



# REVOLUTIONARY WORKER

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## South Africa:



Police tear gas demonstrators in Tembisa Township near Johannesburg last week.

On Sunday, February 11, African National Congress leader Nelson Mandela walked out of prison after twenty-seven years in apartheid jails. There was jubilant celebration among black people all around South Africa, and youths in Soweto danced the toi-toi. For many people, Mandela has been a symbol of the oppression of Azanian people in South Africa and the resistance against apartheid. And many correctly see his release as a step that the white government was forced to take because of the courageous struggle of the black masses. But the Azanian people still live under the bloody rule of apartheid—the South African security forces killed five black people just a day before Mandela's release and fired repeatedly into the crowds of people waiting for Mandela to speak in Cape Town Sunday. As we went to press, there were reports of several people killed and many wounded.

Mandela and the ANC are calling for negotiations with the government. But this program of negotiations and conciliation cannot lead to all-the-way liberation for the Azanian people. There are winds of change in South Africa—but where are they blowing?

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## Winds of Change— Where Are They Blowing?

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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.

The following leaflet was put out by the RCP, New York Branch:

## JUSTICE FOR LUIS LIRANSO! JUSTICE FOR JOSE LUIS "RASE" LEBRON! JUSTICE FOR ROBERT COLE! FIGHT THE POWER!

This is the language of Apartheid New York: Pig bullets for the oppressed.

- January 27, Luis Liranso, a 17-year-old Dominican youth, shot dead by the police.
- January 31, Jose Luis "Rase" Lebron, a 14-year-old youth, shot dead by the police.
- February 3, Robert Cole, a 13-year-old Black youth, shot dead by the police.
- Eight people murdered by the police since January 1.

It is an outrage that young Black and Latino lives are being snuffed out—by police in our own neighborhood and Bensonhurst racists when you step out of it.

It is an outrage that the authorities try to justify these murders, saying cops have to shoot first and ask questions later because our neighborhoods are dangerous and drug-infested. LIES! This system has PUT US on the bottom, and is set on KEEPING US there. And the police ain't nothing but murdering, brutalizing enforcers of this same system.

It is an outrage that the ones who stole Puerto Rico justify shooting a 14-year-old Puerto Rican youth for supposedly taking \$10.

It is an outrage for the system to talk about crack vials justifying murdering a 13-year-old Black youth. But that says a lot about what their war on drugs is all about: a WAR ON THE PEOPLE. And nobody, no matter how old—or young—is being spared by these pigs.

The straight-up truth is that this system has ALWAYS oppressed Black and Latino people—from the days of slavery and Amerikkkan troops setting foot in the Caribbean and never leaving, to the days of killer cops, Howard Beach and Bensonhurst. It's time to Fight The Power!

The May 1st Manifesto of the RCP was right on the mark: "Take a bold stand, with cold revolutionary politics in command, and not let them carry out their plan: to pen us in, lock us up, hammer us down, and kill us off, while they're putting up that front, telling that Big Lie that this is what we want!"

No peace for racists—in and out of uniform—anywhere! Not in the streets, not in the schools, not on the job, not in any neighborhood. Speak up! Speak out! Act up now! Do it every day, everywhere!

"And more, while we're battling them back, politically like that, we got to make this part of getting ready for The Time—and it can come soon—to wage revolutionary war!"

## JUSTICE FOR LUIS LIRANSO! JUSTICE FOR ROBERT COLE! FIGHT THE POWER!

INDICT THE COPS FOR MURDER—NO COVERUPS  
MURDERERS! MURDERERS! NO MORE!  
ASESINO! ASESINO! BASTA YA!  
REVOLUTION IS THE SOLUTION!

Revolutionary Communist Party, U.S.A., New York Branch

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Friends of Jose Luis Lebron ("Rase") point out his "tag" on a wall near where he was killed.

Photo: Matt Stohower

# "We're Not the Future for You!"

## Youth Fight Back Against Police Murders in NYC

Outrage has erupted and spread in New York City in response to the brutal police murders of three youths in one week (see *RW* No. 542). Especially in Bushwick, Brooklyn, in the neighborhood where the Jose Luis Lebron ("Rase") was murdered, youth have been fighting the power all week long.

Wednesday night Jose Luis Lebron, known as "Rase" in the neighborhood, was gunned down in cold blood by a pig named Albergo. Youth told us that Albergo was always messing with them. A lot of youth witnessed the murder. One youth told us, "They shot. Once they missed, they shot another time. They hit him in the neck and they shot again to hit him in the head or something. They did it on purpose. He shot twice. He knew that kid went down already and he shot again." Another youth said, "I was walking down here and I saw his body right there, blood flowing down. And I saw the cops right there and the cops stood laughing and stuff. . . just because he was a teenager. . . that make him a criminal, that means he deserves to die. But that ain't true."

An ambulance came and the pigs tried to quickly get the body out of the neighborhood. The people smelled a coverup in the works. Youth went into the street to block the ambulance and demanded a

**"These cops, they're not worth it, they work for this country. This country sucks. This whole country sucks, even the flag sucks. We gotta fight them until we get to the top."**

15-year-old eyewitness to Rase's murder

crime scene investigation and a TV crew. They let the air out of the ambulance tires. The pigs called another ambulance but the youth blocked that one too. The pigs were forced to agree to the demands.

On Thursday a shrine was built on the spot where Rase was murdered. The police haven't dared touch it. Fresh flowers have been there all week long. Youth have spraypainted messages on the ground. One says "A friend is some-

one who knows when to come in when everyone else is gone out. Fight the Power. RIP—Rest in Peace." A sign in Spanish says, "Communities got to unite against the cops." The shrine has become a symbol of outrage against this murder.

Thursday night youth were spraypainting a tribute to Rase on a wall near the shrine. The police tried to stop them. Angry youth gathered and chased the police out of the neighborhood. The youth marched through the streets and to the precinct, fighting with the police along the way. According to some youth, one sergeant got his head cracked open. Another pig got kicked in the groin by a youth he tried to arrest. The youth got away. At the precinct two cars were destroyed—one was a detective's. One

youth who was there told us "The cops wasn't expectin' us, we just popped outa nowhere. . . all of us started saying we prove him guilty." Rocks and bottles were thrown at the police and three

**"Because they have rights to shoot us and we don't have rights to shoot them."**

12-year-old eyewitness to Rase's murder on why youth are being murdered by the police

youth were arrested.

On Saturday, February 3, a demonstration was called by INCAR (International Committee Against Racism) to protest the murders of Rase and Luis Liranso (also killed by the pigs). Almost

all the people who came were youth 12 to 17 years old. Some Puerto Rican women from the neighborhood came carrying a banner and chanting, "Policia criminal, a la casa por carajo" ("Criminal police, go home, damn it!"). Members of the Revolutionary Homeless Organization (RHO) who were arrested at the ABC Center occupation were there as well. Word quickly spread through the crowd that another youth had been murdered by the pigs in Harlem the night before. The mood was angry and very defiant.

Hundreds of police in riot gear lined the streets. Sharpshooters were on the roofs. Pigs with video cameras were taking pictures of the crowd. From the start the youth were in their face, rid-

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# Press Conference—Call to Action

Wednesday, February 7. A press conference was held at Bushwick Park to announce a Day of Outrage on Saturday, February 10 against police murder. The press statement said in part: "It is outrageous that they try to justify these murders by calling their victims 'criminals.' It is outrageous that they tell us to wait for and trust in the system to investigate its hired killers. These outrages must be met by people pouring into the streets expressing their righteous rage, as thousands did when racists murdered Black youth in Howard Beach and Bensonhurst." The mainstream press blacked this out. Following are statements and interviews given to the *RW* at this press conference:

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## Carl Dix, spokesperson for the RCP

We want to begin by announcing a Day of Outrage against police murder this Saturday, February 10. People will gather at Knickerbocker and DeKalb at 1 p.m. and at the Harlem State Office Building at 1 p.m. and converge on 1 Police Plaza at 4 p.m. to demonstrate our outrage at this flood of police gunning down Black and Latin youth.

To those who ask why are we outraged, I say why ain't you outraged. You've heard the stories. Youth as young as 13 years old gunned down. Youth beaten to death by cops and no one even notifies the family for days. At least eight in the month of January, and the police try to cover over these murders by labeling their victims criminals. Well, we ain't buying none of that.

We also don't buy the line that we should give the system time, let it investigate its own hired killers while we wait in silence. Or that we should wait for the new mayor and police chief to do something. I said straight up before the election that no matter who won, what was in store for the people was more police murder, more attacks on women, more degradation for the homeless, and all that, and that the way to deal with all this mess was to Fight the Powers. Fight every one of the attacks that they launch on the people as part of getting in position to end this criminal system once and for all through revolution. That banner that was hung outside the wake last night said it all, "Today We Bury Jose Luis Lebron, Tomorrow We Bury the System Responsible for His Murder."

That's why we're out here today and that's why we're a part of calling this

Day of Outrage. And we call on everybody who ain't down with police executing our young people to be out there with us!

## Crown Rapper J.C. (South Bronx)

Basically the way I see it, these recent killings are showing the public, namely the Blacks and Hispanics, that when they vote for their kind to get into a political position or their kind gets a certain job of power, it shows them that just cause that happens doesn't necessarily mean that their kind's gonna look after their best interests. Once they get into the system they become corrupt. So that should tell us something that we can't get involved in those ways. We gotta change up, quickly. We have the right to vote but yet we don't have the right to defend ourselves especially when we are righteously in the right. Definitely.

*Question: What do you think people should do in response to these murders?*

First of all from what I see is that we have to show the "powers," the police department and things of that nature in particular, that we do have control. And we're not gonna stand for this killing. At the same time we're killin' our own selves too. We have to learn to discipline ourselves first before we go out trying to discipline other people because the police department is an established organization. So as people we have to be established ourselves. We gotta have a common interest and that's for the people more than anything.

*Question: I was here on Saturday and there were hundreds and hundreds of angry youth, twelve years old to seventeen was the age of the crowd. A lot of them were saying we're not in this system's future. They were really angry and really wanted to fight back. What's your message to them?*

What I would say to them is to focus their anger and their energies properly so as they can go out and give a super blow, one blow that can cripple the whole system. Because if you just go out there without thinking, right, they can easily spike you out the way, they can easily knock you to the side. I suggest that their anger is justifiable. They shouldn't be cursed and told to shut up. They should be loud.

