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Full Color Poster The Masses Make History, The Party Leads



From revolutionary prisoners at the notorious Canto Grande prison comes this high-spirited painting. In vivid colors it shows our sisters and brothers in Peru liberating themselves, with guns blazing. The artists who collectively produced this painting may have since been killed—when the U.S.-backed Peruvian regime attacked the Canto Grande prison. But their heroic spirit lives on.

Now—in time for the Mao Tsetung Centenary—a group of artists in New York have produced this painting as a high quality 20" x 30" full color poster.

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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.

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The Hidden Story of the L.A. Quake

Along the western coast of North America, the Pacific Plate—one of the huge plates that fit like a jigsaw puzzle and make up the crust of the earth—is moving past and under the North American plate. The tremendous force and friction of this collision has produced a complex system of cracks that extends deep into the surface of the planet. These are the earthquake faults of California.

On Monday, January 17, at 4:31 in the morning, one of these faults under the city of Los Angeles suddenly thrust upward. For ten seconds the earth shook violently. The quake caused much damage on the surface. People were killed, and many homes and other buildings were destroyed or severely damaged.

The earthquake exposed deep faults and divisions in society—between the haves and have-nots, between those who control the politics and economics in this system and those who are victims of this system.

The movement of the fault deep in the earth also exposed deep faults and divisions in society—between the haves and have-nots, between those who control the politics and economics in this system and those who are victims of this system. The mainstream news media concentrated on stories of collapsed highways and the “commuters’ nightmare” for those living outside L.A. But the hidden story is the devastating impact on the lives of many thousands of people—especially the working and poor people, many of them Latino immigrants. And this impact came not only from the shaking of the earth but also from the actions of the oppressors’ system.

The Quake’s Devastation

As the earthquake hit, an apartment building collapsed in Northridge in the San Fernando Valley area of L.A.—the center of the earthquake. Sixteen people were killed instantly. Broken gas pipes caused explosions and fires, and homes and other buildings burned in many parts of the city. A 65-unit trailer park in Sylmar burned down in a few minutes when a propane tank exploded. In the apartments of Pico where Central American immigrants live, windows shattered and walls and ceilings cracked and fell. In West L.A. apartment building supports split. Commercial buildings and freeways collapsed.

Thousands were injured in collapsed buildings, by broken glass or in their cars. Local agencies have reported at least 50 deaths so far and 5,000 injured badly enough to wait at overcrowded hospitals. The entire electrical power grid failed, causing lights to go out in L.A. and neighboring counties.

As soon as the first shock ended, people stumbling in the sudden darkness began helping each other out of buildings. They shared flashlights and batteries, helped look for children, checked on elderly neighbors, turned off leaking gas lines and drove injured people to the hospital. People shared blankets as they shivered in the darkness while a series of aftershocks rolled through, making it unsafe to return to damaged houses and apartments.

In most places all basic services were off: electricity, water and gas. By the end of the week, there were still large areas of the city, mainly in the San Fernando Valley, where the system could still not meet people’s basic needs for water. The “solution” from the officials was to tell people to boil contaminated water for 20 minutes—even though many did not have gas in their homes or were living out in the streets.

The Damnificados

Many people from different classes suffered loss and hardships from this Northridge quake. But the suffering has been greatest for the people on the bottom who had little or nothing to begin with. The social inequalities in this society mean that Latino immigrants—who make up the great majority of proletarians in the quake area—are the hardest hit. This includes the San Fernando Valley, which for many years was thought of as a “white enclave.” In the last decade the Valley has become the home of thousands of Latino families. The Latino workers have jobs in construction, garment and other light manufacturing, cleaning houses, and so forth. One Salvadoran worker rescued from a rubble of concrete was sweeping the floors of a shopping mall parking lot when the quake hit.

Many poor people lost most of their meager possessions in the quake. A 30-year-old Latina, who had crossed the border when she was 12 years old, was forced into a shelter set up at a high school. She told reporters that her family in Mexico was urging her to return: “Here, if you don’t have money you’re nothing—you’re a dog in the street.”

Tens of thousands cannot return to their homes. Some people are unsure whether the buildings are safe, especially with the large number of aftershocks. In other cases, the buildings—already in bad shape before the quake—are in obvious danger of collapse. Many people told the RW that they

A Latina immigrant said, “Here in this country, if you don’t have money you’re nothing—you’re a dog in the street.”

had just paid rent on the 15th and had no money for another place, or even to replace the food that had been lost. With no place to go, people have taken over parks, schoolyards and vacant lots. They are sleeping in cars and tents. Others are camping out in the front yards and parking lots of their damaged homes. People helped each other make shelters from sticks, string and bedding. Extension cords strung together are bringing electricity from nearby stores or apartments.

At least 20,000 damnificados—people made homeless by the quake—are staying in squatter camps in San Fernando Valley.

In the San Fernando Valley where the quake damage is the greatest, you can go to any park, rec center or junior high school on the map and find 100 to 500 or more damnificados (homeless). At least 20,000 people are staying in these squatter camps.

Thousands more are camped in the Pico-Union area closer to central L.A. In this neighborhood, low-paid Mexican and Central American workers are crowded into hotels and apartment buildings, often living eight adults to an apartment so they can afford the rent. There are many older brick buildings, as well as newer structures, that suffered much damage. Other smaller concentrations of newly homeless people are in Echo Park, Hollywood and Mid-Wilshire areas.

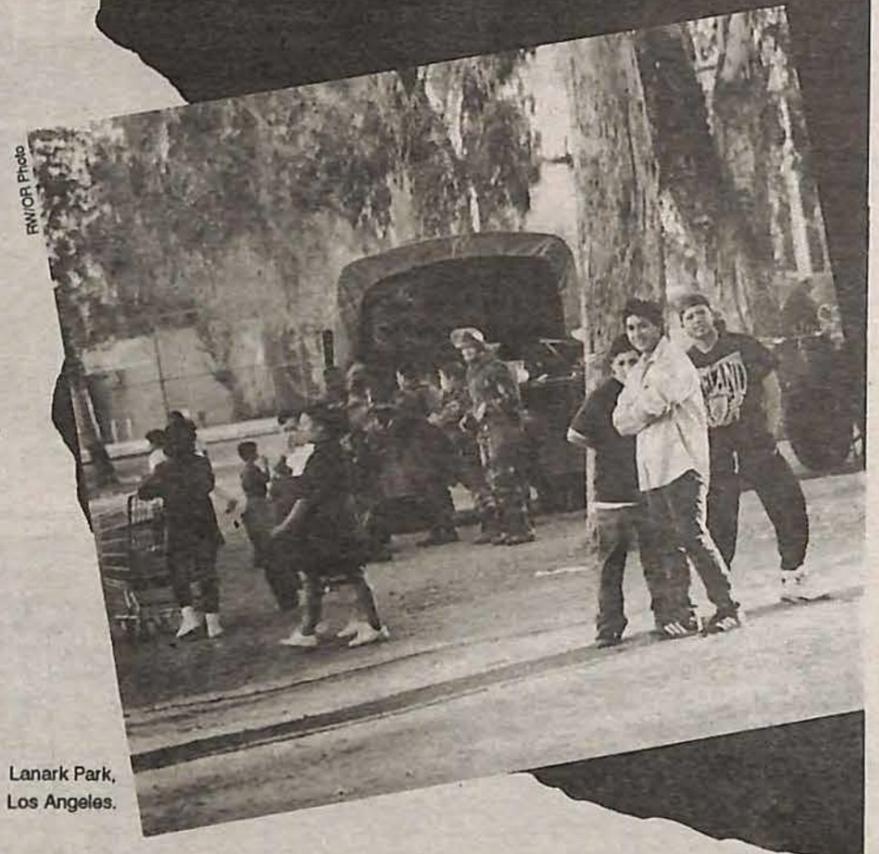
There are over 20,000 damnificados in the Valley, but there are shelters for only 4,000! In other places there are none. Conditions for those forced to stay outside are difficult. The people’s biggest needs are food and blankets. They also need bottled water, diapers, sanitation facilities and health care. Some were able to take a little food from their homes after the quake. But that was gone in a few days, and with no



Pico Union, Los Angeles.



Canoga Park, Los Angeles.



Lanark Park, Los Angeles.

money they can’t go shopping. Many who used to live day-by-day have been unable to work since the quake. One family in Pico-Union lived by selling fruit at freeway entrances. But quake damage has now closed those entrances.

People Organize to Help Themselves

The people have received very little from the system. Most of the help they get comes from people who have organized them-

selves to bring relief to friends or strangers. At Lanark Park, a large encampment in the Latino area of Canoga Park, the RW found three panaderos (Mexican bakers) who were giving away a van full of loaves they had just baked. One of the panaderos said his own family had problems, but it made him very happy to be able to help people. Down the street a grass-roots organization of low-wage workers was distributing donated water and making plans to fill other needs. People from areas not damaged by

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Mexican Army Takes

From the first days of Mexico's New Year Uprising, officials of all kinds have announced that the Mexican Army was quickly restoring order to the state of Chiapas. This does not appear to be true.

It is now being reported that the main southern Mexican military base at Rancho Nuevo was under heavy daily attack for more than a week, before the central government announced a cease-fire on January 13. A *Washington Post* wire service report says that this army battalion headquarters, less than 10 miles from the city of San Cristóbal, was besieged and neutralized for at least eight straight days. The article says, "Fear that the rebels would overrun the base was intense: Officers were seen handing rifles to army cooks and bakers and ordering them to trenches on the base's perimeter."

Faced with heavy artillery fire and plane-launched rocket attacks, the rebels seem to have pulled out of the major towns of northern Chiapas. From what can be gathered from news reports, the armed peasants seem to have withdrawn to their mountain villages and to strongholds in the Lacandon rain forest. As they withdrew, the Mexican military was able to move in over the highways. But the Mexican government still does not appear to have a firm hold on large parts of the region, outside the main towns and highways.

A journalist from the Mexican daily *El Mundo* reported that the Mexican military offensive never reached the town of Guadalupe Tepeyac, which he described as a rebel stronghold where the guerrillas have held various captured class enemies.

An Official Policy of Brutal Atrocities and Empty Promises

When the Mexican army entered Chiapas, they acted like a death squad. Rebels who fell into their hands were executed. Villages were mercilessly bombed from the air. Soldiers went house to house in towns rounding up young men.

Bill Simmons, a Native American from Seattle, Washington, told the press he went to Chiapas to investigate military abuses. Simmons says he heard that two wounded rebels were taken out of a clinic and executed. Later, human rights workers found



Government troops invade Ocosingo.

the body of one of these rebels—shot with a catheter still inside him.

At the same time, both the U.S. and the Salinas government are concerned that large-scale peasant uprisings could catch fire elsewhere in Mexico. And so Salinas has worked to appear politically flexible and open-minded.

