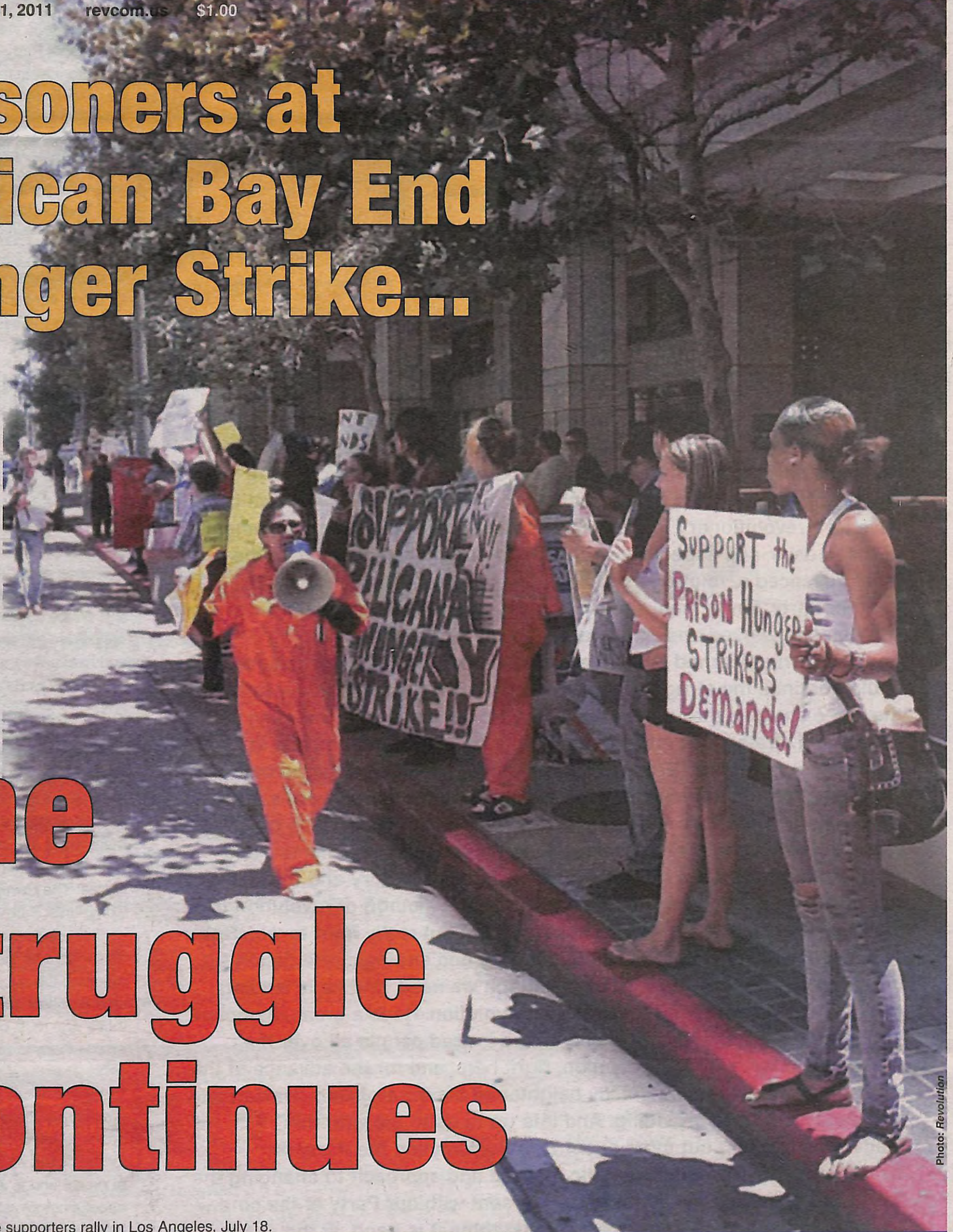


REVOLUTION

Voice of the
Revolutionary Communist Party, USA

No. 241 July 31, 2011 revcom.us \$1.00

Prisoners at Pelican Bay End Hunger Strike...



The Struggle Continues

page 7

Prison hunger strike supporters rally in Los Angeles, July 18.

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**Birds Cannot Give Birth to Crocodiles,
But Humanity Can Soar Beyond the Horizon**

PART 2: BUILDING THE MOVEMENT FOR REVOLUTION (continues)

**by Bob Avakian,
Chairman of the Revolutionary Communist Party, USA**

Photo: Revolution

What Is Communist Revolution?

It is this system that has got us in the situation we're in today, and keeps us there. And it is through revolution to get rid of this system that we ourselves can bring a much better system into being. The ultimate goal of this revolution is communism: A world where people work and struggle together for the common good...Where everyone contributes whatever they can to society and gets back what they need to live a life worthy of human beings...Where there are no more divisions among people in which some rule over and oppress others, robbing them not only of the means to a decent life but also of knowledge and a means for really understanding, and acting to change, the world.

This revolution is both necessary and possible.

From: *The Revolution We Need... The Leadership We Have A Message, And A Call, From The Revolutionary Communist Party, USA*

Who Is Bob Avakian, Chairman of the Revolutionary Communist Party?

In Bob Avakian, the Chairman of our Party, we have the kind of rare and precious leader who does not come along very often. A leader who has given his heart, and all his knowledge, skills and abilities to serving the cause of revolution and the emancipation of humanity. Bob Avakian came alive as a revolutionary in the 1960s—taking part in the great movements of those days, and especially working and struggling closely with the most advanced revolutionary force in the U.S. at that time, the Black Panther Party. Since then, and while many others have given up, Bob Avakian has worked and struggled tirelessly to find the way to go forward, having learned crucial lessons and built lasting organization that could continue the struggle, and aim to take it higher, while uniting with the same struggle throughout the world. He has kept on developing the theory and strategy for making revolution. He played the key role in founding our Party in 1975, and since then he has continued the battle to keep the Party on the revolutionary road, to carry out work with a strong revolutionary orientation. He has deeply studied the experience of revolution—the shortcomings as well as the great achievements—and many different fields of human endeavor, through history and throughout the world—and he has brought the science and method of revolution to a whole new level, so that we can not only fight but really fight to win. Bob Avakian has developed the scientific theory and strategic orientation for how to actually make the kind of revolution we need, and he is leading our Party as an advanced force of this revolution. He is a great champion and a great resource for people here, and indeed people all over the world. The possibility for revolution, right here, and for the advance of the revolution everywhere, is greatly heightened because of Bob Avakian and the leadership he is providing. And it is up to us to get with this leadership...to find out more about Bob Avakian and the Party he heads...to learn from his scientific method and approach to changing the world...to build this revolutionary movement with our Party at the core...to defend this leadership as the precious thing it is...and, at the same time, to bring our own experience and understanding to help strengthen the process of revolution and enable the leadership we have to keep on learning more and leading even better.

From: *The Revolution We Need... The Leadership We Have A Message, And A Call, From The Revolutionary Communist Party, USA*

REVOLUTION

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.

Out to the summer concerts and festivals with *BASics*

“This is something my generation needs”

Over the next six weeks, there are some significant summer concerts and festivals where tens and tens of thousands of youth will converge. This will be an important and exciting opportunity to connect them with the *BASics*.

Someone who picked up *BASics*, from the talks and writings of Bob Avakian at a local festival said, “This is something my generation needs.”

They went on, “To say the least, I wish I had had a copy of *BASics* in high school so that I could counter the bullshit being taught to me. I didn’t have that opportunity, but there are millions of students today who need to hear the voice of Bob Avakian so they can join the fight. *BASics* presents an essential challenge to all that is oppressive and intolerant. It paints not only a picture of a new world, but it leaves room for innovation and growth, as a communist future will have, as Bob Avakian says, ‘a solid core with a lot of elasticity.’”

Being at the upcoming shows with *BASics* and a very radical, revolutionary presence is a chance to connect with some of those millions of students, to introduce them to Bob Avakian, the movement for revolution he is leading, and the whole different society that this revolution is aiming to bring into being. It’s a chance for them to connect, to subscribe to *Revolution* newspaper (via print or online), to pick up copies of *BASics* for themselves and their friends, to buy one for a prisoner, to check out Avakian’s memoir and to get the *Constitution for the New Socialist Republic in North America (Draft Proposal)*.

Many of the musicians who are performing are doing work that’s up against the status quo and they attract young fans who are sick of the degrading culture, consumerism, and passivity towards this system’s crimes. We shouldn’t underestimate the active yearning for a whole other way, even as most of these youth have never seriously considered the potential for real revolution, or have been told it’s not possible or desirable. These festivals are a chance for people to hear their favorite band, to step out of the day-to-day, have fun, dance and meet others of like minds. They’ll draw forward a range of youth—from the suburbs, immigrants, some youth among the basic masses, high school and college age.

There are all kinds of ways to have a big impact, and we should be learning a lot as we go—both about how to have the biggest impact but also about the mood and concerns of the young people in attendance. We should find forms that embody a sense of radical revolt against a revolting culture, that are lively and compelling, and involve volunteers and others who are new to the revolution themselves. This should be part of creating a real buzz, impacting the whole scene with posters and palm cards, quotes from *BASics* and the BA image card, and snaking through the crowd with a chant or big signs. Try read-ins of *BASics*, bring a smartphone to show people clips of *BASics* readings on YouTube (youtube.com/knowthebasics1) or clips of BA’s Revolution talk (youtube.com/revolutiontalk). Film some people there reading quotes. Try different things—a big sign held above someone’s head, “Ask me about the *BASics* of revolution and communism.” Last year, someone went out to a festival with a big sign, “Ask me about a world without rape,” and drew forward a lot of appreciation and controversy.

We should sell a lot of books and copies of *Revolution* newspaper. And get a lot of people’s contact information to get back with them right away.

The forms of outreach will have a lot to do with the character of the show, and the freedom we have inside... whether *Revolution* Books has a table inside or out, whether some of the revolutionaries can get tickets to be inside or decide it’s better to do outreach on the outside or both. Get creative and solicit ideas from others, including artists, students... Are there other kinds of materials that could be gotten out or forms that could be used? Other kinds of visuals?

The plans should be radically simple, very bold, and lots of fun. □

Take *BASics* out to the shows below and to others you find out about!

