's bad now."

RAINED OUT

We were sitting on a bench at a bus stop. The brother had been waiting for almost an hour. He was getting worried because he was due at work at six and it was getting pretty close. He explained that he worked with the homeless in downtown L.A. He said he had been homeless himself a few years back and so he knew what the scene was. He explained that he had been sent to prison for a crime he never committed and so he had three years to sit and think about the society and what goes on in it. He said prison made him wake up and see what this society is doing to the people and it made him want to dedicate his life to working with homeless people once he got out.

"The Rodney King verdict—I found it not to be a surprise to me at all. Number one, when they transferred the trial to Simi Valley, I knew then that they was gonna bring back an innocent verdict on all counts. You don't take a trial into Ku Klux Klan country and expect to find another Klansman guilty. It just don't work. And if any Black man or woman in America think that it could have been a guilty verdict there in Simi Valley, they is stuck on stupid.

"This riot was not about Rodney King. It was about oppression, it was about oppression of not just Black people but people in general. There are white people who are being oppressed due to economic depression. These problems have built up to be so catastrophic that the only way to vent them is to find a crutch and Rodney King happened to be a crutch for the depressed and oppressed people of America. That's why it rained out—not just here in America, but in Canada as well.

"Now, as I see it, the aftermath is asking 'well, what caused it.' Well, what caused it is a bunch of Rodney Kings added to the economic conditions that it is in America and the treatment that is being given out to the people by the people they put in office to treat them differently. Society itself is starting to rain out. This was the people's voice." □



April 29, 1992—Demonstrators at L.A. police headquarters.

Photo: Rosemary Kau/L.A. Times

FIGHTING OUR WAY

From Palestine to L.A.

All over the world—from Peru to Palestine, from South Africa to Los Angeles—when the people rise up to fight the powers, they come up with all kinds of creative ways to do it. In Palestine, the intifada—the uprising of the Palestinian people—is going up against the Zionist oppressors. Under conditions of constant curfew enforced by heavily armed Israeli troops, the Palestinian people are organizing themselves to fight the powers. These stories are taken from RW coverage of the intifada:

The Home Game

In the narrow alleys of the Nablus casbah, Abu Tariq, a 20-year-old Palestinian street commander who spent his youth in Cleveland, described how his high school football and baseball experience helped him organize his fighters into offensive and defensive teams.

“The swiftest boys and those with the best throwing arms are assigned to attack approaching soldiers with stones and bottles,” he said. Southpaws handle troops coming from the streets on the right. Once the army charges, the offense disperses, leaving the defensive team to slow down the troops with crude slingshots made from tree branches.

On the roofs and at the windows are the spectators—“our cheerleaders,” Abu Tariq said. He added, “It’s always a home game.”

Bringing Down the Walls

Every single wall is graffitied. It’s like an open newspaper. Some of it was infighting between different factions. Other graffiti hailed a martyr. Others praised someone who’d killed a collaborator in jail. But there was so much graffiti. It just gets white-washed over and written over again.

In the refugee camps the Israelis block the alleyways with cement-filled barrels to stop the youths from running away. But the barrels are knocked down within a real short time. The kids laugh about it and say, “It doesn’t really matter what they do. It doesn’t matter how hard these things are to knock down. It just makes us stronger.” And if they can’t get the barrels down, they’ll knock a hole through the wall.



Jerusalem, Palestine



Ramallah, Palestine



West Bank, Palestine

Breaking the Curfew

Several times Palestinian mothers have clashed with Israeli soldiers escorting young captives to prisons and courts. Old women regularly gather in side streets to smash street pavings into fist-sized chunks for the armory of the *shebab* (Palestinian youth). The women bring onions to the youth in the street, as antidote to the powerful U.S.-made CF tear gas—although some youth swear a *kaffiyeh* (Palestinian scarf) soaked with a brand of cheap perfume is more effective.