While his troops were bombing mountain villages, Salinas announced that he understands the peasants' grievances and said he was even open to discussion with the rebels. He ordered his foreign minister to enter the war zone to find a peaceful end to the fighting. The Salinas government announced the creation of "the National Commission for Integral Development and Social Justice for Indigenous People" which they said would work to develop Indian communities.

And, two weeks into the uprising, Salinas announced a unilateral cease-fire—saying his government troops would stop attacking. And he called for amnesty for

any rebels who laid down their arms.

All this is the classic approach of the Mexican ruling class: combine ruthless state violence with smooth promises. And this won Salinas great praise from the U.S. rulers—who also believe in combining state violence with talk of "reform" and "human rights."

The Truth on the Ground

Meanwhile, the masses of peasants tell reporters and other observers that the army attacks on them are continuing. Salinas has stationed 10,000 to 15,000 troops in the region—including an armored battalion, two to three infantry regiments and an airborne brigade flown in from Mexico City. The Mexican Defense Ministry says their troops have taken up positions occupying the larger towns and defending the Rancho Nuevo base. Some reports suggest that solid military control does not extend beyond these towns and the main high-

ways—especially in the countless peasant villages dotting the piney highlands and rain forests.

Several reports say that peasants complain of continuing artillery shelling and aerial bombing of their mountain villages. And there is a great deal of evidence that army convoys are moving into one town after another—to round up people suspected of supporting the rebels. Reporters say that local people are afraid to be seen talking to journalists. This suggests that soldiers may be killing peasants for telling what is being done to them.

Only hours after Salinas proposed his "amnesty," troops entered Altamirano, a town of 10,000, and seized people pointed out by the local mayor. "There's one man being detained," a woman told one reporter, pointing to a young man taken away by soldiers in an armored car down the main street.

Eyewitness reports describe convoys of armored personnel carriers and military

U.S. Helicopters in Chiapas Warzone



Mexican troops take up positions outside San Cristóbal, January 2.

Throughout Mexico's New Year's Uprising, the U.S. government has tried to keep its involvement hidden. It has portrayed itself as a distant observer—concerned with the well-being of the Mexican people. The Clinton administration has announced they are disturbed by news of atrocities the Mexican army has carried out against the people of Chiapas.

But now it has come out that as soon as the rebellion started, U.S. helicopter gunships were rushed into Chiapas. In recent years, such modern U.S. arms were handed over to the Mexican Attorney General in the name of the so-called "war on drugs."

Two weeks into the rebellion, a committee claiming to be the leadership of the rebel army issued a public letter that charged: "Troops, planes, helicopters, radar, communications equipment and weapons are used not to fight drug traffickers... but to repress the just struggle of the Mexican people and the indigenous people of Chiapas."

After several days of embarrassed silence, the U.S. State Department attempted "damage control." Both the U.S. and Mexican governments admitted that U.S. helicopters had been in the war zone, but they claimed that the gunships were only used for "logistical, noncombat purposes." The Mexican government claims the helicopters have been returned to "anti-narcotics" duty.

In the first week of fighting, there was little reporting of the use of these weapons, even though journalists could see for themselves that the Mexican army offensive relied heavily on weapons provided by imperialist powers: including U.S.-made humvees and helicopters, German-designed G-3 automatic rifles and around 50 French-made armored personnel carriers.

The following account, by columnist Lars-Eric Nelson, appeared in *New York Newsday* (Jan. 11): "American-supplied helicopter gunships pursued the rebels, many armed with only wooden imitation guns, deep into the forest, spraying machine-gun fire into anything that moved."

The truth is that the U.S. government, military and intelligence services are deeply involved with everything the Mexican government does. All kinds of U.S. agents have flooded into southern Mexico to "investigate" the uprising. The U.S. press carries vague reports about "a series of high-level contacts" between the U.S. and Mexico over the rebellion. And now, once again, it is revealed that the U.S. "war on drugs" has been used to launch military attacks on the people.

**U.S. GET YOUR BLOODY IMPERIALIST CLAWS OUT OF MEXICO!
DOWN WITH NAFTA! IT'S RIGHT TO REBEL!
SUPPORT THE ARMED PEASANT UPRISING IN CHIAPAS!**

Mexico:

"For years we have been like this, treated like trash. The peasants have nothing, they are dying of hunger, disease."

Young peasant rebel speaking through his red bandana in Chiapas

This New Year's rebellion in southern Mexico has deep roots. Year after year, the masses of peasants have been brutally exploited in Mexico's countryside. A never-ending war has gone on—as armed thugs of rich landowners grab more and more of the peasants' lands to expand their plantations and ranches (called *latifundios*).

The masses of peasants are forced onto the poorer land where they farm small plots. A century ago, big coffee *latifundio* plantations started expanding in Chiapas. And with each passing decade, the oppression of the people was tied more and more closely with the needs of international capitalism. Big oil companies started full-scale production in once-remote jungle regions. And now, Mexico's Salinas government has decided to legalize the endless grab for peasant land.

In Chiapas today, many peasant men go to the large plantations to work for a few weeks or months a year. They earn about \$2 a day. Along the jungle rivers, the standard wage is \$1 a day for the landless peasants who cut tall red cedars and mahoganies for the timber barons. Many of the timbercutters are refugees who fled Guatemala's death squads. The poverty is unbearable. Many peasants are in constant debt and

Revenge in Chiapas



Above: Peasant rebels.
Right: Peasant rebels on patrol near Ocosingo.

trucks entering nearby towns of Oxchuc and Ocosingo. The soldiers fanned out to arrest people accused by local officials of being troublemakers and rebels. The army had already committed well-publicized atrocities in Ocosingo, where eight Zapatistas were found executed and where 60 people died as the government forces originally retook the town.

In Oxchuc, eight men were fingered by the local mayor and taken away by soldiers. Local peasant leaders have fled into hiding. Video of these roundups was shown on PBS news in the U.S. Meanwhile 11 bodies were discovered together in a mass grave in the Oxchuc town cemetery.

One local priest, Father Jorge, told reporters that similar things may be happening in the many smaller peasant communities of the region. "There is no access

I felt the courage to kill them. I knew the bullets they fired against us were bullets against the people.

Rebel Captain Laura



there, no press, and there are about 300 villages there." Father Jorge said, "What goes on there, what abuses there might be, we may never know."

What exactly the troops are doing to the people they have rounded up is not yet known. The Mexican daily *Excelsior* describes the arrest of 35 peasants who were dragged out of their homes by soldiers and taken away. This account said they were held for several days without food, and tortured in "gruesome ways." Only six of these captives have been let go.

Throughout Central America, peasants rounded up by U.S.-backed military forces have often simply "disappeared" or were found later dead and mutilated by torture. It was recently revealed that U.S. military experts had specifically trained El Salvadoran death squads in techniques during the 1980s. □

The Deep Roots of Peasant Uprising

forced to do unpaid labor for the landlords in an oppressive arrangement called "peonage."

The average income in Chiapas, \$230 a year, doesn't feed a family. Food is grown on tiny patches. And that farmland must be divided up again for each new generation. Many go hungry most of their lives. Among the Mexican peasants, the hunger for land is as intense as the constant hunger for food.

In short, the land question remains at the heart of the oppression in Mexico's countryside. The hated enemies of the people are the rich landowners, their corrupt *cacique* political henchmen, and their paid armies of thugs, police and soldiers. And right behind these local semifeudal oppressors are the bureaucrat-capitalist rulers of Mexico and the big imperialists they serve, especially U.S. imperialism.

"Yes, the army killed a lot of us but we also got many of them. We know what we are doing. We are not ignorant, despite what they say. It doesn't matter if we die in a war, if they kill us, because we're dying anyway. The rich arrive from everywhere to drive us off our land. Where else do you turn when you have been exploited and humiliated as we have?"

Major Mario, a 25-year-old Chol Indian leading a unit of 35 rebels

Early in China's great revolution, Mao Tsetung argued that, "A single spark can start a prairie fire." These words apply to

the deep class conflicts of Mexico's countryside today. As the *Declaration of the Revolutionary Internationalist Movement* writes (p. 34): "In the oppressed countries of Asia, Africa and Latin America a continuous revolutionary situation generally exists."

The Constitution of 1917 and the Promise of Article 27

Article 27 of the Mexican Constitution has long promised land for each peasant. But today, the rich 2 percent of all agricultural holders still own 44 percent of the land—usually the best land. When the government gives land to peasants, it is usually too dry or steep for a prosperous farm. And 3 to 4 million adult peasants are still today waiting for their land. Government offices in Mexico City turn away countless delegations of poor peasants every day, who just came seeking the land their grandfathers were promised.

This Constitution also upholds the right of peasants to communally work state-owned *ejidos* lands. But the best *ejidos* land is also usually controlled by large agricultural interests, including imperialist agribusiness which controls food processing.

For over 75 years, the empty promise of Article 27 has been an important way that the system has contained the bitter struggles of the people. That is why it is so significant that today's Salinas government is carrying

out a "modernization" plan that starts with "modifying" the legal guarantees of Article 27.

A Brutal "Reform" of an Already Oppressive Land System

A pamphlet, *Imperialist Modernization or Revolution*, has come to our attention. It was written in Mexico from a Maoist perspec-

tive. One section of this pamphlet describes the government's plans for Article 27:

"The key to this new modernization project is the reform of Article 27 of the Constitution. This legalizes the buying and selling of *ejidos* and communal lands. It puts an end to land distribution. It promotes the 'association' of *ejidos* and communal

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Mayan child scavenging wood.



Demonstration at Mexican consulate in Los Angeles, January 17.



Above: San Ysidro, California, near the U.S./Mexico border, January 17.
Right: Broadway Street, Los Angeles.



Ukiah High Schoolers Support Chiapas Rebels

The rebellion in Chiapas has received active support throughout the world, including cities in the United States, Latin America, and Europe. The German Press Agency reported that 15 young activists occupied the Mexican Consulate in Paris, France, for several hours on January 18 to express their solidarity with the struggle of Indian peasants in Chiapas.

News of such actions is widely suppressed in the boobzwhah press. We urge our readers to forward information and reports to the RW, so that we can help break through the blackout.

The following is a January 10 press release the RW received from students in Ukiah, California.

Suspended Students Say They Will Continue to Wear Bandanas In Support of Mexican Revolution

On Wednesday, January 12, 1994, students at Ukiah High School plan to assert their First Amendment rights and have a second demonstration in support of the Zapatista National Liberation Army.

The three students, John Jenkins, Gabe Sherman and Chet Collins, were suspended last week for wearing red bandanas with Zapatista boldly written on them. They are hoping that more people will participate in this week's demonstration.

The bandanas with the words "Zapatista National Liberation Army" are

against school policy, according to school officials, because of the dangers of wearing colors related to gangs.

Gabe Sherman, one of the suspended students, said, "From what I've read it seems to me that the Supreme Court made it clear that neither students nor teachers leave their first amendment rights at home when they come to school."

John Jenkins, another of the suspended students, commented, "The rebel army in Chiapas isn't only made of adults, there are kids our age and younger, fighting for their rights and their lives as free people."