## Maria Costellano (Luis Liranso's cousin)

The way I feel, we're going back to the 1930s and '40s. With the police shooting the bad guys and the bad guys shooting the good guys. They have to realize

## We're Not the Future for You!

Continued from page 3

culing them. Youth gave the finger to the cameras. When a city bus full of pigs came, youth went right up to it and taunted the police, chanting hu, hu, hu! like an audience on Arsenio Hall. Chants rang out: "Hey, hey, men in blue. Bushwick posse's watching you."

People marched to the precinct. It was surrounded by barricades and dozens of pigs. Speakers exposed the brutal murders of the three youth by police. Youth pressed up against the barricades yelling, "Murderers, Murderers," "Fuck the Police," and "Justice."

People then marched to the site of Rase's murder. Two quart bottles of beer were poured out onto the spot in memory of Rase. Then a speakout was held. One after another youth got up on a ladder and exposed and denounced the pigs. One woman who saw the pigs murder Rase said, "The day that Rase got shot, we were asking the cops what the hell they supposed to do, protect us or kill us. They was just laughing and putting their head down. *Stop killing us!* How would you all feel if one of us kids shot you in the head? You'd all feel stupid, that you ain't worth shit. We're supposed to be the future. We're not the future for you. Because you all killing us. You don't give us a chance to live. You know when we kill a cop it's a murder, right? When they kill us, it's a mistake, right? . . . Don't put your hands in your pockets in Bushwick or they might shoot at you. They'll probably think you're

**"You know, they just wanna mess with us. They think they got the authority to mess with anybody they want."**

Youth from Bedford Stuyvesant, Brooklyn at the Bushwick protest

taking out a fucking piece of gum or a brush to comb your hair."

A member of the RCYB spoke: "I just want to say some things to the kids out here who knew the kid who was shot, who was murdered by these murdering thugs, these pigs! We're known all around the world for burning the American flag. And it's because of what it stands for. It's because it's the same flag that these thugs over here wear on their shirts. . . . I say the reason this is happening is that these pigs out here and the system they're fronting for are afraid. They're afraid because people are getting out of hand. And they want to say that



everybody's on drugs. That's a lot of bullshit."

Youth chanted, "They're scared, they're scared," and the crowd got angrier and bolder as the march went on. People lined the streets, waiting to see what would come down. The pigs, worried that something was going to break out, began to mass in the neighborhood. High-level police officials were on the scene. A line of pigs pulled down their face shields and pulled out their sticks, ready to make a move on the crowd. But this only made the youth madder. They rushed into the police lines shouting and laughing, "Oh shit, we're gonna get killed." They went right up to the police and shouted, "Kill me, shoot me," and made fun of the cops, pretending they were frisking and arresting each other. People chased police shouting, "Get the fuck out," throwing things at them and spitting on the officials running the show. Even though the youth were outnumbered, the police were repeatedly forced to retreat. It was clear they were afraid of a confrontation that would draw more people against them.

Rase's wake was held two days later. Hundreds of people went to pay their respects. A banner was taped up on a wall across from the funeral home. It said "Today we bury Jose Luis Lebron, Luis Liranso and Robert Cole, tomorrow we

bury the system that killed them." A lot of people really liked it and brought TV cameras over to film it. Jose was buried on Thursday, February 8.

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On Tuesday the pig who murdered Luis Liranso was put back on duty and assigned a desk job. The pig who murdered Rase is also still on duty, assigned to a desk job. The pig who murdered 13-year-old Robert Cole has had no action at all taken against him. No charges have been filed against any of these pigs.

Meanwhile the media has blacked out most of the struggle of the people. In-

**"If we was to shoot them they call it a murder. If they shoot us they call it police procedures."**

14-year-old eyewitness to Rase's murder

stead, they have mainly focused on the murder of the third youth, Robert Cole. Stories have painted a picture of how he was a good kid but "the streets got him" and he was a drug dealer. They are using this to justify this murder as well as the others. This is an outrage! *This system is responsible for bringing drugs into our communities. The police themselves often are directly involved in drug dealing*

and in setting the people against each other. And then they use this situation they have created to bring down more terror on the people and justify their pig murders. *They are the real criminals!*

New York's new Black mayor and Black police commissioner are presiding over all of this. Mayor Dinkins sent a representative to the demonstration in Bushwick on Saturday. This was the same official who was sent last month to the ABC homeless occupation to tell people to leave the building or face arrest! This past week city officials have been debating where to put new prisons for the 20,380 people that are presently incarcerated in the city's jails. The cold reality is that the system's still in power, even if there's now "Black faces in high places."

One of the main reasons David Dinkins was elected mayor was to chill out the growing anger of oppressed people against racist attacks and murders that have been coming down one after another in New York City. But where there is oppression there is resistance. What has happened in New York this past week shows that the people are going on the OFFENSIVE, refusing to take this shit and seeking the ways to fight back. And the powers-that-be have been unable to crush this rebellious spirit. □



that is no more. This is the 1990s. The kids is the future and what the police are doing, it's not right. For me they don't like—they have kids—if that happen to they kids. Maybe they have kids. If it happens to them, I think they have a heart, a conscience. They'll feel the same way we feel right now with this pain. For me it's like this has not happened. One moment he go upstairs, knock the door, everyday that's what I think. The way that he think, the way that my other children think. They say don't worry mommy, that he be back. I know he don't come back no more. It's hard. Sometimes people go upstairs and they forget and say, "Where's Luis?" It's hard. I cry. And after I say sometimes, don't even talk about this. But I have to because if I left everything inside nobody gonna know what happened. And nobody gonna fight for them. That was my cousin, that boy. Maybe tomorrow it's my son, or you know, anybody's kid it can be tomorrow. We have to stop this. One way or another we have to stop all this killing young boys for nothing.

*Question: I think it's important that you're speaking out because you wanna see people fight this and the youth want to fight it too. They were very angry on Saturday. What would you say to them?*

That we have to be angry. See, this is Spanish people and Black people they're killing. They're not killing their own people. They're not killing no American people, they're not killing no Italian people, they're not killing nobody, only Black and Spanish people. And we have to stop it. If we don't speak out now, then, if we shut up now, we never gonna speak. We have to speak now to let people hear about the police and what's going on in this country. In this country, whatever country it is. But we have to speak now. Cause if we don't speak now, tomorrow it gonna be everybody, tomorrow it gonna be some kids that are two or three years old. That's not fair.

*Question: What do you think people need to do? What do you think is gonna stop this?*

Action! We have to move and get action. The same way that the police treat us, we gonna do the police from now on. That's the way I feel. You see when he died he was one part of my heart that he go with. . . . These days you only hear on the newspaper and the TV—Spanish or Black, Spanish or Black. You don't hear anybody else. Only you hear police say he go to the store and next they say "drugs." They're thinking he was on drugs. Well, he wasn't like that. And that's not right. The police, they hit at Spanish people and Black people. . . . I don't know why they hire more policemen. For what? We don't need them. We don't need more policemen like that. For me, I don't need them. For me, I take care of my own problems. I don't call policeman for nothing.

Two young women at the action in Bushwick on Saturday:

"Youth are here because they want a chance and they don't think what happened to Jose was right. They think that the purpose of this march is to show the police that we're not afraid and we stand up for ourselves."

**RW:** What happened the other night?

"The guys were writing a piece for Jose. The cops came to stop it. So everybody started chasing the cops. They were actually running. Running from us. Running from teenagers that wanted to get their respect because the cops don't have no kind of respect. If you notice they all around here knowing that Jose got killed by a cop. If anything they should just mind their business and keep walking. It's not right.

"They think it's funny. That this is a joke. But to everybody out here today, this is a very serious matter. Because that day it was Jose, tomorrow it might be somebody else. He was only 14 years old. We knew him. Maybe he stole or did what he did. But he didn't deserve to die or something. These cops got no right out here to be killing kids. These cops, they be killing more teenagers every day."

**RW:** Why do you think they're doing that?

"I don't know, maybe to stop the violence out here. Or to try to stop something. I think it's that they're so afraid of the neighborhood that they think that they have to shoot first. . . ."

**RW:** I think it's 'cause they're afraid that people are sick of living this way, and people are gonna start doing things like you did the other night.

"On the handball courts. They did a piece over on the handball courts and the next day they painted over it. That's not right. They did that to do a memory of him so nobody will forget. And they just went and erased it like as if he's nothing. And if you woulda been here Thursday, you shoulda seen all the teenagers that came here and were screaming at the cops. They even went to jail for him. So you know those are friends.

"I'm sorry it took Jose to make us realize what's really going on. They just keep on killing and killing and I'm telling you people are gonna get sick of it. And now nobody respects cops. Before everybody used to respect cops. Nobody out here is gonna respect cops. Nobody."



## Sisters Say: "We're Gonna Take Over"

Youth from Eastern District High School:

**RW:** Why did you come to the press conference today?

**Maria:** I came because I wanted to see if anything would happen to make a change about things. Because that's what we need to do. We need to change things. Like the system. The system is not working right. I feel it's really discombobulated, to tell you the truth.

**Lisette:** Well, right now what you have to do is get together. And like she said, you're gonna have to fight the system. Because one way or the other somebody, you know, like three kids have gotten hurt within one week. And that's disgusting. We're gonna have to try our hardest

**"He never bothered anybody. He wasn't a murderer. He mighta stole, but we were poor. We are poor. But that makes you, the men in blue, murderers. . . ."**

Youth at the shrine

to fight the system. And like it says. Cops are pigs. That's the way I feel. They're killing us. God forbid if a ten-year-old is running around, the cops is running after him, he'll trip and they'll shoot him. And I have a ten-year-old brother. And it frightens me, very much. To know that they go around shooting kids. It's wrong. They have to consider that they can't kill us just because we frown. They have families that are suffering from a loss of a loved one. And that's really not right.

**Maria:** I feel that if we don't do some-

thing to the system, they're gonna end up doing something to us. Because if we don't fight them, they're gonna end up saying, oh, they don't do anything about this, they don't do anything about anything. Let's go get them. They're weak. They're not gonna do anything. They're not gonna stand up. I think we have to stand up because either we get them or they get us. Because it'll just show that they're weak.

**Lisette:** I'm afraid that I'll be walking down the street one day. I got pulled over by a cop once. It wasn't a very pretty sight. Just because I was all dressed up they thought I was a drug dealer. And it's cops are here, they're supposed to be here to help us. I think that that's a coverup. They're here to mess us over and really screw us up. They're not helping us at all. Not even one bit.

