

REVOLUTIONARY WORKER

Voice of the Revolutionary Communist Party, USA

No. 573

(Vol. 12, No. 21)

September 23, 1990

Editions in English and Spanish published weekly

\$1.00

**U.S. Gangsters
Declare
"New World Order"**

BIG LIES IN THE GULF

See page 3

6

Celebrate the Tenth Anniversary of the People's War in Peru

Maoists Send Greetings to the Communist Party of Peru



8

The RW Interview

DOWN FOR REVOLUTION

Part 5: Ready for the Time of Your Life



12

Mohawks vs. the Army: Standoff Continues



Stop the U.S. War Machine No Matter What It Takes! Actions Oppose U.S. Intervention

New York, September 11: A bold and militant action to condemn U.S. aggression in the Middle East took place at the Times Square Recruiting Station. Shawn Eichman, revolutionary woman artist and member of Refuse & Resist!, and Joe Urgo, revolutionary member of Vietnam Veterans Against the War Anti-Imperialist, climbed to the roof of the recruiting station, raised the red flag on the flag pole, and burned the American flag. They poured oil and blood over the building to symbolize the criminal war that the U.S. is preparing in the Persian Gulf.

Eichman and Urgo issued a statement which said in part: "We are revolutionaries and we stand with the people around the world. The U.S. aggression in the Middle East demonstrates once again that this system cannot change its vampire nature. We call on people to stop the U.S. war machine no matter what it takes. Jeff Paterson, a Marine corporal, has refused orders to go to Saudi Arabia and has inspired others inside and outside the military to say HELL NO. Students on campuses across the country, Vietnam vets, and thousands more must step forward to resist. We support the slogans:

"Fuck the U.S. and All Its Might, Revolutionary War Is the One We'll Fight.' 'Hell No. We Won't Go!' 'Stop the U.S. War Machine No Matter What It Takes!'"

After their arrests, Urgo and Eichman were handed over to and interrogated by the FBI and the Joint Terrorist Task Force. At the two's arraignment, the government prosecutor deliberately twisted the action by putting out the lie that the defendants "attempted to light incendiary material on top of the Marine Recruiting Station at Times Square. Had they succeeded, the building would have burned to the ground. . . . It was a crime of violence. Our presumption is that the



Times Square, New York, Sept. 11.

defendants are a danger to the community." Bail was set at \$100,000, with the requirement that two financially responsible cosigners, to be approved by the government, must vouch for the defendants!

The number to contact Eichman and Urgo's supporters is: (212) 642-5228.

Seattle, September 8: About 1,000 people marched through the streets of downtown Seattle in a spirited and mili-

tant march. The march was organized by the Northwest Coalition Against U.S. Military Intervention in the Middle East. The demonstration started with a rally where Vietnam vets, a Mohawk activist, a lesbian who was thrown out of the navy, people affected by nuclear radiation at the Hanford nuclear weapons factory, and others spoke. A large number of reservists born outside the U.S. were there, including those from the Middle East, the Philippines, and Africa. Several

American flags were burned. The four-hour demo ended with an open-mike speakout and mass debate.

New York, September 13: 2,000 people attended a rally at Cooper Union, a Manhattan college. The rally was organized by the Coalition to Stop U.S. Intervention in the Middle East. The speakers and the large crowd reflected broad sentiments against the U.S. war moves in the Gulf. □

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. □

SUBSCRIBE NOW!

- One Year—\$40
 English Edition Spanish Edition
 3 months — \$12 One Year, U.S., Institution — \$52

Write to: Box 3486, Merchandise Mart, Chicago, IL 60654
 Send inquiries regarding international rates c/o RCP Publications, to the above address.

Name _____
 Address _____
 City _____
 State _____ Zip _____

For office use only: Date rec'd _____ Amt rec'd _____ Expires _____

I want to distribute the *Revolutionary Worker*, please send me information on bulk rates. I would like to receive _____ copies per week.

CONTACT THE *Revolutionary Worker* Box 3486, Merchandise Mart, Chicago, IL 60654 IN YOUR AREA CALL OR WRITE:

- California:**
 Los Angeles Area: c/o Libros Revolución, 312 W. 8th Street, Los Angeles, CA 90014 213/488-1303
 San Francisco: Watch the RW for new location.
 Berkeley: c/o Revolution Books, 2425C Channing Way, Berkeley CA 94704 415/848-1196
 District of Columbia: c/o Revolution Books, 1815 Adams Mill Rd. NW, Washington, DC 20009 202/265-1969
Florida: Revolutionary Worker, P.O. Box 016065, Miami, FL 33101 305/529-7108
Georgia: c/o Revolution Books Outlet, 483 Moreland Ave., N.E., Atlanta, GA 30307 404/577-4656
Hawaii: c/o Revolution Books, 2567 South King St., Honolulu, HI 96828 808/944-3106 (Send mail to: P.O. Box 11228, Honolulu, HI 96828)
Illinois: c/o Revolution Books Outlet, 3449 N. Sheffield, Chicago, IL 60657 312/528-5353
Maryland: Revolutionary Worker, P.O. Box 1992, Baltimore, MD 21203
Massachusetts: c/o Revolution Books, 38 JFK St., Cambridge, MA 02138 617/492-5443
Michigan: c/o Revolution Books Outlet, 4712 Cass Ave., Detroit, MI 48201 313/832-4430
New York & New Jersey: c/o Revolution Books, 13 East 16th St., NY, NY 10003 212/691-3345
Ohio: c/o Revolution Books, 2804 Mayfield Rd., Cleveland Heights, OH 44118 216/932-2543
Oregon: P.O. Box 3621, Portland, OR 97208
Pennsylvania: Revolutionary Worker, P.O. Box 44024, Philadelphia, PA 19144 215/961-1595
Texas: P.O. Box 230112, Houston, TX 77223 713/640-6733
Washington State: c/o Revolution Books, 5519A University Way N.E., Seattle, WA 98105 206/527-8558

The *Revolutionary Worker* (ISSN 0193-3485) is published weekly except for the 4th week of December and the 4th week of July, by RCP Publications, 3449 N. Sheffield, Chicago, IL 60657. Second Class postage paid at Chicago, IL. Subscriptions and address changes should be sent to RCP Publications, POB 3486, Chicago, IL 60654. Subscriptions are \$40 a year, \$12 for 3 months in the U.S., Canada, and Mexico. (\$52 for institutions)

Postmaster: send all changes of address to *Revolutionary Worker*, P.O. Box 3486, Chicago, IL 60654.



Tanks in Savannah, Georgia, being shipped to the Middle East.

U.S. Gangsters Declare "New World Order"

Big Lies in the Gulf

The number of U.S. troops in the Persian Gulf is over 150,000 and climbing. More tanks, missiles, combat planes and other American weapons are pouring into the region. The danger of a U.S. war of aggression is intensifying. Military experts in the U.S. are talking about tens of thousands of possible casualties among U.S. troops if war starts—they are not discussing the even larger numbers of Arab people who will be killed by the U.S. military in such a war.

It's urgent for everyone who is against the war moves to take a clear stand NOW, take political action against U.S. intervention and demand: "U.S. Troops Out of the Persian Gulf!" and "Stop the War!"

Gangster Lies

There are big lies coming out of the deserts of Saudi Arabia and the waters of the Persian Gulf—big U.S. gangster lies.

- Officially, the U.S. government claims that the goal of "Operation Desert Shield" is to drive Iraq out of Kuwait and protect Saudi Arabia from attack. But if this is really the only thing the U.S. powers want, how come they are turning down peace offers from the Iraqi government? In one offer in late August, Iraq promised to withdraw completely from Kuwait in return for the end to the U.S.-led embargo, some kind of guarantee that Iraq will have access to the Gulf waters for shipping, and control of the Rumailah oil field which is mostly under Iraqi territory. The offer did not even mention the U.S. troops in Saudi Arabia. A Middle East expert in the Bush administration called the offer "serious and negotiable." But the U.S. just said no.
- George Bush claims the United States is "protecting the world from Iraqi aggression." But who built up Saddam Hussein into a barking regional dog with puffed-up ambitions in the first place? It was the U.S. and other big imperialist dogs of the world who provided Iraq with huge amounts of weapons and loans. There is even some evidence that the U.S. might have lured Iraq into Kuwait to create a justification for a major U.S. intervention. Just before the Iraqi invasion, a U.S. State Department spokesperson said at a press briefing that the U.S. had no treaties

requiring it to protect Kuwait. And the U.S. ambassador to Iraq met with Saddam Hussein but made no mention of the Iraqi troops gathering on the border with Kuwait. That was almost like *inviting* Iraq into Kuwait. Only after the fact—when Iraqi troops went into Kuwait—did the U.S. declare the invasion a cause for war.

- During a recent tour of the American forces in the Saudi desert, head of the U.S. Joint Chiefs of Staff Colin Powell told the troops, "I'd like to get everyone out of here fast." If the U.S. is really planning on pulling as quickly as possible out of the Persian Gulf, why did Secretary of State James Baker tell the Congress that U.S. troops will stay long after the current crisis is over in order to protect a new "security arrangement" in the Middle East?

"New World Order"—Same Old Oppressors

The truth behind the lies is that the U.S. rulers are not just doing a hit-and-run job in the Persian Gulf—they are in for a major military commitment. And the goal is not just to get Iraq out of Kuwait. They are dreaming and scheming of reclaiming the undisputed title of top imperialist heavyweight in the world. They are aiming to set up permanent military bases in the Persian Gulf—a goal they have been after for a long time. They want to rig up a new U.S. military bloc in the region with Israel, Egypt, and

Continued on page 4

**U.S. Hands Off the Persian Gulf!
U.S. Troops Out of the Middle East!**

**Hell No, We Won't Go!
Fuck the U.S. and All Its Might,
Revolutionary War Is the One We'll Fight!**

"I Will Not Be Silenced"



The following is a statement by Jeff Paterson for the September 11 press conference in Washington, D.C., organized by Refuse & Resist! and the Committee to Defend Jeff Paterson. Jeff, a Marine corporal, is now being held in a military brig in Hawaii for his determined stand against U.S. wars of intervention and his refusal to be deployed with his unit to the Persian Gulf.

Jeff Paterson

September 10, 1990

On August 16, 1990 I held a press conference at which I made public my resistance to being a pawn in America's power plays for profits and oil in the Middle East by filing for conscientious objector status and physically refusing to board a plane for Saudi Arabia.

Prior to taking this stand, I had been an activist in LaCasa, an anti-interventionist group focusing on Central America. Work with this group, as well as my own study, made me so aware of this government's interventionist policies that it became impossible for me to in good conscience go to fight for America's blatantly imperialist economic interests in the Middle East.

I have also been an activist in Refuse & Resist!, a national group which was formed to expose and fight against domestic repression in the U.S. I was especially involved in struggles against the government's repressive policies around censorship, enforced patriotism, and attacks on women.

Since making my stand around the war in the Middle East public, I have experienced the repressive arm of the U.S. government firsthand. I have been punished for thinking and for speaking. Immediately after filing my C.O. application I was confined to barracks. The military has recommended that my C.O.

application be denied, even though finding that I was sincere. They forced me to disobey their orders by volunteering me to be among the first in my battalion to board the plane for Saudi Arabia. They chose to confine me in the brig prior to my courtmartial even though they conceded that I was a danger to no one and was not a flight risk. They have alleged that I am a threat to "the effectiveness, morale, discipline and readiness of the command and the national security of the United States"—just because I have exercised my constitutional right to free speech. Consequently, they intend to hold me in the brig until my court-martial on a yet unknown date. They are denying me access to all media and have made it extremely difficult to have any contact with my support group. They are attempting to isolate and silence me.