Chet Collins said, "These people, like everyone else, deserve food and shelter for themselves and their children. All people deserve to live as equals, no matter

what country they live in, and no matter what race or color they are."

Parents of the suspended students have suggested that the High School allow the symbolic protest and help the students become better informed about events in Chiapas. The students have also been offered legal counsel, but as yet have chosen to continue their campaign on their own.

Ukiah, a town of about 16,000, is located on 101 approximately 100 miles north of San Francisco. A recent study ranked Ukiah the Number One small town in California. □

Peasant Uprising

Continued from page 5

lands with private capital. And it legalizes big *latifundios*...25 times larger than those allowed by the old law.... The draft of Article 501 in the Mexican government's proposed North American Free Trade Agreement (NAFTA) is even clearer on this. It embraces 'the promotion of competitiveness, the raising of efficiency by increasing the economies of scale'—in other words, by concentrating the land."

The new law now allows estates as large as 18,750 acres for fruit plantations and 1,250,000 acres for northern cattle ranches. And it also allows foreign corporations to buy into the new *latifundios*. The government is legalizing the robbery of peasant land and justifying it all as an "economic necessity" for the nation.

In addition, the Salinas government has announced that the price paid for corn and other grains will drop 50 percent in Mexico over the next decade—to match the price of cheap corn grown in the U.S. Midwest. This alone will drive millions of peasants to ruin.

The pamphlet *Imperialist Modernization or Revolution* writes: "According to the regime, all this will make the modernization of agriculture possible—creating a modern, large-scale, technologically advanced agriculture, like the one the U.S. has. But why would we want an agriculture like that—which poisons people, land and air, which ruins small farmers and savagely exploits a poorly paid, often-Mexican workforce."

Besides, as the pamphlet points out, the Salinas "reforms" *can't* create a U.S.-style agriculture in Mexico anyway. In the current international economic crisis, it is *highly* unlikely that enough capital will enter Mexico to transform the vast countryside in such a fundamental way. What the "Salinas reforms" *will* create is an even larger pool of poor people forced to work for the most miserable wages.

The Problem and the Solution

Imperialism, bureaucratic capitalism and semifeudalism are the three great mountains that oppress the masses of people in Mexico. The point of the government's reactionary "reforms" is to develop bureaucratic capitalism in the countryside—and in the process transform some of the semifeudalism that now exists, while conserving those feudal relations that remain useful to the system.

Whether or not these changes stimulate some agricultural production, the most important results of this plan will be the *ruination of millions of peasants and their expulsion from the land*. These people are already asking themselves, "Where will we go? How will we survive?" And in Chiapas people have once again picked up the gun to fight their oppression.

When you look at what the imperialists and the Mexican government have in store for the people, it becomes clearer why we say that for the masses of peasants to be free—and for the Mexican people to be free—the "three mountains" must be dealt with in a thorough and serious way.

And the hope of finding a real way out lies with the Maoist revolution. Because only the Maoist path can show the way to



Open market in San Cristóbal.

make a revolution in Mexico that can overthrow the Mexican state and the bureaucrat capitalists, uproot the semi-feudal oppression in the countryside, seize "land for the tiller," and cut the chains of imperialism that reach deep into the jungles of Chiapas.

Until these chains are completely broken, the people will always be at the mercy of the oppressors.

Community Police Cooperation = Snitching = Bad News For the People

CHICAGO—“Community Policing”—It’s becoming the rage in America now, us having Mr. “100,000-police-on-the-street” for president.

The official story goes like this: Police will spend less time in their cars and more time out on the street—walking beats, talking with residents, getting to know the community much better, having meetings to discuss problems the residents face in order to develop solutions. Then, the fairy tale continues, over a period of time the community will start to look upon the police as their friends and partners, and more people will be willing to provide information to the cops—in other words to SNITCH. This plan is being sold by the power structure as the newest thing that will make the streets safe, homes secure, and have everybody feeling snug as a bug in a rug—“We guarantee it!” And like everything having to do with the brutal enforcers in blue, it’s more likely to kill you than cure you.

Already, “community police” has been put into effect in five Chicago police districts—the 20 remaining districts being slated to have “community policing” programs implemented by mid-1995. As the hype for this program gets louder, it is useful to take a look at the real meaning of a “close relationship” between police and community. This is not the fairy tale version, but the one that comes down on the people like a ton of bricks. What follows is a story told by an immigrant proletarian from Mexico to a correspondent for the RW. The names have been changed to protect the people.

His life read like the kind of immigrant success story that American newspapers love to write about. Coming from Mexico to Los Angeles in 1962, he spent his teenage years hanging out, drinking beer and smoking marijuana with his friends, and going to the mass demonstrations and protests that broke out in Los Angeles during that time. On New Year’s Day 1970, he arrived in Chicago and spent the following years working in tough jobs like the city’s meat markets. Twenty-three years after coming to this city, he thought he was finally doing all right—three kids, a house, and a job as a professional landscaper. But there is no happy American dream ending to this tale—just a police nightmare that tore apart his family.

Ironically, Ramon began the conversation by saying that maybe community policing would be a good thing, maybe if

police were out in the community more it would help stop all the violence and killing among the youth. But when asked about how the police actually treat the youth from his own experiences, the picture was anything but hopeful. He described a typical scenario: You’re stopped by the police, their reason being “somebody told me you got a gun” or some similar remark. You don’t even know who they’re talking about—you don’t know who the accuser is—but you are busted and taken to the station. Then they sweat you, claiming that “we know you” and that one of your friends said that you belong to a gang. Then they try to mix you up, getting you to suspect who said what about you—until you’re released with rumors that you snitched to the police following you around. Ramon put it this way, “What the police want is to get you in trouble so they can make some arrests, no matter what you’re doing.” Then he began to tell the story of his son.

It was back around the spring of 1993, toward the end of the school year. His son was in the seventh grade at the time. He was also in police custody. The principal had called the cops because some student or students had reported that Ramon’s son had a gun. As Ramon pointed out, he had no idea what was going on, and only after the police were called did he receive a phone call to come to school. When Ramon and Maria arrived there, the police were getting set to put their son in handcuffs in front of all the other students in the lunchroom. Ramon talked with one of the cops—a Latino woman.

“This cop was telling me what the hell was going on with my kid—‘The kid was arrested for this and that.’ But she was not talking to me like she should have. She was screaming at me almost. And my wife was right there.” Ramon went back and forth with the cop. “Don’t scream at me, you want to talk to me, talk to me.” “I’m not

screaming at you.” “But you are.” Ramon was getting fed up. “I don’t give a shit—just don’t scream at me. This is about my kid, not some criminal. He’s only 12 years old.”

The cop was lecturing Ramon and Maria. “The principal couldn’t speak enough Spanish for my wife to understand. So she was talking loud to her. ‘You don’t take care of your kid.’ In other words, we were irresponsible. She was telling me that I wasn’t hard enough on my kid for him to understand that he had to be good.”

Ramon refused to take this kind of talk from the cop. “I said, ‘I watch him. I never go to sleep without him in his bed. Everyone knows me in the neighborhood—that I always go out and look for him about eight o’clock. Sometimes he goes out with his friends, and I cannot keep track of him all the time. I get home and I get tired, but I never go to sleep without his being there. And you’re telling me that...’ She got me pissed off, so I had to explode.”

The police were showing such complete lack of respect—it was so blatant that Ramon found some unexpected support. “Shit, the principal, she was on my side now, because the officers were doing that. So we calmed down and talked to the principal, politely, intelligently, like we should communicate to each other, so we can take care of problems.” But the police arrested his son anyway. “They finally cuffed him and they took him out in front of all the kids after we talked. They didn’t give a shit. That was an example for the other kids that were there.”

Ramon described his feelings. “They humiliated me, personally, you know. They humiliated me and my kid in front of everybody—all the kids in the school.” Maria was also badly hurt by the situation. “She was almost crying. Because they handcuffed him. Really he wasn’t gonna run away. He wasn’t scared or anything. He

was like, ‘OK, let’s go.’ He don’t care. But he started almost crying because of my reaction against the police, because of the way they were talking to me.”

This travesty of justice put a bad taste in Ramon’s mouth. “I respected the law, but once they disrespect me, I don’t give a shit. And that’s what they did. It’s lunchtime, everybody was just watching my son with his hands in the back. And that’s wrong, that really wrong.”

Then the cops went to Ramon’s house with his son in tow. They had found no gun, and were at the house demanding the gun his son supposedly had. “They said that if I didn’t give them the gun, I was going to be in trouble too.” They had no warrant, but threatened to search the house if Ramon’s son did not bring them the weapon. “They asked my kid where was the gun. He said he didn’t know, that he didn’t know anything about it. I asked my kid, ‘Did you have a gun over there?’ and he said, ‘No.’ Ramon was fed up—he turned to the cops and said, ‘Shit, I got a gun, you want a gun?’ It was just some old gun Ramon had, but the cops took it anyway.

The charges against Ramon’s son were thrown out of court for lack of evidence. The people who had supposedly fingered his son never surfaced, and it turned out that the whole incident was supposed to have happened a whole month earlier. It was one month—from when the principal “heard” that Ramon’s son had a gun—to the time that the cops were called in. On the basis of some old rumor, Ramon’s son was hauled off to jail in handcuffs.

Ramon was ready to sue the school principal over the incident. As he talked, his opinion of community policing grew dimmer. “You’re gonna get people against each other, neighbor against neighbor,” he said.

But from then on, the police wouldn’t let Ramon’s son alone.

“I went to court and everything, and they let him go because they didn’t have enough evidence. The police, everytime they see him in the street, they stop him or whatever. So I finally got tired.” Ramon decided to send his son south to stay with relatives. “I said, ‘Go to Mexico for a while, stay there and go to school.’ In other words, you have to send your kids back to Mexico so the police won’t bother them. You have to split up your family, you have to sacrifice somebody, because the school system or the police system don’t work out well with kids like that. They deserve a chance.” □

An Immigrant Family’s Story



Chicago cops jacking up students at Farragut High School, 1991.