Even within the “arrested towns,” Israeli patrols have to hug the walls and their guns—bands of fearless youth spring out of alleyways and fire their stones and slingshots. There are reports of “gun snatchings,” where unarmed Palestinian youth attempt to seize automatic weapons right out of the hands of Israeli soldiers.

One reporter described a convoy of armored personnel carriers and jeeps bristling with machine guns rumbling into the center of Deir al Balah in Gaza: “Residents said it was the fourth time that day the army had tried to enter the camp, having been driven back the previous times by stone-throwing crowds.”

Six days into the curfew at the West Bank’s Amari refugee camp, one demonstration gathered hundreds of camp residents, including both children and parents, in open violation of the curfew order. They marched on the camp’s main entrance and battled the troops gathered there, using anything at hand.

Resistance continued in other ways. Residents passed flat pita bread and milk over the rooftops to neighbors whose food supplies have run out. Others stood on their balconies to continue the “war of eyes” with patrols they had previously waged in the streets. “We spend all day looking at them,” said one teenage woman.

In support of the fighters within the surrounded camps, Palestinians outside have developed a system of blockade-runners who gather food and ferry it up to barricades in passenger cars loaded with eggplants, potatoes, scallions and cauliflower. “Every family helps out,” said a gray-haired Palestinian driving a Peugeot. “The camp has been under siege for nearly a week, and the hospital asked for food, too. If the Israelis catch one car, another gets through by back roads.” Physicians from Ramallah were reportedly sneaking into nearby camps to treat the wounded. □

Bloodsucker Zones in L.A.

The wreckage of burned-out supermarkets and mini-malls, testimony to the fury of the people during the Los Angeles rebellion, is slowly being removed from the many neighborhoods that erupted. The words about social justice from the freaked-out rulers of this system have disappeared much more quickly. While the wreckage was still smoldering, President George Bush came to L.A. and said, "We've got to fight for justice and equality." When he came back again, a month after the Rodney King verdict, the *L.A. Times* noted he "offered little in the way of promises or specific financial aid." The message this time was more repression: "Lawlessness cannot be explained away . . . it must be punished."

Most prominent in the little that has been offered as "social programs" are "Operation" Weed and Seed and a federal "enterprise zone" program. These will mean more police repression (slightly disguised) and intensified exploitation for the people. As noted in *RW* No. 657, "Weed" refers to people, the youth who will be locked up supposedly to make way for the social programs (the "Seed"). According to U.S. Attorney General William Barr, such "social programs must be closely coordinated with and integrated with law enforcement efforts." In other words, every social worker is going to act like a cop, in addition to the more cops that everybody in the system from Barr to the new chief pig Willie Williams is calling for.

The enterprise zones are designed as a way to exploit people living under this police state, in low-wage, dead-end and short-term jobs. Bush is backing a federal Enterprise Zone Law, but California state enterprise zones have been around since 1985. There are five of them in Los An-

geles, including one in Greater Watts (South Central). A look at these zones shows why enterprise zones are not the "solution" as the powers say they are, but part of the problem. Enterprise zone programs offer subsidies in the form of tax deductions and exemptions for businesses that are set up within the zone. There are subsidies for machinery and for employee wages. The California law covers employees hired from a job training program.

According to Mike Davis's book *City of Quartz*, from 1978 to 1982 a wave of plant closings hit South Central L.A., leading to the loss of 75,000 manufacturing jobs and leaving behind an unemployment rate that has reached about 50 percent for Black youth in L.A. County as a whole. The Greater Watts enterprise zone does not pretend to replace any of these jobs. The maximum 50 percent subsidy for wages is for workers paid less than \$6.37 an hour, and starts dropping after the first 12 months. So the maximum benefit is for enterprises that can function with high turnover, like big retail stores. A drive through this area shows that this is about all there is. South Central is now mainly residential, and very poor. Besides liquor stores, nail parlors and other services, there are auto repair, welding and other shops, all of which are too small to pay for the accounting that's necessary to get the enterprise zone subsidies. So what people are left with is what Black people and other people from the oppressed nationalities have been offered before—a chance to be super-exploited with a short-time job at Thrifty's drug store or some place just like it.