The events of the past weeks, both around the continued escalation of war preparations in the Middle East and my own personal experience with the repressive apparatus of the State, have only served to reinforce my beliefs around the correctness of my stand. As a U.S. marine I will refuse to fight a war for profit and oil in the Middle East. As a resident of the U.S. and citizen of the world I will continue to expose and struggle against all U.S. interventionist wars and repressive domestic policies. I will not be silenced. □

D.C. Press Conference Supports Jeff Paterson

On September 11 a distinguished group of anti-war activists gathered at the Vietnam War Memorial on the Mall in Washington to declare their support for Jeff Paterson. Wearing stickers proclaiming "Hell No, We Won't Go! Free Jeff Paterson," they leafleted the crowds visiting the memorial and delivered statements in Jeff's support. Among those who spoke were Greg Maney from Refuse & Resist!, Bob Alpern from the Unitarian-Universalist Church, Joan Drake from the Women's International League for Peace and Freedom, Dorothy Healy from the Democratic Socialists of America and the Washington Coalition to Stop U.S. Intervention in the Middle East, Nancy Kent from the Revolutionary Communist Party, Fr. Richard McSorley from the Georgetown University Center for Peace Studies, and Walter Winfield from the War Resisters League. The action was organized by Refuse & Resist! and the Committee to Defend Jeff Paterson.



Left to right: Greg Maney, Joan Drake, Nancy Kent, Bob Alpern, Richard McSorley, Dorothy Healy, and Walter Winfield.

Big Lies in the Gulf

Continued from page 3

Saudi Arabia as the key legs.

And based on this control of the Persian Gulf's oil resources at the point of the gun, the rulers of the U.S. empire hope to remind the other big powers that only the United States has the world-spanning military capable of deciding "who gets what" in the world. They are declaring that their troops are the COPS OF THE WORLD.

The U.S. rulers have fantasies of a new "American Century" where their imperialist allies/rivals in Europe, Japan and the Soviet Union are kept in line by U.S. military might and control of the world's economic lifelines. It is a vision where American guns and nukes make sure that the rich countries of the world, led by the U.S., can continue to rip off the poor countries and keep the power of life and death over the oppressed people.

This is what the President of the United States calls a "new world order" which is coming into being out of the cooperation of the major powers over the Persian Gulf. BUT WHAT'S SO NEW ABOUT IMPERIALIST POWERS FUCKING OVER THE OPPRESSED PEOPLE OF THE WORLD? Meet the bosses of the "new world order"—they're the same old oppressors.

The vision of a new and resurgent United States on the world stage is not just a dream of George Bush and Company. The Democrats are all rallying around Bush and loudly supporting the intervention in the Gulf. As their special task, the Democrats are wrapping themselves up in reactionary American populism to demand that the other powers, especially West Germany and Japan, pay up for the cost of U.S. military action which is protecting the oil that fuels the Western economies. The U.S. is acting like a big mafioso who wants his junior partners to pay protection money!

Big-Power Collusion and Contention

A major element in the so-called "new world order" is what Bush calls "a new partnership" between the United States and the Soviet Union. Bush and Gorbachev met in a mini-summit on September 9 and hammered out a joint statement condemning Iraq. The statement is full of big-power lies and hypocrisy. They declared that "no peaceful international order is possible if larger states can devour their smaller neighbors." This comes from two of the biggest devourers of small nations in the world—consider the U.S. invasions of Grenada and Panama or the Soviet invasions of

Afghanistan and Azerbaijan, to name just a few examples.

There are some people, including among the Arab masses, who in the past considered the Soviet imperialists a "friend of the oppressed" and are now disappointed and feel betrayed by Gorbachev's cooperation with Bush. The Soviet participation in the big-power aggression in the Gulf needs to be exposed, but there's no reason to be disappointed. What the Soviet rulers are doing now—in the Gulf and elsewhere in the world—is only more proof that they are not a "progressive anti-imperialist superpower" but nothing other than an imperialist power after its own oppressor interests. Before Gorbachev, the Soviets most often went after those interests by siding against the U.S. and its allies. For now, at least, the Soviets are mainly colluding and cooperating with the U.S. At the mini-summit Bush put out the lure of U.S. economic help in return for Soviet cooperation in the Gulf; Gorbachev denied that Soviet help was for sale, but it was plain the Soviets are angling for bribe money.

But the Soviet Union has its own imperialist interests and ambitions, just as the West European and Japanese allies of the U.S. do. For now all these heavyweight oppressors are talking about "historic cooperation." But not far beneath the surface are intrigues and maneuverings which could lead to sharp clashes down the line. The Soviets, for example, are putting out a proposal for a Middle East "peace conference"—in the hope of posing as the "friend of the Arab people" again, especially if the U.S. gets bogged down in a war with Iraq.

We Want an Era of Revolution

The people of the world are told that with the "end of the Cold War" we are entering an "era of peace." The Persian Gulf crisis shows this is just hype from the oppressors. The U.S. rulers want an ERA OF POLICE. In this country they terrorize us and lock us up with their pig police. Outside the U.S. their military acts like COP OF THE WORLD. They want a "new world order" with themselves on top. And they are set to commit mass murder in the Middle East and use their troops as cannon fodder.

We can't let it go down like that. Those who see through the oppressors' lies must act now to oppose the enemies of the people. At the beginning of wars, the powers always look like they have "everything going for them." They force or fool people in the "home country" into going along with the war fever, and those who take a conscious and determined stand always start as a minority. But that can be turned around. Only a few opposed the Vietnam War at the beginning, but this gave way to massive rebellions. There was war fever in Russia at the beginning of World War 1—but that was ended by revolution.

The only "new world order" we want is an era of proletarian revolution, liberation, and radical change!

Los Angeles: "Fear Nothing, Be Down for the Whole Thing" Tour

"We do face a shitload of problems, brothers and sisters. But they all boil down to one fundamental problem. The powers and their hired killers have a monopoly on armed force in society, they got the guns in their hands. And they use these guns to mess over people in this country and all over the world. That's the fundamental problem we face. And the solution is pretty clear. It ain't no mystery. We gotta snatch the power from these bloodsuckers—take the guns out of their hands and put it in the hands of the people."

Carl Dix, Spokesperson for the RCP
From the "Fear Nothing,
Be Down for the Whole Thing Tour"

Pico-Union Barrio, Los Angeles, September 9. From the southern borderlands to the northwest metropolis of Seattle and points in between, people converged on the Teatro Fiesta, in the heart of L.A.'s Pico-Union "la centro-americana" barrio. They came in posses—Latino and Black and white proletarian youth. They were joined by older proletarians of different nationalities, college students, activists from different social movements, veterans of the struggles of the '60s—170 in all. As a young Black brother from L.A. said, "It takes all kinds of people to make a world and that's what energy attracts—all kind of people." They had all come for the "Fear Nothing, Be Down for the Whole Thing" tour in L.A. And it rocked the house.

Since May 1, the Pico-Union barrio has been the scene of fierce class struggle between the people and the enemy. Numerous protests have taken place against the Migra (Immigration and Naturalization Service) concentration camp right around the corner from the Teatro Fiesta and against the LAPD "Residents Only" barricades that have ringed the neighborhood. Together with the revolutionary youth of the RCYB and others, the masses in the neighborhood—mainly people from Central America and Mexico—are fighting to turn the area into a *Zona del Pueblo* (Zone of the People). Could there be a more appropriate place in which to hear Carl Dix's urgent message to the youth? The atmosphere, helped along by some righteous revolutionary music from Peru and Mexico, def rap and the anthem of the international proletariat—"The Internationale"—blasting out on the sound system, was just right for getting down with the RCP national spokesperson, as well as notorious flagburner Joey Johnson and Sasha, a ferocious revolutionary woman from L.A.

Before and after the program the *RW* circulated and the people shared their views with us so we could pass them on to you. While they waited for the program to begin, people told their different reasons for coming: A Latino youth said, "I think this is something very important, especially for us, the working class, the most exploited, most oppressed class. . . . I agree with the aim that they have to wage an armed struggle in this country and seize power, because this is one of the things that must be done, not only to liberate this country but to liberate all of humanity. . . . So we showed up so as to understand a little more about what is necessary to advance the development of a revolutionary struggle in this country."

A Black brother put it this way: "I'm a communist, you know. What needs to be done, needs to be done, needs to be looked into, needs to be pursued. . . . I'm beyond just curiosity, you know what I mean? I'm an ultra-sensitive person like everyone else who's concerned about the right cause, the right interest and the heart of the people."

"Considering the outrageous crimes of the system that's been definitely increasing," said a Black youth from Oakland, "I thought it would be definitely worth coming down and checking out another line—not a capitulating line



Carl Dix, with Joey Johnson and Sasha.

thinking that the system will be able to reform itself—but to come down and hear Carl which represents basically a no sellout type of leader—no sellout, no compromise."

A woman from a country in Central America echoed that sentiment: "One thing I like about the RCP is that unlike other parties, they're not for voting and all that. They're just really for revolution." She went on to say, "I'm here because I really want to know if somebody has a definite plan—a curriculum or whatever it is—to realize the revolution. You know, not just to overthrow the government but what we can replace it with, what institutions we can replace it with. Something more concrete. If we're for real, how are we gonna go about it. But I really want to hear, I'm really excited, I want to hear if he has it and how I can fit in that framework, because I think there's a lot of work that we can do."

A number of people told the *RW* that the situation in the Persian Gulf and the position of the U.S. was making them think more seriously about the possibilities for revolution and the urgency of Carl's message. A Black brother said, "It's just like Nam. I know a lot of people who have been to Nam and they say, while they was there, that it wasn't their war. The people there used to tell them—'Go home, your war is at home.' That's relevant today."

And a Black brother who works with youth said that he came because it's "very clear that there's a war on youth, particularly Black youth, and from my work and my understanding, I realize that the RCP is one of the first organizations to identify that the drug war is really a war on youth, and it's about really understanding that and coming forth to deal

"The whole thing was wonderful. I was impressed with Carl—his whole speech and getting down with the revolution, that really inspired me. . . . I want to learn a little bit more about the party. I love when he spoke about women's freedom and not being oppressed by a man."

Proletarian woman from the Caribbean

"From what he's saying, I know he does have a program, concrete ideas. . . . I'm sure he's for real and that he knows what he's talking about. . . . The part where he says where are these people coming from, where are the soldiers for the revolution going to come from. . . . He's not just talking words. It's just for people to commit, and that's what I'm really thinking about. . . ."

Woman from Central America

"He is an amazing man. I believe he speaks from a lot of experience and is very concrete in what he's saying. I liked the way he speaks to women and he speaks to men about the oppression of women."

A feminist

"I didn't expect such a ferocious and kind of a clearcut edge on program and objectives and goals and what has to be done. When I came up here, I kind of expected a rally. But when I heard CD speak, he just cut through the edge."

RCYB brother

"The highlight was the woman part. Just coming out and saying that. We've been having problems with that, you know, like the question of what women's roles are and stuff like that—just straight up saying, that's fucked up and we're about changing that, we're changing it now and we're not going to put up with it. Just to come out straightforward and say that, when a lot of people just try and pussyfoot around it."

RCYB sister

"I think he's got a good understanding, because he's based all his analysis and understanding on a Marxist interpretation of the economy. Essentially, the economy has internal laws to it and it operates according to certain parameters. So everything built on top of that—the political apparatus of society—is defined by that economy. So all he's saying is we've got to smash the fucking economy before anything else is gonna change, and everything else is cosmetic. . . . Anything that's reformist, that doesn't essentially destroy private property, commodities, alienation of labor—all that shit—then it'll never liberate the world and the people."

A student

"The speech was powerful, it was very powerful. . . . Some of the social issues in terms of people breaking walls down for poor people. Like he says, a classless communist society. And I really got a hold of that. . . . I can see myself working in the program, too. I've committed myself. . . . Exactly how I'm going to channel that, I'm going to let someone tell me that. I have a body, and some experience, I see the need. Someone will tell me what to do, if it's no more than handing out flyers like I did today. But I'm quite sure someone will find something for me to do."