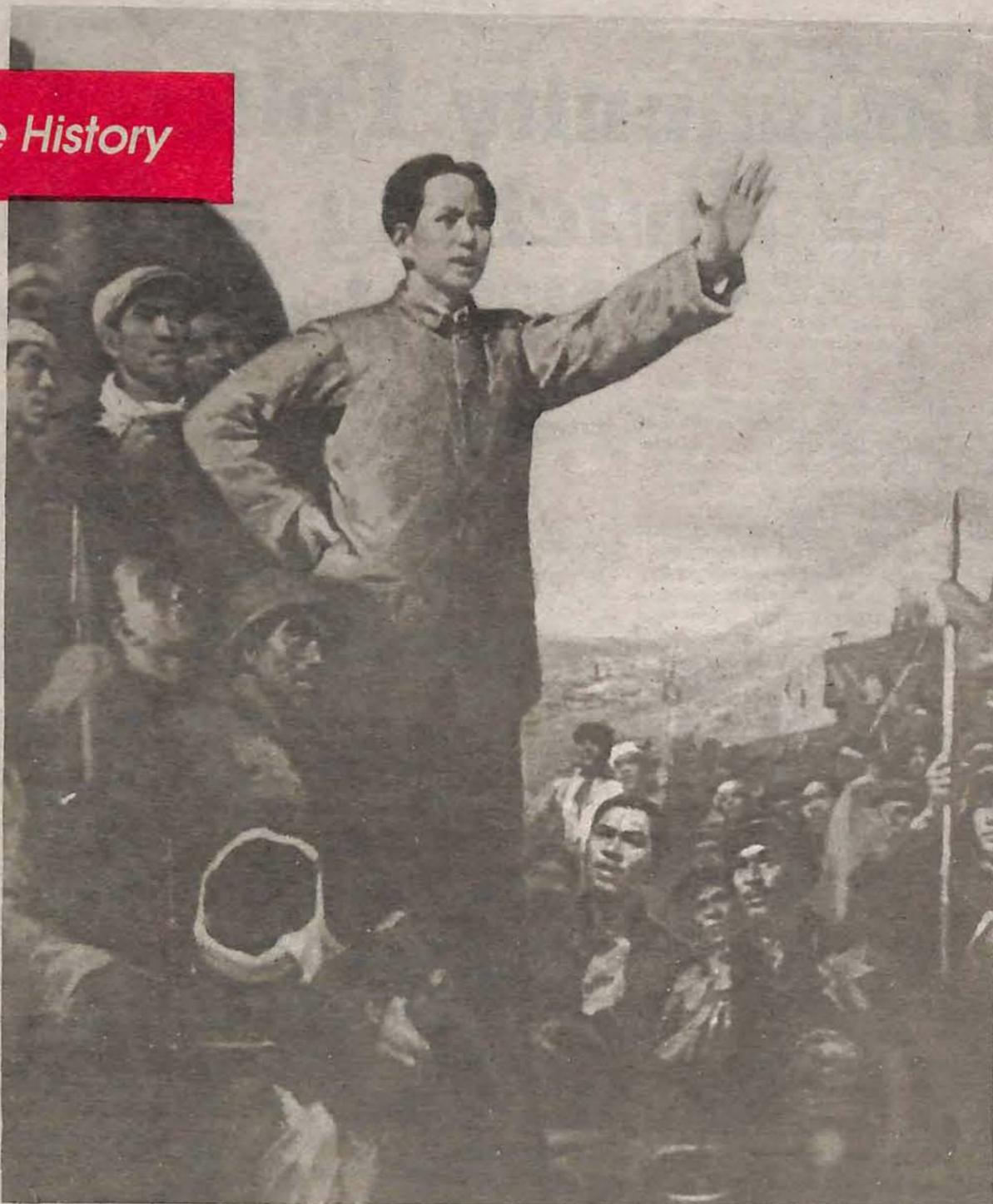
A Picture History

Mao Tsetung stood with the poor people of the world and showed them the path to real liberation. As RCP Chairman Bob Avakian said, "Mao Tsetung was the greatest revolutionary of our time."

Before 1949 China was dominated and exploited by foreign powers and peasants starved under brutal landlords. Some people tried to "reform" China. But Mao was not about begging exploiters to make things a little better. And he didn't want to make peace with the system of feudalism and imperialism responsible for the suffering of the people. Mao was a TOTAL revolutionary. A real communist—who fought for a world without classes and without oppressors. And gave his whole life to the people.

Mao led the people to continue the revolution under socialism and launched the Great Proletarian Cultural Revolution which spread this truth to every corner of the world: It is right to rebel against reaction! With Mao's leadership, people on the bottom in China became conscious revolutionizers of society. And all kinds of new things were accomplished—things impossible under capitalism. Never before in history did the masses of working people have so much power to change the world.

Mao provides the oppressed with the guide to take matters into their own hands. And in honor of the Mao Tsetung Centenary, the RW is presenting a special series: A picture history of Mao's life.



Painting of Mao Tsetung speaking to Anyuan miners.

1 July 1921, after the founding of the Chinese Communist Party, Mao returns to Hunan and forms the first Communist trade union for workers. He becomes secretary of the Hunan Party branch and sets out to recruit workers into the Party. He goes to the coal mines of Anyuan in southern Hunan where there's a history of militant strikes. Here the miners worked 14 to 15 hours, for eight cents a day. Mao sets up a revolutionary school for the miners, and the Anyuan mines became a source of party cadre for many years. Down in the pits, Mao talks to the workers about their conditions of life and the need for revolution. He crawls through the narrow tunnels where young children push coal carts, and sits in the miners' hovels, taking notes on what they have to say about their lives. He tells the workers to become masters of their own destiny. He says: "History is in your hands. History is yours to make."

Mao also travels throughout Hunan Province organizing unions and party cells in key industries. By November 1922, more than 20 unions have been formed into an association of labor unions and Mao becomes chairman of the new Hunan branch of the All-China Labor Federation. Workers organize revolutionary committees for militia, security, welfare, education and cultural activities. "Power to the working class" becomes a popular slogan. In 1924 the Party had only 500 members. By 1927, its membership grew to 58,000. In 1925, the All-China Labor Federation had 540,000 members. By 1927 there were 2.8 million members.

14-year-old miner at Mentowkow coalfield near Peking around 1918.



Chinese peasants plowing a field around 1918.



Anyuan miners and railway workers celebrate victory in the September 1922 strike.

4 March 20, 1926: Chiang seized and imprisoned the Sun Yat-sen Academy. In Canton, labor union headquarters, the Workers' Strike Committee and its pickets were declared. At this crucial point, the Party failed to push the line of "unity at all cost" and labor leaders were told to "restrain" the workers. The workers remained disarmed. In the countryside, the murder of peasant union leaders.

On May 15, Chiang introduced a special resolution against the KMT. He demanded a complete list of all CCP members and issued instructions by the CCP to its own men to join the KMT. Under Chen Tu-hsiu, the Party didn't join. But Mao strongly objected. When the Party membership was reduced, Mao argued this was impossible. He would be arrested and executed on the spot. The Nationalist party with revolutionary elements turned into the hands of a military dictator.

July 1926, the Nationalist Army, under the command of Chiang Kai-shek, began its Expedition to the North. Many communists fought in this campaign, which was successful in large part because of mass strikes and uprisings in the countryside. Workers formed by surprise. Peasants in the countryside seized the land, guides, stretcher-bearers, fed and watered the soldiers, and the landlords fled. Within two months Kiangsi, Hunan, and other provinces were under the control of the Nationalist army.

The Life of Mao Tsetung, the Greatest Revolutionary of Our Time

Part 2: How the Chinese Revolution Started

2 February 1925: Mao walks from village to village in Hunan Province, staying with peasants and working with them for his meals and lodging. He sits and listens to them, investigating firsthand what their life is like. He continues to travel, establishing peasant unions and recruiting peasants into the Party. Strikes and demonstrations break out in the cities against foreign domination. And in the countryside peasant struggles were also on the rise. In many areas tenants refused to pay exorbitant rents and beat up tax collectors. Peasants confiscated land and formed peasant militias. And they stood up to the brutal landlords and their private armies. In one town, when some tenants were jailed because they could not pay exorbitant rent, 6,000 peasants demonstrated in front of the a local official's house. The flunky was forced to release the tenants and examples like this spread. In August 1925, in the attic of the Mao farmhouse in Shao Shan, above his parents' bedroom, Mao formed the first peasant Party branch.

Mao took charge of the party's work among peasants. He insisted that the center of the revolutionary movement was "in the countryside" where 70 percent of the people were poor peasants. By June 1926, there were nearly one million peasants organized in associations throughout China. A year later, there were ten million. But some party leaders were really against organizing the peasants. Chen Tu-hsiu, representing a "right wing" in the party, argued the peasants were "too backward and conservative" to accept communism. And Chang Kuo-tao and Li Li-san, with an ultra "left" view, argued that the working class was strong enough to make revolution alone and the party should just organize workers in the cities and forget the peasants. But Mao recognized that the overwhelming majority of people in China were peasants and that the working class needed allies and friends in order to make revolution. Mao understood the central role of the peasantry and the peasant movement in the Chinese Revolution and said: "Without the poor peasants there would be no revolution. To deny their role is to deny the revolution. To attack them is to attack the revolution." This struggle in the party over the role of the peasantry and the importance of the agrarian revolution would continue for a long time.



Mao Tsetung, Canton, 1925.



around the 1920s.

3 June 1923, at the Third Congress of the Chinese Communist Party (CCP), Mao is elected to the Central Committee. The Party decides to form a united front with Sun Yat-sen's Kuomintang (KMT) government and help the nationalists organize an army to fight the warlords and imperialist powers. The Soviet Union helps the KMT set up the Whampoa Military Academy to train soldiers and military leaders. While some people like Chen Tu-hsiu in the Party say the united front policy means "unity above all else," Mao stresses that within the united front the Party must keep its independence and leadership of the working class and peasantry. Mao warns that leadership of the revolution cannot be handed over to the KMT. Mao joins the KMT and is given the task of liaison between the CCP and the KMT.

In 1925 Sun Yat-sen dies and the KMT is left in the hands of Chiang Kai-shek, a staunch counterrevolutionary and anti-communist. In May the KMT Central Executive Committee announces plans for a Northern Expedition—a military campaign to defeat China's warlords and unify China. Chiang wanted to defeat the warlords, but not in order to end the oppression and exploitation of the workers and peasants. Chiang was backed by powerful imperialist countries that wanted to keep China in a semi-colonial status. Chiang said he supported the united front with the communists and even mouthed the words, "Long live the world revolution" and "Down with the imperialists." But meanwhile he was organizing a bloody attack against the communist movement.



Sun Yat-sen (seated) with Chiang Kai-shek.

prisoned 25 communists at the Whampoa Military quarters were raided, leaders arrested, the sets disarmed, and all weapons seized. KMT trolled the streets, and on May 14 martial law failed to lead a counter-offensive. Chen Tu-hsiu and total submission to the KMT. Communist workers and punish any "excesses" (rebellions). So countryside, landlords and their armies started to

olution to limit the role of Communists in the P members who were also KMT members. All members were to be submitted first for approval in't even oppose this outrageous move by the KMT said the communists should declare their possible, for in most areas in China a communist. The KMT was quickly being transformed from a s to a counterrevolutionary instrument in the

ommand of Chiang Kai-shek, starts the Northern campaign against the warlords. And it was strikes by workers in the cities and peasant militia battalions and took warlord garrisons zed police posts, acted as porters, couriers, he army and took over small towns when Hunan, and Hupei provinces fell to Nationalist



Warlord Chang Tso-lin saluted by U.S. troops in Tientsin around 1927.

The Nationalist Army patrols the streets of Hankow during the Northern Expedition, 1926.