**Maria:** I think they're scared that we're gonna take over. Because we wanna see something done. Because if nothing's done, it's just gonna continue and continue. So I think that what's happening with the cops is that they're scared that we're gonna take over. Because eventually that's just what's gonna happen.

**Lisette:** We're gonna take over because we're sick and tired of seeing what's going on. And they're gonna get runned out. Cause like she said, eventually, they know they're scared. That's why they're fighting us. They're scared to think, oh my god, what if they do take over. To me we have the power, we have the ability to take over. That's why we gotta stand up for what we believe in and stand up for our rights. □





# Court Hearings Announced in D.C. and Seattle Flag-Burning Cases

It seems every day another flag burning happens. Has it become contagious? Even fashionable? Students, teachers, and veterans burned flags to protest the U.S. invasion of Panama. When George Bush visited San Francisco hundreds of flags were burned, from flagpole-size to color reproductions. Artists and cartoonists continue to use flag symbolism in every conceivable form of ridicule and exposure. Even Ralph Lauren has created a \$625 American flag designer throw-rug.

The government is clearly worried. All this has happened since Congress passed the "Flag Protection Act of 1989" which made flag "desecration" a crime punishable by a year in prison and a \$1,000 fine. And they are pursuing two current test cases of this law with a vengeance. The defendants in both cases have filed Motions to Dismiss saying the law is unconstitutional.

Hearings on these motions are scheduled for February 14 in Seattle and February 22 in Washington, D.C. The Flag Law mandates that the decisions from these hearings must be immediately reviewed by the Supreme Court, probably this spring or fall. An article in the *Wall Street Journal* recently called it "Flag Burning, the Sequel."

The D.C. case stems from a protest on the Capitol steps on October 29, three days after the Flag Act went into effect. Four people, including the notorious Supreme Court flagburner Joey Johnson, defied the law right up in the face of Congress. The others were Dave Blalock of Vietnam Veterans Against the War Anti-Imperialist (VVAW-AI); Shawn Eichman, a revolutionary woman artist with Refuse & Resist!; and Dread Scott, whose photo-montage "What Is the Proper Way To Display a U.S. Flag?" caused an uproar last year. Joey Johnson was not charged—a blatant case of "selective non-prosecution," as attorney William Kunstler put it.

The Seattle case grew out of a demonstration the night the Flag Law took effect. Called by VVAW-AI, hundreds of people destroyed thousands of flags. Four people were charged under the Flag Law and also with "destruction



Joey Johnson

of government property" (because a post office flag was dramatically burned as it was raised up the flagpole).

All seven defendants are being represented by the Center for Constitutional Rights, who handled the *Texas v. Johnson* case of last year. William Kunstler and David Cole will argue the Motions to Dismiss in court against the U.S. attorney and both the U.S. House and Senate. In an unusual move, the House and Senate filed *amicus* (friend of the court) briefs against the flagburners at the lower court level. They pulled out their

big arguments, hoping to swing things in their favor at this stage of things.

The government's main argument is that the flag must be protected "as an unalloyed symbol of our Nation." But they face the same dilemma as with Joey Johnson's Supreme Court case: how to prevent criticism of the nation without looking like the dictatorship they are? Congress spent months going through contortions to come up with a "content neutral" law. That is, they tried to find a way to outlaw flag burning to "preserve the physical integrity of the flag" without

making it look like they are suppressing dissent.

The legal problem for them is that the Supreme Court decision in *Texas v. Johnson* upholds the right to use the flag in symbolic protest. George Bush and the U.S. Attorney's office proposed a constitutional amendment because they said there was no way a new law could get around that decision. The irony now is that the same U.S. Attorney must argue for the law *even they said would be unconstitutional*. In their reply brief to the flagburners' Motion to Dismiss, they try to have it both ways. On one hand they argue that the decision in the *Johnson* case should be overturned by upholding the new law. On the other hand they threaten to bring back the drive for a constitutional amendment if the law is struck down.

Meanwhile, flag desecrations continue—and the government has been responding in a variety of ways. Three states—Utah, Pennsylvania and Tennessee—have proposed "beat-up-a-flagburner" bills. They would lower the usual fines for assault to \$1 if the assault is on a flagburner. The FBI has been routinely questioning and threatening people who publicly burn flags in protest. Two Oberlin College students received phone calls from the FBI notifying them of an investigation, even though no charges have been filed. And in California a public school teacher and a Vietnam veteran have been investigated by the FBI. The teacher burned a flag at the beginning of each of his classes to spark discussion on the U.S. invasion of Panama—and the FBI subsequently questioned 150 of his students!

**IT'S TIME TO STEP UP THE STRUGGLE.** The Emergency Committee to Stop the Flag Amendment and Laws has called for people to come to Seattle and D.C. for the hearings, both inside and outside court. They have issued a new version of the Statement of Opposition for signatures and donations to be published in a major newspaper (see box). The national office is at 189 Franklin Street, New York, NY 10013—(212) 941-5474. The San Francisco committee can be reached at (415) 267-6923.

## "We Couldn't Let This Invasion Go By"

When the U.S. invaded Panama, students at Oberlin College in Ohio had already left campus for winter break. But several students and friends were immediately on the phone to each other, planning what could be done to oppose the invasion once they got back to school. "We wanted to make the strongest symbolic statement we could," they said as they told the *RW* of the events that led to two of them being investigated for violating the federal flag protection law.

"We were determined to do something, even if it was just the two of us. There just wasn't enough resistance to the invasion." Dane Peterson, an Oberlin student, Paul Drayton, who is a non-

student political activist, and a few others put out a flyer demanding: U.S. Troops Out of Panama! and No Show Trial for Noriega! They called a protest for January 5 in front of the student center and notified local media. A few dozen people came, as the student body was still mostly on break. The invasion was denounced as being "for the glory of U.S. imperialism." The photographers were looking bored, but their interest was immediately perked when a large flag and some lighter fluid appeared. The next day a full-color front-page photo appeared in the *Elyria Chronicle Telegraph*.

Local police had not bothered to ar-

rest the flagburners because no one had complained on the scene, but within days the reaction had set in as the local papers printed thirty letters against the action. The local head of the Veterans of Foreign Wars demanded that the flagburners be hung, and then backed off on that, saying prison would be enough for them. Enter the federal authorities, who first visited the reporters and photographers who had covered the story. Peterson and Drayton each received calls from the FBI wanting to "talk about" the action. According to the Center for Constitutional Rights, they are the fourth group of flagburners being investigated since the legislation went into effect.

The two activists and their friends are unrepentant. "I have absolutely no second thoughts. This turned out much better than I ever thought," said Drayton. Both feel the action was very important in showing that there is opposition to U.S. moves, even though they have drawn fire from liberals on campus who think their protest should have been less flamboyant. "Don't be crippled by concepts of alienating people. No matter how disempowered you feel, do what you think is right. We are strongly anti-imperialist and we couldn't let this invasion go by." □

This STATEMENT OF OPPOSITION is being circulated by the Emergency Committee to Stop the Flag Amendment and Laws:

### The Flag Law and Amendment Are Repressive. They Must Be Opposed. They Must Be Defeated.

The new "Flag Protection Act of 1989" has made it a crime to "mutilate, deface, physically defile, burn, maintain on the floor or ground, or trample upon" the American flag. We are also threatened by a constitutional amendment banning "desecration" of the flag. If ratified, it would be the first amendment designed solely to restrict the Bill of Rights.

These moves, coming from the highest levels of government, enshrine the flag as a sacred symbol and place it above criticism. In essence, the government would forbid us from challenging core elements of nationhood and national unity. In compelling respect, the flag law and amendment seek to impose blind "my country right or wrong" patriotism and to exact unthinking obedience to the government. The direct effect is to narrow and dictate, with the force of punishment, the "acceptable" bounds of criticism, protest, and even artistic expression. The broader impact is to create a

climate of fear, intimidation and coercion.

We hold diverse views on civil liberties, constitutional rights and political dissent. Some of us consider patriotism a voluntary expression of national identity. Others believe that patriotism in this country serves only to buttress oppression. Some of us find flag burning inappropriate or even offensive, while others think it can be a positive and powerful form of protest and rebellion. But all of us vehemently oppose the efforts of the government to legislate mandatory patriotism and to begin limiting dissent.

Let us not find ourselves years from now asking why we did not resist when the writing was on the wall. We call upon everyone to speak out and stand up. This oppressive flag law and amendment must be fought and defeated. □



On Sunday, February 11, African National Congress leader Nelson Mandela walked out of Victor Verster Prison near Cape Town after twenty-seven years in apartheid jails. All around South Africa there was jubilant celebration among black people, and youths in the Soweto township near Johannesburg danced the *toi-toi*.

Mandela was the most well-known of the tens of thousands of opponents of the apartheid regime who have been locked up as political prisoners. For many people in South Africa and around the world, Mandela and his imprisonment had become a symbol of the oppression of the Azanian people and the resistance against apartheid. And many rightly see Mandela's release as a step that the white South African government was forced to take because of the defiant and courageous struggle of the masses of black people against the brutal apartheid system. It is a sign of the weakness of the apartheid rulers, and it shows that the oppressors are not all-powerful.

The South African rulers clearly cannot rule in the old way, and expectations of changes are in the air. On February 2 South African President F.W. de Klerk announced major shifts in government policy. The steps include: the legalization of the ANC and other banned political groups; the easing of repressive emergency regulations; the release of some political prisoners and unbanning of activists. Mandela and the ANC are calling for negotiations with the government for an end to apartheid and for "power sharing."

But the move toward negotiations by the de Klerk government and the ANC also raises big questions. The Azanian people still live under the bloody rule of apartheid—just a day before Mandela's release the police attacked celebration marches and killed five black people, and birdshot was fired at crowds of youth before Mandela made his first speech in Cape Town. ANC's program of negotiations and conciliation cannot lead to a fundamental, all-the-way overthrow of this system.

There are winds of change in South Africa—but where are they blowing? There are many Azanians who oppose ANC's program of negotiations and conciliation with apartheid and are looking for revolutionary change. All those who want to see the liberation of the Azanian people need to look hard at these moves and be clear on what is the road to real revolution in South Africa.