A Black brother, '60s generation

Continued on page 15

Celebrate the Tenth Anniversary of the People's War in Peru

Maoists to the

May 17, 1990 marked the 10th anniversary of the beginning of the People's War in Peru led by the Communist Party of Peru. In those 10 years the People's War has advanced wave upon wave across the length and breadth of Peru by relying on the oppressed masses, principally the poor peasants in the countryside. Today the People's War is continuing to scale new heights, and a new revolutionary political power—in the form of People's Committees based on the worker-peasant alliance— is growing stronger in the revolutionary base areas of the Andes mountains. These advances are laying the basis for the oppressed people of Peru, with guns in hand and led by a Marxist-Leninist-Maoist party, to win even bigger victories on the road to eventually seizing power countrywide.

The following two messages—one by the Committee of the Revolutionary Internationalist Movement (RIM) the other by the Central Committee of the Revolutionary Communist Party, USA —were among the many messages and statements to the Communist Party of Peru from parties and organizations participating in the RIM on the occasion of the 10th anniversary of the People's War.



Send Greetings Communist Party of Peru

Message of the Committee of the RIM to the Communist Party of Peru

To the Communist Party of Peru (PCP)

Dear Comrades,

The Committee of the Revolutionary Internationalist Movement sends you its greetings and congratulations this May 17th as we celebrate with you the tenth anniversary of the day when a handful of fighters of the PCP seized and burned the ballot boxes in the Andes mountain village of Chuschi and launched the people's war.

On that day the downtrodden of Peru began to stand up. Today, thousands and thousands of sons and daughters of the people are marching in great armed battalions behind the Party's streaming banners, developing people's war in the service of world revolution, while the system of domination and oppression in Peru is sliding into a chasm of disaster. This lifts the hearts of revolutionaries and oppressed people everywhere and fills them with confidence. The Revolutionary Internationalist Movement is proud to count you amongst its ranks. We know that Maoist revolutionaries in other countries are learning important lessons from the experiences for which our Peruvian comrades are paying in blood, in the service of the revolutionary war they themselves must lead.

Your Party was founded in 1928 as part of the Third International by José Carlos Mariátegui. After his death the Party fell into the clutches of revisionism, from which it reemerged through a long series of struggles inspired by Mao's international polemics with revisionism and the Great Proletarian Cultural Revolution. In a period when many other so-called revolutionary forces in Latin America and elsewhere were negating the necessity of a communist party, and communist party leaders were negating the necessity of violent and thoroughgoing revolution, the comrades led by Comrade Gonzalo fought for a party that would be ideologically, politically, organisationally and militarily capable of leading the armed seizure of political power in Peru and advancing towards socialism and communism.

Your Party studied the concrete conditions of Peru today from the point of view of seeking to apply Mao Tsetung's teachings on New Democracy and people's war. As the *Declaration* of our Movement says, this is "the point of reference for elaborating revolutionary strategy and tactics" in the countries oppressed by imperialism, where in general the revolution must follow the path of arousing the peasants under the leadership of the proletarian party, seizing political power piece by piece, carrying out agrarian revolution and establishing revolutionary base areas, surrounding the cities from the countryside in a protracted war so as to build up the strength to take political power countrywide and complete the New Democratic Revolution, and thus open the door to socialism. The *Declaration* also affirms that "in the oppressed countries of Asia, Africa and Latin America a continuous revolutionary situation generally exists." Your Party thoroughly grasped this responsibility to actually launch the armed struggle and acted accordingly.

In the course of the war itself, your Party has been further forging its ability to carry out its tasks, especially by drawing in and training a great many poor peasants as well as proletarians from the shantytowns and factories. You are building a strong People's Guerrilla Army as the main form of organisation under the Party's leadership, because, as Mao said, "without the people's army the people have nothing." In the countryside you have established hundreds of people's committees where the oppressed along with their allies wield the political power that is the embryo of the New Democratic state. You are developing the revolutionary base areas that nourish your people's war.

Message from the Revolutionary Communist Party, USA

To the Central Committee of the Communist Party of Peru:

Dear Comrades,

On the occasion of the tenth anniversary of the People's War led by the Communist Party of Peru, we send you our revolutionary salute on behalf of the entire membership and leadership of the Revolutionary Communist Party, USA.

Ten years ago your Party, under the leadership of Chairman Gonzalo, took the daring revolutionary step of initiating the People's War. Although your forces were small at the beginning, by grasping the universal truth of Marxism-Leninism-Maoism and applying it to the concrete situation in your country, by continually relying on the masses, by persevering in arduous struggle and overcoming all difficulties, your Party has led the People's Guerrilla Army and the revolutionary masses in advancing wave upon wave.

The first revolutionary sparks of ten years ago have led to the vast red base areas beginning to link up all along the length of the Andes and whose light is shining increasingly in all corners of the country. These advances have placed the revolutionary struggle in your country at the forefront of the world proletarian revolutionary movement.

Our two Parties are united by our ideology of Marxism-Leninism-Maoism, by our common commitment to achieving communism throughout the world and by our common participation in the Revolutionary Internationalist Movement. Our Party like other revolutionary communists throughout the world, has striven to learn from the advanced experience

These accomplishments are inseparably bound up with the overall stand, viewpoint and method developed by Marx and Lenin and taken to a qualitatively higher stage by Mao. Other armed struggles led by non-proletarian forces in Latin America and the world have either failed to hold out over a protracted period of time or lack any real perspective of countrywide political power and at best hope to enter into some kind of arrangement with one or another oppressor, even when carrying out some sort of guerrilla warfare. In contrast, the PCP is known to friend and foe alike for its most uncompromising stance; it is determined to seize all power for the proletariat and the oppressed masses and to continue to shoulder its duties as a detachment of the international proletariat until classes and oppression are eliminated the world over. Further, guided by Mao's line of fighting in a way that mobilises and relies upon the masses in every aspect of warfare, from the very start your Party unfolded the war as a war of the masses themselves and has entirely and wholeheartedly based itself upon the masses and struggled to unleash their boundless potential. The way in which you fight is determined by your aims and outlook. Only Maoists, the representatives of a class that aspires to communism, can fight a people's war.

"Without upholding and building on Marxism-Leninism-Mao Tsetung Thought it is not possible to defeat revisionism, imperialism and reaction in general," the *RIM Declaration* states. The truth of this assessment, confirmed through so many tragic negative experiences, is also being borne out today in a positive way by your victories.

Because yours is a genuine people's war, in ten years it has advanced far beyond any other recent revolutionary attempt in Latin America. You have spread it through 22 of the country's 24 departments. The ambit of your military action extends through the country's central mountain ranges from north to south and through the valleys leading to the jungle in the east and the coastal cities in the west. The cities themselves, especially the capital, have been shaken again and again by the armed actions of the organised urban poor. From the initial period, when the first detachments lacked even arms, through the extremely difficult years of 1983-1984 when the people's war first found itself locked in battle with Peru's 300,000-strong regular armed forces and up to today, the reactionaries have extracted a price of 14,000 lives. Now the U.S., backed by all the imperialist powers East and West, is pouring the concrete for new military bases and preparing for the possibility of a major intervention which could demand even more immense sacrifice by the people and have enormous, far-reaching consequences for both sides. Momentous battles can be seen on the horizon.

The victories of the people's war in Peru under the line and leadership of its Chairman, Comrade Gonzalo, are victories for the world proletarian revolution, which took an important step forward on May 17th 1980 due to the single-minded determination of your Party, its leadership and its members, to overcome all obstacles, throw everything into the breach and defy death itself to initiate, sustain and carry through a people's war. We pledge to the revolutionary workers, peasants and comrades of Peru that we will continue to support them and to play our own part for the sake of our common goal.

May 17th 1990
The Committee of the RIM

achieved in Peru so as to better prepare to carry out the revolution in the U.S. which, while taking a different road than in Peru, will share the fundamental feature of being a People's War, led by the proletariat and its communist vanguard.

Our two Parties face a common enemy—U.S. imperialism—which in addition to ruling over the masses of exploited and oppressed in the U.S. has built a worldwide empire of robbery and murder.

U.S. imperialism has arrogantly declared Latin America its "backyard" where it is free to run roughshod as it wishes. Today the U.S. has escalated its aggression, direct and indirect, under the cover of the so-called "war on drugs." The possibilities of even further intensified U.S. intervention against the People's War is real indeed. Our Party will shoulder its internationalist duty of struggling against U.S. imperialist aggression in Peru, just as the blows you are delivering against U.S. imperialism in your country weakens our common foe and helps hasten its final defeat.

Comrades,

Our party is convinced that, despite whatever criminal attacks are launched by U.S. imperialism and the Peruvian reactionaries, final victory will belong to the people of Peru. By persisting in the difficult but glorious path of People's War your Party is making a great contribution to the further advance of the world revolution and the final achievement of communism.

Central Committee,
Revolutionary Communist Party, USA

The RW Interview

Recently the Revolutionary Worker had the opportunity to talk with a leading comrade in the RCP who started out as a street youth and became a revolutionary leader in prison. His story is of definite interest to the sisters and brothers who are looking for a way out of this racist and downpressing system. Part 5 concludes this brother's life journey—as a Black youth coming up in the early 1960s, through two prison rebellions, to the present.

RW: When did you decide to join the RCP?

COMRADE X: When I was in prison in the early '70s there was this group called the SLA. They were a group that was formed by some ex-prisoners and their political line was one of urban guerrilla warfare. They kidnapped Patty Hearst and that became a whole national and international incident. So the revolutionaries in prison were checking out what all the radical groups were saying about it. And the thing that struck me about it at that time was that a lot of so-called revolutionaries were just condemning it, talking about how terrible it was that Patty Hearst had been kidnapped and condemning the SLA and that par-

ticular act.

Now it wasn't often that I was able to get a lot of revolutionary newspapers when I was in prison because of the censorship, but I did happen to come across a copy of *Revolution*—which was the newspaper of the Revolutionary Union, the organization that later formed the RCP—and there was a whole piece on the SLA in that issue. By that time I was really disgusted with a lot of what the other people on the left were saying and how they were summing it up and analyzing it. But the way the RU dealt with the whole thing really struck me as different, and I have never forgotten it, the way it was taken up. The RU

had some big differences with the strategic approach of the SLA and the tactical approach they were taking also, but far from condemning the SLA out of hand, the RU aimed their fire first and foremost at the imperialists and united with the spirit of wanting to find a way to bring imperialism down as soon as possible. They made a lot of exposure of what the Hearsts were and their whole history that I thought was really rich. And at the same time there was some criticism that this was not the correct strategic approach that needs to be taken to making a revolution in this country.

At that time that kind of urban guerrilla warfare think-

ing was the currency. In other words, a lot of revolutionary people thought that if you were going to make a revolution in this country, you'd do it like they do it in the Third World. You would do it in an urban setting but adopting the same road of taking liberated territories that were used in the Third World. And this article by the RU was the first time I had ever seen something that was attempting to put forward what would be a correct strategic approach for revolution and the armed struggle in an advanced imperialist country like the U.S.