July 30 LOS ANGELES	LA Rising
Aug 5–7 CHICAGO	Lollapalooza
Aug 12–14 SAN FRANCISCO	Outside Lands
Aug 13 NEW YORK GOVERNORS ISLAND	Lupe Fiasco
Aug 20 LOS ANGELES	Rock the Bells
Aug 26–28 NEW YORK GOV ISLAND	Dave Matthews Band (with The Roots and Gogol Bordello)
Aug 27 SAN FRANCISCO	Rock the Bells
Sept 3 NEW YORK GOVERNORS ISLAND	Rock the Bells
Sept 10 BOSTON	Rock the Bells

As part of your plans:

When going to concerts and festivals, take palm cards with quotations from *BASics* on one side and how to order the book on the other. Go to revcom.us/basics, click on the Production/Distribution tab, and download the artwork for palm cards for professional printing.

Revolutionary Strategy

Some Principles for Building A Movement for Revolution

By Bob Avakian,
Chairman of the Revolutionary Communist Party, USA

At every point, we must be searching out the key concentrations of social contradictions and the methods and forms which can strengthen the political consciousness of the masses, as well as their fighting capacity and organization in carrying out political resistance against the crimes of this system; which can increasingly bring the necessity, and the possibility, of a radically different world to life for growing numbers of people; and which can strengthen the understanding and determination of the advanced, revolutionary-minded masses in particular to take up our strategic objectives not merely as far-off and essentially abstract goals (or ideals) but as things to be actively striven for and built toward.

The objective and orientation must be to carry out work which, together with the development of the objective situation, can transform the political terrain, so that the legitimacy of the established order, and the right and ability of the ruling class to rule, is called into question, in an acute and active sense, throughout society; so that resistance to this system becomes increasingly broad, deep and determined; so that the “pole” and the organized vanguard force of revolutionary communism is greatly strengthened; and so that, at the decisive time, this advanced force is able to lead the struggle of millions, and tens of millions, to make revolution.

Fight the power, and transform the people, for revolution.

End-of-Year Conversation with Black High School Students

Deeply Interested in the World... Acutely Aware This System Has No Future for Them

The first part of this correspondence appeared in the previous issue of Revolution, #240. The entire article is available online at revcom.us.

From a reader:

As school was winding down this spring, I had a chance for some long discussions with three young Black men who were about to graduate from an all-Black inner-city high school. ...

I kept stressing the importance of looking at things from a scientific point of view—because that is what actually explains why things happen. Early on, one of them asked if I believed in god and I said no. But two days later he came back to this and said: “Are you an atheist? I thought when you said you didn’t believe in god meant that you were just into a different religion.” So it took awhile for it to really sink in where I was coming from. But meantime we had talked about all kinds of examples of scientific vs. religious explanations of things. A big one was evolution. And here is a searing indictment of their education—two of the three of them did not know how evolution worked. So I explained this and we talked about how it was not just “humans descended from monkey” but rather was a whole explanation for how all life has developed on earth. Then we got onto the big bang. They kept raising isn’t there still someplace for god in all this—how about before the big bang? So we talked about why would you assume that just because something was unknown this is proof that there is a god.

This was a theme we would pick up from one day to the next. At one point I asked them if they saw a relationship between the pull of religion and the feeling of hopelessness that so many people have about the world they live in. I contrasted that to the scientific method that, in a broad sense, you could describe as hopeful. It is a problem-solving approach to the world—not that all science is immediately based on solving particular problems. But understanding the world does open up new pathways about how it can be changed. Plus science itself is also a source of awe and wonder. This led to a lot more back and forth which they all said that they really liked—even though we didn’t agree on everything, we were listening to and respecting each other—with the mutual respect being extremely important to them.

Where the question of religion got sharpest was around how they looked at women. We got off into this because they said that they didn’t understand why the movie *Precious* was such a big deal. They had seen it and said that it just showed shit that they were all quite familiar with. Then one of them said that he didn’t get why—according to him—it was more popular with white people than with Black people. I raised the question of whether it was connected to how Black men viewed their relationships with women. One of the three brought up the biblical explanation of original sin in the Garden of Eden and how Eve was responsible for this. It is interesting that while all three knew this biblical reference well, none of them remembered what the apple stood for. And when I reminded them that it was knowledge, this stirred the pot even more because they pride themselves on wanting to know things. And they also know something of what the Bible actually says about how women should be treated who do things like have sex out of wedlock—which they don’t agree with at all. Then the question of women’s right to

Determination decides who makes it out of the ghetto—now there is a tired old cliché, at its worst, on every level. This is like looking at millions of people being put through a meatgrinder and instead of focusing on the fact that the great majority are chewed to pieces, concentrating instead on the few who slip through in one piece and then on top of it all, using this to say that “the meatgrinder works”!

Bob Avakian, BAsics 1:11

abortion came up. One argued that “you are destroying a life that could be a great one.” I raised “what about the woman’s life?” and asked them if they would want their lives turned upside down (which they all understood was what pregnancy meant) just because of some “oops?” The *Revolution* reader said he upheld the right to abortion and went on to point out that the most likely thing for a child born to a mother who doesn’t want it is that the kid’s life will be miserable and so will the mother’s. So we went around on this for a while—including how all those “unused” sperm and eggs that men and women are continually spinning off also contain the potential for life, so why not allow women to decide when are the times that are best to bring that potential into reality. And by the end of this, the one who argued abortion is “destroying a life” was saying, “I’m hearing what you are saying about abortion.”

I made the point here that I thought the question at the root of this whole discussion was whether they as Black men wanted to end a lot of the oppression they face, but when it came to women they just wanted in on being the “head of the household.” This made them all stop and think—in part because of the logic of what I was saying, but I also think because they saw that I cared just as deeply about ending the oppression of women as I did about all the other horrors this system rains down on people—including the oppression of Black people that we had talked so much about.

At one point one of them said, well I heard this expert say that the Bible is 70% true and 30% false. So I said, “That’s

great, how do you know whether you are reading the 70% or the 30%?” And this got us off in a whole discussion of “salad bar” Christianity where you just picked the parts you liked and ignored the rest. What kind of “word of god” is that? But one point I continually came back to was that there are many religious people whose beliefs lead them to fight against injustice and that was a good thing. I said that the yardstick with people should be whether they are fighting to end oppression, and the role of their religious beliefs should be judged on that basis. But I also said that this is a real contradiction because to change the world you have to understand it—and here you ultimately do run into conflict with religion. They all said that they thought this was the right way to look at it—changing the world is the key thing.

One of them said early on in our discussions that he felt like he was from Mars because of the things he cared about were so different from most of the other students. And one theme of our discussions had to do with whether there were any other youth that felt and thought the way they did. On a later day I brought the issue of *Revolution* with the article about the Cornel West/Carl Dix Dialogue at UCLA. They were amazed—especially that 1,000 people came out to hear it. And then they read the comments by people as they left. Two in particular struck them. First was the one saying that we came to college expecting to hear stuff like this, but that’s not what we get—this led to another round of how what they teach in school is such bullshit. And then the quote by the young kid who said that most of

the time you go around not knowing if other people think like you do—and then you come here and see so many like minds—and how empowering that is. And this was right to the point we had been talking to—yes, there are others out there like them who are also agonizing over the future. The challenge is to find the ways to bring them together—and this is what the revolutionaries are attempting to do right now.

I showed them the May 1st copy of *Revolution* that had the quote from BA about why people come to the U.S.—because the U.S. has fucked up the rest of the world worse. The *Revolution* reader read this out loud and said “Yes! That is so true.” There was also an ad for *BAsics* in the paper and I was explaining what the book was—a lot of quotes like that (and some longer essays) around the key questions involved in making a revolution. This got them all excited about the idea of taking quotes like the one they had read and putting them up around the neighborhood so others would see them and so they could get into discussions with people about this stuff and find out more who was coming from where. One of them had told me awhile back that he really liked the idea of putting up revolutionary posters that told the truth around the community. So at one point after we talked for a while about what a difference doing stuff like this could make, he asked me: “Do you think it would piss people off if we did stuff like this?” I thought a minute and said, “If you did it well, yes it probably would piss off certain powerful people.” I was wondering if he was worried about taking chances.

Continued on page 15

The photos on this page were taken by the photographer credited and are not photos of the individuals in this story.



Photo: Jahmaalah Kaiye Brown

Photo: Jahmaalah Kaiye Brown

Editors' Note: The following is the tenth excerpt from Part 2 of a recent talk by Bob Avakian, Chairman of the Revolutionary Communist Party, USA, which is being serialized in this paper. Previous excerpts appeared in Revolution #232 to #240. This has been edited, and footnotes have been added, for publication. The entire talk is available at revcom.us.

Birds Cannot Give Birth to Crocodiles, But Humanity Can Soar Beyond the Horizon

by Bob Avakian,
Chairman of the Revolutionary Communist Party, USA

Accumulating Forces for Revolution

In that framework, let's talk more about the strategic orientation and the actual content of "hastening while awaiting," and specifically let's turn to the question of, as the Chinese communists once put it in a very important and helpful formulation: accumulating forces for revolution. Or, as we have also formulated it, drawing from Lenin as well: preparing minds and organizing forces—for what?—for revolution: working consciously in anticipation of—and, once again, to actively influence things toward—a major qualitative change, with the ripening of a revolutionary situation and the emergence of a revolutionary people, in the millions and millions; working to affect, continually and repeatedly, the "political terrain" and dynamics so that the forces and factors favorable to revolution are increasingly strengthened—even in the face of, and in opposition to, heightening repression and the fostering and supporting of counter-revolutionary forces by the ruling class, or sections of it (a phenomenon we are now witnessing on a significant level, and which has serious implications which I will return to later, before the conclusion of this talk).

"Some Principles for Building a Movement for Revolution,"¹ which frequently appears in *Revolution* newspaper, does speak in a concentrated way to much of what is involved in this process, and it is worthwhile going over this briefly, in its different aspects and overall in their interconnection, in light of the orientation I have been emphasizing.

Let's start with the first paragraph of "Some Principles for Building a Movement for Revolution":

"At every point, we must be searching out the key concentrations of social contradictions and the methods and forms which can strengthen the political consciousness of the masses, as well as their fighting capacity and organization in carrying out political resistance against the crimes of this system; which can increasingly bring the necessity, and the possibility, of a radically different world to life for growing numbers of people; and which can strengthen the understanding and determination of the advanced, revolutionary-minded masses in particular to take up our strategic objectives not merely as far-off and essentially abstract goals (or ideals) but as things to be actively striven for and built toward."

¹ Bob Avakian, "Some Principles for Building a Movement for Revolution," *Revolution* #202 (May 17, 2010).

This itself concentrates a great deal, in terms of strategic orientation, and I want to emphasize particularly the last part: "strengthen[ing] the understanding and determination of the advanced, revolutionary-minded masses in particular to take up our strategic objectives not merely as far-off and essentially abstract goals (or ideals) but as things to be actively striven for and built toward." This has everything to do with whether we are actively influencing and working to shape the political terrain and the overall conditions as much as possible, at any given time, or whether we are merely passively awaiting.