### What Is de Klerk Up To?

For three years beginning in 1984, a great upsurge rocked the apartheid regime. The white rulers came down with violent force, shooting down hundreds of black people and clamping down with harsh emergency rule. By late 1987 the upsurge began to ebb.

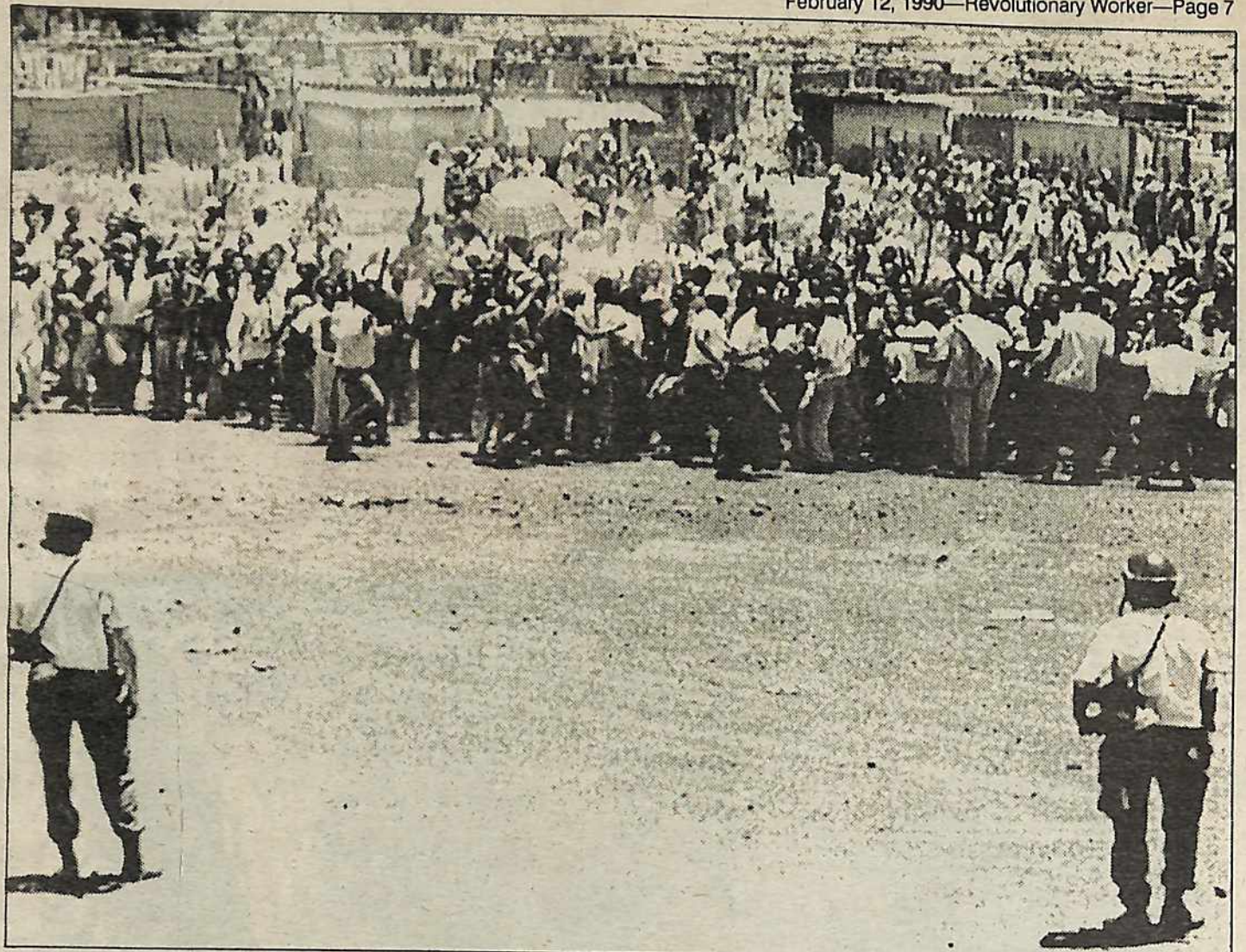
But the oppression that gave rise to the angry upsurge did not change at all. In the recent period there have been signs of new waves of struggle among the people. Just a few examples:

- Late last year thousands of residents of a rural township clashed with the police over rent hikes.

- A British cricket team now touring South Africa in defiance of an international sports ban against the apartheid regime has been met with fierce protests.

- A few days after de Klerk's announcement, youths in the large township of Tembisa near Johannesburg rose up in what was described as the biggest rebellion in Tembisa since the mid-'80s. Among other things, the youths were protesting the failure of de Klerk to include some activists from Tembisa in the amnesty he announced. Police also listed other "serious incidents" in eleven black townships around the country around the same time.

Facing the prospect of a new upsurge, the South African rulers are afraid that simply coming down with more police and army will not be enough to put out the fires this time. So they are trying a new tactic of negotiations in the hope of



Confrontation in Tokoza, a black shantytown east of Johannesburg, January 1990.

# South Africa: Winds of Change — Where Are They Blowing?

### Does Mandela and the ANC Stand for Thoroughgoing Revolution?

Nelson Mandela and the ANC still claim that they have not given up the "option" of armed struggle. But number one: ANC's armed struggle is not a real people's war that relies on and mobilizes the masses for seizing revolutionary power. It consists of sporadic sabotage attacks against targets like rural power pylons by isolated units infiltrating South Africa from the outside. Number two: The ANC has always seen this non-revolutionary armed struggle as a pressure tactic to push for a negotiated settlement and power-sharing with the white rulers.

Recent developments in the world have pushed the ANC even harder down the road of negotiations with apartheid. The Soviet imperialists used to pretend that they were big supporters of national liberation in South Africa and even saw it in their interests to give military aid to the ANC. But as part of the "new thinking" by Gorbachev, the Soviets have cut back on such aid and are openly telling the Azanian people NOT to take up arms against the oppressors. (For more on Soviet moves in South Africa, see "Gorbachev's 'New Thinking' at Work in South Africa" in last week's *RW*.) And the South African rulers have seized on this Soviet shift and changed their own tactics toward the ANC in an effort to save their system and their privileges.

Mandela and the ANC have made it clear they do not want a violent, mass uprooting of the hated apartheid system. What would it mean if their negotiations with the racist powers-that-be led to some "settlement"? Some laws might be changed and some black faces might be brought into the government, but the white settler colonialists would still have overwhelming political, economic, and military power. The ANC leaders, the South African rulers, and the U.S. and Soviet imperialists all might find such a result to be in their interest in various ways. But it will not be in the interest of the masses of Azanian people.

### What Way Forward for the Azanian People?

There are dangers in the winds of change blowing in South Africa, but also opportunities for revolutionaries. Not everyone is going along with the ANC program. There are other groups in the political arena against the South African government, like the Black Consciousness Movement of Azania and the Pan Africanist Congress. The ANC raises the demand "one man, one vote," but there are reports that PAC's slogan of "one settler, one bullet" is gaining in popularity. There are many young "comrades" in townships across South Africa who know that there can be no conciliation with the apartheid beast. Even within the ANC there are growing voices of protest—especially among younger members—against the open moves to negotiations by Mandela and other leaders.

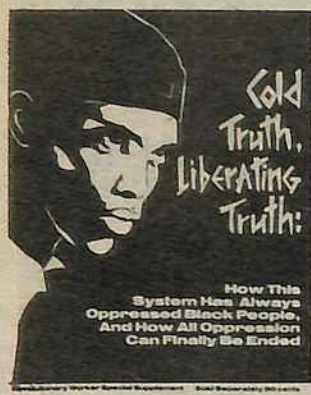
Such discontent is sharpening up as negotiations proceed. Even among the people who are now misled by the talk of "peace," raised expectations of real changes could turn quickly and violently into disappointment and anger. The ANC's reformist and non-revolutionary politics is now even more out in the open—a chance to put forward the alternative of revolutionary armed struggle.

Some people say that armed struggle against the apartheid regime, especially without the backing of a big power like the Soviet Union, is impossible and that negotiations and reform is the only "realistic" way. But this road can only lead to a dead-end trap for the oppressed people. Going back to ANC's old strategy cannot lead to all-the-way revolutionary change either.

What is needed in South Africa is a real people's war, a righteous war to take power from the oppressors by force of arms and waged on the basis of reliance on the strength and initiative of the masses. And there needs to be revolutionary leadership based on Marxism-Leninism-Maoism and with a program which brings forward the black people in revolutionary struggle. Such a people's war will be a mighty force that can knock down the fortress of apartheid to its very foundations. □



For BLACK HISTORY MONTH  
From the Special Magazine Section of the RW



# THE COLD TRUTH ABOUT SLAVERY



Cinque, slave leader.



Nat Turner organizing slave rebellion.



1851—Escaped slaves fight off attacking white people.



Thomas Jefferson and his slave.

**NUMBER ONE:** The USA is and always has been a system of white supremacy is the practice and all kinds of so-called "inferiority of non-white peoples" are powers-that-be and the mouths they hire. This is the way of this country, this is still the way it is today, and the system we now live under—this system of capitalism, exploitation, oppression, and plunder, worldwide, may not be so long, after all. This system cannot be ended, an end to it and create something far better in its place.

**COLD TRUTH, LIBERATING TRUTH** cuts deep into the real facts. We use knowledge of the past to shine a light toward the future: a future that does belong to all—no "nothing" but who shall be all—if we dare to see it. We are reprinting a section of this magazine for you.

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### Racism: Open and Underhanded

Today one of the most common, and underhanded, forms of white chauvinism (racism) is to admit—with a little arm-twisting or even upfront and willingly—that Black people's situation is one of being far worse off than whites but then to blame Black people themselves for this situation. Looked at in terms of Black people's overall experience in America, what this amounts to is the dirty trick of admitting that in the past Black people were subjected to oppression and discrimination in this country but claiming now that is no longer the case. "They have been given their chance to 'make it' and they have failed—so it must be their own fault and it just shows that they are inferior." So this racist argument goes.

This same kind of argument has been used to put down Black people—to add insult to the injury of slavery and other forms of oppression—all throughout their history in America. At any given point in this history, the oppressors and those who side with them have tried to deny that there is anything unjust in the treatment of Black people at the time, while perhaps admitting that there was some injustice in the past.

Always the blame is put on Black people for their depressed condition. And always this is a lie—camouflage that covers for the whole economic and political system in the USA and those who run it, the ones who are in fact to blame.