So I didn't know a lot, but what I did know sparked a lot of interest in me about the RU and the politics of Bob

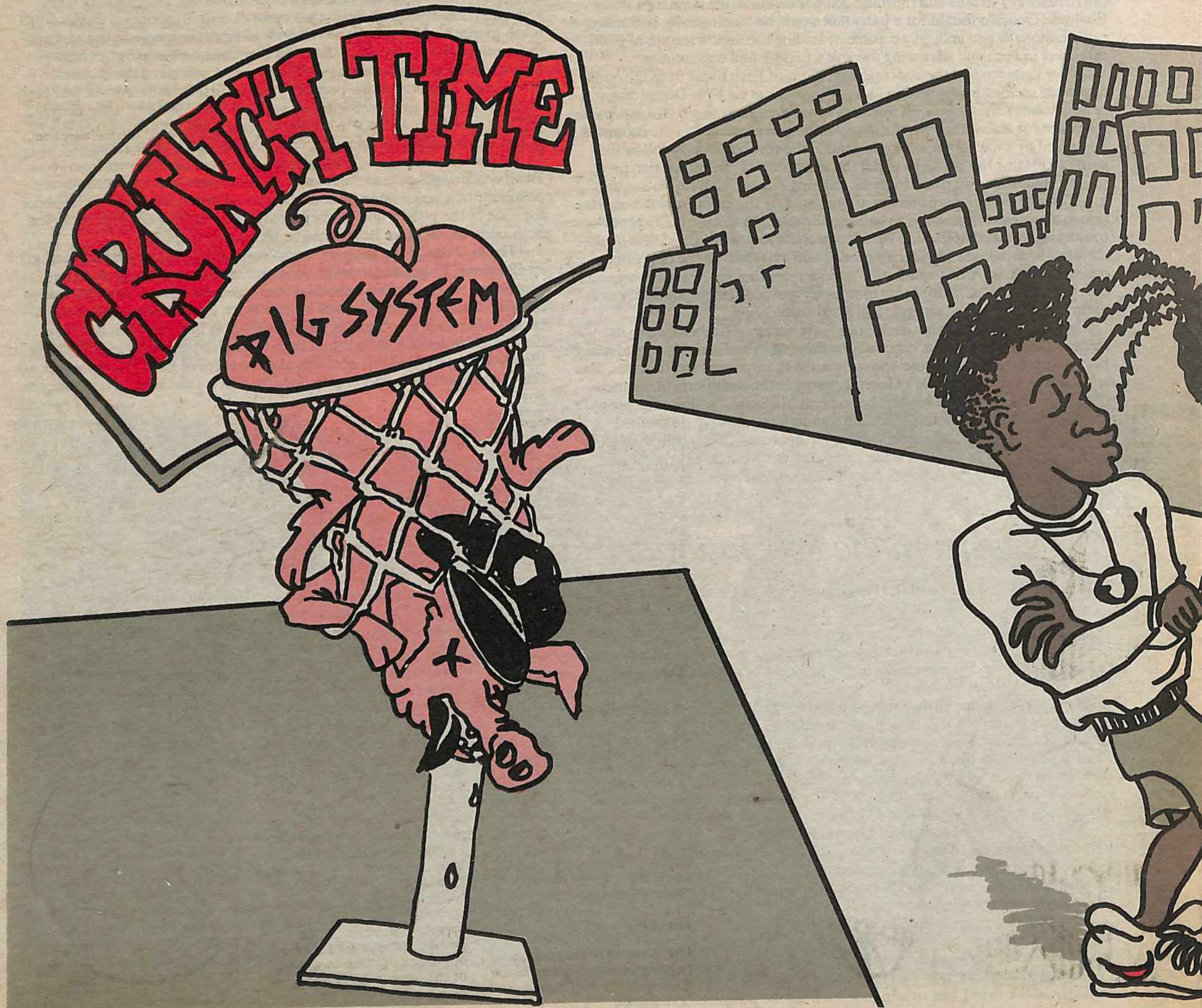
Avakian, who was the leader of the RU. And about a year or two after I got out—by this time the RCP had been formed—I actually made contact with the Party and subsequently joined.

RW: You mentioned the strategy for revolution being so important in terms of your looking toward the party. I think at that time there was a real sense on a mass scale of "we have to figure this strategy out because we are actually going to do this revolutionary war"—that was an important element.

Comrade X: Yes, there was that spirit. And there was a lot of people, I would say thousands and thousands of people, who were seriously taking it up

DOWN REVOLUTION

Part 5: Ready for the



IN FOR LUTION

Time of Your Life

and struggling over these questions of how could the armed struggle be waged in a country like the USA. And that is a positive legacy that we have in terms of going into the '90s and preparing for DOING THE DOG IN BABYLON, as Hucy used to say. But there was also that frustration that there wasn't a clear understanding of how would you bring this system down.

There was determination to do it. It was like what Malcolm used to say about the house slave and the field slave: The master's house would be burning down and the house slave would talk about, "Our house is burning down." And if you were gonna run away, the house slave

would say, "Where are we going to go," and the field slave would say, "Well, it doesn't much matter, cuz we got to get out of here." The point is not that we don't need to know where we are going, but in the '60s there was that sense that one way or the other we've got bring this whole thing down. And at the same time a lot of this wasn't really thought through in terms of how would you go about bringing this whole thing down FOR REAL.

RW: Well, we need a whole new generation to make this revolution for real, so it's up to the youth now.

Comrade X: This is something I learned early in my ex-

perience—in every revolutionary struggle the youth play a very important role in that. So it's very critical, these questions that we're raising for struggle among the youth. In the May Day manifesto this year there was a very profound point from Mao: "When revolution has its day, people see things another way." And in the Chinese revolution led by Mao, when things went over to armed struggle and when people began waging armed struggle, a lot of youth who were considered previously as not being able to play any role were actually transformed and came forward to play a very important role in that revolutionary struggle.

RW: Righteous on that. Let's talk about some of the questions that are vexing the youth, things that make them hesitate towards getting down for PROLETARIAN REVOLUTION. For instance, coming up young and Black in America a lot of youth think there's not much hope for white people. They wonder if any of these people could be on their side. What was it in your own experience that gave you some insights that there would be some allies?

Comrade X: First of all, I went through a period of nationalism and being anti-white as a result of becoming more consciously aware of white supremacy and the whole history of slavery and the whole history of Black people in this country. So at first I did not have much confidence that there was much hope for any kind of unity or even any basis for going up against the system in terms of whites and Blacks together. But here again is where the overall revolutionary movement in the country at that time did have an effect, because it was hard to argue that all whites were hopeless because you did have people in the streets like at the Democratic National Convention. On television it was being shown how people were being beaten into the ground with clubs by the pigs and savagely attacked. I can remember being in prison and seeing that on television and that having a very profound effect on me. There was also the murders of the students at Kent State and there was a lot of things where a lot of white youth were putting themselves and putting their lives on the line, including in terms of defending the Black Panther offices. So those kinds of things not only helped me to see things in a different way, but it was also material that I would use in struggling with other people to see how there was a basis for unity and to go forward.

RW: The youth themselves putting their politics and their life on the line. . .

Comrade X: Right, being willing to stand by what they believe in. . .

RW: It made the oppressed take heart. . .

Comrade X: Right. There was a back-and-forth kind of thing that went on there. The whole Black liberation struggle had a profound impact on a lot of people, including a lot of white youth. And then in turn the white youth going out in the streets in opposition to the war in Vietnam and against the draft—those things had a very profound impact in helping people to see that there was the potential for alliances.

And also, as I began to study history more, I found there were people who came forward and took a certain stand on the basis of principle and were willing to fight and die for it. I can remember studying about John Brown and Harpers Ferry and being affected by it in a positive way. But overall it was the climate in the country and what was going on in the country. People were putting themselves on the line and going up against the system, including white youth taking on more radical politics like carrying the NLF flag—which was the flag of the Vietnamese liberation fighters—and making firm statements in opposition to national oppression.

A lot of the struggle that went on—and it went on throughout the whole country—was trying to figure out who are your friends and who are your enemies. If we were going to bring these imperialists down, first of all we had to figure out—and this is something Mao talks about—who are your friends and enemies. Mao also talked about UNITING ALL WHO COULD BE UNITED AGAINST THE ENEMY. These are some of the things that we learned from Mao and then in turn tried to apply and tried to figure out, which I think led to breaking with some of these notions that it's just your people and just your nationality.

And as I began to broaden my view I started seeing that it's not just a question of my people, first and foremost, but beginning to look at and hate the oppression of people in China or the oppression of people in India, to hate the oppression of people in other parts of the world as much as I hated the oppression of Black people. I came to understand that the fight against national oppression—where imperialist nations lord it over oppressed nations and imperialist peoples lord it over oppressed peoples—was part of the fight to bring down imperialism and ALL kinds of

oppression. And that it was not just a question of different races all around the world trying to get their thing together but coming to understand that throughout the whole world there were PROLETARIANS, there were propertyless people, there were people with nothing to lose but their chains. And when I talk about OUR PEOPLE, that's who I'm talking about. And that became what defined the struggle for me.

RW: Was it controversial among your friends that Bob Avakian, Chairman of the RCP, is not Black?

Comrade X: Yes, that question came up in a big way! But I can remember playing the May Day speech that the Chairman gave back in 1979 for members of my family and many other people. And the thing I can remember is people just being blown away by that, that he was speaking to shit that they had felt all their lives, but he was putting the shit together in a way that they had never heard it put together before. And more recently I have heard of cases where people have been checking out *Bullets*, the silver book of quotations by the Chairman, and being really blown away by what he was saying and then turning to the front of the book and seeing his picture and seeing that he is white and not being able to put that together with the powerful shit that he was saying in that book. I actually heard a funny story a few years ago, where after reading something by the Chairman or hearing an old tape of one of his speeches, someone who is Black asked if he was "raised by a poor Black family."

So the point is that this question came up and it still comes up and we have to fight through on that question with revolutionary people coming forward who, because of nationalism, might find that difficult to deal with or whatever. On one level it is not so surprising that questions like this come up even from the oppressed among our people. After all, the oppression of whole nations and peoples is a fundamental pillar of this imperialist system. H. Rap Brown used to say that "violence is as American as apple pie," and borrowing from that statement I would say that "racism and white supremacy is also as American as apple pie."

But let me say this: I have fought with many people over this question over the years but I have never been defensive about who our Chairman is or that he is white. And there is absolutely no reason to be defensive about that. It has certainly been a disad-

Continued on page 10



DOWN FOR REVOLUTION

Continued from page 9
vantage that this brother has not been able to function openly, hasn't been out there in a public way, though his voice and his leadership is definitely on the scene. But the fact that he is not out there in that public way and in fact is in exile just shows how goddamn serious we are—serious about slam-dunking this whole putrid system, serious about winning.

In one of his recent articles, "Some Thoughts, Some Further Thoughts," the Chairman comments in paraphrasing Mao that what most stood out about Lenin wasn't "his political acumen or strategic and tactical sense, nor even his important theoretical developments and contributions in terms of revolutionary science. . . but instead the fact that HE GAVE HIS HEART TO THE MASSES, to the oppressed." On a personal note, having had the opportunity to work with the Chairman in the past in a number of situations, including going into housing projects with him when he could operate more freely, I can say without exaggeration—and I'm sure other comrades would join me in saying this—that our Chairman too has given his heart to the masses, to the oppressed, not just in this country but the world over. And this comrade is thoroughly intoxicated with the revolution. His leadership has been decisive at key turning points in the revolutionary movement in this country—going back to the '60s—and it is crucial today and looking ahead to the future. As we have said, our ideology is Marxism-Leninism-Maoism, our vanguard is the RCP and our leader is Chairman Avakian.

I realize a lot of the youth today, Black youth in particular, are looking back to things like Malcolm X and the Black Panther Party for direction, and it is not surprising, nor a bad thing, that many of the Black youth who are awakening to political life are attempting to learn from the revolutionary legacy of the

'60s. It also seems that there is a broad sentiment that another BPP or Malcolm X is what is needed. Now, revolutionary nationalist leaders exist today, and it seems likely that as the situation sharpens new revolutionary leaders will emerge from the struggle of Black people, and I can only say right on to that. But what OUR people, the oppressed of ALL nationalities really need—what we already got in our Chairman and in our party—is REVOLUTIONARY COMMUNIST/PROLETARIAN INTERNATIONALIST LEADERSHIP. Mao said, without a party, without a party based on Marxism-Leninism-Maoism, the masses of people have nothing at all! Well, that kind of party already exists and the question is that proletarians of all nationalities have to step forward and join it and help build it and help prepare for all-the-way—stone to the bone!—revolution. And ain't nothing soft about that!