A Picture History

5 December 1926, Mao is back in Changsha for the first Peasants' and Workers' Congress of Hunan of which he has been elected chairman. He set up the Peasant Department of the CCP and writes down in detail the situation in the various counties he visited. He relates how the landlords oppress the farmers. He points to the spontaneous rebellion of the peasants against the landlords and the need for communist leadership. He says: "The movement was suppressed...the reason being that the masses did not fully organize themselves and they did not have the proper leadership...so that the movement failed when it was starting." The KMT started suppressing the peasants' associations in September of 1926. But still, from November to December, membership went from one million to two million families. And by the beginning of 1927, 54 counties out of 75 had peasant associations.

On their own, peasants were confiscating land and punishing, and sometimes killing, bullies and corrupt officials. When news of these peasant rebellions reached the cities, it caused a great uproar. And even quite revolutionary-minded people thought it was "terrible." But Mao said it was "just fine." He said: "If your revolutionary viewpoint is firmly established and if you have been to the villages and looked around, you will undoubtedly feel thrilled as never before. Countless thousands of the enslaved—the peasants—are striking down the enemies who battered on their flesh. What the peasants are doing is absolutely right; what they are doing is fine!" Mao then went on to make his famous statement: "A revolution is not a dinner party, or writing an essay, or painting a picture, or doing embroidery; it cannot be so refined, so leisurely and gentle, so temperate, kind, courteous, restrained and magnanimous. A revolution is an insurrection, an act of violence by which one class overthrows another. A rural revolution is a revolution by which the peasantry overthrows the power of the feudal landlord class. Without using the greatest force, the peasants cannot possibly overthrow the deep-rooted authority of the landlords which has lasted for thousands of years."

Mao said:

"No political party can possibly lead a great revolutionary movement to victory unless it possesses revolutionary theory and a knowledge of history and has a profound grasp of the practical movement."

6 March 1927, Mao delivers a "Report on an Investigation of the Peasant Movement in Hunan." This report is based on a five-week tour of the countryside and would prove to be a model of revolutionary analysis: of applying Marxism to concrete conditions and making a concrete analysis in order to come up with correct strategy and tactics for leading the revolution. Mao's report spoke to those in the party who moaned about the "excesses" of the peasant rebellions. He said: "In a very short time...several hundred million peasants will rise like a mighty storm, like a hurricane, a force so swift and violent that no power, however great, will be able to hold it back. They will smash all the trammels that bind them and rush forward along the road to liberation. They will sweep all the imperialists, warlords, corrupt officials, local tyrants and evil gentry into their graves. Every revolutionary party and every revolutionary comrade will be put to the test, to be accepted or rejected as they decide. There are three alternatives. To march at their head and lead them? To trail behind them, gesticulating and criticizing? Or to stand in their way and oppose them? Every Chinese is free to choose, but events will force you to make the choice quickly."

Where peasant associations were formed they became the sole authority. And people who had been nothing in the past now stood up and took power into their hands. They set out to not only destroy the old feudal order but reorganize village life and establish something new. Mao's report pointed out that where the peasant associations were powerful, gambling, banditry and opium smoking had vanished and consumer cooperatives and new distribution networks had been formed. The peasants also organized their own self-defense, started movements for education and built roads and embankments. All this they did through their own strength and organization—hitting the landlords politically and economically and overthrowing feudal rule.

7 Meanwhile in the cities, in early 1927 the KMT stepped up attacks on the revolutionary movement. It restricted public meetings, the press, workers' organizations, and the right to strike. In March Chiang's troops occupied Nanking and began advancing on Shanghai. On April 12, squads of well-armed secret society thugs in Shanghai rounded up communist labor organizers and executed them. When Chiang's army entered Shanghai on April 14, his troops continued the butchering. Thousands of workers were killed, thousands were tortured. For months military trucks rumbled through the streets carrying loads of workers to be shot. For almost two years, every weekend, the executions continued. In Peking 60 communists and trade union leaders were arrested, including Li Ta-chao, one of the founders of the Chinese Communist Party, who was killed on April 17. Fresh off these bloody victories against the communists, Chiang established a government in Nanking and was immediately recognized by all the Western imperialist powers as the sole and legal government of China.

April 1927: The CCP holds its Fifth Congress of 80 delegates, representing 57,967 members. Under Chen Tu-hsiu, the call of "unity above all else" becomes the slogan of the Congress. Mao is held responsible for peasant "excesses," criticized and denied the right to vote. The Congress does nothing to denounce or stop the repression of workers and peasants. Instead the line is to *slow down* the revolution in the countryside and make concessions to the landlords, gentry, and militarists.



Sculpture of peasant uprising against landlords from the "Rent Collection Courtyard," an exhibition of life-size clay figures created during the Great Proletarian Cultural Revolution to portray the story of the peasants' struggle against the feudal landlord class.



A scene from the massacre by the Kuomintang in Shanghai, 1927.



Suspected communists rounded up by Chiang Kai-shek's troops, April 1927.



The compound where the headquarters of the Canton Commune was located.

8 Two days after Chiang started the killing in Shanghai, Chinese warlords started their own slaughter and revenge. Peasants are tortured and mutilated. Rebellious women are singled out—cut into pieces and burned alive. In Hupai, 4,700 peasants, including 500 women, were murdered between February and June by beheading, burying alive, strangling, burning, cutting into pieces. The peasants beg for weapons, form militia groups and capture guns. But under Chen Tu-hsiu's leadership, the party called for an end to "excesses" and the "restoration of order" and ordered the peasants and workers to surrender their weapons. Mao refused to give orders to disarm the peasants and, because of this, was criticized and accused of instigating the "excesses." In May, 20,000 peasants and workers, including miners from Anyuan, march on Changsha to avenge the massacres and Mao supports them. But under the party's leadership, the All-China Federation of Labor Unions and the All-China Peasant Association orders them to put their weapons down. Peasant and worker leaders were shot. All land that had been seized was restored to the landlords. Communist schools were closed. Left-wing teachers and students were burned alive. Trade unionists and labor leaders were executed in the streets. In the next year, over 100,000 peasants and workers die in Hunan Province. The party loses at least 15,000 members. In July, communists are formally expelled from the KMT and execution squads round up and decapitate communist suspects throughout the city. After the governor issues an order for his arrest, Mao leaves Hunan to hide out in Wuhan. And other party members also go into hiding.

9 After the bloody anti-communist campaign launched by Chiang Kai-shek, the Party was decimated. By 1928 four-fifths of the CCP had been exterminated. In the urban areas, the party was forced underground. But out of defeat a new revolutionary strategy is born. The Party begins to organize the workers and peasants to wage armed struggle. On July 15, 1927, an uprising is launched in Nanchang. It is not successful but out of this a new Red Army is formed. For the first time, the party has its own independent army. In August, Chen Tu-hsiu and his line of capitulation to the KMT is condemned and he is deposed from his leadership position.

To resist the KMT massacres, the Party leads workers and soldiers in Canton to stage an uprising on December 11, 1927. A democratic government of workers and peasants known as the Canton Commune is established and a revolutionary programme proclaimed. But the revolutionaries are up against overwhelming odds. The KMT troops, which outnumbered the revolutionary forces by five or six times, were aided by U.S., British and Japanese imperialist gunboats. And the uprising was drowned in blood. As Mao argued, this episode revealed a hard lesson: The counter-revolution was too strong in the cities and, no matter how heroic, attempts by the workers to seize and hold cities were bound to fail. The Chinese revolution could not be won, as other Party leaders argued, with a strategy of quick victory based on starting out with insurrection in the cities.

Autumn Harvest Uprising

— to the tune of Hsi Chiang Yueh
Mao Tsetung, 1927

We call our army "workers and peasants, revolutionary."
On our flag, the hammer and sickle.
Not stopping at Hongshan and Lushan,
We march straight to Siasiang.

With one heart, the peasants strike back,
Throwing off the weight of landlord oppression.
In this Autumn harvest time,
Breaking the sad gray of dusk.
Like a clap of thunder,
The rebellion begins!

Mao designed a new flag for this army with communist symbols, the hammer and sickle in a red star. Hongshan and Lushan are the names of two mountains in Chianghsi Province. Siasiang means the Siao River and the Siang River—two big rivers in Hunan Province.

This poem was first informally published in 1957, the July issue of the magazine *Liberation Army's Art & Literature*—in a letter discussing Mao's poems. The translation here is by the *Revolutionary Worker*.



Leaders of the Autumn Harvest Uprising. Mao Tsetung is third from left.

10 Armies of the landlords, warlords and the KMT were all over—looking for communists and rebels to slaughter. Faced with this, Mao went back to Anyuan to recruit mine workers for an "Autumn Harvest Uprising." In Autumn the peasants took in their harvest and the landlords came to collect rent. So the uprising was timed so that the landlords, bullies, and bad gentry would not get one grain of rice, and their land would be confiscated. Mao organized peasants and workers into the First Workers' and Peasants' Revolutionary Army to carry out this uprising. Mao said the KMT flag should no longer be used and he created a new flag: a hammer and sickle in a star. His troops numbered only 8,000 and had no uniforms. They were armed with only spears, staffs, and a few rifles. But they marched from Hunan to Kiangsi Province, fighting the reactionary armies. As Mao was to say: "The long, open struggle for power now began." This was the first step towards the creation of a new kind of revolutionary war—what Mao called a People's War—aimed at establishing rural base areas, building a Red Army, carrying out agrarian revolution in the countryside, and waging protracted war to surround and eventually seize the cities.

TO BE CONTINUED



Painting of the first peasant and workers' army.

Financially Support the RCP — Your Party! Subscribe to the Revolutionary Worker — Your Paper!

WE NEED A REVOLUTION. That requires a party leading an organized revolutionary movement. The Revolutionary Communist Party has the plan, leadership and organization to do just that. But the Party is only as powerful as those who support it, join it and build it.

The RCP relies on the people to take up every demand of the revolutionary movement, including financial needs. The solid core of financial support has to come from the basic people, those who have nothing to lose and who have little money but who grasp the need to sacrifice to win liberation. Others who see the rotteness of this society and want something far better, who appreciate the bold vision of the Party and its decisive stand with the international proletariat, also need to step forward and give money every month to sustain the work of the Party.

Money is needed, month in and month out, to support all the Party's work. For example, money is needed: to spread the influence of the Party among the people, train a new revolutionary generation, print and distribute the *Revolutionary Worker*—the voice of the RCP—to unite and organize the people to take on the system, and to build deep-rooted organization in ways that those who want to crush or contain it cannot.

Support the RCP financially on a regular basis and subscribe to the *RW*, and organize others to do the same. Get down with the Party or its supporters in your area to figure out the best ways to make this happen.