To go on to the second part of "Some Principles for Building a Movement for Revolution":

"The objective and orientation must be to carry out work which, together with the development of the objective situation, can transform the political terrain, so that the legitimacy of the established order, and the right and ability of the ruling class to rule, is called into question, in an acute and active sense, throughout society; so that resistance to this system becomes increasingly broad, deep and determined; so that the 'pole' and the organized vanguard force of revolutionary communism is greatly strengthened; and so that, at the decisive time, this advanced force is able to lead the struggle of millions, and tens of millions, to make revolution."

Think of what is being put forward, in a very concentrated way, here: the transforming of "the political terrain, so that the legitimacy of the established order, and the right and ability of the ruling class to rule, is called into question," not just in a general sense but "in an acute and active sense, throughout society"; the importance of doing this "so that resistance to the system becomes increasingly broad, deep and determined; so that the 'pole' and the organized vanguard force of revolutionary communism is greatly strengthened." And then the conclusion, pointing to what this is all building for: "so that, at the decisive time, this advanced force is able to lead the struggle of millions, and tens of millions, to make revolution."

Enriched What Is To Be Done-ism

This is really what "Enriched What Is To Be Done-ism"² is all about: a means for

² The formulation of "Enriched What Is To Be Done-ism" is discussed in a number of recent works by Bob Avakian, including "Unresolved Contradictions, Driving Forces for Revolution," in the section headed "Resistance and Building a Movement for Revolution." This talk is available online at revcom.us/avakian/driving. Also see the talk "Making Revolution and Emancipating Humanity," Part 2, which is available online at revcom.us/avakian/

building, precisely, a movement for revolution. In *What Is To Be Done?* Lenin spoke to the need to reveal how all the outrages and injustices that people do abhor, and which they do rebel against in various ways (or talk about even in whispers perhaps), are rooted in the same system; to bring forward our communist aims and convictions, and to show that there is a basis to bring into being a radically different world; to illustrate how and why different strata react the way they do to different events, more or less spontaneously (and, again, without being reductionist about that) and what therefore are the driving forces of revolution and what is the strategy for rallying broader forces to that revolution, as well as what is, of necessity, the character and nature of that revolution: why is a certain kind of struggle and a certain kind of revolutionary process leading to the abolition of the existing state—and, yes, the establishment of a radically different state—why is that the road to actual emancipation? Why do you need a vanguard, and what is the role of that vanguard? How does this vanguard relate to the overall revolutionary process and to different sections of the masses who, in one way or another, are part of that process? These are decisive questions spoken to by Lenin in *What Is To Be Done?*

To this we have added some elements, or given additional emphasis to certain elements, including the importance of putting the questions and problems of the revolution before the masses, drawing them into struggling with this and contributing to the process of developing the answers to this, in practice as well as in theoretical conception. This is the reason we have used the formulation "Enriched What Is To Be Done-ism." And, once again, all this is about "hastening while awaiting." It's not about something else. It's not an academic exercise. It's about carrying out what is concentrated in "Some Principles for Building a Movement for Revolution." It's about preparing minds and organizing forces—accumulating forces—for revolution.

To be continued

makingrevolution2, as well as in *Revolution and Communism: A Foundation and Strategic Orientation*, a Revolution pamphlet, May 1, 2008.

Abortion Doctor LeRoy Carhart Is a Hero— Operation Rescue Threatens Him Why YOU should be in Maryland July 31–August 7

by Sunsara Taylor

A determining focal point in the battle for abortion rights and the lives of women begins July 31 in Germantown, Maryland. One of the most courageous and prominent abortion providers in the country is being targeted by one of the most hateful, fascistic, anti-woman groups in the country. Anyone who cares about the future for women needs to be there or find a way to support those who will be.

Dr. LeRoy Carhart is a hero. He provides abortions. As simple as that may sound—and as simple as that ought to be—this means that every day for more than two decades he has risked his life for the lives of women. He's been threatened. He's been stalked. His family has been harassed—even receiving calls “informing” them of his murder. Once, his farm was burned to the ground.

But that is not all.

Two years ago, Dr. George Tiller, a fellow abortion provider, colleague and good friend of Dr. Carhart's, was assassinated while attending church. In the face of this devastating loss, LeRoy Carhart stepped up even more. He expanded his practice. He opened new clinics. He spoke boldly to the national media. He not only performs, but has taken responsibility for training others in performing, some of the most complex and life-saving abortion procedures for women late into troubled pregnancies.

For all this, he has been targeted as “Enemy # 1” by the very forces responsible for Dr. Tiller's death. From July 31 through August 7, Operation Rescue will be bringing anti-abortion fanatics from across the country to hound and endanger Dr. Carhart, his staff, and the women he serves.

Operation Rescue is an organization of woman-hating, evolution-denying, theocratic Christian fascists. They oppose all abortions. As in: even in cases of rape, incest or the life of the woman. They oppose all birth control. As in: they not only oppose pre-marital sex, they also oppose marital sex that is not aimed at procreation. And for more than two decades they have systematically targeted, prosecuted, waged character assassination against, and whipped up an atmosphere that has led to the actual assassination of some of the most selfless and heroic abortion providers in the country.

That's right. According to the *Washington Post*, just months before Dr. David Gunn was assassinated by an anti-abortion fanatic, “an old-fashioned ‘wanted’ poster of Gunn was distributed at a rally for Operation Rescue leader Randall Terry,” complete with a home phone number and photo of Dr. Gunn. In 1992, Operation Rescue targeted the clinic of Dr. Barnett Slepian. Later, Dr. Slepian was assassinated in his own home by a fanatic who had traveled with Operation Rescue for years. In 1991, Operation Rescue declared a “Summer of Mercy” and brought thousands of anti-abortion fanatics to blockade Dr. Tiller's clinic, demonize his person, and create an intimidating anti-woman spectacle in the national media for weeks. Just months after Dr. Tiller was assassinated, Operation Rescue began making efforts to purchase his clinic as the site of their new headquarters!

This is the shameful and murderous history that Operation Rescue is invoking as they gear up for their “Summer of Mercy 2.0” at Dr. Carhart's new clinic in Germantown, Maryland.

Why do they do all this? Not because they give a rat's ass about the so-called “life of the fetus.” They do this because they are driven by the biblical mandate



Photo: World Can't Wait



Photo: World Can't Wait



Photo: Indymedia/Robert Stuart Lowden

Dr. LeRoy Carhart provides abortions—and every day for more than two decades he has risked his life for the lives of women. For this, he has been targeted as “Enemy #1” by reactionary anti-woman forces who have attacked clinics and killed doctors, like Dr. Carhart's colleague, Dr. George Tiller. All those who care for the future of women must come to Dr. Carhart's defense. Above top and left, defending Dr. Carhart's abortion clinic in Omaha, Nebraska. Above right, defending right to abortion in Los Angeles.

that women have babies—lots and lots of babies—and obediently submit to men.

According to the Bible, everything evil that has ever happened is because Eve tempted Adam into eating the “forbidden fruit.” Not only that, there was a “special curse” brought down on women. Here it is in 1 Timothy 2:11-15: “Let a woman learn in silence with full submission. I permit no woman to teach or to have authority over a man; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.”

It is this total submission of women to men that Operation Rescue is dead set on. As Dr. Carhart himself pointed out during an interview I conducted with him earlier this year, “Most women today don't want to be a second class citizen. They want to enjoy all the rights and privileges that the world has to offer. I think the very thrust of the anti-[abortion movement] is to deny women those very rights. Abortion is a vehicle they are using to do much greater damage.”

The only “good” thing that can be said about Operation Rescue is that they clarify the issue. The movement against abortion has never been about anything but forcing women to submit to men and have babies against their will. This is true of the Christian fascists in—or seeking—political office, from Michele Bachmann and Sarah Palin to Sam Brownback and Tom Coburn. This is true of those who have introduced the largest onslaught of legislative restrictions on the federal and state level in history over just the past few

months—from mandatory ultra-sounds, to requiring women to undergo “counseling” at Christian fundamentalist “clinics,” to imprisoning women whose newborns do not survive! (Yes, you read that right: several states are currently prosecuting women for the natural deaths of their newborn babies. See “Outcry in America as pregnant women who lose babies face murder charges,” *Guardian UK*, June 24, 2011.)

And this is a truth that is being lied about or covered over by all those—most significantly prominent Democrats like Barack Obama and Hillary Clinton, but also much of the pro-choice movement leadership—who are refusing to call out this fascist woman-hating for what it is. As the World Can't Wait so aptly put it several years ago, “This whole idea of putting our hopes and energies into ‘leaders’ who tell us to seek common ground with fascists and religious fanatics is proving every day to be a disaster, and actually serves to demobilize people.”

If women are to be free they need the right to decide for themselves when and whether to have children. They need abortion on demand and without apology. They need fully scientific sex education. They need birth control available without shame or stigma. These things are not “tragic” or “unfortunate.” They are tremendously liberating—and they are long overdue!

All of this is essential not only for women, but for humanity as a whole—for how can anyone be free when half of us are enslaved?

The future of abortion rights, the lives of women and of the safety of heroes like Dr. LeRoy Carhart cannot be left to poli-

ticians or law enforcement or “someone out there who isn't me.” It is time—long past time—for all those who care about women to confront the fact that the future will hinge on what each of us will do.

From July 31 to August 7, World Can't Wait and others are organizing a Summer of Trust to be a strong abortion rights presence countering Operation Rescue and standing up for the lives of women. I add my voice to theirs in calling on you to BE THERE in the streets to show your support. If you cannot be there, reach deep into your bank account and make a donation to this effort commensurate with your concern for the future.

For more information on the Summer of Trust: abortionmorality.net/?p=34.

Send checks or money orders, payable to “World Can't Wait” (Summer of Trust in the memo) to:

World Can't Wait
305 West Broadway #185
New York, NY 10013

Listen to my interview with Dr. LeRoy Carhart, Carole Joffe (author of *Dispatches From the Abortion Wars: The Cost of Fanaticism to Doctors, Patients, and the Rest of Us*), Merle Hoffman (President and Founder of Choices Women's Medical Center), and Debra Sweet (National Director, World Can't Wait), here: equaltimeforfreethought.org/2011/01/22/show-375-the-morality-of-abortion/.

Sunsara Taylor writes for *Revolution* newspaper and sits on the Advisory Board of The World Can't Wait.

Prisoners at Pelican Bay End Hunger Strike...