RW: Let's talk about some of the changes that people go through when they start becoming revolutionaries, for instance, we have a different attitude toward criticism/self-criticism, and one of our points of discipline is around criticism/self-criticism. It's a different way of looking at criticism and it's also kind of hard when you are a young brother or sister coming up to engage in this criticism/self-criticism.

Comrade X: Oh, yes, this is very difficult. That's definitely true in my own experience. This is one of the things early on in the Red Book that we learned and were able to put in some perspective. Because the code of the streets and even in prison is not just that you don't criticize somebody. A lot of times if you just say the wrong thing to somebody or offend somebody in some kind of way it can actually go over to physical struggle and sometimes people get killed. This whole thing I was talking about earlier about "face" and "manhood" or even your understanding or

knowledge getting called into question could lead to people getting seriously hurt.

So this question of criticism/self-criticism was a very difficult question. But I think the thing that was instrumental in helping to get over some of those barriers and to grasp this a lot better was the Red Book. Mao talks about why criticism and self-criticism is important to the revolutionary struggle and why not having criticism and self-criticism is corrosive to the revolutionary movement. And I can remember at a certain point when we came to grasp that and the importance of that. It's not like it was easy even after understanding it, but at least there was a certain perspective you had of why it was necessary. In other words, there were certain things we learned from Mao about if you have a dirty face somebody has to tell you and you have to wash it. Or if you are sweeping, where the broom doesn't hit, you won't clean the room. So those things—in the very basic and down-to-earth way that Mao put it together—helped us to understand why this was a very powerful weapon in the hands of the people and was something that was entirely different from the way the enemy does things. It's part of FIGHTING OUR WAY as opposed to fighting their way. You take this up as a powerful weapon in the revolutionary struggle—to strengthen the ranks, not to tear people down. And what we did, as we began to understand and grasp that more, we actually tried to memorize those things and then live by it.

RW: Also there's a difference between how you deal with contradictions of the enemy and how you deal with contradictions among people, but on the street and in the gangster life, those things get very blurred.

Comrade X: That was a very important lesson to learn, because from the standpoint of the gangster mentality, you can't let anybody cross you, you



Bob Avakian, Chairman of the RCP.

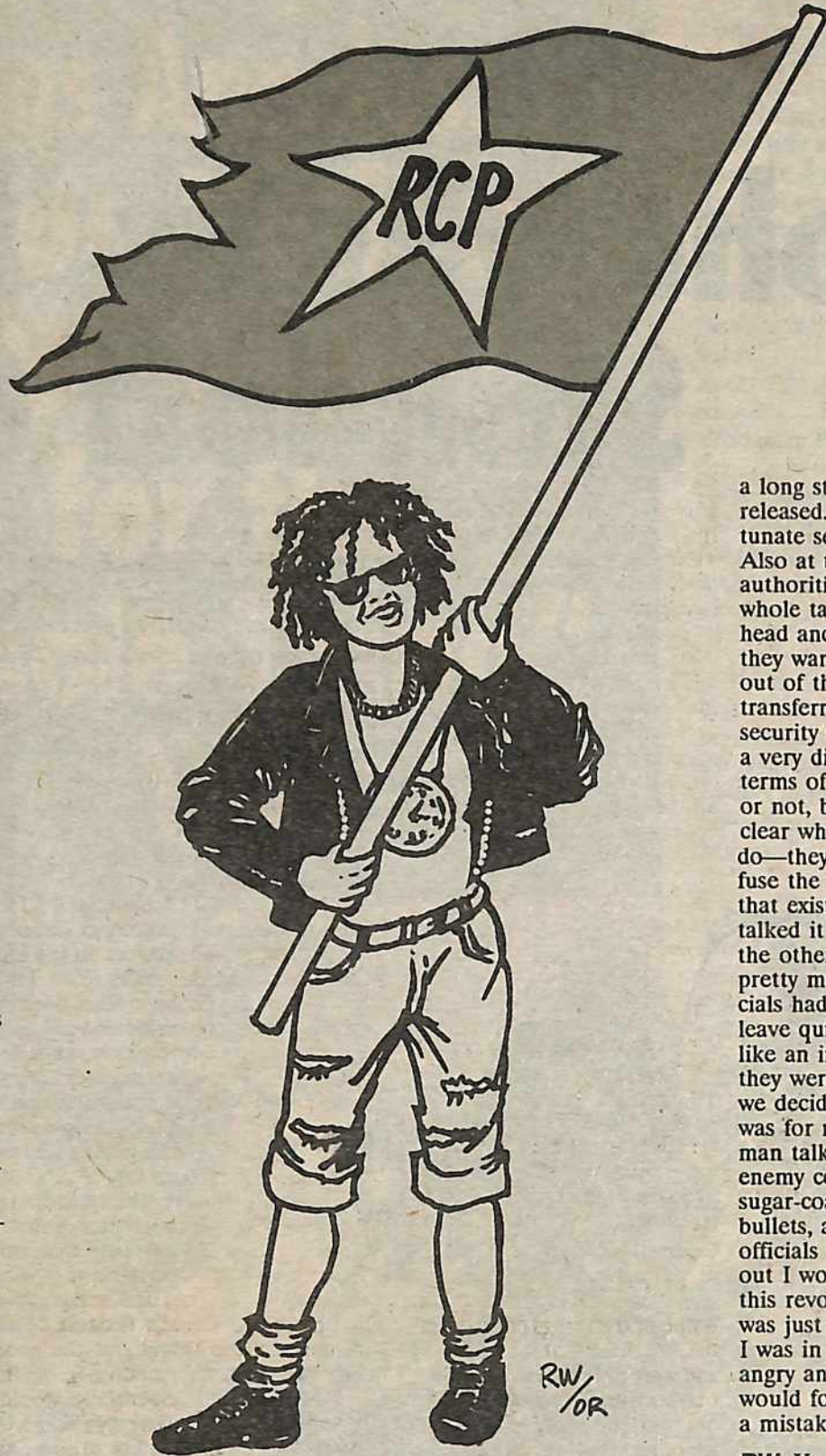
can't let anybody get one up on you. You can't let anybody put you down or something. And that's resolved by violence and that's the way it is. I can remember coming up—and this whole thing about dissing reminds me of what we called signifying—we'd sit around and poke fun at this or that about the other person, and a lot of times those kinds of situations would go over to violence. Because if someone felt they were put down in the wrong way or they were insulted some way, it would actually go over to violence. But again, we learned from Mao the necessity of this criticism/self-criticism to the revolutionary movement, but also the character of it—the character of it should be around political weaknesses and not a question of personal attacks.

Some of those basic lessons that we learned from Mao I think are still quite valid today and very useful in terms of the youth in being able to MAKE A LEAP, and I think that is a point to emphasize. Coming forward and taking up this revolutionary politics is a leap.

And maybe some people will look at it and say there is no way I can make that leap. But there's an article that the Chairman wrote some years ago and it has been reprinted in this new book of his writings *Reflections and Sketches* called "Proletarian Internationalism, Or If You Have Ever Been Mistreated You Know What I Am Talking About." And that particular article was a very important one in the party and I think it's still important. And one of



1969—Demonstrators confront U.S. military police at Ford Dix, New Jersey.



the points he makes in there is that becoming a communist is a leap. And he talks about, in terms of the masses making that leap, that it is a leap from their life experiences and their conditions of life, but it's not a leap from nowhere. And I think that's important. There is a lot in the life experiences of our people and their conditions of life which provide a firm basis to be able to make that leap and to be able to understand in a more profound way a lot of things about this system. But that has to be combined with the science of revolution.

RW: So the oppressed people, even coming from the basic masses, still have to understand how to apply the mass line.

Comrade X: There's two things, because you come from the masses, it's not just "come as you are." There's a leap that has to be made in taking up MLM. Taking MLM to the masses in one sense is like taking it home. But there is a leap that people have to make to actually grasp it and go to a higher level. And that's definitely true in my experience. It is a struggle to understand that the masses are the makers of history and how to learn from the masses and lead the masses.

It's not just enough to have the hatred for the Man. Without that you don't have nothing, but that has got to be taken to a whole other level with the science of revolution, with MLM. It's the party and the masses which gives us the strength to be able to stand up to whatever the enemy can throw at us—and be able to not only stand up to it, but advance through it and to defeat them.

RW: Sometimes the youth are hesitant to be the first in their set to step out.

Comrade X: I've been stressing this point about a revolutionary movement and politicized atmosphere. I think that as a vanguard we have a tremendous responsibility in helping to bring that into being, and the youth have to be in the forefront of leading the masses into struggle and going up against the other side and the shit they are trying to bring down on people these days—as part of preparing for revolution and looking ahead to and laying the groundwork for bringing into being in the future a revolutionary army of the proletariat. There's a certain responsibility we have, not totally unlike that of the Panthers in the 1960s. In a certain sense we are standing on their shoulders and on the shoulders of the previous movement and what has gone on, but WITH ALL OF OUR STRENGTHS.

And I do think that even a small number of people stepping forward to play that kind of role can play a tremendous part. Looking back to the rebellions we led in prison (see Parts 2 and 4)—they had

a profound impact throughout the prison and even broader than that. It had a profound impact of a relative minority of people stepping forward and taking a certain stand and playing a certain role in terms of being able to cause others to stand up and take note and for them to check this out in a more serious way. So there is that kind of dialectic—that kind of back-and-forth—that does go on and needs to go on.

So I was thinking about that in terms of some of the hesitations that some youth have in going to another level than where others in their posse might be at. It's not a question of making a leap yourself and writing the others off, but of making a leap and, precisely because there are those connections and links, seeing that as the basis for fighting to win the people over. You have to be down for the revolution and you have to love the people. That's really a critical principle.

The Chairman has talked about that in terms of the experience of the Black Panther Party, how Huey and Bobby stepped out in a certain way and played a role in drawing forward people and actually taking the struggle at that

"Comrade X, that's my man. He's cool. He answered a lot of questions that I was going through. Like how he went through these stages in his life, and he used to do things. It's just the right to rebel, and then how he focused it. Like a lot of youth out there, that's how I used to be. You know, join gangs because you want to relate to something that goes against the power, that goes against the cops and stuff. But he just brought his insight, you know, it's a world revolution we're working for. Like boom, if a lot of you get down with this guy, read, learn from him, sbit, we'd be a mighty force."

"For me, it was just pent up anger, why does this happen, you know? Before I worked with the RCYB, before I got into more of the politics of why it's like this, it would just be me and other youth and everybody just looking for a way out, just looking for a way to vent their anger, and it would be at each other, and that wasn't the way to do it. It's like why kill each other off when you're under the thumb of these people and you're just killing each other off. Why not stop them?"

Members of the RCYB attending the "Fear Nothing, Be Down for the Whole Thing Tour" in Los Angeles

time to a whole other level beyond where Malcolm had been. This is something that's played itself out in different ways in various countries throughout the world and still continues to do that. And the situation going on right now in Peru, where the people's war led by the Communist Party of Peru is gaining victories, is a very good example of what I am talking about.

RW: Actually taking on and fighting the enemy brought the people forward.

Comrade X: Right. The path to power is different in a country like the U.S., and you can't engage in the armed struggle before the conditions are ripe for doing that. But I do think there are some lessons that can be drawn from that in terms of the political struggles where people are taking on the

powers. It is precisely the point you're making about engaging the enemy, and that's something that is absolutely crucial right now in terms of what is coming down, the attacks that are being brought down on the youth and on the people.

RW: How did you get out of prison?

Comrade X: That's a funny story in its own right. In looking back, it actually surprises me, not only that I got out of prison but that I am still alive, cuz there was a lot of things that happened in my life and any one of them could have been the end. First of all, just before I got out I was involved in leading that prison takeover where we had three cellhouses and three guards as hostages. And one of the demands that we made was for amnesty, and we were able to back the prison

authorities down. They didn't charge the cellhouses and kill anybody, and they basically were forced to go along with our demands. Again I think that had a lot to do with the whole atmosphere in the country, including what had happened in Attica no doubt figured into why they did what they did.