The RW received the following letters from people who are financially sustaining the Party:

I am an Afro-American proletarian who grew up in the '60s. I saw Black people being beaten by white racists, attacked by dogs and having water turned on them. I saw Malcolm X assassinated. I saw Black Panthers murdered and jailed on trumped-up charges. That's what was going on in the U.S.A., but what was happening in China changed my life and way of thinking. The Chinese people under the leadership of Chairman Mao and the Communist Party were struggling to build a new China and people. A China free of oppression, inequality and exploitation and people free of selfish individualism, a people who put the good of the collective first.

I was asked why I make donations to the RCP. The preceding says it all concisely. Things are worse now than in the '60s, and the RCP is the only real revolutionary party on the scene today. Their ideology is MLM, and they stand for all-the-way revolution. I am far from being well off and I have to budget myself, but I always put something aside to give the RCP.

We live in a society based on the power of money. The Party has bills to pay too. Every little bit helps. I give in memory of all the brothers and sisters who fell in the struggle for liberation.

I give in support of the revolution I know is coming.

I have been sustaining the Party for some time because it seems to me that it is a party that represents the interests of the majority of the poor. In my opinion it is an authentic party and an honest one judging from its members. I have told friends of mine about Marxism-Leninism; that in this world it is a precious thing to have a philosophy that represents the masses of people. I tell that Marx and Lenin deserve our admiration because they were repre-

sentatives and great philosophers of the majority. And one of the things that attracts me, and for which I have some admiration, is the fact that Mao carried out a revolution in a country so enormous as China. There are smaller countries that have not won. I admire him, because the revolution brought about such major transformation of the whole society. Mao had to have been very intelligent to have raised the consciousness of such a large population. I realize that I need to learn a lot more. Although it takes time, and often there is no time, I must read and study more to achieve clarity. Now, I am not clear enough about Maoism because I have read more about other things, including Cuba. Three years ago I knew nothing about Maoism, in El Salvador we never heard anything about him. But I admire the Maoists in Peru who have continued their struggle despite the fall of the Soviet Union.

A proletarian from Central America

Reading the *RW* and supporting the Party financially are the least one can do for bringing about a completely new and better world. I have been doing so for a while and I am proud of it.

Recently, someone asked me why I supported the Party.... The first thing I like to say about the RCP is that for the oppressed people outside the U.S., the very existence of such a party in the belly of the beast is inspiring. I first heard of the Party during the hostage crisis in Iran. In that time we (youths from cities) heard of a white guy who was saying something like, "It is not our embassy." For us this was hard to believe, but it was true. And he was Bob Avakian. Now, if this does not convince you why I should be supporting the Party, I put down some more reasons:
I come from an oppressed nation, so I

am in complete agreement with the first point that is printed on page two of the *RW* every week: "THE WHOLE SYSTEM WE NOW LIVE UNDER IS BASED ON EXPLOITATION—HERE AND ALL OVER THE WORLD." I have experienced oppression and quite honestly I don't like it. You see, the CIA made a coup in Iran in 1953 which prepared the ground for the big corporations to make billions of dollars off the people and natural resources of Iran. But it also shaped the future of millions of people: a future that brought nothing but a miserable life for the majority of the population of Iran. I have seen peasants in the cities of Iran with a pack of Marlboro in their hand hoping to sell it so that they can make enough money to buy a piece of bread (only bread) to feed their family that lives in the shantytown. This is the kind of life that resulted from the coup in 1953. Now, do you expect me to support the theoretical bullshit that the ruling class puts out that there is something wrong with the genes of the majority of the population in Iran? Or, do you expect me to support the second part of the first main point on page two of the *RW*: "IT IS COMPLETELY WORTHLESS AND NO BASIC CHANGE FOR THE BETTER CAN COME ABOUT UNTIL THIS SYSTEM IS OVERTHROWN"?

Here is another reason. You don't go around the world and make bloody coups in countries and then call those places "islands of tranquility" and lie to your own people about what a great system you are leading.... The Iranian revolution was... a punch in the face of people like Jimmy Carter who dared to call Iran an island of tranquility. We made Iran the worst nightmare of the powers-that-be, and I am proud of it. I have heard the laws of social development speak via people. Yes, I have! They don't speak very often, but

when they do, they do it very loudly. And if you happened to hear it once in your life, you will never forget it. To oppressed people they sound sweeter than any song you have ever heard.

Now, with this little background in mind, do you expect me to support the bullshit the ruling class is promoting that revolution brings nothing but misery for people! That no matter who gets to lead they all will end up promoting their own personal interests and that this is human nature? Or, do you expect me to support the third point printed on page two of the *RW*: "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 world." Yes, "those who must be united" are gathered under one roof by the system itself. This is a sad thing for the people like Clinton who try so hard to save the system; these monsters can't realize that they sink in shit deeper and deeper by their own actions. It is not surprising that as NAFTA unites the bloodsuckers in favor of the big bloodsuckers, the iron wall at the Mexican border is intended to divide the oppressed people....

I'd like to end my letter with a part of a song by Los Lobos (without imposing any intended meaning on this song):

THAT DAY I'LL BURN THIS
WHOLE PLACE DOWN
WHEN THE CIRCUS
COMES TO TOWN

A reader of the *RW* from Iran



A Letter from the Committee to Support the Revolution in Peru

Defend the Life of Dr. Abimael Guzmán! End His Isolation Now!

We received the following letter from the U.S. chapter of the International Emergency Committee to Defend the Life of Abimael Guzmán:

Dear Friends,

The immediate situation demands urgent and energetic efforts to make an important breakthrough in the IEC campaign. The IEC in London has assessed that there is an opening at this time to finally win Abimael Guzmán access to sympathetic lawyers and others—to end his continued isolation.

The precedent-setting treatment of Abimael Guzmán, the revolutionary leader of millions in Peru, particularly his continued isolation, remains intolerable. He is still being denied visits by lawyers, doctors, and relatives. Fujimori has not backed down from his threat to execute him and now boasts of having applied psychological torture.

Efforts are urgently needed to create an international climate that compels the Fujimori regime and its U.S. backers to grant access to Dr. Guzmán by his legal representatives and others who can meet and talk to him directly. We need to organize a powerful effort to demand: "Defend the Life of Abimael Guzmán—End His Isolation Now!"

The need for this urgent effort is heightened by recent major moves by the regime and its U.S. backers. The regime is struggling to keep itself afloat and intensify its crimes against the people.

During Fujimori's October visit to New York, he met with President Clinton, who praised Peru's "moves toward democracy." On returning to Peru, Fujimori announced an intensification of brutal military action; in the Amazon jungle against the Asháninka people who are organized in base areas of the revolution. Speaking at the inauguration of a newly built airport that is to be the launching area for these new assaults, Fujimori shamelessly proclaimed, "We are going to have a little Vietnam war here." After his meeting with Clinton, he expects that U.S. military aid, which has been held up because of the regime's atrocious human rights record, may now be released to fund his "little Vietnam."

Fujimori's recent New York trip also heralded a major new sellout of the Peruvian economy to foreign investors. This sellout of mines, hydroelectric companies, and other Peruvian assets will bring in revenues that will be used to try to keep the regime afloat and repay Peru's \$23 billion foreign debt to international banks. Of course U.S. capitalists claim that all this is for the good of the people, but the sellouts go hand in hand with IMF austerity measures that cut government spending on human needs, and raise the cost of things like food and kerosene—kerosene that people in the shantytowns need to boil their drinking water because it is still infested with cholera.

These moves by Peru and its U.S. backers are accompanied by cynical publicity claiming that Peru is now "more stable" and that its human rights record has "somewhat improved." The regime claims there are less disappearances and more "legal trials." But the reality is an intensifying dirty war in the countryside, and more trials by hooded military judges.

The regime's attempts to clean up its image and attract international support presents an opening. It is finding it increasingly difficult to justify Abimael Guzmán's continuing isolation. The response in Peru to the 5th IEC delegation showed that the government is having to confront dissent, even in its own ranks,



As of January 21, Chairman Gonzalo (Abimael Guzmán) has been held in isolation for...

1 YEAR 102 DAYS

about not granting Dr. Guzmán access to his lawyers and friends despite announcements that "his one-year period of isolation is over." IEC lawyers were able to speak to 15 lawyers at the meeting of the Lima Bar Association. Fujimori was forced to come on television and mention the IEC lawyers by name, saying that he alone would decide who and when someone could visit Dr. Guzmán. This shows the defensiveness of the regime and is an indication of the basis that currently exists for pushing the regime to concede to visits from his lawyers and others.

The unresolved disappearances and murder by the military of nine students and a professor at La Cantuta is a major scandal that is also helping focus attention internationally on the continued crimes of the regime. Meanwhile, the new "death penalty" constitution, that was supposed to finally give the 1992 military coup legitimacy, was barely passed by a slim majority of those who voted. Abstentionism and protest votes came to well over 1/3 of registered voters, and the "no" vote actually won in 14 of Peru's 24 departments. It revealed intense social divisions and a shaky base of support for the regime, even among Peru's ruling circles.

It is critical that we push harder than ever at this time to secure regular visits by Dr. Guzmán's lawyers, family and friends. This concession can go a long way to prevent Dr. Guzmán and others from being submitted to further physical and psychological torture and life-threatening conditions. Fujimori recently released videos and letters purporting to show Abimael Guzmán requesting "peace

talks." Given all this, what possible excuse can Fujimori give for not ending Dr. Guzmán's isolation from friendly visitors?

A broad and powerful outcry must be heard: "Defend the Life of Abimael Guzmán—End His Isolation Now!" The National Office is preparing a statement that can be taken out very broadly for signatures nationwide. We will also soon send out a new IEC-U.S. leaflet to be distributed everywhere*. The regime must be flooded with letters and faxes from groups and prominent individuals demanding access to Dr. Guzmán. We should find new and creative ways to protest and target the hand of the U.S. in propping up the fascist Fujimori regime.

We must also make fundraising an important part of our activities as we go out broadly during this period. We need a special push on this because the London IEC office is facing difficulties paying its bills and we cannot let them down at this critical moment. A lawyer organized by the London office is now ready to fly to Peru to assist Peruvian lawyers in their efforts to win access to Dr. Guzmán. The only thing holding this back is money for the trip. The IEC pamphlet and Emergency Bulletins can and should be sold everywhere, both to highlight the worldwide scope of the campaign and raise money to step up the battle.

The revolution led by Dr. Abimael Guzmán continues to shake and challenge the fascist, U.S.-backed Peruvian regime. The IEC has accomplished a great deal over the past year to cast the spotlight of world attention on the threats of the Fujimori regime on the life of Dr. Guzmán and other imprisoned Peruvian revolutionaries, and the unacceptable precedent that this sets for the whole world. We must not let up in the IEC campaign now, when the opportunity exists for a major breakthrough.

**DEFEND THE LIFE OF
ABIMAEI GUZMÁN—
END HIS ISOLATION NOW!**

Heriberto Ocasio and Janet Casala,
U.S. IEC Steering Committee Members

*For copies of the IEC statement and leaflet, contact the IEC.