The Struggle Against the Inhumanity of Solitary Confinement Continues

by Li Onesto

On Thursday, July 21, prisoners in the Security Housing Unit (SHU) at Pelican Bay State Prison (PBSP) were about to enter the fourth week of their hunger strike, demanding an end to the inhumane conditions of solitary confinement. Hundreds of prisoners in other prisons had joined them in solidarity, refusing food. That morning, the California Department of Corrections and Rehabilitation (CDCR) issued a press release saying the strike was over. And later that night, Marilyn McMahon from California Prison Focus reported that she and Carol Strickman, an attorney working with the mediation team representing the hunger strikers, had spoken with four of the hunger strike leaders who were eating again. McMahon said the prisoners had “extended their deeply heartfelt thanks to all their supporters outside” and “they emphasized that that support was responsible for their wins and their safety from retaliation. Above all, they hammered home the message: This is just the beginning!”

The heroic struggle of prisoners from the most brutal hellholes of the U.S. prison system is an extremely significant and extraordinary development. These prisoners have set a courageous example and inspired people all over the world.

Prison Hunger Strike Solidarity (PHSS), a coalition based in the Bay Area committed to amplifying the voices of and supporting the hunger strikers, listed some of the gains of the hunger strike:

“While the CDCR vigorously dehumanizes prisoners, and refused to negotiate, saying (‘we don’t negotiate with prisoners’), they were effectively forced into offering an agreement to make changes; this historic strike has demanded *everyone* who is against torture in any way to recognize prisoners as human beings, to act on their beliefs that no one should ever be tortured; ...widened and intensified international scrutiny into prison conditions and policies in California, and around the United States, as well as solidarity in intervening in CDCR ‘business as usual’; ... (re)inspired prisoners to work together in struggling for their humanity to be recognized; ... proven to family members, former prisoners, advocates, lawyers, faith-based and religious groups, medical professionals, and community members and organizations that we can and need to continue



February 20, Union Square, NYC, rally to support the hunger strikers at Pelican Bay.

to work together better in the struggle to change the conditions we live in, and to transform the devastation and disappearance prisons cause in our communities; ...re-invigorated rigorous and collective prisoner-led resistance in the U.S. [‘It’s Not Over!’ posted July 22, 2011 at <http://prisonerhungerstrikesolidarity.wordpress.com/>]

Danger of Retribution

The press release from the CDCR reflected what has been the attitude of prison officials toward this hunger strike from the very beginning—that prisoners in the SHU are the “worst of the worst”

and deserve what they get. The statement repeated the lie the CDCR has used to try to invalidate the prisoners’ demands: “This strike was ordered by prison gang leaders, individuals responsible for terrible crimes against Californians...”

The CDCR press release also implied there is going to be *retribution*—that they are going to *punish* the prisoners for daring to demand they be treated like *human beings*. It said: “We will now seek to stabilize operations for all inmates and continue our work to improve the safety and security of our prison system statewide.” Many prisoners have talked about how, on a daily basis, prison officials and

guards exact retribution for all kinds of things they consider “uncooperative behavior.” For example, there are the “cell extractions,” where gangs of guards in full riot gear violently force a prisoner out of his cell, hog-tie and beat him—for something as minor as not returning a food tray or yelling at a guard. Already there has been a report from family members that Pelican Bay is on lockdown and visits are being denied. This underscores the importance of people on the outside monitoring the situation and making sure there is no retribution for the hunger strike.

This hunger strike has shone a light on the inhumane crimes being carried out by prison officials. The CDCR—and the system these prisons are a part of—do not like this, do not want this to continue, and need to crush the solidarity and organization the prisoners accomplished around their demands. This is the context for prison officials now saying they are going to “stabilize operations” and “improve the security and safety of our prison system statewide.”

And think about this: Many prisoners who end up in long-term solitary confinement were convicted of nonviolent crimes like drug possession and then ended up in the SHU simply because they were “validated” as a gang member. This could be based simply on a guard’s say-so or another prisoner being “debriefed”—that is, “validating” another prisoner in order to get out of the SHU himself. In fact, an end to “debriefing” has been one of the prisoners’ key demands.

Because prison officials have declared that this hunger strike was organized by gangs, they could now “validate” those who participated in the strike for even more punishment. And on this basis, hunger strikers who were not in the SHU could now be validated for participating in the strike—and put in the SHU.

Support Must Be Amplified

The CDCR press release says the prisoners stopped the strike after “they better understood CDCR’s plans, developed since January, to review and change some policies regarding SHU housing and gang management. These changes, to date, include providing cold-weather caps, wall calendars and some educational opportunities for SHU inmates.”

Prison officials are not speaking to the

Continued on page 12

What Kind of System Needs to Torture Prisoners?

by Li Onesto

The courageous struggle of the prisoners at Pelican Bay should make many more people sit up and take notice and ask—and find the answers to—some important questions about the U.S. prison system.

Why does the U.S., which has 5% of the world’s population, have 25% of its prisoners?

Why has the number of prisoners in the U.S. gone from half a million in 1980 to over 2.3 million in the last three decades?

Why are so many of those incarcerated in the U.S. people of color?

And why does the U.S. routinely carry out torture in its prisons?

The truth of the matter—and the bigger context for the inhumane conditions in maximum security units like the Pelican Bay Prison SHU—is that this system, with its police, laws, courts, and prisons is using *mass incarceration* to enforce oppressive economic and social relations, especially in terms of the systematic subjugation of Black people as a people. And I really encourage people to read the spe-

cial *Revolution* issue on prisons, “From the Hellholes of Incarceration to a Future of Emancipation,” which provides a deep analysis of mass incarceration in the United States.

This system of U.S. capitalism, from its very *inception*, has, in large part, been built on and developed by carrying out the most brutal oppression of Native Americans, Black people and other people of color.

This oppression has been woven into the *whole fabric* of U.S. society, from the days of slavery until today. It has been and is an integral part of the economic and social structure in this country. White supremacy has and continues to maintain Black people in a subjugated position in every aspect of society. And all this has created, and today still maintains a “master class” of white people and a “pariah class” of Black people.

In this way, the systematic oppression of Black and other people of color has been, and continues to be, part of the very glue that holds U.S. society together—even as it has gone through different changes and been enforced in different

ways. The outright ownership of Black people under slavery gave way to Jim Crow segregation and Ku Klux Klan terror. And now we have what has been called “the new Jim Crow” of police brutality and murder and the mass incarceration of hundreds of thousands of Black people.

The subjugation of Black people is a pillar of this system—a part of the economic and social relations in society, and white supremacy is a key element in the dominant ideology. And this is why this system cannot get rid of the oppression of Black people—because to do so would mean tearing up and undermining the whole economic, social and ideological/culture basis of U.S. society.

Why has there been such a drastic increase in the U.S. prison population? This has never been in response to crime—crime rates have actually gone down over the last three decades. This has been about control and suppression. It started in response to the mass upsurges among Black people in the ‘60s—which shook the system and had a huge impact throughout society. At the same time,

globalization and de-industrialization had devastated the inner cities and millions of Black people, especially the youth, who could no longer be profitably employed, were seen by this system as an unwanted, volatile “surplus” that had to be controlled. Concessions from the system, like programs that were supposed to address poverty and inequality, were being snatched back, leading to further impoverishment.

As the special *Revolution* issue on the oppression of Black people said, “Two things were at work: the needs of capital, which continued to gain advantage from racist discrimination and ghetto-ization of millions of African-Americans; and the necessity of the capitalists to not disrupt—and in fact to reassert and reinforce with a vengeance—the social glue of white supremacy—the ways in which the lie of the ‘master class’ were so integral to so many people’s understanding of ‘being American.’” (“The Oppression of Black People, The Crimes of This System and the Revolution We Need.”)

U.S. imperialism needed the subjugation

Continued on page 12

Who Are the REAL

These people?

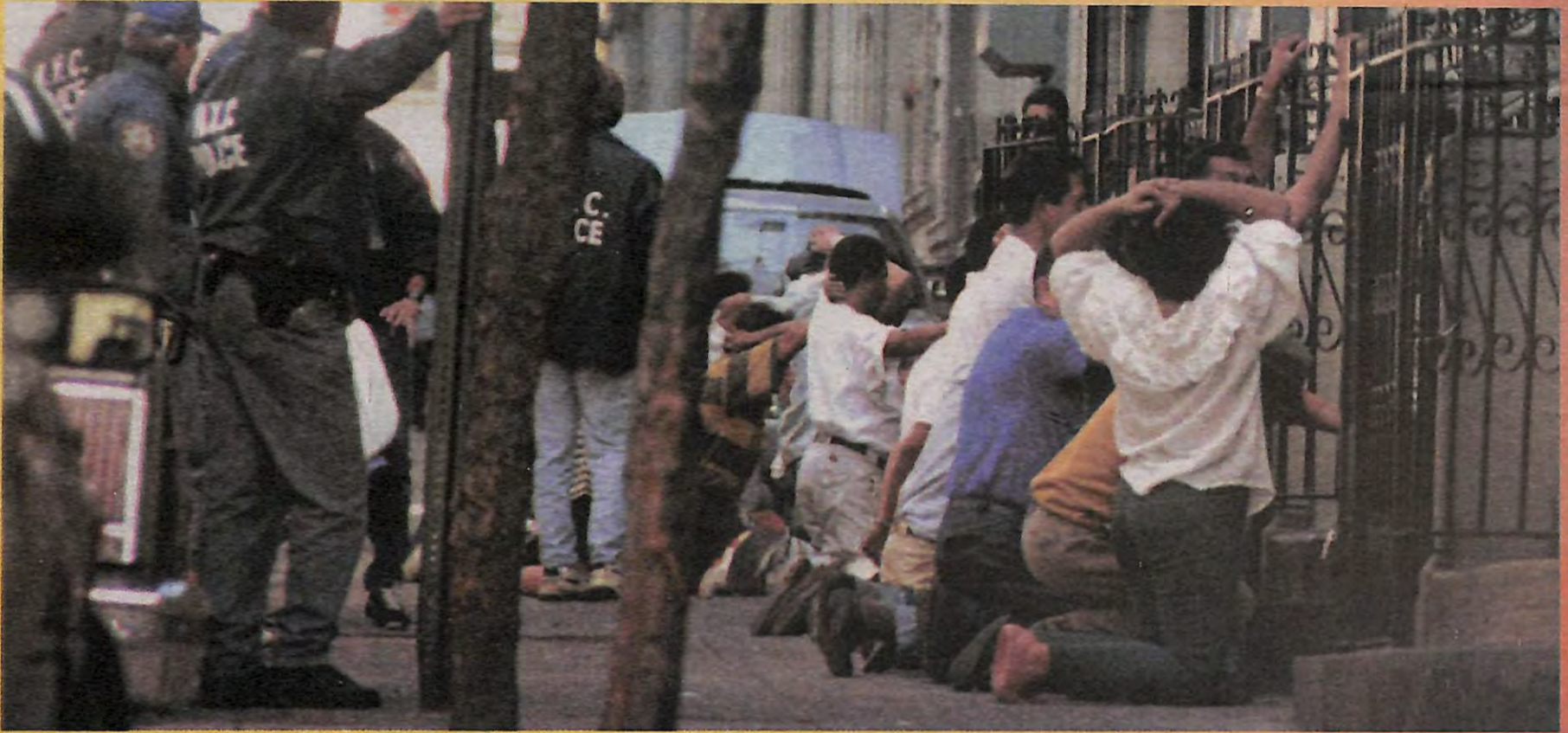


Photo: AP

Mass arrests on 162nd St. in New York's Washington Heights, part of the "War on Drugs."