But just previous to that rebellion, there was this funny coincidence. There was this guy I had met when I first got into prison who was a teacher in the prison. And during the course of time he had actually quit his job and went back to school and had become a lawyer. So he came back to the prison and saw me locked up there and he was astounded that I was still in prison. And he took my case and took it back to court and some time later I got a reversal of my verdict, and to make

a long story short I was released. So it was like a fortunate set of circumstances. Also at that time, the prison authorities—as part of their whole tactic of "cut off the head and the body will die,"—they wanted to get some of us out of the prison. So they transferred me to a minimum security situation. And it was a very difficult decision in terms of whether to do that or not, because it was very clear what they were trying to do—they were trying to diffuse the level of resistance that existed in the prison. So I talked it over with some of the other comrades, because pretty much the prison officials had told me to basically leave quietly or else—it was like an implicit threat that they were going to kill me. So we decided that the best way was for me to go. Our Chairman talks about how the enemy comes at you with sugar-coated bullets and real bullets, and I think the prison officials thought that if I got out I would forget about all this revolution stuff—that this was just something I did when I was in there and I was just angry and when I got out I would forget it. But they made a mistake.

RW: Yes they did, and good for the proletariat. You spoke earlier about the slogan the Chairman raised, "Fear Nothing, Be Down for the Whole Thing." So in wrapping up this interview, what do you have to say to the youth who are coming up like you about the special significance of this slogan for them.

Comrade X: I think that the possibility to bring this system down is something real, and not only that, the opening to be able to do that could come soon, but we got some work to do to prepare for the time when we can actually go over to an armed struggle to bring these people down—which is precisely what it is going to take.

There is a song that was popular not that long ago, and I don't think the artists were revolutionaries, but it had a beat to it and the song goes something like this, "Are you ready for the time of your life, it's time to stand up and fight," So if you are ready for the time of your life, it's time to stand up and fight, it's time to prepare for revolution, it's time to fight the power and prepare to bury the system. Not only can we end the shit that exists in this country—all these oppressive relations that exist in this country—but we can end this downpressing shit throughout the whole world, together with our people throughout the whole world. And that's the vision that I think is worth living for and the vision that is worth fighting and dying for. That's what I would say to the youth and that's very much captured in the saying "FEAR NOTHING, BE DOWN FOR THE WHOLE THING."

Mohawks vs. the Army: Standoff Continues

A tense standoff continues between the Canadian authorities and Mohawks at Kanesatake and Kahnawake. It began on July 11 when police attacked a Mohawk barricade at Kanesatake. The barricade was put up to prevent a golf course from being built on Mohawk land. Mohawks at Kahnawake, on the south shore of Montreal, blocked the Mercier Bridge in solidarity with their brothers and sisters in Kanesatake. A month ago the Canadian army was called in and thousands of troops surrounded both territories. On September 1 the army moved into Kanesatake, surrounded the whole area and sealed it off. Troops also set up a military perimeter at Kahnawake. The Mohawks at Kanesatake have refused to back down and are continuing to stand up to the Canadian powers and all their military might. An RW reporter has been on the scene in the last few weeks (see Nos. 565-572). This is her latest report:



Mohawk warriors at the barricades.

September 15. This past week the powers in Canada have stepped up their attacks on the Mohawks behind the barricades. Two Mohawk peace proposals have been rejected. The first calls for the army and police to pull out of Mohawk territory and be replaced by Native authorities. The second calls for a joint commission made up of both Native and Canadian government officials to investigate the events since the July 11 police attack.

The Canadian government said no to both proposals. They refuse to agree to anything that would give the Mohawk people any measure of sovereignty (control over their own society). Tom Siddon, the Federal Minister of Indian Affairs, laid out the government's position. In response to the first proposal he said: "It essentially would cede Canadian sovereignty to the Mohawk people and their system of law and justice, and it is unacceptable." Federal Justice Minister Kim Campbell was quoted in the *Montreal Gazette*: "The Warriors do not represent legitimate Native grievances legitimately advanced. They carry guns, they are resisting enforcement of the law and we will not negotiate with them. We will only discuss the terms of the surrender of their firearms."

The government's "offer" is that the Mohawks just surrender to the army. They would then be held in military custody until the state figured out what "crimes" to charge them with. The powers act like this is a big concession, since the Mohawks would be turning themselves over to the army instead of

the SQ (Quebec Provincial Police). An SQ corporal was killed when the police attacked the Mohawks on July 11, and the Mohawks are now worried that the SQ will seek revenge against them for his death. But thousands of soldiers are now being used to threaten and brutalize the Mohawks, and they are proving to be no different than the vicious SQ.

On Saturday, September 8 an army reconnaissance patrol crossed the Mohawk perimeter and attacked a Mohawk Warrior named "Spudwrench" that they found sleeping. Spudwrench told the TV news: "I started yelling and they started beating me with something heavy. About 25 times. There was three guys holding me down." Spudwrench was seriously wounded. He was evacuated by the army with the promise that he would be returned to Kanesatake after a full medical checkup at a Montreal Hospital. But after he was checked out the army turned him over to the SQ and he and his wife were both arrested. He has been charged with mischief, obstructing justice, possession of a weapon dangerous to the public peace, disguise, unlawful assembly, rioting and disobeying a court order.

The army has also continued to surround and harass the Mohawks who are inside a community center in Kanesatake and have refused to surrender. An Oneida Indian inside the treatment center told the *RW* over the phone what the situation has been like: "An army reconnaissance mission came in close. The Warriors didn't have guns. One of the army guys lowered his gun, aimed and

Decisions

This report was written by an RW reporter who was at the September 9 demonstration at the barricades in Oka:

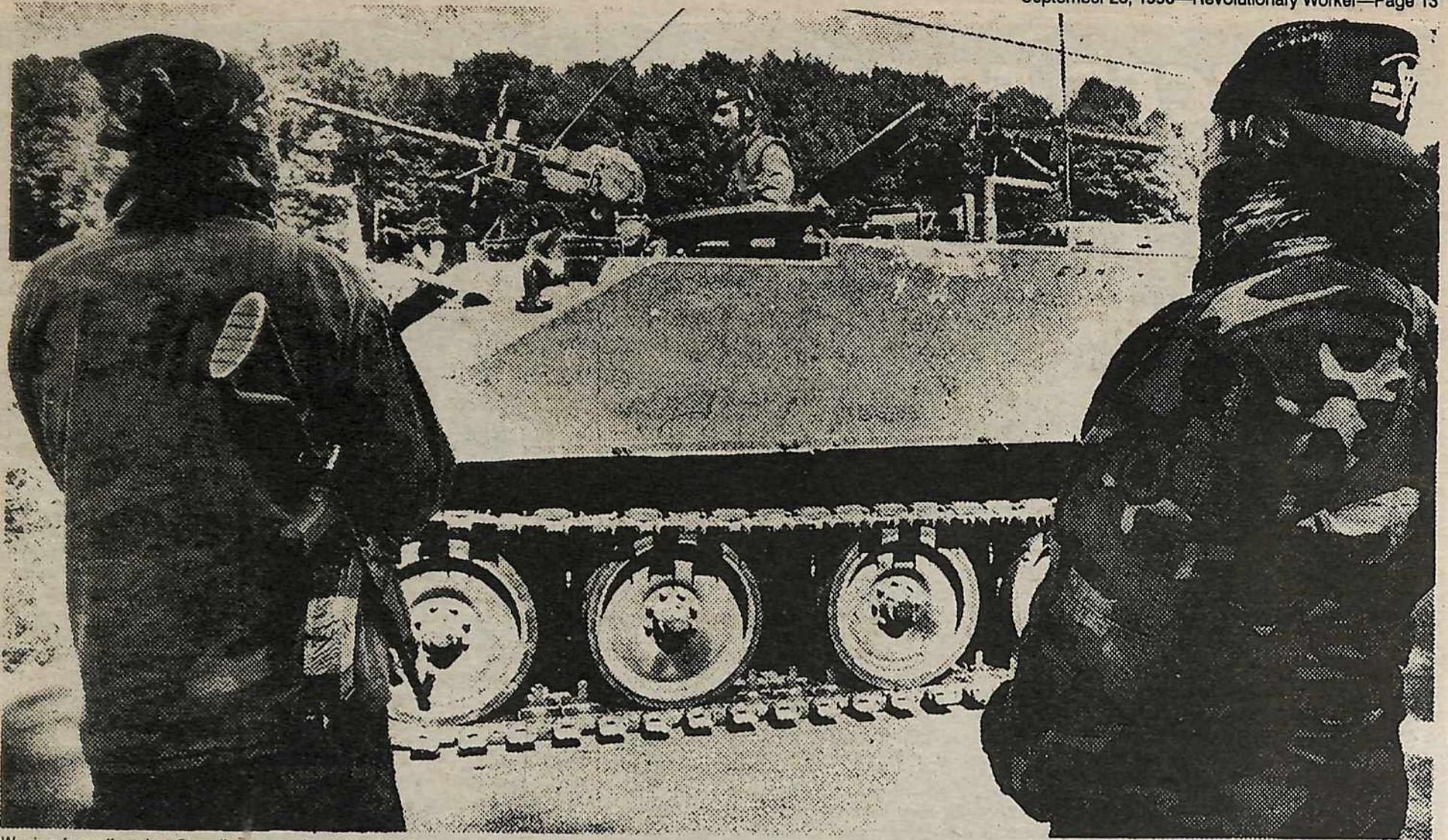
When a section of the Mohawk people stood up to the Canadian powers with arms to defend their land and their people, they sent shock waves throughout Canadian society. Huge debate broke out among millions over whether their actions should be supported and what this showed about the nature of the Canadian government.

Among the Mohawk people themselves there has been a lot of controversy over the actions of the Warrior Society, the group of traditionalist Mohawks who have been the front-line fighters on the barricades. Most of the band council chiefs and their governments, who are tied to and funded by the Canadian authorities, opposed their actions. Some call the Warriors criminals involved in drug smuggling and gambling and accuse them of taking the Mohawk people

hostage by taking up arms against the government.

The Warriors have stood firm in the face of the government's attacks. They have continued to insist that the struggle is over sovereignty—who will control the future of the Mohawk people. As this has become known, they have won a lot of support among Indian people all over Canada. Some of the same elected chiefs who opposed them have now begun to support the Warriors even though some continue to publicly oppose the use of violence. Instead of mobilizing the people to fight the powers, these forces see negotiations with the government as the key thing.

Among the Mohawk people and Indian people I've talked with, the majority consider themselves a peaceful people who are simply defending their land and sovereignty. They talk about the Two Row Wampum Treaty. This said that Mohawk society would go one way and the imperialist societies would go the



Warriors face off against Canadian armored personnel carrier.

fired a blank at a Warrior. Then they went to the media and said our guys pulled the trigger. They've got a lot more high-intensity searchlights. They reach right across the water into the living rooms of the people in Hudson (across the river). They're checking all aircraft in the area. A lot of times they even pull in their own helicopters because they get confused. But they're real ineffective as far as the lights coming into our camp because of the pine trees. A lot of helicopters come in close. Once the building was actually vibrating when the helicopters were hovering above it. They always give us time frames to psych us out and do a lot of psychological horse-shit to instill fear and anxiety. So we can't take anything from them with too much of an optimistic light. We're all on alert now because we never know. . . ."