The Central City zone was a major industrial area, dominated by garment factories, before being declared an enterprise zone. The sweatshops employ mainly immigrant workers who labor under terrible conditions for subcontractors that turn out everything from cheap clothes for local swap meets to the latest *Vogue* magazine stuff. Most workers are on piece rates that are rarely raised. One sewing machine operator told the *RW* about working eleven years with only one change in the piece rate: it went down from \$.22 to \$.20 for sewing in zippers. In fact, managers check around other factories so they can fix rates as low as possible. Most workers have



Garment workers, Los Angeles.

stories about someone getting \$5 or \$14 for a day's work. Since the same rate is often given for jobs that vary in difficulty, bosses can use favoritism as a way of controlling the workers' anger. Being cut or having a needle go through your finger is a constant danger, and many buildings are fire traps.

Most immigrant garment workers have been driven here by the U.S. imperialist plunder of their own countries. They are trapped by the simple necessity of feeding their families, who might be here or in their native country. There's no way they could learn some other trade, even if that were an option. They start work at 6 or 7 and often get home too tired to do anything but go to

sleep for the next day. They have no paid holidays or vacation, and most can't afford time off. But this is the vision the powers have for the future of Los Angeles.

Since the bourgeoisie likes to think of the '90s as the "era of the police" (or the police state), it's not surprising that the LAPD is involved in the enterprise zone program. Police attend business advisory councils in the zones and businesses are encouraged to sign up for graffiti destruction. In at least one area, merchants have worked with cops to drive off youth chilling in front of a bank.

The enterprise zones have not been a rousing "success" even by capitalists' terms. A recent article in the *Business* section of the *L.A. Times* noted that the Watts zone "has had little economic impact." The Central City zone has lost manufacturing jobs in recent years. There are no facts available that tell how many businesses are getting how much in subsidies, since it's done through taxes, which are usually kept secret. But far from producing dramatic changes, the enterprise zones are a marginal program.

A federal government program might also intensify already dangerous and miserable working conditions by relaxing health and safety or environmental controls, as was originally proposed. And it could also be another way to increase repression on the streets. For instance, in 1991 a Black Congressman proposed that the same amount of money allocated for creating community development corporations in enterprise zones be allocated for more cops.

But there's a major reason why there's not about to be a big upsurge in new enterprises anywhere: The capitalist system in the U.S. is in crisis and decline. In California, the bulwarks of industry are not steel and auto plants, but garment, furniture manufacturing and small foundries and plating factories. These are all low-tech, labor intensive, very low-wage industries that employ many Latino immigrants and other oppressed nationalities. The capitalist system doesn't have the reserves they had in the '60s for a lot of social programs. And anyway, do they really think that a few minimum wage jobs are going to chill out people's anger?

The capitalists have their program and the proletariat has theirs. The people don't need to look for a phony "solution" to keep this system going. We need to overthrow it. Revolution is the only solution! □