Let's cut through their boring—and lying—"history" and deal with the real story. In doing this we will see that the forms of discrimination and oppression may have changed at different times in the history of this country but one thing has remained the same right down to today: Black people have been continually subjected to discrimination and oppression under this system. In looking at this we can get a much truer picture of the problem and thus a much clearer understanding of the solution.

### Slavery and Capitalism

Everybody knows that Black people did not "come to this country seeking a better life." They were kidnapped from their homes in Africa, dragged in chains and loaded onto slave ships—treated not like human beings but like things, commodities to be traded and used to enrich others. Tens of millions of these enslaved Africans died before even reaching America, so terrible were the conditions on the slave ships. Those who survived the trip and were then sold to plantation owners were treated like pieces of machinery. Slaveowners commonly referred to the slaves as "talking tools." That is how Black people were treated for the first 250 years of their experience in America.

Bob Avakian, the Chairman of our Party, has pointed out that the reality of the USA has always been that the government protects the property of white people, especially wealthy white people, more than the rights of Black people. And, as he says:

"It must never be forgotten that for most of their history in what is now the United States of America Black people were the property of white people, particularly wealthy plantation owners."

And the political leaders of the time—the "founding fathers" of the USA—defended slavery and upheld the



# RUTH VERY

been, a racist country. It is a country where  
of nonsense theories and notions about the  
re continually pumped out by the  
is the way it has been all through the history  
and this is the way it will stay so long as the  
capitalist imperialism, this system of  
ide—is in effect and rules over us. But that  
not go on forever, and there is a way to put  
its place.

ep, knocking down lies and bringing out the  
shine a light on the present and point the way  
to us—all of us who have been counted as  
seize it and know how to seize it. This week  
or Black History month.

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interests of the slaveowners against the slaves. This is true of "the father of his country," George Washington, who was himself a slaveowner, and it is true of the men who wrote the *Declaration of Independence* and *The Constitution of the United States*—men like Thomas Jefferson and James Madison. Quiet as it's kept, the *Declaration of Independence* condemned the King of England for encouraging slave revolts—and rebellions by "Indian savages"—and this cold fact alone screams out the real deal on people like Jefferson who had the nerve to write in that *Declaration* that "all men are created equal." And these same men wrote into their *Constitution* that Black people only counted for three-fifths of a human being!

To many of these white overlords the enslavement and even the extermination of non-European peoples was so "natural" that they didn't even disguise what they were doing. For example, the French political philosopher Montesquieu greatly influenced the writers of the U.S. *Constitution*. Along with what he wrote about politics and law, Montesquieu had this to say:

"If I had to justify our right to enslave Negroes, this is what I would say: Since the peoples of Europe have exterminated those of America [the Indians], they have had to enslave those of Africa in order to use them to clear and cultivate such a vast expanse of land [in America].

"Sugar would be too expensive if it weren't harvested by slaves. . . .

"It is inconceivable that God, who is a very wise being, could have placed a soul, especially a good soul, in an all-black body. . . .

"It is impossible that these people are men; because if we thought of them as men, one would begin to think that we ourselves are not Christians."

Here again we see that the African peoples, and the native peoples in North America, were treated as something less than human—as though they were "beasts" or "savages" who never had reached and never could reach the "high level of civilization" of the Europeans. The fact that, both in Africa and in North America, there were highly developed societies and cultures long before Europeans came to dominate these places—this basic truth was denied and "written out of history" by the European conquerors and enslavers.

## New Forms of Oppression Under Capitalism

Even though slavery was finally ended, after almost 250 years, Black people were still subjected to vicious forms of oppression—and still blamed for their own oppressed condition. First of all, Black people's own major and heroic role in fighting against slavery is denied or downgraded by the "official histories." The facts are that there were over 200 slave revolts, including the more famous ones led by Nat Turner in Virginia and Denmark Vesey in South Carolina, as well as other revolts that were covered up and "written out of history" by the slavemasters. And what about the Civil War that finally ended slavery? Once they were allowed to, masses of Black people flooded into the northern (Union) army in that war and fought courageously and with great sacrifice on the front lines—even though they were still subjected to segregation and discrimination, even down to the level where their pay as soldiers was



only about half that of the white soldiers! Nearly 200,000 Blacks fought in the Union army and one out of every five (almost 40,000) gave their lives in this fight—a much higher casualty rate than for whites in the Union army.

It is a lie that "Abraham Lincoln freed the slaves" because he was morally outraged over slavery. Lincoln signed the Emancipation Proclamation freeing the slaves (and not all the slaves at first, but only those in the states that had joined the southern Confederacy) because he saw that it would be impossible to win the Civil War against that southern Confederacy without freeing these slaves and allowing them to fight in the Union army. Lincoln himself said clearly that

"My paramount object in this struggle is to save the Union, and is not either to save or destroy Slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could do it by freeing some and leaving others alone, I would also do that."

Lincoln claimed it was his "personal wish that all men, everywhere, could be free," but at the same time he said that the idea of "Negro equality" was nonsense ("a low piece of demagogism") and he insisted that whites were, and must be, superior to Blacks.

"There is a physical difference between the white and black races which I believe will forever forbid the two races living together on terms of social and political equality. . . and I as much as any other man am in favor of having the superior position assigned to the white race," said Lincoln.

Lincoln spoke and acted for the *bourgeoisie*—the factory-owners, railroad-owners, and other capitalists centered in the North—and he conducted the war in their interests.

The Civil War came about because of the clash between two different economic and social systems—slavery, based on plantation farming in the South; and capitalism, based on factory and other wage-labor centered in the North. Things had gotten to the point where these two systems could no longer peacefully coexist within the same country. The slaveowners and the capitalists were battling each other for control of the country, they were battling each other as the USA expanded westward. This expansion was carried out by slaughtering the native peoples ("Indian savages," they were called) and grabbing their lands and waging a war

to steal a huge chunk of land from Mexico. The slaveowners needed more land because their plantation system of farming was using up the land so fast, and the northern capitalists especially wanted the gold, oil, and other rich resources to the West. All this exploded into the Civil War.

To isolate and defeat the southern slaveowners, the northern capitalists had to promise the slaves their freedom and had to promise them (and poorer whites in the South) that they would get land and rights when the war was won. For a few years after the Civil War, some parts of these promises were kept, but even then the U.S. government used its federal troops to put down Black people (and poor whites who sometimes joined with them) who tried to get their promises paid in full. And before long, Black people were forced back onto the same plantations they had slaved on.

Now if they weren't actually slaves, things were still not all that different. Now the masses of Black people were exploited as sharecroppers and farm laborers, still working for The Man from "can't see in the morning till can't see at night." They were held down by debt they could never seem to get out of, and they were terrorized by scum like the Ku Klux Klan (KKK) and a whole set of laws and codes—all working to chain them in new ways to the plantation system.

Where was the U.S. government and what was it doing about this? It was doing what it has always done—protecting and enforcing the interests of the ruling class. The northern capitalists had gotten what they wanted and needed out of the Civil War: domination over the whole country and greater openings for the expansion of their capitalist system. Equality for Black people and an end to the plantation system—keeping the promises made during the Civil War—was in conflict with these capitalists' interests. So the promises were broken and brutal force was used to keep Black people poor, exploited, segregated and discriminated against, treated like peons on the plantations, now under the ultimate control and domination of the capitalists. And what excuse was given for this—what Big Lie was told then to try to justify this? The lie that Black people were "not ready" for full freedom and equality!!

To order copies of the magazine **COLD TRUTH, LIBERATING TRUTH** for your friends, school, or study group, see the back page of this newspaper.



# Chicago: FTP Enemy

February 4, Chicago. A typical Sunday afternoon at the Harold Ickes Housing Project on Chicago's South Side: A youth races across the playlot, darting into another building. Siren sounds emerge out of the silence as reinforcements from the Chicago Police Department pull up in a blue-and-white. The security guards, tired of the chase, grab another youth—any youth—and slam him up against the wall.

This is daily life in Chicago's housing projects. Under the cover of the War on Drugs, these projects have been turned into prisons with an occupying army of vicious security guards.

On January 15, Martin Luther King

Day, members of "Fight the Power" took over a vacant apartment in the Ickes Housing Project and put forward the program: "Open All Empty Apartments in Public Housing for People Without Homes!" Since this defiant action the pigs, determined to prevent any further outbreaks of rebellion, are coming down even harder on the people.

Tenants speak bitterly of police cars crawling the lanes between buildings, breaking up gatherings of people with a vicious stop-and-search policy. A woman who filed charges against the authorities for shooting her son was visited and threatened by gun-waving pigs.

After the January 15 takeover, the CHA (Chicago Housing Authority) sent

out a "New Year's greeting" to tenants in the Ickes. It reaffirmed the CHA's eviction policy: Eviction after three months of no payment of rent, eviction for failure to verify income, and eviction for "anti-social behavior" (which is just a catchall for whatever excuse the CHA wants to use to evict people they consider "troublemakers").

These actions by the authorities are meant to send a message to people that they better "shut up" and forget about fighting against the repressive conditions in the projects. But right in the midst of all this, Fight the Power struck again, challenging the police state atmosphere with another takeover.

Sunday, February 4. As a banner unfurled from the seventh-floor window of a vacant apartment, the voice of FTP

blasted out: "We the former prisoners of CHA, at the start of Black History Month, once again proclaim our freedom by opening vacant apartments for the homeless. This is your struggle! What you do will make a difference. Help liberate these apartments, so that we will draw a line to show that we refuse to be treated like animals!"

As youth gathered for a rally in the courtyard below, a dozen people, including members of the Campaign to End the CHA Lockdowns, CHA tenants, students and RCP supporters ran through the building passing out flyers and calling on people to come out.

Within minutes the enemy moved in. When security guards rushed into the building, youth surrounded the guards' cars, plastering them with "Fight the Power, Seize the Power" stickers. One youth got right up and danced on the hood of the car.

Seven or eight police cars, marked and unmarked, and a paddy wagon arrived on the scene to push people back onto the sidewalk while the pigs arrested an FTP occupier. After the enemy retreated, a banner proclaiming "Keep On Fighting the Power!" was unfurled from another vacant apartment.

Later a carload of homeless brothers arrived from the West Side. One of the homeless who came to support the FTP takeover explained his reasons for coming: "I think the protest was a good idea, because I'm tired of people going through my pockets, searchin' me down, feedin' me slop like I was livin' out in the jungle somewhere when I'm not. Whatever it takes for me to get up off these streets, I'm gonna do it. ... Even if it means givin' me four, five, six years in jail, I'm willin' to do it."