A reporter for the government-funded Canadian Broadcasting Corporation described one incident: "The worst moment I spent was the night before last. That's when the Warriors had put a big plastic tarp across the front driveway to counteract the army lights being shone in. And that upset the soldiers because then they couldn't see in and watch what the Mohawks were doing on the other side. So at one point the soldiers fixed their bayonets and were jabbing at the tarp. And they were tossing rocks over the tarp. And the Mohawks came out and I think, I'm not sure, but I think that

was also the night that they were yelling at the women. And the Mohawks took great exception to this. People came running up from the treatment center. And the Warriors were there and the order was given to lock and load and you could hear the bullets clicking into the chambers and the Warriors getting down. I ducked behind a tree at this point. . . we got back to the campfire about half an hour later after the incident. And in talking with the cameraman and soundman we thought, well, that could have been it. . . ."

At one point the army cut off supplies of film, videotapes and batteries for journalists inside Kanesatake, making it very difficult for them to report on what was going down. The army has also pushed journalists further away from the treatment center where the Mohawks are. And many of the media themselves have been cooperating in the effort to black out the news—making it easier for the powers to attack the Mohawks. In addition to their refusal to protest against blatant press censorship, many have pulled their reporters out of the Mohawk territories.

On August 26 a Mohawk man was stopped on a lake near Oka. SQ officers beat him for three hours and burned him on his stomach with cigarettes. According to the media, 24 Mohawks have been arrested since August 23. They are being charged with riot (for defending their

barricades against the SQ attack on July 11), possession of illegal weapons, and other "crimes." Mohawks have been detained for days and beaten by the SQ.

Meanwhile protest against these attacks on the Mohawks has continued to spread. In Ontario, 150 people, mostly Natives, disrupted an armed forces exhibit at the Canadian National Exhibition. Six Mohawk supporters were arrested at a blockade of the Trans Canada Highway and charged with "obstructing a peace officer." The Inuit people (also known as Eskimos) are threatening to refuse to sign a major land claims agreement that the Canadian government has pointed to as proof they are concerned about Native people's rights. John Amgoaliki, president of the Inuit Tapirisat of Canada, told the press: "The government of Canada has to understand that because of what's happened over the summer the unity of the aboriginal peoples in Canada is becoming very strong. We're saying to the government, we can't have these nice relations while your left hand is clubbing somebody over the head."

On Wednesday, September 5 about 100 Native peoples from Canada and the U.S. (from the Mohawk, Oneida, Cayuga, Onondaga, and Seneca nations) as well as other supporters disrupted traffic on the Peace Bridge, which joins Buffalo, New York and Fort Erie, Canada. Protesters blocked traffic several times

despite threats by the police.

The Canadian Civil Liberties Union has demanded a probe into SQ actions. Members of the United Church of Canada are inside Kanesatake with the Mohawk fighters. A full-page ad appeared in the Toronto *Globe and Mail* newspaper calling for the army to withdraw. It was signed by the author Margaret Atwood, as well as such groups as Greenpeace, the National Action Committee on the Status of Women, the Canadian Labor Congress and the Canadian Peace Alliance. Demonstrations in support of the Mohawks have continued in Montreal, Toronto and other cities across Canada. On Sunday, September 9 over a thousand people held a rally in support of the Mohawks right at the barricades in Oka. (See "Decisions at the Barricade.")

The media has continued to do everything possible to make the Mohawk Warriors look like criminals. One columnist for the *Globe and Mail* compared the Mohawk warriors to Al Capone and said they'd gone too far and needed to be stopped. Others have openly been calling for the army to attack and end the standoff. Such pro-government news coverage along with news blackouts make it even more important for progressive people to find the ways to expose the Canadian government's brutal actions and let them know they will not get away with it if they launch an army assault on the Mohawk people. □

at the Barricades



Huichol Indians from Mexico sing at Oka barricade.

treaty, many Mohawk people hope this will happen. They don't see that they are confronting an *imperialist system* that will never stop exploiting and oppressing Native people and ripping off their land until it is overthrown.

There are other Mohawk people who have learned some bitter lessons about the nature of the Canadian and U.S. governments through this battle. There is a small but growing section who are beginning to see that a more militant, revolutionary struggle is necessary. Some have begun to look for allies among other oppressed people.

Among white Canadians there are widespread democratic illusions. This has led many people who support the Mohawks to organize actions that are focused on trying to pressure the government to "listen," rather than mobilizing the people to take mass, militant action aimed at stopping the attacks on the Mohawks. Week after week in Montreal, "business as usual" protests were held at

Quebec Premier Bourassa's office or the headquarters of the French-language newspaper *La Presse*. Little or no attempt was made to organize people to go to the barricades and challenge the police, the army and the racists who were viciously attacking the Mohawks. Some of these activists have an incorrect view that Canada is a country dominated by and dependent on the U.S. and not an imperialist country in its own right. This line has prevented people from really taking on the Canadian government and has served to hold back some of the more advanced forces, particularly the youth, who are very angry and want to fight to do whatever is necessary to stop the army from going after the Mohawks.

All these contending lines came to a head on Sunday, September 9. Three days earlier Native leaders across Canada and the United States put out a call for people to converge on Oka. Some called for people to march in past the police barricades. The fact that finally

someone was calling on people to do something at the barricades drew forward a lot of support. There were over a thousand people who showed up for the protest at the main police barricade in Oka. Most people I talked to said they came to march in. But many different views came to a head over whether or not to actually confront the army and go in, and people were faced with heavy decisions.

The scene was pretty wild. There were Native people from all over the country. Natives came from Saskatchewan, over 2,000 miles away. Vanloads of Mohawk people from Akwesasne, Ganieneh and Kahnawake came. Among them were a group of women who had confronted the police and tried to block an armored personnel carrier at the barricade a week before. There were also a number of chiefs who were more conservative and have only recently come out in support of the Mohawks. A contingent of about

Continued on page 14

other. They would leave each other alone to develop in peace. Even though the imperialists in both the U.S. and Canada have *never* honored this or any other

VOICES FROM THE WAR ZONES

CONFRONTING THE TROOPS

The following eyewitness account of what it was like in Kanesatake when the army moved in was given to the *RW* over the phone by a Mohawk woman inside the army perimeter.

RW: Can you tell me what it looked like and what happened when the army moved in on Saturday?

The army was moving in on West Gate and they were stopped right there. Everybody was there. All the press was there. So I took off on the four-wheeler over to sector five and the army was already moving in. But it was kind of the back door and they were sitting at the west gate saying we're not gonna move in. We're just gonna sit here and negotiate. While they were saying this, in the other breath they were moving in on sector five. Sector five had radioed up and said they were moving in but no one really believed it because they were saying we're not moving in. So I jumped on the bike and rode up to west gate and got the press down to sector five to cover it. Then what happened was they just kept moving up and the order was not to shoot because whoever fired the first shot, once a shot was fired the war was on. They came in quite a ways and as they were coming into the pines our guys got really, really tense and so did the soldiers. . . .

There were tanks coming in from all directions and there's at least nine to eleven people in each tank. The whole

woods was absolutely infested with them everywhere and they just kept moving up. Everybody was walking with guns up because it was pretty tense and they knew the first shot fired would mean the war was on.

RW: Now I've heard in the press reports they say there's been a number of times when the army has tried to close in further and your people have confronted them. Could you describe that?

Well there's been a lot of intimidation that's been going on. The army is trying all kinds of tactics, even right down to firing shots and hoping our guys will panic and start firing back. Flares going, total intimidation with helicopters flying over every few minutes—planes flying over every few minutes, lights flashing all over the place and flares going off, hollering, yelling abuses at the women, calling the women down and everything else, hoping to get the Warriors provoked by running the women down. . . . throwing rocks, taking out our lights, those kinds of things that have been going on all the time have been to incite our guys into fighting so that they can just walk in and massacre everybody.

RW: The press has reported a number of times that the army has tried to advance their lines and the Mohawk women have confronted them. Could you describe that?

Well, they started moving closer and the women are there stopping them. For example, last night things got really tense. The army was throwing rocks and they denied throwing rocks and the press

was standing right there watching the whole thing. There was another time when we had some big mirrors set up to reflect back their big lights that they have on their tanks and the army took them and CBC broadcast it showing the army taking them and then in the next breath the army came on the air and said they didn't take them. . . . All they said was that they would give three warnings. And those three warnings will come and the fourth time they will march on Kanesatake.

"I NEVER THOUGHT IT WOULD GO THIS FAR"

A woman from Kanesatake spoke with the RW:

We're from the village, we're about a quarter of a mile from the treatment center. They're surrounded by the army and we don't get much news from them cause we're not able to phone in and if we do get the line it's bugged. For the Natives, we're very uncomfortable because we don't know what kind of reception our neighbors give us these days. And we get unpleasant comments. And some places they do not serve Indians any more. There's one place in particular. This young lady wanted to go in just to get change. And she was refused. She asked why and one of the employees said my boss told us not to serve Indians. I live in the part of Kanesatake that's not sealed off. And there I guess it would be hard to be sealed off because we have neighbors that are white, right next to us or across the street.

Going to the barricades, the police say are you autochtone—Native? And we say yes. Well, you're pulled over to the side and they make you sit in the car. And they get our card, whatever IDs we have, and they take their time and we see two or three cars going by and we ask why does it take so long for us to go through the barricade? . . . I never thought it would go this far. We always thought that they would have the proper solution for the problem because it's already been about 18 months since the first meeting took place. Now we thought surely something good will come out of it. But it kept going from bad to worse. We were reading all kinds of headlines in the newspapers what was to happen. We said we don't think it will happen, it won't go that far. But we find out that one morning it did. . . . I woke up at 4:30 in the morning. I was awakened by the helicopters. We had heard that they were going to take over and so they did. The Mohawks were warned that if they did not leave the disputed land by 8:00 there would be trouble. And they did not leave. And at 8:00 firing started. And at 9:00 one policeman was struck down. The firing lasted for one hour. And it was not very pleasant to hear. There was some radio stations right where the trouble was and they were broadcasting. Believe me, it was a long hour for us. . . . I think this is only the beginning. Because other reserves have started to realize they have to do what the Mohawks did. If not, nothing will ever be resolved. There's been false promises after false promises.

Barricades

Continued from page 13

50 people came from Kingston, Ontario. They had been involved in direct actions to try and stop the government's plans to attack the Mohawks. Dozens of people came with their church groups. They stood in a circle and prayed for peace. And many Mohawk supporters from Montreal had finally made their way out to the barricades.

With such a broad mix of people, it was unclear what would happen. People waited to hear from the native chiefs what should be done. But by 4:30 when they hadn't shown up, some people began taking initiative themselves to get the crowd to act. A white Canadian from Kingston got up and addressed the crowd. He argued that people needed to march in, that something needed to be done to stop the government's plans. Many people in the crowd applauded. Then some of the activists who had organized the peace camp at the barricades disagreed. They argued that if people marched they'd lose the peace camp, that it was getting dark and that people should wait for the Native leaders to tell them what to do.

Some of the more moderate forces began to try to cool things out. They challenged the guy from Kingston and other white Canadians, saying that white people had no right to speak and tell Natives what to do. This opportunist type of reasoning tried to discredit certain arguments on the basis that a white person was saying it. In fact there were all kinds of different political lines being put out, and they didn't fall out in any way along racial lines.

The more conservative voices at the barricades reflected the view that the whole point of the demonstration was simply to pressure the government and create better conditions for negotiations. This became clearer when some Native leaders came out into the crowd to deliver the message sent by the chiefs. They said they didn't think they had enough people to march in and suggested people go into the road to deliver a message to the police at the barricade. With well over a thousand people gathered at the



Canadian troops at Kanesatake, below treatment center.

barricades, instead of leading the people to really confront the powers and do whatever was necessary to free the people inside the barricades, this line called on people to do nothing more than take a token stand. It did not call on people to wage a struggle to defeat the enemy. It called on people to show the powers how "reasonable" the people are. In fact, many people at the barricades had already begun to see that the powers could not be "reasoned" with—that they needed to be confronted with the militant action of the people and forced to back off.