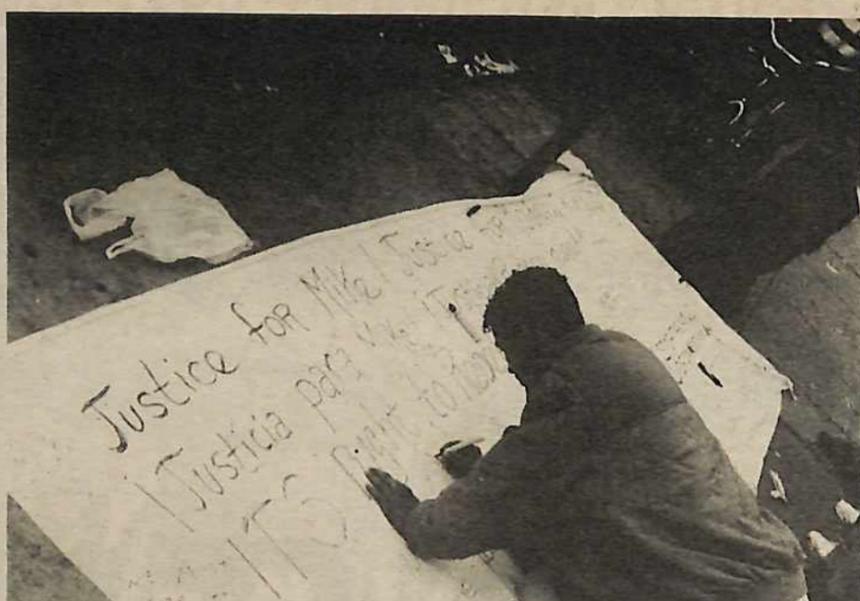
**SHOW ME
A CAPITALIST
AND I'LL
SHOW YOU
A BLOODSUCKER!**



Plating factory, Los Angeles.



Bushwick, N.Y., May 30, 1992.



Bushwick, N.Y., May 30, 1992.

Photo Special to the RW/OR

Photo Special to the RW/OR

R&R! Speakout Condemns N.Y. Police Murder

On Saturday, May 30, Refuse & Resist! held a speakout to voice outrage at the murder of Mike Uviles, a 21-year-old Puerto Rican brother who was gunned down by plainclothes detectives. As the *RW* reported last week, when the police tried to stop the funeral march at Uvile's funeral, rocks and bottles began to fly at the cops. The R&R! speakout was held at the memorial for Mike built by people at the spot where he was killed.

The R&R! leaflet said, "The police murdered Mike Uviles, a Puerto Rican brother, last Wednesday, May 20, in Bushwick. After the L.A. rebellion, NYC leaders bragged about the 'peace' in NYC. This is what their peace means. Last week Uviles and this week Earl Black (Flatlands, Brooklyn), both killed by the police. Increase the peace means increase the police state.... We won't go along with the program, we won't be complicit. We have to Refuse & Resist!"

A statement of solidarity from a Korean group was read. Father Lucius Walker of the Interreligious Foundation sent a message which said in part, "I wish to express solidarity with Michael Uviles' family and members of the community and to join them in outrage and resistance to the brutality of the New York Police Department which led to the murder of Michael. Coming on the heels of the brutalization of brother Rodney King and the acquittal of the four police who violated his person, we are encouraged by the strong response of the community."

Later in the day an *RW* selling team was on the street with a banner that read: "Justice for Mike Uviles, justice for Rodney King! It's right to rebel! Police murderers straight to jail—no bail!" People in the neighborhood wrote their own messages on the banner. They included: "New York Cares, L.A.—Justice must be served for Rodney King and Mike", a Puerto Rican flag with the words "Boriqua siempre!", "Justicia Libertad o Muerte!", "Fuck the Police!", "No justice, no peace!" The RCYB message on the banner said,

"Revolution is the hope of the hopeless!"

The scene in the neighborhood was still very tense. Pigs were on every corner, trying to intimidate the people. While the speakout was taking place the TNT (Tactical Narcotics Task Force) busted someone around the corner.

But some things have changed in Bushwick after the murder and rebellion. There is a new air of defiance. One brother told the RCYB that one reason for the change was because revolutionaries had been ac-

tive in the neighborhood. A youth who joined a march with the RCYB earlier in the week said, "The day before yesterday, that's when the cops came up in my face. They told me to get up the block. So I tell him in his face, I'm not leaving. So he took out the stick. I said you hit me with that stick, you'd better hope I get back up. He just told me if I see you here again, I'm going to take you to the precinct. I didn't pay no mind to him. I just stood right here. So he left."