Later in the week, the Campaign organized a press conference to protest the CHA's retaliation against the people at Ickes. The press conference itself was struck by the reality of the lockdown. As the press conference got underway, CHA guards began grabbing and pushing people away from the building and even



## No to New La Migra Border Roundups!



Bayview  
Concentration  
Camp.



Just two weeks ago the Immigration and Naturalization Service said that budget restraints were forcing them to release people from detention centers near the border. Now the INS has just announced stepped-up efforts to round up and imprison Central American immigrants who try and cross the border.

INS officials say this new policy will be similar to what they did a year ago when a tent city was erected in Bayview, Texas and as many as 3,600 immigrants were imprisoned at one time.

The INS has been detaining from 800

to over a thousand people a month at the border. And the concentration camp that is already in place in Bayview can hold up to 2,500 people. INS officials now say the population of these centers could go up to 10,000.

Eleven million dollars from the INS budget is being set aside to finance the expansion of these INS concentration camps near the border. And according to the INS, more emergency funds will be available later. These new repressive measures will also include more INS pigs. INS officials promised that as many

as 500 additional border patrol agents will be available.

Last November La Resistencia initiated a "Call to Action," launching a Campaign to Shut Down INS Concentration Camps. As this Call said:

"The government has made it clear that they are prepared for more clampdowns in the Rio Grande Valley of South Texas in the face of new waves of refugees who are running for their lives from U.S.-supplied bombs, bullets, and starvation in Central America. Contingency plans are in place to send hundreds of

Border Patrol agents to the Rio Grande Valley, and to open new INS concentration camps to round up and jail our brothers and sisters. The government is utilizing the methods of mass roundups, detentions, and deportations developed in South Texas and other parts of the U.S. against Central Americans, Haitians, Mexicans, and others.

"We say NO! People everywhere must confront these outrages and stop them!"



# Strikes Again

## Counterattack



Some homeless people on the FTP takeover:

"These apartments is laying up there with no one in them, beat up, tore down. Okay, on Sunday when we was out there protestin' about the apartments, I met this lady and she told me this one apartment had been burnt up for two years, and they had one of the homeless people in there that was willing to paint the apartment, fix it up. . . . Then the security came and put them out. And I don't feel that was right.

"You have to wait so long to get into these apartments and when you out there waitin', you're getting lower, your mind is getting weaker, you just start not caring. Next thing you know you's in jail and the Man is saying, 'You's a criminal, you's a criminal'—when this guy might have a good education and a trade behind him but what beat him down is the streets."

\*\*\*\*\*

"I feel we should all stick together and get off the streets. And we can get off the streets if we all stick together and go and take apartments. If it takes two weeks, three weeks to fix them up, paint 'em, we'll do it. Whatever it takes, I'm for it. Even if it's jail, I'm for it.

"I just want to stress that they think all the street people out there are against each other, and they not. We're together all the way and we will fight. I feel it will stimulate us all in some kind of way so that we will have more pride in ourselves. Maybe some of the people that's homeless that I be around can get their lives together. Yeah, this is somethin' for me. I'm gonna leave all these drugs alone. I'm gonna go with this movement. It would encourage everyone to be more uprisin'."

media people were pushed around by the pigs.

This kind of blatant repression by the CHA has moved some middle-class forces to support the struggle in the projects. For example, three Legal Assistance Foundation offices have offered to provide lawyers for people in CHA

projects who are threatened with eviction for protesting the lockdowns and the conditions in the projects. And Dan Stern, a professor of sociology at Northeastern Illinois University, came prepared to give a statement of support at the press conference. (He actually wasn't able to deliver his statement because of the dis-

ruption by the CHA pigs.)

People were determined to get the message out even after the pigs stopped the press conference, and several people talked to the press. Two people spoke from FTP, including the person arrested in the takeover. Some homeless brothers from the shelters reaffirmed their deter-

mination to occupy some of the 6,000 vacant CHA apartments. And they were joined by a carload of women from a locked-down building in another housing project. These women spoke out bitterly about the brutality, arbitrary power, and "John Wayne" attitudes of the CHA guards, especially toward the youth. □

## INS Attacks Hunger Strike in Laredo, Texas

# A Cry for Freedom from Our Haitian Brothers

The RW received the following letter:

Dear RW,

On January 11, guards at the Laredo, Texas INS Processing Center, which is run by the Corrections Corp. of America (CCA), went in with riot gear, batons, handcuffs and tear gas to break up a hunger strike by fifty detainees, almost all Haitians.

We learned of this when Fr. Gerard Jean-Juste of the Haitian Refugee Center in Miami called La Resistencia in Houston. He had a conference call set up with a Haitian detainee in Laredo. As he spoke in Creole, Fr. Jean-Juste translated. The group of fifty, including a few Cubans and Jamaicans, had been on a hunger strike for three days demanding freedom and justice, transfer back to Miami, better treatment, and no discrimination. He said they were ready to die there and they were close to suicide.

Fr. Jean-Juste said, "They are crying for help. They are desperate. There is a desperate situation going on over there. It would be good to attract the attention of the authorities in Texas before a

massacre takes place over there." As we spoke, the guards moved in, with all their riot gear. Throughout the conversation we could hear a very tumultuous situation with chants and hollering. As the guards moved in, the Haitian brother said, "We're going to die! We're going to die! We're going to die! We thought the United States was a big-power country. How come we are suffering so much without justice? . . . We are in a country where democracy (*unintelligible*). We must be able to speak out. How come we cannot speak out? We cannot find justice."

Shortly thereafter the brother on the phone had to put it down and leave as the guards approached. For several minutes we continued to hear a loud racket and shouts. Then someone hung up the phone.

In response to a call from La Resistencia the local Pacifica station in Houston investigated this incident that day. They reported that seventeen had been taken to the Webb County jail but the authorities refused to say on what charges. A spokesperson from CCA said that the seventeen were the leaders

and bragged that after they were taken away others in the detention center ended their hunger strike and ate. He also claimed that the guards went in because of complaints from other Haitians who wanted to eat!

An Amnesty International activist in the Laredo area later reported that stories appeared in the Laredo papers that the Haitians were beaten in the Webb County jail. Afterwards four were reportedly sent to Miami and the remainder returned to the CCA.

La Resistencia has renamed the Corrections Corporation of America "Concentration Camps of America." CCA also operates the INS detention center in Houston. Laredo is about 200 miles up the Rio Grande river from Brownsville on the Mexico-U.S. border in the middle of nowhere. At the height of the clampdown nearly a year ago in the Rio Grande Valley, many immigrants were sent to Laredo. Estimates are that up to 500 were held there. One activist there described immigrants sent there as falling off into a black hole. The legal aid available is very little. For the Haitians it is even worse, as there

are not a lot of people who speak Creole in South Texas.

If it was only for this one outrage, people should feel compelled to come to the Rio Grand Valley of South Texas on March 2 and 3 to politically confront the INS concentration camp north of Brownsville in the spirit of shutting it down. And as we know, there are thousands more outrages! Now is the time to act!

**SHUT DOWN THE INS  
CONCENTRATION CAMPS!  
NO DEPORTATIONS!  
FREE ALL DETAINEES!**

Travis Morales  
La Resistencia  
Houston, TX

To contact the Campaign to Shut Down INS Concentration Camps, write:  
c/o La Resistencia  
P.O. Box 2833  
Houston, Texas 77252-2823  
(713) 662-4036



# Top-Down Save the

The 250-member central committee of the ruling Soviet party held a major three-day meeting last week. The bitter speeches and debate showed deep divisions at the very top of Soviet society. At the same time, this committee reached agreement on major structural changes in Soviet politics:

- They said that the national constitution should be rewritten so that their party (the CPSU) will no longer have a built-in legal right to rule society. This means that they agree to let other parties form legally and compete for power in local and national elections.

- They called for a move to a presidential system similar to France or the United States—where major power would be given to a strong executive president. In the past, the central figure in the Soviet government was the General Secretary of the ruling CPSU. This is a move toward concentrating decision-making power in the government structures, not in the top bodies of the ruling party.

- They approved a proposal to replace the party's ruling Politburo—currently eleven members—with a larger presidium that would include the heads of the party organizations in the fifteen republics. This will weaken the party's top grouping, helping to shift power to the government and the presidency. The central committee also said they hoped this would encourage the party structures of minority republics to stay within the CPSU, instead of pulling out like the Lithuanian CP has done.

## What This Means— And What This Doesn't Mean

These changes triggered another propaganda orgy in the Western media. The U.S. parrot media is off yelling "communism is dead." They say: *This latest move from a one-party state to a multi-party parliamentary system is a genuine revolution from one system to another. It is a decisive rejection of Leninism and the dictatorship of the proletariat.*

The bullshit is neck-deep. And oppressed people need to make some cold analysis to separate what's true and what's not.

## Number One: No Reactionaries Are About to Give Up Power Peacefully

The day after the Central Committee vote on multiple parties, the *New York Times* wrote: "It's hard to overstate the significance of yesterday's epochal votes in Moscow. This is truly a third Russian Revolution."

No. Events in the Soviet Union are not a revolution. Chairman Bob Avakian says, "A revolution is when the rulers of a state and the groups in society they represent are forcibly overthrown and new ruling forces, representing different groups in society, seize power." That kind of change was *not* proposed last week by the Soviet central committee! Reactionary pigs don't overthrow themselves.

The national parliament may rewrite their constitution, and there may be some new parties and some national elections. But the Soviet state bourgeoisie that controls the CPSU is not about to give up its real *monopoly of power*: the dictatorship of the bourgeoisie. The changes are *not* intended to fundamentally undermine the state power of the Soviet imperialist bourgeoisie.

The current reforms involve concentrating *greater power* in a strong-man figure. One member of the Soviet central committee said: "We all agreed the country needs a president who will be able to solve problems quickly. His functions will be to handle such cases as earthquakes, armed clashes, matters of war and peace. There should be a man who will keep his finger on the button."

In fact, these changes are even designed to strengthen the *particular ruling clique* headed by Mikhail Gorbachev. The party body approved a suggestion by General Secretary Mikhail Gorbachev to give major new powers to President Mikhail Gorbachev!

And, of course, there was no discussion of disbanding the Soviet army, the secret police, or any of the other reactionary instruments of state violence.