A few hundred people moved into the road. A cop told a Native leader in the crowd: "I've had a lot of cooperation all day and I'd like it to continue tonight. So I'd just like everyone to clear the highway, because this is a provincial highway. The cameras can follow you inside and you can make all the statements you wish."

A sharp struggle broke out over what to do next. Over a hundred people, most of them Native, stood in the road and refused to move. Mohawk men and women, some with relatives and friends inside, struggled for the crowd to march. A rapid-fire struggle went down over what to do:

Some of the moderate Natives who did not want people to march accused the guy from Kingston who had spoken out earlier of being a police provocateur. He

shot back, "I'm here in solidarity with your people."

A Mohawk woman said, "Cars drive on this road, people should walk on the road."

Someone else said, "It's a peace camp."

Someone else shot back, "It's a war zone."

A Mohawk woman said, "We want our people."

A moderate Native leader who had been involved in the negotiations told her, "We also. We're all here in solidarity."

She said, "Well, let's go get em." He responded, "That's not gonna do any good."

She shot back, "You got to take some action. There's been demonstrations before. If you're all just peaceful and quiet, it's not gonna go anywhere. No one's gonna hear about it."

Someone else said, "It doesn't have to be violent, it can be peaceful."

She replied, "The Canadian government doesn't want peace. They don't know what the hell peace is."

Another woman said, "For our people in Kanesatake, will you please move back. Let's not have no trouble."

The Mohawk woman pointed to the police and replied, "We already have trouble. It's right there."

Another Mohawk woman said, "For the people in the treatment center we

have to march. We have to do something to help them."

At that point, the moderates organized other people to form a human chain around those on the road. They slowly tried to push us off the road. An angry Mohawk man confronted them: "This is the same thing the SQ do to us, herd us like cattle. Drop your arms."

To get their way the moderates started accusing the white people in the crowd who were arguing for people to march in of being paid police agents. This created a lot of confusion and mistrust among people. This was a very opportunistic move. Instead of taking on the politics of those who were arguing for a march, the conservative forces tried to get people to distrust each other on the basis of race.

The advanced forces were not able to seize back the initiative and the crowd moved back into the peace camp away from the barricades. I couldn't help but be frustrated and angry. A real opportunity had been lost to strike hard at the powers, deliver them a defeat and stop them from carrying out their plans to attack the Mohawks. This is the kind of struggle that must be waged—not aimed at negotiating and making peace with the enemy—but aimed at winning, and doing it in a way that prepares for the time when the people can wage all-out revolutionary war to overthrow these imperialists and put power into the hands of the people. □

The RCYB in L.A. went through a lot of struggle and changes to make the "Fear Nothing, Be Down for the Whole Thing Tour" a success. They had to deal with what it means to be in the VANGUARD—questions that were definitely sharpened up by the attacks of the pigs. And also by the response of the people.

On August 23 the LAPD attacked an RCYB posse in the Aliso Village housing project and held one brother for 5 days and \$20,000 bail—on charges of "assault with a deadly weapon" for having a red flag. Four others were also arrested, and they were threatened in jail by pigs who tried to intimidate them and stop them from doing revolutionary work. But the RCYB would not be intimidated. And inspired by their example, youth (and some older folks as well) spread word of the tour—and its posters and leaflets—often right under the noses of the attacking pigs. It happened time after time. For example, when the pigs jumped the Brigade in a housing project in Santa Ana, a huge crowd gathered. While some Brigaders got busted, others managed to escape with the help of the masses. Those arrested were finally let out of jail and were trying to low-profile it out of the area. But they ran into a group of youth from the 'hood who had grabbed up tour leaflets during the bust and were busy passing them out to everyone they met. A similar experience happened in Pico-Union shortly before the program began.

The day before the program, members of the RCYB—whose time in the posse ranged from a few months to a few weeks—told the RW what it had been like:

"It's pretty cool. It's hard work, I didn't think it would be such hard work, but it's okay. I'm having a good time. The Brigade members are not only the Brigade members, they're my friends. My



One of the RCYB rappers.

RCYB: "In Your Face"

comrades. We sit all day together and joke around, and when we get serious, we get serious together. We're like a unity—we get bonded together by a cause. And that's like the strongest you can ever get, when you're bonded together with a cause."

"The response from the people has been a lot more positive than we expected. I mean, just really out there. And the response from the pigs has been a lot more than we expected too. . . . I mean, they just freaked out. It's obvious they're doing anything and everything to try and intimidate us. It's just kind of pitiful. It's funny."

"But the power of the people is so much bigger, man. . . so much stronger. It's just funny, it's like they're grasping at straws, they don't have anything to hold onto except intimidation. That's not even working that much, that's starting to not even work."

"It's obvious to see they don't know the name of this tour—'Fear Nothing, Be Down for the Whole Thing.' They should come and check it out, I think they might learn something."

"I think it kind of backfires on them, because with all this stuff going on, with us being out here talking to these people—*No temas nada*—and people

are like, they see one of their brothers and sisters getting jacked up in the street, and they just crowd around. So the cops' intimidation kind of works against them, 'cause then it's them that are getting intimidated by a hundred people."

"We don't have to go out there and sell these people on it, because they live a life of oppression. They just need leaders to show them—come on, we don't need to take this shit no more. And when they see us doing it, especially youth, it's like, if they can do it, we can too, we don't need to take this shit. And upsy-daisy they go."

"Like this one guy, it was at the park, and the cops started chasing everybody off the block—you can't hang here, you can't stay here, you'll get arrested for loitering.' And then, just because the police was chasing everybody away from us, these youth ran up to us to get posters and flyers and then—Boom, what's up with that?"

"And it kind of works to our advantage when the cops are out there trying to intimidate us, and people see that the cops are our enemies, you know. The pigs are the enemy of the people, too, so we must have some common ground. People will come up to us, like, 'I saw you in that cop's face, I saw you blocking their way, I saw you standing up for those immigrants, man.'"

"I like it when they come, because it makes it a lot easier for us, because then we don't have to go out and find people, because they come. You know—it's boom, come and follow me wherever I go because when you come, you bring my people. I like it when they come. I like to get up in their face and start agitating and shit. I love it. . . . Every time they show up and try to stop us."

"It builds up our side even more. People see the vanguard out there in the front, you know, in their face, and its like—'Wow, this is a force, they're serious, they mean it.'"

"Fear Nothing, Be Down for the Whole Thing" Tour

Continued from page 5
with it. . . This is definitely a message youth need to hear."

For all these diverse reasons and more, the anticipation was crackling in the air when Carl finally came into the theater accompanied by the RCYB. The entire program was bilingual, with simultaneous presentations in Spanish and English through the use of headphones, and at the end of Carl's speech the crowd took up the call and response—"I am a revolutionary"—Panther style PLUS. A wild rap was laid down by a sister from the RCYB, joined by a brother from the crowd who got into some fierce dancing to accompany her.

Youth signed up on the spot to join the RCYB, and after the speeches, Carl was quickly surrounded by youth, especially Latino youth, and others who had a million burning questions. Some of them focused on the relationship between rev-

olution in Mexico and in the U.S. One proletarian comrade told the RW, "There are a lot of ties. Look, we're here and in a little while we'll maybe go back to Mexico. So sometimes we might want to join something, an organization, but we're thinking that we're going to go back. So we have a lot of problems around this. This is part of getting into the point about internationalism. Actually, in the beginning I had that same question, too. I said, well, I'm not planning to stay here—I had planned to return a lot sooner than this, but here I am still. . . . I told myself, look, after all, we call ourselves internationalists. After all, fuck this damn border. What we're doing here doesn't mean that it doesn't have a direct relation, not just with Mexico but with the whole world. Because after all, what we learn through our struggle isn't private property, it's the property of the world proletariat. . . .

This was a strong part that Carl Dix mentioned about internationalism."

There were also other sharp questions—such as how to break down the divisions among the oppressed people—including when the youth fight and kill each other for petty shit, or what will be done after the seizure of power—for example, will the people be allowed to keep their weapons? And the questions kept coming—intense. One Latino bro had been in intense discussion with Carl for some time and when his friend came over to tell him it was time to go, he said, "Wait. Just three more questions."

For some people who'd been involved in struggle in other countries, hearing a Marxist-Leninist-Maoist line put out was something fresh. One brother said he really liked Carl's speech and it made him think a lot. He'd been a revolutionary in Central America and he had become disillusioned with the political line

leading the struggle there. He said: "The Maoist line is different from others I've known. I think I need to check out the Maoist philosophy to understand it a little more, and to know what it's about. . . . I'm going to go to Libros Revolución to look for a book on Maoism," and he asked for a recommendation.

Some others have known about Maoism for a little while. One youth who originally came from a poor barrio in Mexico City said, "I participated in several leftist parties that weren't really Maoist. I had studied about Marxism and Leninism, but very little about Maoism. I've been here a few months and in the time that I've had contact with some people around the party and their ideas, it seems to me that Maoism is the complement that was lacking to round out a real theory that creates something positive, that represents a radical change in the world's societies—especially their plans around making revolution in the belly of the beast, within Yankee imperialism, and not just revolutions in Third World countries. The revolution here is very different from a Third World country. . . ."

People from Mexico City told Joey that he was a particular hero to all the *chavos* back home. As one youth put it, "Fuck the American flag because we also burn it. Mexico burns the flag and all that shit and it is good that the people burn that shit because the flag is worth shit." He added that he used to use all kinds of drugs, "the heaviest drugs in Mexico. . . . I want to destroy this before it destroys me. It is better to overthrow what is promoting this shit."

"It was definitely real," a Black brother told the RW about Carl's speech. "It's all about trying to bring all the issues being addressed toward the revolution, you know what I'm saying. Define them—get the best possible result going, and address it that way. . . . I enjoyed it immensely. It was very enlightening, it had a lot of perspective in it. It made me think about what to do with my life—always keeping focus on what's going on, and always try to stay in tune with the revolution, so I don't miss my calling." □



Hell No, We Won't Go!

U.S. Troops Out of the Middle East!

In 1968 Carl Dix decided to "do the right thing." He declared that he would not be an accomplice to a genocidal war. He refused orders to go to Vietnam and spent two years in a military penitentiary. In 1990 the U.S. is planning new crimes in the Middle East. And Carl Dix is calling on people to do the right thing:

"HELL NO, WE WON'T GO!

FUCK THE U.S. AND ALL ITS MIGHT,

REVOLUTIONARY WAR IS THE ONE WE'LL FIGHT!"

Come hear Carl Dix, national spokesperson for the Revolutionary Communist Party, deliver his urgent message to the youth. . . .



FEAR NOTHING

BE DOWN FOR THE WHOLE THING TOUR

Get Down with Carl Dix:
"I'm not going to tell you to chill out. I'm not going to tell you some never-gonna-happen fantasy about doing something positive with your life to try and make it in this hell-hole system. I am going to tell you the truth like nobody else will. I'm going to tell you why you need to live, die, and fight for revolution for the oppressed here and around the world. Ain't nothing else worth living for."
Support, Build, Join the Revolutionary Communist Party, USA, and Get Down with the Youth Crew, the Revolutionary Communist Youth Brigade.

Carl Dix
National Spokesperson for the Revolutionary Communist Party
Delivers an Urgent Message To the Youth

Also featuring from the Revolutionary Communist Youth Brigade:
Joey Johnson, Notorious Flagburner;
and Sasha

1990 NATIONAL SPEAKING TOUR

CHICAGO—September 22—3:30 p.m.
UE (United Electrical Workers) Hall, 37 S. Ashland

NEW YORK (Harlem)—October 6—2 p.m.
Harriet Tubman/PS. 154, 250 W. 127th St.

SEIZE THE POWER: PREPARE FOR REVOLUTIONARY WAR

Dare To Be There

RCYB

For information, contact Carl Dix, P.O. Box 400381, Brooklyn, NY 11240-0381. Phone (212) 713-5084 (messages). Tour sponsored by the Revolutionary Communist Party, USA.