Take a look at the people in these photos. They are among the millions in this country, especially young Black men, who have been targeted by the "war on drugs." From 1980 to 2006, the number of prisoners in the U.S. increased 450%, to 2.3 million. Today, the U.S. has more people in prison than any other country in the world. About 40 percent of those prisoners are African-American, although they make up 13% of the overall U.S. population. Black people are incarcerated at a rate that is six times higher than that for whites.

This "war on drugs" has never been about responding to a "rise in

crime"—crime rates have actually gone down over the last three decades. This has been about control and suppression. The rulers of this system—the U.S. capitalist-imperialists—deliberately launched the "war on drugs" in response to the mass upsurges among Black people in the 1960s, which shook the system and had a huge impact throughout society. At the same time, globalization and de-industrialization devastated the inner cities. And millions of Black people, especially the youth, who could no longer be profitably employed were seen by this system as an unwanted, volatile "surplus" that has to be controlled.

The systematic oppression of Black and other people of color has been a part of the very glue that has held U.S. society together from its very beginning – even as this oppression has gone through different changes in form and been enforced in different ways. In the context of the upsurges of the '60s and the major changes in the economy, the rulers of this system needed the subjugation of Black people more than ever. But they could no longer do this in the naked, openly racist forms it had in the old Jim Crow. Now we have what has been called "The new Jim Crow" of police brutality and murder and the mass incarceration of hundreds of thousands of Black people.

Beginning on July 1, hundreds of prisoners in the maximum security units in several California prisons went on a hunger strike, putting their lives on the line to demand a stop to the horrifying, inhumane conditions of torture. They demanded to be treated like human beings, and their courageous action challenged everyone to respond with their own humanity.

Who are the REAL criminals? Those who have no future under this system except jail, the "underground economy," or the military? Or those who oversee the system that created this situation?

* For more, see the special issue of *Revolution*, "The Oppression of Black People, the Crimes of This System, and the Revolution We Need," online at revcom.us/a/144/BNQ-en.html. Check out coverage of the prisoners' hunger strike at revcom.us/s/pelicanbay-hungerstrike-en.html.



Photo: AP

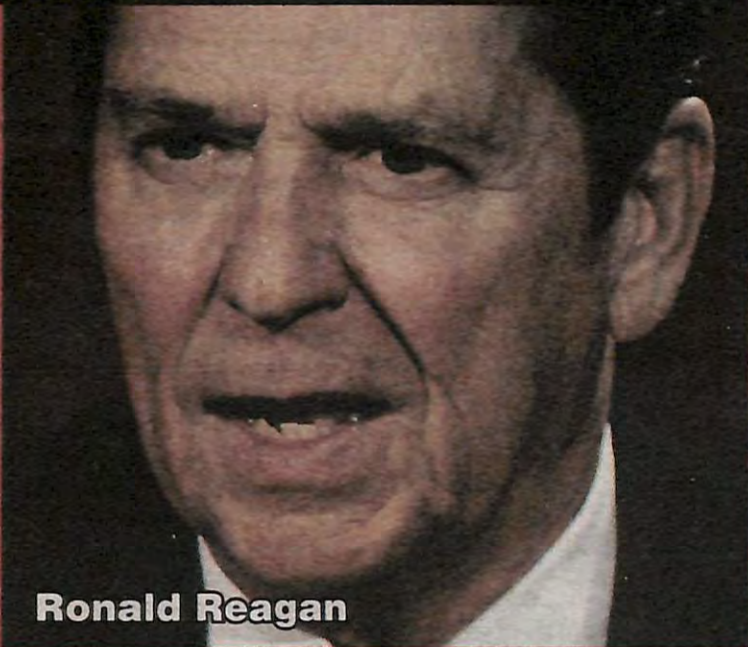
Leon Browne, 21, of Los Angeles, at California State Prison.

Support the Prisoners! Re

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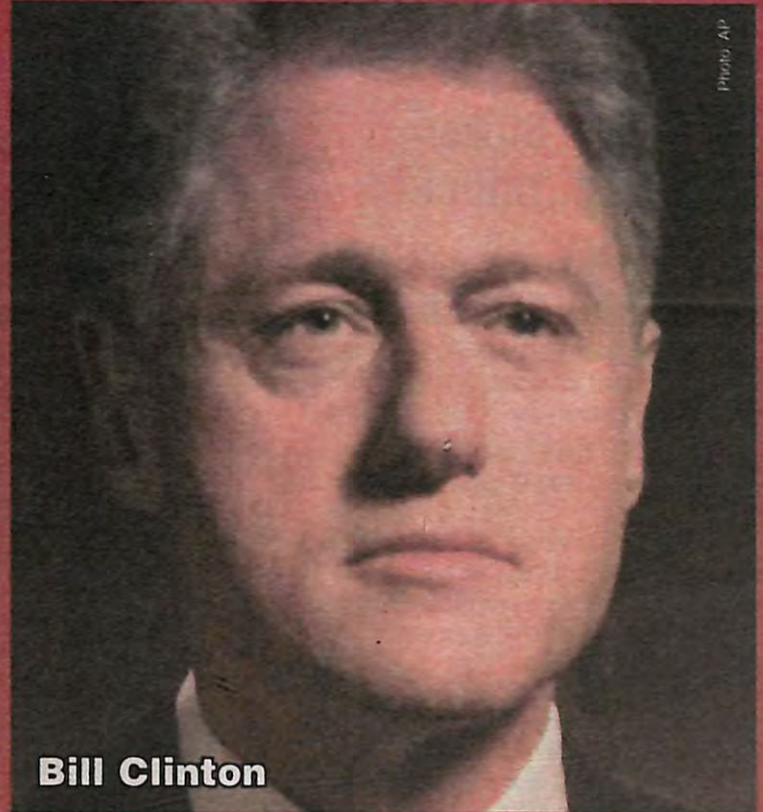
AL Criminals???

Or These?



Ronald Reagan

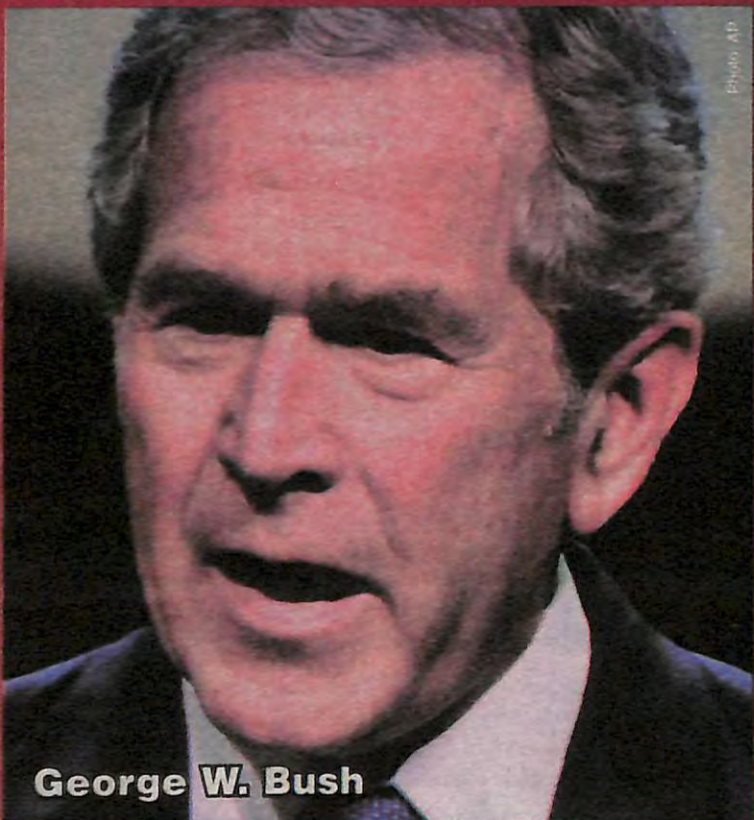
Architect of the "war on drugs" ... Sponsor of murderous wars in Central America that took the lives of several hundred thousand people ... Threatened the world with massive arsenal of nuclear bombs to exert advantage for his "gang"—U.S. imperialism ... Declared of the AIDS epidemic, "Maybe the Lord brought down this plague," a criminal stand that doomed many to early deaths ...



Bill Clinton

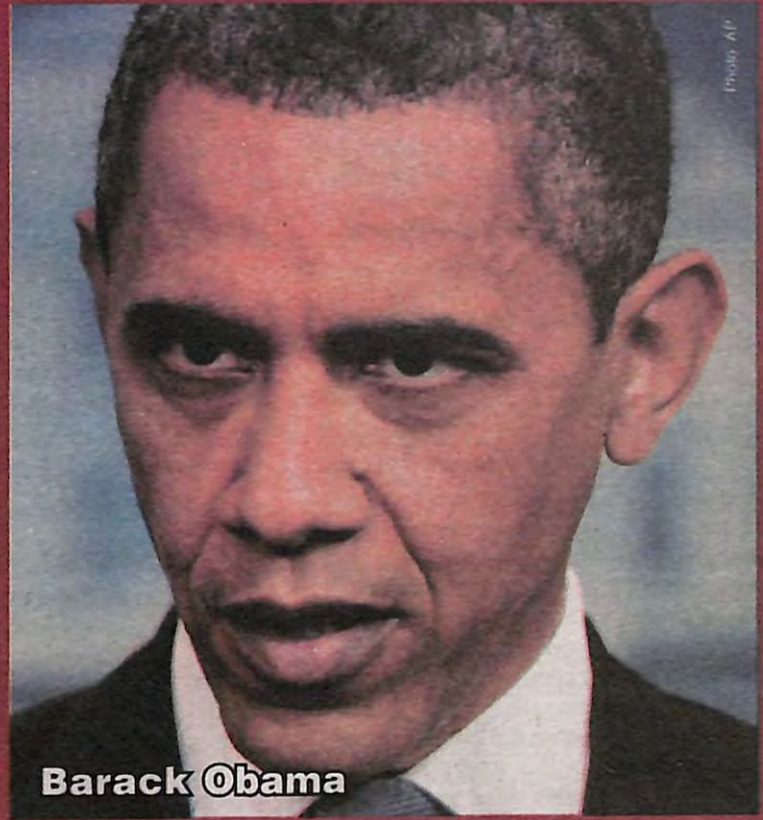
Doubled the number of prisons in the U.S. ... Oversaw sanctions on Iraq, which caused starvation of over 500,000 children ... Led in gutting public housing, welfare, and other social programs, condemning millions of poor in America to even deeper poverty ... Ordered the launching of cruise missiles that killed dozens in Afghanistan and destroyed a pharmaceutical factory in Sudan ... signed the anti-gay Defense of Marriage Act ...