One speaker at the central committee meeting pointed out that imitating Western-style democracy does not mean abandoning dictatorship over the people: "Democracy without discipline is inconceivable, for it inevitably grows into sociopolitical chaos. This point is well understood by the Western leaders who so fervently praise us. At home they act brutally and decisively when even the slightest threat emerges to their state or class interests. And in doing so, Bush and Thatcher don't pay attention to what others think of them. Panama, the suppression of the strike movement in England and much, much more provide illustration of this."

## Number Two: This Is Not a "Major Move Away from Leninism"

Chairman Bob Avakian says: "The so-called 'demise of communism' is really just revisionism becoming more *openly* bourgeois."

In 1956 a decisive counterrevolutionary change happened in the Soviet Union when the revisionist N. Khrushchev came to power. Since then, the CPSU has been like the reactionary parties ruling in Western countries: a party of big-shot exploiters running a repressive anti-people state apparatus and an imperialist empire.

The decision of the CPSU central committee to compete with other parties is not an "abandonment of Leninism and the dictatorship of the proletariat." The current rulers of the Soviet Union are revisionists who have *never* in their careers supported genuine Leninism or the dictatorship of the proletariat—so how can they abandon these things?! The problem facing the Soviet Union today is not "finally getting rid of Leninism." The problem is that there doesn't seem to be a new Lenin or Mao Tsetung on the scene. More than anything else the masses of people there need a new revolutionary communist party based on Marxism-Leninism-Maoism—capable of leading the complex political and military struggle to make a new revolution.

## Adopting Western-Style Structures in Order to Legitimize the System

So, what are the rulers of the Soviet Union up to? Gorbachev is walking the razor's edge.

The ruling class of the Soviet Union wants to make changes in the way their state-capitalist society is organized and ruled. There is profound economic crisis bordering on collapse. There is widespread disgust with the old political slogans, the old political figures, the old political structures.

So the Soviet rulers want to adopt new slogans, new structures, and bring forward a generation of new political figures "untainted" by failure. Permitting many parties and carrying out some elections is a way of doing this.

As Chairman Bob Avakian has written: "To state it in a single sentence, elections: are controlled by the bourgeoisie; are not the means through which basic decisions are made in any case; and are really for the primary purpose of legitimizing the system and the policies and actions of the ruling class, giving them the mantle of a 'popular mandate,' and of channeling, confining and controlling the political activities of masses of the people."

This is *exactly* what Gorbachev and Co. hope the introduction of "multi-party elections" will do. Gorbachev wants to win time for his policies by appearing to

be an opponent of discredited political processes. He wants to use political pluralism (multi-party democracy with elected officials) as a safety valve to defuse discontent and as a mechanism to rechannel social conflicts into *safe* political and social arenas ("safe," that is, for the overall system). And he is trying to unleash sections of the people to knock down the old governing structures.

The ruling party has been a major instrument used by those who rule Soviet society. But as that society's crisis has deepened, the party apparatus has also emerged as an obstacle to reforms. For example, local party committees stubbornly maintain tight control over local economic affairs, while Gorbachev wants factory managers to buy and sell more strictly according to the self-interest of their units. By weakening the power of the party as the "leading force in society" especially at the lower levels, and by using local elections to break up old power cliques at the local level, Gorbachev hopes to break up major logjams that are holding back his economic programs.



# Changes to System

## One "Tainted" Reactionary Ruling Party Wants to Turn Itself Into an "Untainted" Reactionary Ruling Party

Permitting other parties does not mean that Gorbachev intends to hand over power to those parties. Gorbachev wants to hold the core of the current CPSU together in a cleaned-up party, perhaps with a new name and a new official ideology.

Gorbachev's spokesman Gerasimov said Gorbachev "certainly believes" that the party can adjust to the new structures and survive in power. "There are countries where one party may stay in power for years. In Sweden, Social Democrats were for how many—20? 25? Why? Because they were good enough to keep power. So his hope is that his party will

be in power for 20 or 30 more years."

Dozens of small, unfamiliar, squabbling opposition parties are forming in central Russia. In the periphery of minority Soviet republics, the major opposition parties are "popular fronts" whose programs are often national secession. On such a fragmented chaotic landscape, Gorbachev hopes his "reformed" CPSU might appear to be the only visible political force capable of holding the country together. His hope is that legalized pluralism might end with a strengthened ruling party.

Other scenarios are possible: The CPSU is deeply divided from top to bottom. And it is widely discredited among the population in its current form. The party could split into several different bourgeois parties—all with their roots

deep within the *nomenklatura* (the government/party elite). Such currents already operate within the CPSU and could quickly emerge as reactionary bourgeois parties competing within new elections: a West European-style social democratic party, a Thatcher/Bush-style Christian-democratic "free enterprise" party, and a semi-fascist, Russian-chauvinist "Black Hundreds" party.

Under the social-imperialists, the Soviet people had to live under whatever pig the ruling class picked. Now they're going to find themselves in front of some ballot box looking over two or three pigs that the ruling class picked.

Western reporters seem stunned to discover that the Soviet people are very unimpressed with the promise of such Western-style changes. They say this shows the lack of "democratic tradition" and the "primitive state of Soviet political culture." But the masses just say that they see the same old force behind these reforms. And they say they "don't believe in words and slogans any more"—they want real-life visible changes in their lives.

Complex political turmoil is creating many different movements, some which seem to have a more "grassroots" character. There are ecological/"green" movements throughout the Soviet Union. And there are strikes among coal miners and other workers. But so far none of these movements seem to have a radical, revolutionary thrust of overthrowing the old order and moving toward genuine communism through radical ruptures in society. And there are major efforts underway to "scoop" them under the umbrella of the powerful currents that are jelling within the ruling party.

## The Future Is Still Unwritten

On one hand, top-down changes in the political structure will not mean liberation for the people.

But, at the same time, it is heavy when a reactionary ruling class is forced to change its *forms* of rule. And it is especially heavy for the whole world when that ruling class heads one of the world's two war blocs. A ruling class only goes through gambles and changes like that when a crisis threatens the most basic foundations of their society. When a crisis is that deep, many things become possible.

On Sunday, February 5 perhaps 100,000 people marched through the streets of Moscow demanding change. They had been called out by reform forces, including some loosely allied with Gorbachev. The highly unusual mass demonstration was a way of putting pressure on opponents of reform—it was done to set a mood at the central committee meeting that opened the next day.

Flags of the old Tsarist dynasty and modern Baltic nationalist movements competed with black flags of anarchism. Some people chanted "Gorbachev, we're with you!" Other chants included: "Down with the KGB!" "Down with the Politburo," "Nomenklatura, Remember Romania!"—a reference to the execution of Ceausescu in Romania.

The current crisis forces ruling-class factions to mobilize sections of the people in hopes of ramming their programs through opposition. And this lets many genies out of old bottles.



Check out the special pull-out section of the *RW*:

**Why Gorbachev Needs To Remake An Empire & Why The Masses Need To Make A Revolution**

Available at Revolution Books stores and outlets and from your local *RW* distributor.



# Sue Warren: Long-Time Friend of the Chinese Revolution

A memorial meeting in New York City January 13 honored a long-time friend of the Chinese revolution, Susan Warren Frank, who died on October 20, 1989. Sue contributed greatly to popularizing revolutionary China and was founding chairperson of the U.S.-China People's Association in New York in 1971. Many of those who had been active in the Association with her attended the memorial and paid tribute to her life and work.

Sue was active in progressive theater in the 1930s in New York and appeared in the Group Theater's production of Clifford Odets' depression-era play, "Waiting for Lefty." In the 1940s she began working with the Committee for a Democratic Far Eastern Policy, and from then on her life was inextricably linked with China's revolution. She went to China for the first time in 1959, where she worked for the English-language edition of *Peking Review*. She spent a year and a half there, working and traveling extensively.

She worked as an editor and writer with Maud Russell on *Far East Reporter*, which was an important journal that reported on developments in China and was one of the few sources of accurate information about China at that time. Several articles Sue wrote for it were cited as "subversive" evidence by the U.S. Government when it called Maud Russell to testify before the Senate Internal Security subcommittee in 1956.

Along with writing many articles and pamphlets herself, Sue assisted William Hinton in preparing the manuscript of his book *Fanshen*. This book, a vivid account of land reform and social transformation in the Chinese countryside, introduced many people in the 1960s to China for the first time and influenced many in a revolutionary direction.

Sue was concerned not just with China but the struggles of people everywhere to liberate themselves from oppression. She wrote pamphlets and articles about the Philippines, Palestine, Kampuchea, and elsewhere, exposing the role of the U.S. and Soviet imperialists and popularizing struggles for self-determination and national liberation.