Over the past year a broad and diverse campaign, coordinated by the IEC, has arisen on every continent. Tens of thousands have joined the campaign to defend Dr. Guzmán's life: peasants in Colombia, Nepal, Bangladesh and India; workers in petroleum refineries in Bogotá and auto factories in Detroit; immigrant workers in Los Angeles and Germany; members of parliament in Turkey, Nepal, Switzerland, Italy, Catalonia and England; clergy, students, professors, lawyers, prisoners, human rights activists, musicians and actors.

The IEC campaign is at an important juncture. International lawyers are preparing to go to Lima and join lawyers there to fight to end Dr. Guzmán's isolation. The Peruvian government has already denied a visa to one lawyer in an attempt to prevent this.

DEMAND AN END TO DR. GUZMÁN'S ISOLATION!

ACT NOW... raise your voice to demand that Fujimori end the isolation of Dr. Guzmán! Send telegrams, letters, and faxes (copies to IEC):

President Fujimori
Presidente de la República
Palacio de Gobierno
Plaza de Armas, Lima, Peru
Peruvian Embassy
1700 Massachusetts Ave. NW
Washington, D.C. 20036
tel: (202) 833-9860; fax: (202) 659-8124

Contact the IEC to get materials and updates, join or form a local chapter. Help set up video showings, organize actions, raise funds. Subscribe to IEC Emergency Bulletins. Sign the IEC Call—collect new signatures. Donate "One Day's Wages" to the IEC, we need money on an ongoing basis for printing, postage, and phone bills—and for our front-line delegations to Peru and the international legal project!

International Emergency Committee to Defend the Life of Abimael Guzmán
2440 16th Street, No. 217
San Francisco, CA 94103
tel: (415) 252-5786; fax: (415) 252-7414

The Hidden Story of the L.A. Quake



Pico Union, Los Angeles.

Continued from page 3

the quake have come to help their relatives and friends.

Many of those helping are other Latino immigrants, but there are also others. A Korean businessman heard that a friend needed water, so he took 150 gallons to give to him and his neighbors. A local DJ went to some of the encampments to bring food and water and urged his listeners to do the same. A video store in the Santa Monica area, which also suffered damage, is collecting food and blankets for the more heavily hit San Fernando area.

The bourgeoisie—the class of capitalists that rule the U.S.—say that masses of people are selfish and that dog-eat-dog competition is “human nature.” And that’s why their dog-eat-dog system is so great, they say, because it reflects this supposed “human nature.” But the earthquake broke the everyday routine of capitalism and brought out into the open a glimpse of the tremendous self-sacrifice and spirit of “serve the people” that the proletariat is capable of.

The System Shows Its Ugly Nature

By contrast, the power structure’s reaction to the quake showed the system’s ugly nature. The ruling class immediately launched a major military mobilization—to protect capitalist property and clamp down on the people. People faced urgent needs after the quake. But what they got from the system was the LAPD and other police agencies patrolling the streets on 12-hour shifts. National Guard troops were brought in to point M-16s at people—including at people waiting in long lines at federal relief

agencies. As one immigrant angrily told the RW, “They are more interested in control than in helping the people.”

The evening of the 17th, just about everybody in the city had been up since 4:30 a.m. That night the LAPD rode through the streets announcing a dusk-to-dawn curfew. They claimed it was to prevent “looting”—that is, to make sure hungry and thirsty people didn’t take food or water from stores. The response of the authorities show the viciousness of the rulers—but also their fear of the people. Ever since the 1992 L.A. Rebellion, their fear has become even more apparent.

The quake has also brought out how capitalism is like a vampire that survives by sucking blood out of the people. Most of the heavily damaged buildings—including the apartment in Northridge where 16 people were killed—were built to standards that existed before the 1971 Sylmar quake, which was slightly smaller than the Northridge quake. Since then, capitalist real estate profiteers have made billions—yet no effort was made to reinforce the older structures.

There are reports that the overall vacancy rate for rental units in L.A. County is over 10 percent—meaning that more than a million apartment units are empty. There should be plenty of housing for people made homeless by the quake. What prevents these apartments from being used to house the *damnificados* are the cold-hearted social relations of capitalism.

After the first night, the curfew was extended for two more days, although the beginning time was pushed back to 11 p.m. The first night there were few arrests for curfew violations, and the police generally kept a low profile. By the second night, people in Pico-Union noticed a lot more

cops on the streets, riding four-deep with shotguns in their hands.

In the poorer neighborhoods, especially around the larger homeless encampments, the general police presence has been heavy. The National Guard is stationed in Lanark Park, where 2,500 *damnificados* are staying. Heavily-armed soldiers in full combat gear walk through the camp, in a scene that looks like Central America or Chiapas, Mexico. Other encampments are patrolled by L.A. County Park Rangers or the LAPD.

Government spokespeople say the purpose of all these occupying forces is to provide “security” for the *damnificados*. But in smaller parks not occupied by troops or police, there is no crime or other problems among the people. The fact that the military is in the streets to protect capitalist property—and not people or their possessions—was underlined when some white middle class people were arrested for trying to check on stuff they had left in their apartments. The National Guard had declared the area a closed security zone.

Government Repairs Freeways as People Suffer

President Clinton spent a day in L.A. on Wednesday, the 19th. He promised to speed up aid and held a “town meeting” of politicians. They talked about all the ways they could get around their own laws to facilitate aid—which only showed how their system is not set up to help people in case of disasters like this quake. Clinton, California Governor Wilson and Senators Feinstein and Boxer talked about their “concern” for the people affected by the quake. But these politicians have also called for stepping up the clampdown on

immigrants.

The next day, the people found out what Clinton and other officials meant when they promised to speed up relief. Repairs to collapsed freeway bridges began the day after the quake. But people who waited in block-long lines at federal disaster offices were told to come back in a week! News accounts described a scene at a relief center in Northridge where people who had been waiting since dawn shouted angrily as the Federal Emergency Management Agency told them they could not be helped that day. Many immigrants avoided these offices anyway because they might be asked for immigration papers.

Many of the people hit by the Northridge quake are from Mexico, where there are also severe earthquakes. But one immigrant proletarian told the RW he would rather face the earthquakes in Mexico. He said in Mexico he could count on help because he knew everybody. But here in the U.S. he felt alone. He brought home \$220 a week for heavy construction work. And if he couldn’t pay rent, he and his family would be on the street. Like others who spoke to us, he mentioned the war on immigrants spearheaded by Governor Wilson and said the government “doesn’t like immigrants.” He was grateful to the people who had come to help. But he wished he, his wife and two children could go somewhere safer. He said he was taking one day at a time.

The Northridge quake placed people whose conditions of life were hard into an even more desperate position. People are organizing to meet their basic needs as best they can. But they wonder what the future will hold for themselves and their children. □



Northridge, the epicenter of the earthquake—A broken sprinkler is a water source.



January 18—Campfire in North Hollywood Park.

In Memory of Audrey Sheppard

On December 19 in Washington, D.C., 50 people gathered to celebrate the life of Audrey L. Sheppard, a long-time friend and supporter of the Revolutionary Communist Party who recently died of ALS (Lou Gehrig Disease). The room was awash with color from the sculptures and paintings on exhibit at the local art center which donated their space and from the bouquets of red roses, carnations and other flowers.

People spoke to what they remembered and loved most about Audrey, drawing the common thread of a long life spent searching to understand and change the world. Audrey was a strong, fiercely independent

and thoroughly principled woman who voiced her controversial opinions loud and clear, whether among co-workers, friends or family.

Audrey's many years in social work brought her into the lives of many proletarians, and though at times she was torn between wanting reform or revolution, she stood firmly with the oppressed, especially when she saw them rise up. She was never a condescending savior.

In the 1940s and '50s she worked with several different grassroots groups and professional organizations in what she described as reformist struggles. In the 1960s

she worked with the poorest in society in an anti-poverty program which she later saw as "the instrument of my final disillusionment" with the system. She summed up that the most important part of that experience was what she learned from the people—their strength and power. Later she worked at a university, training future social workers. She said, "I wouldn't let my students get away from my clutches without experiencing what was really going on—that people are destroyed by the system."

When she went into the poverty program, she was really serious about helping the poor. And at the time, she thought the people running the programs really meant what they said about ending poverty. But she found out differently, and disillusionment, coupled with the revolutionary upsurge in society in the 1960s and early '70s, especially the earthshaking events in revolutionary China, combined to move Audrey in a more revolutionary direction.

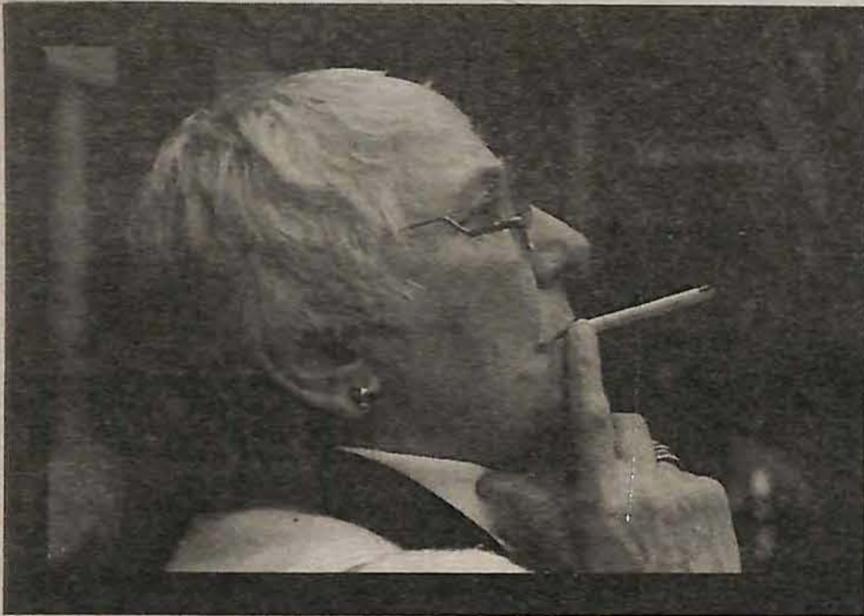
In the mid-'70s, she first met people in the RCP in Washington, D.C. during the battle to free the Mao Tsetung Defendants—the political battle that resulted from the government's attack on Bob Avakian, Chairman of the RCP and others who dared to demonstrate against Deng Xiaoping's visit to the U.S. and the reversal of the revolution in China. Audrey took off work to be at the trial every day and she denounced the government's moves as "such bullshit." She came to feel that the RCP was the group with whom she shared the same values and who, unlike others she'd know, had a sense of humor.

When she retired five years ago, she followed her belief that "you must act on the

things you believe in" and joined the all-volunteer staff of Revolution Books. She loved meeting the wide variety of people who came into the bookstore, most who were a generation or two younger than she was. She also had a real impatience for those who just wanted to talk but not act. When the onset of the disease prevented her from playing the active role she wanted to, she figured out ways to continue to contribute to the work of the bookstore. Even in her last days from her nursing home bed, she welcomed news from the pages of the *Revolutionary Worker* about the people's war in Peru, the battle to free the LA4+ in Los Angeles, and any news of the masses fighting back against their oppression.