These men are, or were, enforcers for a criminal system that has ruthlessly exploited billions of people all over the world and literally enslaved hundreds of millions, including small children ... that has killed countless tens of millions in horrific wars, from the genocide of Native peoples, to two world wars, and right down to the multiple unjust wars of today ... that has created the global environmental emergency threatening the very future of the planet, because of the headlong rush for profit, wealth, and power.



George W. Bush

saw the open use and justification of torture and indefinite detention dismissed a government agency's report on global warming as frivolous duct of bureaucracy" ... Endorsed a constitutional ban on gay marriages started a war in Afghanistan that continues today, and invaded Iraq d on lies about "weapons of mass destruction" ... Deliberate donment of people of New Orleans during and after Hurricane Katrina, ng to hundreds of deaths and destruction of Black neighborhoods ...



Barack Obama

Has continued and expanded U.S. wars of aggression, now in five countries, thereby killing and maiming thousands ... Is pushing for even greater expansion of repressive laws, FBI spying powers, and persecution of government whistle-blowers ... Has claimed the prerogative to assassinate U.S. citizens labeled as "terrorists," without trial ... Advocates "common ground" with anti-abortionists, thereby legitimizing and strengthening their viciously anti-woman ideology and program ...

Resist the Criminal System!



Get In... Get Out... Get Connected

On April 11, A Celebration of Revolution and the Vision of a New World—On the Occasion of the Publication of *BASics*—brought to life a different way to think and to feel, and to be. This revolution and the vision of a new world came to life that night, as works of art interacted with the words of *BASics*. Now is the time to seize upon this

incredible real thing and to realize the potential the words of Bob Avakian have to change how people think and act in the world. Toward the close of the evening, Carl Dix called on the audience to just do three things: Get In, Get Out, and Get Connected. And it is up to us—all of us—to take up this call.

Pelican Bay Hunger Striker: “An excellent introduction to revolutionary philosophy and principles”

Pelican Bay, Corridor D

7/14/11

Dear PRLF,

Im writing to let you know that i received *BASics* and am very grateful that you were able to send me a copy, thank you.

However, as you are aware, here at Pelican Bay State Prison we are currently on our 14th day of hunger strike and retaining information becomes more difficult by the day so i havent yet had the opportunity to sit down and thoroughly study *BASics* yet. But from what i have read i can already tell you that it is an excellent introduction to revolutionary philosophy and principles and very much look forward to studying it as soon we are victorious in our current struggle against discrimination, torture and oppression here in the bowel's of Pelican Bay State Prison.

I noticed that in the last 2 papers we received, #s 237-238, that you printed stories about our struggle and the h.s., and like to give you a brief update.

First and foremost the spirit of the struggle remains high and our commitment to breaking these chains of oppression undetered. Morale is high across the board and the unity intact. We all realize that it took over 20 yrs of state sponsored torture and discrimination for us (prisoners) to come together and challenge this system under one Banner; that of liberty and justice, and that if we don't hold our ground and win this fight, not only will that keep the chains on us, but more importantly, it will allow future generations to remain forever enslaved to this injustice as well. So for this purpose we remain committed to see this through until the bitter end. Nobody wants to die but should we meet the final consequence of our actions in this struggle for justice then we are prepared to do so.

Most of us have already lost 20+ lbs, a few prisoners have become sick and their bodies began to reject water. Others had heart rates of 150, and still others had blood sugar levels so low that they should've been in coma's. Yet with the physical conditions of strikers rapidly declining the medical staff is doing as little as possible. Basically, they tell us to eat, if we decline they rarely treat anyone, mostly they just send us back to our cell, to die really.

Most of the k9s and medical staff are hostile toward us, making comments like “have a nice funeral” and “oh, well, if you want to kill yourself that's up to you.” There are a few sympathetic guards and medical staff but most are angry that we had the “audacity” to challenge their system and they could care less if we live or die.

The next couple weeks will be critical, strikers conditions will worsen and alot of us will become bedridden and close to death. There are attorneys visiting our corrdirators and the “suits” and getting starting to get involved but it doesn't seem we are very close to an agreement. Thats why public support and awareness is vital and i hope Revolution will continue to print updates and support us in this struggle.

Like i said, morale is high despite the efforts of CDC and the mass media to undermine this struggle. We remain committed and united in this stand and are determined to remain as such until we break free of these chains, one way or another.

In solidarity,

Taking *BASics* to Librarians

July 19, 2011

I was happy to hear that people took *BASics*, from the talks and writings of Bob Avakian to the American Library Association conference in New Orleans and I welcomed the call for people to take *BASics* to librarians in their areas. I've been talking to librarians in this city about *BASics* and would like to share some of my experience.

One way to reach a lot of people with *BASics* is through the library and our past experience with librarians convinced us that they would want to know about this book and could play an important role in promoting it. So we decided to take *BASics* to librarians.

I work in a city that has a big public library system with many branches. The city library has a centralized ordering system and it's difficult for branch librarians to get books that are not on the “monthly order sheet” so my first step was to get *BASics* onto the order sheet. I set up an appointment to talk to the head librarian of the main branch about *BASics*, why the library should add it to its collection and make it available to the branches as well. This public library already carries Bob Avakian's memoir *From Ike to Mao and Beyond*, *Away With All Gods*, and the *Revolution* DVD in its collection. The head librarian believes libraries should make books available to the public from all points of view, across the whole political spectrum, about every topic under the sun, and from all kinds of writers. From that perspective he welcomed the conversation and the recommendation to carry *BASics*. He noted that the library carries other books by Avakian and said it was “a no-brainer” to add *BASics* to the library collection. He did not have the authority to put *BASics* on the monthly order sheet for the branches but just the fact that he was adding it to the central collection carried some weight and we were successful in getting it listed on the order sheet. The fact that a major city library is carrying this book also makes librarians in other public libraries in the area sit up and take notice.

I then went out to talk to individual branch librarians about why they should order *BASics* and put it in their

branch collections. I put together a packet that changed over time as more materials on *BASics* came out but generally included an issue of *Revolution*, a poster size “You Can't Change The World If You Don't Know the *BASics*,” the review by Herb Boyd, and comments on BA and *BASics* from artists, writers, prisoners and others. I wanted librarians to know that this book is part of a movement for revolution that we are building and that is growing.

I spoke to the librarians about Bob Avakian and about what's concentrated in the book. I opened the book and had them read a quote or two. And I talked about the people who needed to read/hear these quotes. Many of the librarians I spoke with are worried about what they see around them; they want to see young people more politically active and thinking critically about the world. That desire to move young people seemed to be the main reason they wanted to order *BASics*. As I talked with one librarian, a high school volunteer came by. The cover of *BASics* caught his eye. I turned to him and said, “I'm trying to persuade your librarian to order this book. What do you think?” He looked at the book, the table of contents, flipped through the pages and read some quotes and declared, “I would read this book.” That sealed the deal for the librarian. A few librarians offered to hold discussions of *BASics* in the library. One librarian who works in a poor Black neighborhood where unemployment is very high, missed the deadline to order *BASics* from the central order sheet so she bought *BASics* on the spot for her library.

The packet also helps because librarians have very limited funds and have to pick and choose what books to carry, so reading what other people think about the book makes a difference... and it helps them to have materials that can persuade their higher-ups that this is a book worth buying.

When you talk to your librarian tell them they can get *BASics* and many other books by Bob Avakian through Baker & Taylor. It is the nation's largest distributor of books to libraries and other institutions.

Spreading the Core Message Amongst the Inmate Population

The following letter from a prisoner was forwarded by the Prisoners Revolutionary Literature Fund

Postmark: 27 JUN 2011

Prisoner's Revolutionary Literature Fund. (Respect and love for our leader Bob Avakian)

Thank you for receiving this letter, With-in the past month I was sent a copy of *BASics*, from the talks and writings of Bob Avakian. I Am Writing to Report that the book was a instant success in the Restorative justice class that I teach! For the past 2 weeks my student's have been passing the book around and wrangling over the statement's of power Bob Avakian made to trance-form the People for Revolution. When asked to take the word “BASics” and scientifically transmute it into acronym's related to what they've learned, this is what they said:

Bob Avakian Says Injustice Can Stop

Bob Avakian Says I Can Soar

Bob Avakian Says Imperialism Cant Survive

Bob Avakian Says I Can Serve

Bob Avakian Says I Can Speak

Bob Avakian Says Independence Can Start

BASics Are Samples I Can Study

Bob Avakian Says I Can Succeed

I am very proud of my student's and the creative energy they put into completeing this task. I think what they've done is equally as unique as the book. And the last task I gave them was to give life to the book by spreading it's core message amongst the inmate population of 2,000 prisoners. There is no doubt that our leader is leading. Bob Avakian is the truth! We are with you 100%, In the *Constitution for the New Socialist Republic in North America* we trust! Learn the basics—join the struggle, become a part of the change.

Respectfully,

Restorative justice!

There is a place where epistemology and morality meet. There is a place where you have to stand and say: It is not acceptable to refuse to look at something—or to refuse to believe something—because it makes you uncomfortable. And: It is not acceptable to believe something just because it makes you feel comfortable.

Bob Avakian, *BASics* 5:11

Cold-Blooded Murder in San Francisco... Enough Is Enough!



Photo: jherelphotography



Photo: YouTube



Photo: AP

Above: San Francisco police execute Kenneth Harding, captured on video, July 16.

Far left: Anger of the masses at the police during a demonstration on July 19.