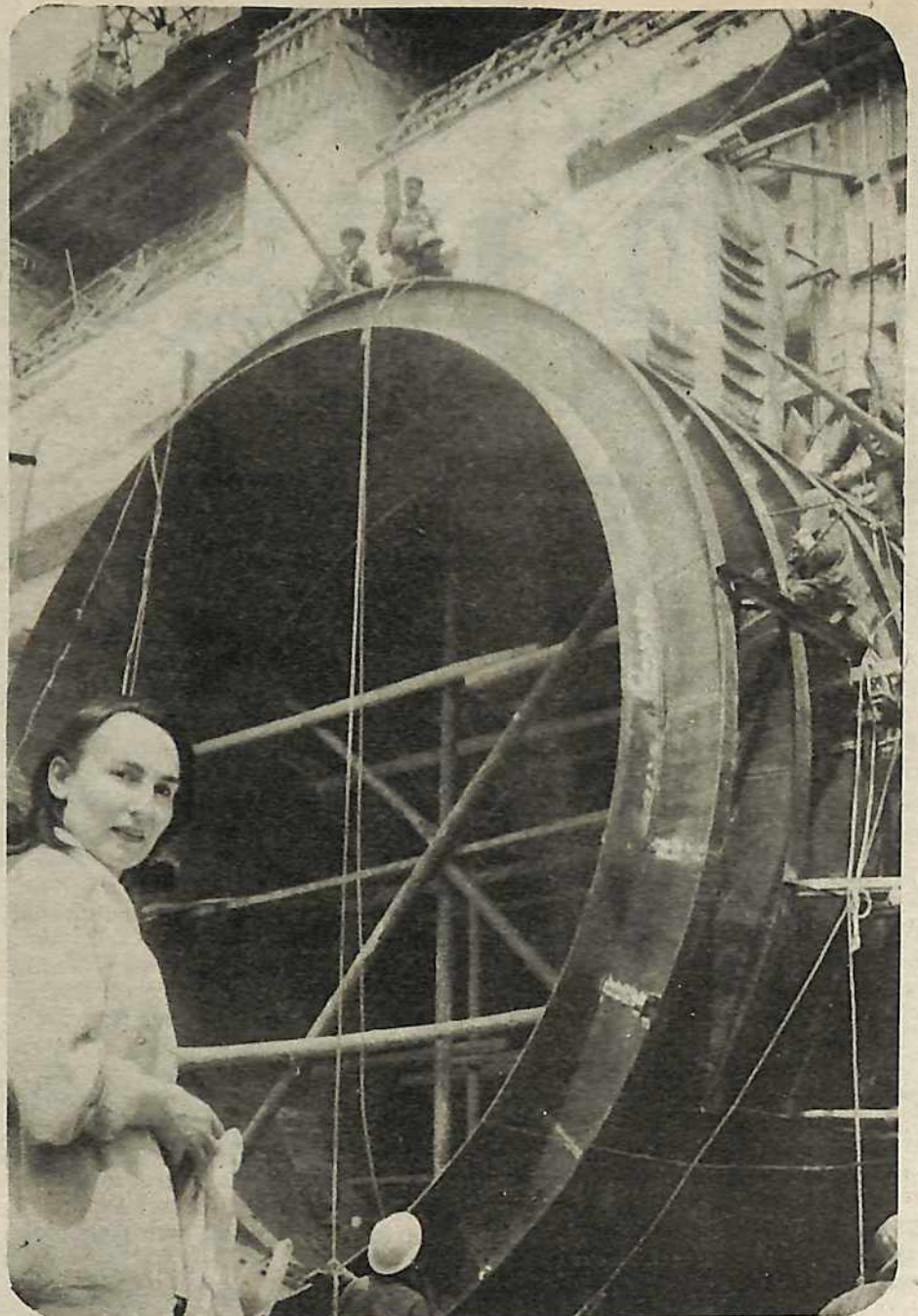
When film showings and forums were held in 1986-87 to commemorate the twentieth anniversary of China's Great Proletarian Cultural Revolution, Sue assisted the New York Commemoration Committee with advice and suggestions. She felt the Cultural Revolution represented a great contribution to and development of Marxism, and that Deng Xiaoping and Company had reversed the historic revolutionary achievements of Mao and the Chinese people and restored capitalism.

At the memorial gathering, Mary Lou Greenberg, spokesperson for the RCP, New York Branch, spoke of Sue's life and work:

"I met Sue for the first time in October 1971 in Beijing. A number of Americans of different political views and walks of life had been invited to come to China, to see firsthand the new society being created, and to participate in the festivities celebrating China's National Day. It was an exciting time to be there, and I think everyone was thrilled and many rather astonished at what they saw. This was, after all, during the Cultural Revolution, a time when China was being slandered and vilified in the Western press.

"Of course, Sue had been in China before, living and traveling extensively in the early '60s. For those of us just beginning to really understand what a revolutionary society could be, China was a leap to another world. And it was a great pleasure to meet long-time friends of the Chinese people, like Sue, who helped us with our education.

"But Sue did not look at China through the eyes of a 'China watcher' or 'China expert'—although she certainly was an expert. Rather, she took up its cause because she stood with the people—and not just the Chinese people but people everywhere—in their struggle to change the world.



Sue Warren at the construction site of a dam in China, 1960.

"In 1971 the Chinese gave her a copy of their remarkable documentary film 'Red Flag Canal' which was then distributed and shown broadly through the Friendship Association. Sue loved this film because it depicted people triumphing over tremendous odds to transform nature and, even more importantly, themselves. Sue had an unquenchable faith in the people—a belief that they could, in fact—as she'd seen in China—move mountains, literally and figuratively, to build a new world.

"Sue was appalled by the massacre in Tiananmen Square last June and had earlier come to the conclusion that the present Chinese regime was in the process of completely dismantling the revolutionary China she had known and loved. But despite very serious setbacks of this kind, she never wavered in her belief in the necessity and possibility for fundamental social, economic, and political change—in China and elsewhere.

"She believed passionately, as Mao put it, that ultimately it is the people and the people alone who are the motive force in the making of world history. And as she wrote in *China's Role in the UN*, paraphrasing Mao, 'Though the road will be neither short nor straight, for the peoples of the world, the future is bright.'

"Sue Warren Frank contributed with all her being toward the achievement of that bright future." □



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We received this call from the Committee to Support the Revolution in Peru for a demonstration against the February 15 "war on drugs" summit between President Bush and the presidents of Peru, Colombia, and Bolivia:

## DOWN WITH THE DRUG LORD BUSH'S COLOMBIA SUMMIT! SUPPORT THE PEOPLE'S WAR IN PERU! WAR ON DRUGS IS A WAR ON THE PEOPLE!

When George Bush travels to Cartagena, Colombia in mid-February, the U.S. media will be turned up full blast with stories about how this marks new cooperation in the so-called "War on Drugs." Polls will be published telling us what we're supposed to think. And what is that? We're to think that any U.S. intervention in Latin American countries, whether in Panama or in the Andean countries of Peru, Bolivia, or Colombia is fine, necessary, and justified in the name of "combating drugs."

But the truth is this Drug Lord's Summit is the height of hypocrisy and political cowardice on the part of the U.S. administration and marks a new dangerous step in escalating U.S. military intervention in the Andes. This is not about fighting drugs. The "War on Drugs" is about war on the people. From the beginning the "International Component" of the War on Drugs has been a pretext for allowing the U.S. to dominate whole countries and regions throughout what it arrogantly calls its "backyard." If the U.S. openly declared its real intentions of invading the Andes and putting down the revolution in Peru, or anywhere else in Latin America for that matter, they would be met with considerable opposition. Instead they are trying to carry out their escalating attacks under the cover of the "War on Drugs." The Cartagena "Drug Lord's Summit" will mean a further leap in these attacks.

Today in Peru, the U.S. already has DEA (Drug Enforcement Administration) agents and mercenary pilots flying helicopter missions. The U.S. is sending more anti-drug troops and has built a Vietnam War-style firebase which has an airstrip longer than the one at Lima International Airport. The advancement of the Peruvian Revolution led by the CPP (*Communist Party of Peru*, or *Sendero Luminoso* in the press) has everything to do with why it is a major focus of the U.S. so-called war on drugs. The revolution in Peru poses a serious challenge to imperialism and is taking place in an already volatile region of the world. A recent *Washington Post* article did not even pretend that the troops were in Peru fighting drugs but said, "U.S. Special Forces would be deployed to secure areas to train the Peruvian Military in its war against *Sendero Luminoso* guerrillas." Already the Peruvian military bombed several villages dropping napalm from helicopter gunships on the people. The Peruvian people have risen up to fight for their liberation and already more than one-third of Peru has been liberated. Revolutionary base areas have been established in the most strategic sections of Peru with literally hundreds

of People's Committees transforming all aspects of daily life. For the first time, workers, peasants, and progressive people rule. The revolution has captured the imagination of the Peruvian masses who are consciously fighting to seize nationwide political power from the hands of imperialism.

The U.S. and Peruvian governments claim that the CPP and its revolutionary army are involved in and/or benefit from the drug trade and deserve to be attacked. But the TRUTH is that the governments of Peru, Colombia, and Bolivia are the ones hooked on drug money and backed by the U.S. government, the biggest drug trafficker in the world. By contrast, the revolutionaries protect the interests of the peasants against U.S. armed forces, the Peruvian army, local landlords and drug lords, and their thugs, all of whom continually rob the peasants of their land and belongings. The peasants are encouraged by the CPP to plant part of their land to food crops, encouraging self-reliance instead of depending on imperialist-dominated coca cultivation. Without seizing countrywide state power, it is impossible for the revolution to eliminate coca production fully and the system which breeds it.

In Panama, the U.S. has tried to justify its invasion and occupation and Yanqui bully tactics in part by saying they were going after Manuel Noriega because he is a drug trafficker and that this was part of the "War on Drugs." The main point of this invasion was to serve as a demonstration of American military might to intimidate the peoples of this region which the U.S. has long called its "backyard" and to prepare politically and militarily for even greater crimes. This invasion is a stepping stone for more intervention in Central and South America where the U.S. imperialists face an increasingly unstable situation which includes the mood and revolutionary potential of the masses of people due to U.S. exploitation and domination in this region.

These U.S. moves cannot be allowed to happen unopposed. The people in the U.S. MUST meet this U.S.-sponsored Drug Lord's Summit with the widest and strongest political protest and outrage. We call on all people who are opposed to U.S. intervention to join this demonstration and to continue to find ways to protest and expose these vicious and dangerous moves. With all their lying talk about a new era of peace in the world, they have carried out three military interventions in December 1989 alone; El Salvador, the Philippines and Panama. We must give them no peace to carry out these attacks.

The U.S. poses as a democratic land of the free yet they have been censoring Luis Arce Borja, Peruvian Editor/Director of *El Diario* newspaper published in Lima. Since July 1989, Arce has been trying to get a visa to speak in the U.S. What are the imperialists trying to cover up? Why won't they let Arce Borja speak? Mr. Arce Borja in a November statement says the following:

*"The visa denial takes place within an international political context marked by military preparations by the U.S. government to openly intervene in Latin America, primarily Peru, Colombia, and Panama. Military intervention that is being justified by the war on drugs. It is the responsibility of journalists who are on*

*the side of the struggles for liberation in our countries to expose the dark and reactionary plans of Yanqui imperialism. We have to show that the War on Drugs that imperialism claims to be leading is nothing more than an attempt to influence international public opinion and to legitimize an open military invasion on a grand scale against the peoples of Latin America that are waging revolution, especially against the People's War led for nine years by the CPP, whose guerrilla actions are crushing the armed forces and police of the fascist, corporatist regime headed by Alan García Pérez. The approaching triumph of the People's War will change, without any doubt, the political anatomy of Latin America."*

**March & Rally: Feb. 17, Sat. 2 p.m.**

Gather at 24th & Mission Street, San Francisco, and march to the Army Recruitment Center on Market Street.

To contact the Committee to Support the Revolution in Peru, call: (415) 845-2206 ext. 101 (messages only)

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

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