Unlike so many people in this society, the older Audrey got the more revolutionary she became. She rejected the easy road of cynicism and demoralization and struggled with herself and others to get to the root of the oppression in the world. She refused to let her "career" or other people's opinions of her get in the way of speaking the truth. She said, "You must act on the things you believe in and if you don't you're never going to be a whole person and never understand other people. Understand what you believe in and stand up for it.... Fear is not something you can use for a guideline for your life."

It was this daring to speak out and to act that made Audrey such an important ally of the poor and oppressed of the world. As the local RCP spokesperson said at her memorial: "She was loved and respected by those who knew her, for what she did with her life. Hers was truly a life that mattered and she will be greatly missed." □



Santa Cruz, California: Youth vs. Police New Year's Eve

This letter came from a reader in Santa Cruz:

The New Year was brought in right properly here in Santa Cruz, a little beach town about 75 miles south of San Francisco. Rebellion rocked the downtown. The New Year's Eve party started at the town clock promptly at midnight. At 12:10 the pigs decided the party was over. According to Police Chief Bassett—Lt. Sapone, from her vantage point on the bluff overlooking the town clock, ordered 40 pigs in to disperse the crowd as the celebration got violent. Not!!

"The celebration was pretty mellow, I didn't even see much liquor," said one young dude. Repeatedly the people that fought the police testified, "We were having a good time till the cops moved. It's our town, why can't we have a party on New Year's?"

Chief Bassett whined to the *San Jose Mercury*, "There were out-of-town gangs down there, and skinheads. These were not your run-of-the-mill Santa Cruz citizens." The head porker is incapable of telling the truth. One young person said, "It was everybody, punks, Mexicans, all kinds of youth." Another, a junior college

student, said, "It was a really young crowd. I saw all my friends from Harbor, Soquel, and Santa Cruz high schools; and a lot of people that graduated last year." To Bassett and a good many of these yuppified shopkeepers that got their windows broken, we are not people. We are "looters, scraggly panhandlers, and abusive teenagers not to be tolerated," as the *Santa Cruz Sentinel* editorialized. These gentrified blue-nosed hypocritical scumbags.

As the pig line moved on folks, the celebration changed its tone. A line of cops across one lane of traffic moved up Water Street towards the celebration. "You are ordered to disperse," came out over the megaphone. These fools in their robocop riot gear figured to flash a club, issue a few orders, intimidate some people, and they will scatter like leaves. Yeah, right!!

"I hate cops, that's why I did it." Another says: "They could stop the drums, but they couldn't stop the people." When the cops goose-stepped up they just provided targets for the youth. One bottle, then two, then it rained shit on the cops. Sgt. Howard Sanderson said they brought

in 40 pigs. Hey man, it's your army, but there wasn't anywhere near 40 pigs coming up that street. Even had there been, you'd be outnumbered 100 to 1. Custer woulda been proud. I like those odds; attack the people and pigs go to the hospital. Dominican Hospital in Santa Cruz is where their casualties went.

The Downtown Business Association is afraid the image of Santa Cruz is gonna change. It's about time. An ad is run in *Thrasher* magazine about a Santa Cruz skateboarder who gets his face tore off by a police dog. The pig then stands over him and laughs. The *Sentinel* runs an article where the pigs blame the youth cuz he resisted the dog. Santa Cruz gets national coverage on CNN when all kinds of local pork on the "anti-drug crime unit" beat the shit out of some Latino "drug peddlers" after they had surrendered and were lying on the ground. Pig Butch Baker is called out for sexual harassment and abuse by nine separate women at a city council meeting. He's given a raise and named pig of the year. Pigs and rent-a-pigs repeatedly beat people senseless at the bus station. Pigs and Dept. of Parks and Recreation "rangers" hunt

homeless campers in the bush on horseback. This is the county where they lynch three immigrant farmworkers accused of raping a white woman. No, we got no reason to hate cops. Didn't we see Rodney King get beat and then the cops go free? Yes we did, and didn't we march to and attack the Santa Cruz pig sty? Yes we did.

Down on the Pacific Garden Mall you'll find coffee from Guatemala, ponchos from Peru, statues from East Africa and Native American Art from Arizona. These downtown businesspeople selling their trinkets, cashing in on cute and the misery of the people of the world, should consider that us nobodies can see whose side they are on. The situation is just gearing up. Well, it's a New Year, and so to the Indians of Chiapas, Mexico, to the peasants of Peru, to the people of the whole world who hate this shit, we, of the Santa Cruz nobody set, say "It's Right to Rebel!"

A Santa Cruz rebel

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This office provides a coordinating and organizing center that assists in expanding and giving more national prominence to key fronts of the Revolutionary Communist Party's work and promotion. You should contact this office:

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- To order copies of the *Revolutionary Worker* or other RCP Publications literature for distribution.

- To send clippings or reports about significant struggles, national conferences, and other developments in your area. We encourage people to contact us about the overall battle against repression and against legal and political attacks on the RCP.
- To arrange to contact an *RW* correspondent.
- To volunteer to assist with the office's activities, including media work, literature promotion and distribution, the Prisoners' Revolutionary Literature Fund, Spanish translation, and the design and production of materials.

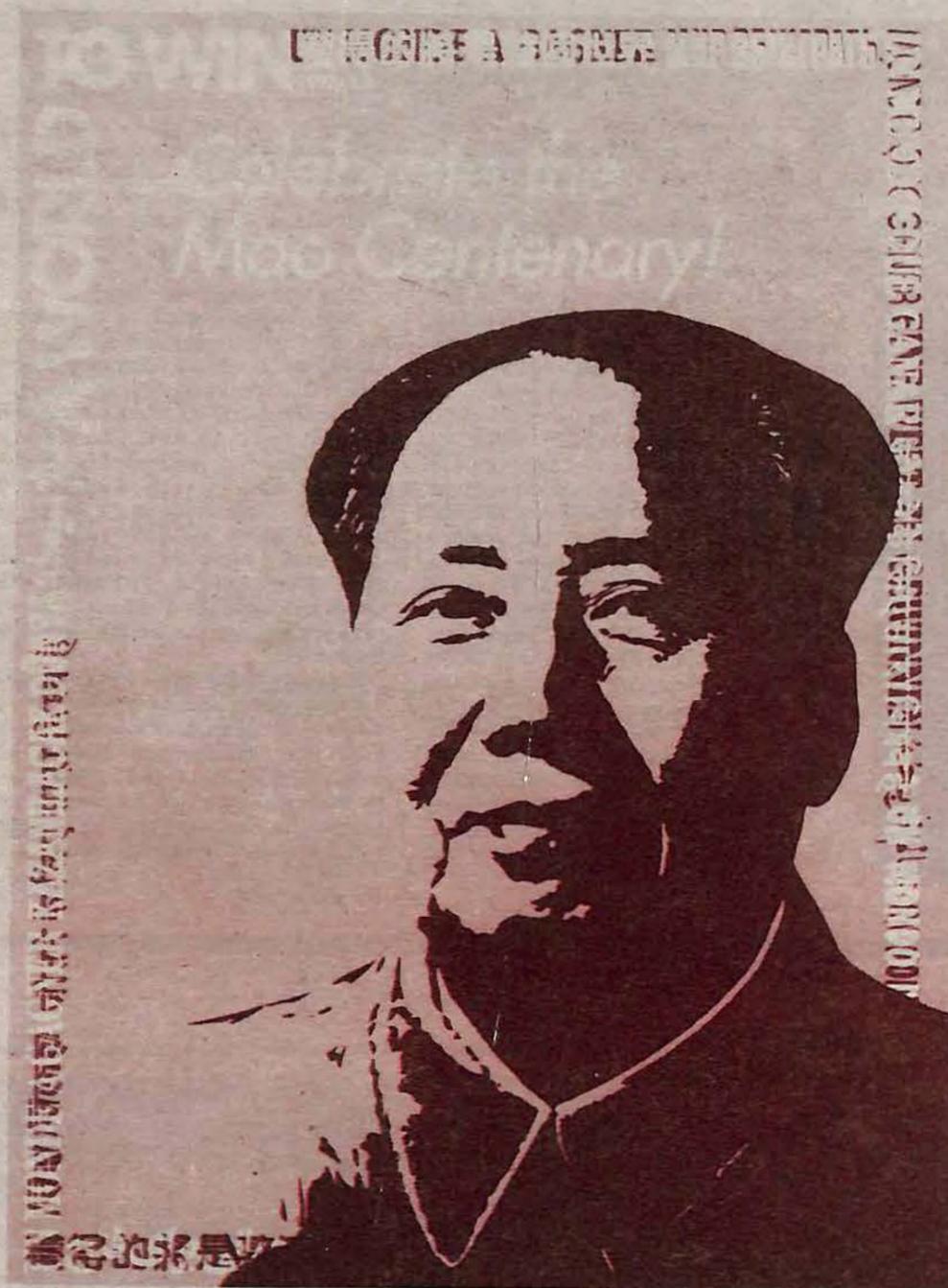
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The Special Mao Tsetung Centenary Issue of *A World To Win!*



December 26, 1993 marks 100 years since the birth of Mao Tsetung, the great leader and teacher of the international proletariat and oppressed masses the world over.

The Revolutionary Internationalist Movement has issued a call: "...to celebrate Mao Tsetung Centenary in a grand and unforgettable way. We must use this Centenary to wage a powerful ideological counter-offensive against the imperialists and reactionaries of the world...we must carry the truth of Mao Tsetung and spread it among millions and millions of people. In the process we can train new contingents of proletarian revolutionaries in different countries."

An important weapon in this Mao Tsetung Centenary is the special Mao Tsetung Centenary issue of the revolutionary internationalist journal *A World to Win* (#19).

The new issue includes:

TALK BY PCP CHAIRMAN GONZALO

Speech given at a meeting held in conjunction with the rectification campaign carried out in 1991 by the Communist Party of Peru (PCP). Here Comrade Gonzalo addresses questions of philosophy, China's Great Proletarian Cultural Revolution, the current political situation in Peru and the world, and the rectification campaign itself.

IEC DELEGATES CONVENE SUCCESSFUL CONFERENCE

With a bold internationalist spirit and surmounting many obstacles, the International Emergency Committee to Defend the Life of Abimael Guzmán (Chairman Gonzalo) successfully held its Founding Conference and forged a structure. *AWTW* analyzes various questions of debate within the IEC, as well as the activities and future of the worldwide campaign.

CHIANG CHING

Chiang Ching's little-told story is one of daring to go against the tide to make revolution—as a woman Communist leader and as the wife of Mao Tsetung. In a pathbreaking new survey of her remarkable life and contributions, *AWTW* explores the trajectory of the Chinese revolution, retracing the steps of one of its outstanding leaders.

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