Left: Kenneth Harding

From a reader in the San Francisco Bay Area:

Editors' note: *The YouTube video "SFPD Ruthlessly Shoots and Kills Unarmed 19yr old Man over \$2 Bus Fare" documents in horrific detail the police murder of Kenneth Harding on July 16. It has been viewed by hundreds of thousands of people. As the video begins, shots are heard and the camera focuses in on Kenneth Harding lying on the sidewalk with three police officers pointing guns at him. There is a small pool of blood beneath him which grows much larger as the video continues. People are yelling at the police, "What did you shoot him for, man? He was running away." Another person is yelling, "Where was his gun?" You see a cop with a machine gun order people back. More people from the community are coming from across the street and you hear angry voices, "Fuck tha police!" A cop approaches Kenneth, with gun drawn, as Kenneth lies on the ground. The cop rolls Kenneth on his side and handcuffs him. People are yelling, "Call an ambulance!" The following correspondence describes the reaction of people in San Francisco to this outrageous police murder.*

On Saturday, July 16, at 4 in the afternoon—in broad daylight in front of many witnesses—the San Francisco police shot down Kenneth Harding, a 19-year-old Black man, in the predominantly Black and Latino Bayview-Hunters Point district of San Francisco. In the neck. While he was running away from a bust for supposedly evading his bus fare. This execution was witnessed by many people, including people who videotaped what went down, and outrage exploded right then and there.

This was the second murder by police in San Francisco in less than two weeks. On the evening of July 3 two Bay Area Rapid Transit (BART) cops shot and killed Charles Hill with three rounds to his chest. This killing has also led to significant outrage and protest.

On TV coverage and Internet video you can see some of the mood of the masses—while the young man is struggling to get up. It was reported that people were throwing bottles at the police. Almost NONE of the masses are buying the police story that this was self-defense on their part. As of now, police have still not produced the gun they claim the victim had. It seemed like a constant chant from the people in the video clip: "Where's the gun? Where's the gun?"

That evening *Revolution* readers and members of the Revolution Club, Bay Area, went to the area where this happened and talked to people. Here's some of what we learned.

The SFPD routinely sweat people for their bus transfers, and something caused the victim to run when cops approached him. He was chased for less than 40 yards, from reports we have seen, and most witnesses agree that 10 shots were fired. No one noticed the victim fire back, or have a gun. Almost immediately there was a massive police presence (one person said "too many cops to count"). This was followed by SWAT teams which patrolled the neighborhood with machine guns. People were constantly saying "Where's the gun?" as well as "Fuck the police," while pushing back against the cops.

Our crew got out on Saturday, four hours after the

shooting. People told us, "We've had enough of this constant police presence," and "we have a constant boot on our back." And, "I knew something like this was going to happen."

We had the paper out there that day and people reacted positively to the back page (the 3 Strikes quote from Bob Avakian), and that this incident is part of the new Jim Crow.

Another point of anger is that the cops visibly did not come to the victim's aid in any way, for example to stop the bleeding. Several people told our crew that the ONLY presence of the police was for crowd control; or to search for a gun; and NOT to attend to Kenneth Harding's wounds.

Third and Palou in San Francisco, the corner where the murder happened, is full of masses both young and old, regular denizens, and these people are seeing themselves as the possible victims in this incident. Some people told a Revolution Club member that if someone is stopped by police in the neighborhood, people bring out their cell phone cameras, etc.

This incident happened very close to the doors of the *San Francisco BayView* newspaper, which serves the African-American community, and which, together with activists called a press conference for Monday, July 18 under the slogan ENOUGH IS ENOUGH; NO MORE STOLEN LIVES!

Protests against the police killing of Kenneth Harding broke out on Saturday night at 1 am at 16th and Valencia in San Francisco's Mission District, among the artist crowd in that neighborhood. Police arrested dozens of them.

Monday, July 18

We went to the rally at Third and Oakdale at 11 am. There was a lot of press. I arrived with papers and a display with Oscar Grant and Brownie Polk with the quote "these days must be gone and they can be ... the whole damn system is guilty" ... and this display caught a lot of attention. I talked not only about Brownie but the current issue of the paper, as well as the back page about the new Jim Crow.

Before the rally, a woman approached me and said how she was harassed by the police after she witnessed the police killing in the '90s of a Samoan boy with a squirt gun in Potrero Hill. The cops openly threatened her to the point where she had to leave the state temporarily.

Willie Ratcliff, publisher of the *BayView*, spoke via a bullhorn about the outrage and the need to resist these crimes. Then other victims of police murder spoke bitterness, including Lois Drake (mother of Raheim Brown, killed by the Oakland Police Department near Skyline), Anita Wells, Meshia Irizarry, whose son was shot and killed by the SFPD, and others.

There IS a lot of anger in the Bayview. As one person said, the murder was "bound to happen." What purpose is served in having the police search people's bus transfers except to down-press the people?

Wednesday Night, July 20

Some of us went to the Bayview Hunters Point Opera House where there was a town hall meeting over the

shooting. This meeting was called by Rev. Grays of the Double Rock Baptist Church and the Dollar Store across the street. They invited the police. There were 400 very angry people in a building meant to hold about 300. (Astoundingly, I saw a TV news report later from Amber Lee where she interviewed a couple of people who were pro-police and none of the protesters! If you had been there, you would have realized how skewed the TV news presented the meeting! Nevertheless, they did report accurately that the crowd would not let SFPD Police Chief Greg Suhr speak!)

We held up the banner from Stolen Lives, while I was simultaneously selling the paper. There were a few people who were hostile... one man threw down the *Revolution* paper when he saw it was about Pelican Bay saying "This has nothing to do with this here. I don't care about this!"

HOWEVER, we also got a LOT of positive response, including a boy about 12 years old who passed out about 100 copies of the Message and Call from the RCP, "The Revolution We Need... The Leadership We Have." Lots of locals took pictures of the banner and the mother of a young man killed by the SFPD also held it with us.

Inside, the reverend who organized the meeting said, "We've had enough of our young people dying in the street. My own son was gunned down, so I know what I'm talking about. This city needs to pay attention to giving our youth jobs ... I see these jobs going to outsiders ... we need to get with Jesus." Then he tried to bring up Police Chief Suhr, who just matter-of-factly claimed that the cops were firing in self-defense. He was booed down, with people calling him "killer" and other names. Rev. Grays tried to calm things down with "let him speak"; but it didn't work.

Some of the things people said:

"Why you gotta kill a man for \$2?"

One man said poignantly, "I don't do nothing wrong, but I get criminalized every day."

"Why you gotta bring machine guns around where children are?" This was both in response to the fact that on the day of the shooting, cops fired up to 10 shots at a running man 4:30 in the afternoon ... and in the following crowd control; they brought out machine guns to intimidate the masses.

"I don't think this is over yet." "Come on, he was executed over a fare evasion." There really is a sentiment of "enough is enough."

A speakout was held on Saturday, July 23 by friends of *Revolution* and representatives of the October 22nd Coalition. The anger of the people continues, as well as the constant intimidation by police. Some spoke bitterly about being criminalized. One poet said he's stopped whenever he's walking with more than two friends. We closed with a reading from *BASICS* 3:16, which we had been passing out in addition to a leaflet. □

October 22, 2011

Join and Build the National Day of Protest
Against Police Brutality, Repression, and the Criminalization of a Generation

Prisoners at Pelican Bay End Hunger Strike...

Continued from page 7

overall inhumane conditions of long-term solitary confinement in the SHU. This press release does not say anything about reviewing, let alone changing, conditions where prisoners are kept in windowless cells with no human contact for 23 hours a day. It does not say anything about the fact that prisoners in the SHU are subjected to conditions that experts have said cause serious psychological disorders.

A statement posted at the Prisoner Hunger Strike Solidarity website said: "One thing is absolutely clear: the five core demands have not been met. Long-term solitary confinement is still being used as torture. **Supporters everywhere must amplify the prisoners voices even more fiercely than before.** The goal of supporting the hunger strike was not to make sure prisoners continue to starve, rather to support the prisoners in winning their demands to change conditions of imprisonment. This struggle is not over."

This IS Just the Beginning— The Struggle Must Continue

"We all realize that it took over 20 yrs of state sponsored torture and discrimination for us (prisoners) to come together and challenge this system under one Banner; that of liberty and justice, and that if we don't hold our ground and win this fight, not only will that keep the chains on us, but more importantly, it will allow future generations to remain forever enslaved to this injustice as well. So for this purpose we remain committed to see this through until the bitter end."

From a hunger striker at
Pelican Bay Prison,
writing to the

Prisoners Revolutionary Literature Fund

The struggle does continue. The hunger strike shined a light on an absolutely intolerable, inhumane situation. It has built awareness and support among many different kinds of people. In cities around the country, people held press conferences and rallies in support of the hunger

strike. And many statements of support were written, from legal, religious, and community organizations, family members, actors, prominent intellectuals, and others. Many people took a clear stand that NO human being, no matter what they have done, should be tortured, should be subjected to this kind of long-term solitary confinement.

The day after the strike ended at Pelican Bay, the *L.A. Times* reported that "California corrections officials acknowledged more than 500 inmates continue to refuse meals at three other state prisons." So it is important to find out what is happening with other prisoners who have been on the hunger strike. And there is a real need to find out the medical condition of *all* the prisoners who participated in the strike.

Especially as it became clear that some of the hunger strikers were in a medical crisis, many people on the outside saw this was a life-and-death situation and recognized the urgency of supporting the prisoners' demands. This has been extremely important—and must be built off and developed even further into a mass, determined movement to put an END to these prison torture chambers.

The fact is: tens of thousands of prisoners are being held in the kind of barbarous conditions that the prisoners at Pelican Bay have so courageously rebelled against. These prisoners are dying a slow, horrible death. The fact is: a life-and-death situation exists for these prisoners every day. And it is in the *interests* of those who oppose injustice and oppression to wage a determined fight to put an end to this. Whatever the outcome of any particular battle in this struggle to put an end to the torture going on in U.S. prisons, the challenge from the prisoners to people on the outside remains. We cannot stand to the side, it is up to us not only to continue but to build this struggle even further. An important factor in whether or not prison officials are forced to give *any* concessions to the prisoners will be the level of outside support for the prisoners, including the degree to which this grows and



Special to Revolution

July 18, Sacramento, California, protest supporting the hunger strikers at California Department of Corrections and Rehabilitation headquarters.

spreads awareness of this struggle more broadly in society, among all kinds of people.

The hunger strikers—by asserting their humanity, by demanding that they be treated like human beings—have issued a challenge to people on the outside, to assert their own humanity by continuing

the fight against the crimes against humanity being carried out in prisons throughout the USA. The support that has been built around this hunger strike is a good beginning. But it is only a beginning—many, many more people need to join this fight. □

What Kind of System Needs to Torture Prisoners?