A brother who recently got out of prison told the *RW* at the memorial: "I'm not afraid of nobody. I just came home from doing time. You understand? I was born one day to die the other." He walked up and put a copy of the RCP May Day Manifesto on the wall in the face of the police. Someone else said, "I believe in revolution. And someday you gonna have a revolution here. And we will conquer. There's a saying—no retreat, no surrender. I don't retreat and I don't surrender to nobody. I don't." □

Thousands Fight the Powers in South Korea



Tens of thousands of students and other demonstrators have clashed with riot police in South Korea over the past few weeks. They oppose the ruling government and party which are backed by imperialist powers like the U.S. and Japan. Last month was the anniversary of the Kwangju uprising in 1980. Twelve years ago the people of Kwangju, the fourth largest city in South Korea, took over the city for nine days in a mass armed uprising. South Korean troops, under overall command of the U.S. military based in South Korea, went into Kwangju and massacred hundreds of people.

South Korea, May 31, 1992.

Brutality Against Haitians in Krome Koncentration Kamp

Haitians imprisoned in Florida's Krome Detention Center say they are being "abused, harassed and intimidated" by the guards there. Krome is a federal concentration camp for so-called "illegal immigrants." About half of its prisoners are Haitians who fled Haiti and are waiting for immigration hearings.

According to a June 5 *New York Times* article, refugee-advocacy groups and immigration lawyers are hearing all kinds of stories of brutality and abuse.

In late May, a 22-year-old Haitian prisoner, Edser Altemira, collapsed in Krome. The authorities accused him of just being lazy and refused to call for medical help. Edser died of heart failure. Authorities spread rumors that he died of AIDS.

Haitian inmates were furious—saying the authorities killed their brother through neglect. Soon afterwards a dormitory at the center burned. The Krome Koncentration Kamp authorities accused inmates of burn-

ing it as a protest.

Since the death and the fire, the Krome authorities have stepped up abuse and punishment. Some inmates were sent away from the center. At least two Haitians were badly beaten by guards. In another incident, male inmates were ordered to strip and then forced to jump up and down naked.

Inmates are routinely awakened at 4 a.m. and then forced to scrub toilets with their bare hands and pick up cigarette butts in the darkness. Guards taunt the Haitians, accus-

ing them of all having AIDS and telling them that they are too worthless to be paid for their labor.

Rolande Dorancy, director of the Haitian Refugee Center, says that Haitian detainees "have been denied access to counsel and family members and use of the telephone." The inmates are also forbidden to gather together in small groups or have books. When interviewed the district director of the immigration agency said that the ban prevented fires by keeping all flammable

materials away from the prisoners.

A Miami lawyer representing several Haitian inmates said, "At the present time, the detention center is not suitable for human habitation. They should release these people to their relatives here or to the many churches that are willing to sponsor them. At a time that Haitians are most in need of humane treatment, this country is taking the opposite approach, and that is shameful." □

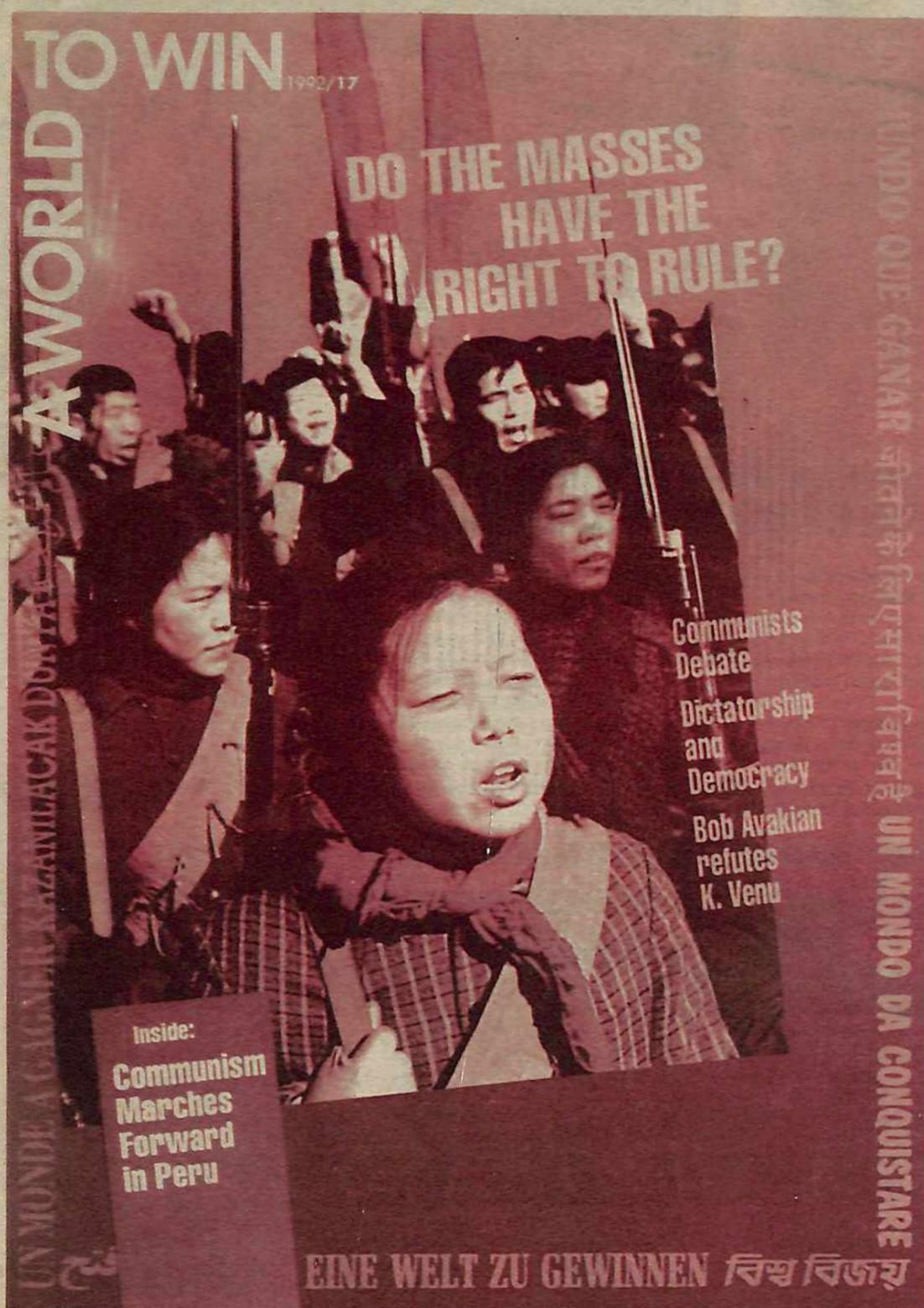
Olympic Medalist Al Joyner Denounces LAPD Harassment

At a recent press conference Olympic Gold Medalist Al Joyner announced that he would not be able to compete for the U.S. in the 1992 Olympics. He said that events on May 8, 1992 had altered his life, making it impossible for him to train for the Olympics. On this day—which was right during

the heaviest days of a LAPD clampdown after the L.A. rebellion—the LAPD pulled Joyner over two separate times, made him kneel on the ground and pointed guns at his head. Joyner talked about how this incident has caused him much distress, including loss of sleep and loss of appetite. He was

not able to block these incidents out of his mind and said this made it impossible for him to train and concentrate in preparation for the Olympics. He said he was saddened and angered by these events which he said took place for the simple reason "that I am a Black man." □

REVOLUTIONARY INTERNATIONALIST QUARTERLY NEW ISSUE! AVAILABLE NOW!



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

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

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

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

IN ISSUE NO. 17

DO THE MASSES HAVE THE RIGHT TO RULE?

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

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

COMMUNISM MARCHES FORWARD IN PERU

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