Continued from page 7

tion of Black people more than ever, but could no longer do this in the naked, openly racist forms it had in the old Jim Crow. It is in this context that in 1969, H.R. Haldeman, President Nixon's top assistant, wrote in his diary that "[Nixon] emphasized that you have to face the fact that the whole problem is really the blacks. The key is to devise a system that recognizes this while not appearing to." It is in this context that the "war on drugs" was launched—which has been the biggest factor behind the exponential rise in mass incarceration.

Why are prisoners routinely tortured in U.S. prisons? The kind of extreme torture being carried out in places like the Pelican Bay SHU is a function of the whole way this system has criminalized, demonized and dehumanized a whole section of society. It has to do with repressing those who this system *fears*; those this system sees have the *potential* to rise up against their conditions of oppression in a way that would really challenge their rule. The kind of torture being carried out in the Pelican Bay SHU serves as a brutal way to control those in prison. And it has a broader effect of mass terror against Black people throughout society.

The terror carried out by KKK lynch mobs in the South meant that *any* Black person had to walk in fear. Today, police brutality and murder, the practice of racial

profiling and random "stop and frisk"; and mass incarceration targeting Black people and all the terror that entails—means that today *any* Black person has to walk in fear.

Today, mass incarceration is the leading edge of the oppression of Black people. This continues to have a devastating impact on those who are imprisoned: Many lives are ruined; many youth are literally thrown away, their potential wasted. It is almost impossible for those this system has branded a "felon" to make any kind of life for themselves if they ever get out of prison. Having a criminal record means you will face legal discrimination in things like employment and housing *for the rest of your life*. All this is not only horrible for the individuals involved—it is a terrible thing for society. And all this has a broader devastating effect on mothers, fathers, spouses, children, and other loved ones; on the Black community as a whole. The "war on drugs"—and all it means in terms of taking away the rights and ability of Black people to get jobs, decent housing, etc.—is a way to continue the oppression of Black people, but with the veneer and appearance of equality.

The United States goes around claiming it is the "leader of the free world" and protector of democracy and human rights. But the prisoners' hunger strike has objectively exposed the complete *illegitimacy*



Photo: AP

Tamms Correctional Center in Illinois, 2009.

and hypocrisy of this system. This *system* is responsible for the torture of prisoners. The very needs and workings of this system have led to the mass incarceration of so many Black and Latino people. And

getting rid of this system is the only way we can get to a whole different kind of society where there will no longer be the living hell of mass incarceration and the people as a whole can be truly liberated. □

Get into BA

GLOSSARY

What Is Counter-Revolution?

Revolution is a serious matter. It is not something to be played at.

Exactly because revolution means bringing to an end the power held by the capitalist-imperialists over the lives of billions, those who hold that power will oppose it in every way they can—via direct representatives of the state and working with other “freelance” operatives. There will also be organized reactionary forces who uphold the system and are threatened by the possibility of revolutionary change—they too will actively work against revolution and revolutionary organizations. This is to be expected. Revolution will bring counter-revolution. But then there is another type of counter-revolution—people who emerge from within the camp of opposition to the present order and pose as revolutionaries, but whose sole, or essential, purpose and reason for existence is to destroy genuine revolutionary organizations and revolutionary leaders—leadership that is necessary if there is to be a revolution.

To be clear, then, counter-revolution means *active opposition* to revolution, with the intent to destroy the revolution, revolutionary group, or individual.

Those serious about making revolution must set and insist on standards for the revolutionary movement that favor revolution and oppose all forms of counter-revolution.

There is a very important distinction that must be made between struggle, even sharp struggle, carried out in a principled way over differences in line and approach as opposed to wrecking activity which is objectively counter-revolutionary. Carrying out principled struggle is very different from efforts centered on spreading lies, innuendos, provocations which not only do not bring clarity but are designed to spread confusion and derail revolution—and can only benefit the state.

In the world today, revolution led by communists is both desperately needed and as yet still too rare. Different communist parties who have taken responsibility for making revolution in the particular countries they work in have to distinguish between the friends and the enemies of the revolution. In making revolution there is real importance to bending every effort to forge the broadest unity on a principled basis as these parties carry out struggle to determine what line, what road, what course of action can lead to freeing the people from the very real shackles this system has trapped them in.

There are and will be differences among the communists over how to sum up the previous experience of socialist revolution, what lessons to draw from that, how to go forward in the next stage, how to analyze the conditions for revolution and what strategy to follow. And there will be differences and principled struggle between communists and others who disagree that communism is the road forward, but who still wish to see radical or progressive social change and/or to resist the attacks of the ruling classes. There needs

to be a lot of debate and ferment over these questions now and in the future.

This kind of principled struggle, which at times may include sharp polemics over ideology and line—polemics aimed at getting at the heart of disagreements over what is the real problem and solution—is a key element of making revolution. This is a necessary part of understanding the reality that we are dealing with and working to change; it’s important for drawing the masses into the process of determining how to go forward toward revolution and the emancipation of humanity—and steering clear of false paths. And genuine revolutionary communists who are trying to lead humanity to get to communism will seek to learn even from those who are in opposition to the goals and direction that communists are leading society, both from the insights and valid, or even partially valid, criticisms that those in opposition may have and, at times, through learning from their negative example. In this sort of criticism, the following standard should be applied: *If people have disagreements on the level of line they should take on the best representation of the line they are criticizing, based on what groups and individuals publish about their views, and then state their differences as clearly and sharply as possible.*

So principled struggle over line and even basic principles that, in reality, can make the difference between revolution and defeat in one form or another is very important and essential. And it is also qualitatively different from the kind of wrecking work done by those forces who in the name of revolution make it their business to traffic in anti-communism, and encourage animosity directed at communists and especially communist leaders who are insisting that the world can and must be radically changed—and are dedicating their lives to that end. Those who speculate on and foment differences, putting themselves forward as the voice of so-called “authoritative information” regarding matters that they either know nothing about or consciously distort, not only do not contribute to achieving clarity on line and the path forward—they aid the efforts of enemies of the revolution to isolate and attack revolutionary leadership.

The world of cyberspace has made it all the more possible for vicious attacks on revolutionary organizations and leadership to circulate and find a foothold. While there are many positive things that have been made possible with the Internet—like the ability of people all over the world to have access to information and the thinking of people today as well as from the past, and the ability to communicate with speed all over the globe—there are also very dangerous trends that have come with this new freedom. For example, anyone with a computer can make up whatever “truth” they want, can write fantasies and string things together and then send them all over the world. They can establish themselves as a so-called authority and drop their poison on all kinds of websites, blogs and listservs—it’s all bytes of data equally available, equally valid. There are the direct agencies of the government, imperialist oriented think tanks—from left to right—and various freelance reactionaries who make

it their business to troll the Internet for tidbits they can utilize in order to oppose revolutionary forces. And note well that in the 1960s the government—even without the ease of the Internet—took such “information” and speculation and literally destroyed lives, as they worked to disrupt and destroy revolutionary organizations. Lessons paid in blood led to a broad understanding at that time, among those seeking change, of the need for high standards.

The whole culture these days is shaped way too much by tabloid voyeurism, made up of superficiality plus “narratives”—my personal story, my personal reality, “the more sensational the better.” We live in a culture which makes hounding and exposing the lives of prominent cultural and political figures a national pastime; unfortunately this same mentality also has been taken up by people playing at revolution. We get *National Enquirer* sensationalism in the “movement” fired by personal careerists who build themselves up by posturing as “those in the know”—which fosters a climate where people think it is OK to publish and broadcast lies about people, to ask about people’s whereabouts, to speculate and gossip about the role of different individuals, and try to provoke people into responding to this level of discourse.

All this may be disconcerting to people who are new to the revolutionary movement. Why would people who claim to be for revolution act in such a way? Unfortunately this type of counter-revolutionary activity is an inevitable part of making revolution—but that does not mean it should be excused, or shrugged off. While not getting pulled off course or disoriented, we have to be clear that this kind of thing does real damage, providing a climate where the forces of the state in power can bring down vicious repression on the revolution. This is one way you can tell the difference between people who are raising, even sharply, principled differences with revolutionaries, on the one hand, and counter-revolutionaries on the other. Rather than dedicating their efforts toward bringing forward any kind of revolutionary line, program or strategy, their sole unifying feature is to attack and tear down revolutionary leadership. These are life and death matters which affect the lives of millions. Serious revolutionary movements have to raise their standards and learn to reject and have nothing to do with anyone who carries out these kinds of counter-revolutionary activities.

All those who want to see the end of the rule of the monsters who run this country and wreak havoc all over the globe need to draw clear lines of distinction between honest, principled struggle over line and program and the wrecking activities of those who can only take pleasure in vilifying and tearing down the only party that the masses have, the only party in the U.S. that is determined to stick to the principles of communism and to make that liberating vision a material force in society—something that people who yearn and hope for a radically different and better world can work toward, with leadership that knows how to go there. □

Reprinted from Revolution #146, October 26, 2008

Read and Spread *Revolution* Newspaper

We have a strategy—and our newspaper is, as “The Revolution We Need... The Leadership We Have” statement says, “the foundation, guideline, and organizational scaffolding for [the] whole process” of carrying out that strategy. This is the paper that cuts to the bone to tell you WHY things are happening... to show you HOW it doesn’t have to be this way... and to give you the ways to ACT to change it. It is a call to action and a means of struggle. It is, and has to be much more, the scaffolding on which this movement is built, where those who are getting into it and following it can wrangle in its pages and on its website with how we can better build this movement. It is a guideline where today thousands, but soon tens of thousands and eventually millions, all over the place, stay connected and learn to act in a powerful and united way. It is the foundation where those who read it learn about the larger goals of revolution and communism and come to see the ways in which the struggles of today are connected to those larger goals... where they come to grasp the scientific communist outlook through its application to all the many particular events and outrages and developments in society... and where they get organizationally linked up to this revolution.

Long Suppressed Photos on Exhibit from the U.S. Nuclear Attack on Japan

From a reader:

By 1945, World War 2 had devastated Europe and the Pacific. More than 20 million people in the Soviet Union alone had been killed in this war. On February 13, 1945, U.S. allies firebombed the German city of Dresden, 135,000 people were killed. Then on August 6, a U.S. Air Force plane dropped the world's first nuclear bomb on the Japanese city of Hiroshima. They killed an estimated 140,000 people. Three days later they dropped a nuclear bomb on Nagasaki, killing 74,000 people.

Between 1945 and 2002, around 100,000 nuclear bombs were built. Today, according to the Obama administration, the U.S. nuclear arsenal holds over 5,000 weapons. The U.S. continues to expand and maintain its power in the world by threatening to use these weapons.

Why is the impact of the U.S. nuclear attacks on Hiroshima and Nagasaki not seared into our minds today?

In New York City a small but very powerful exhibit of photos gives a cold, hard glimpse into this horror: "Hiroshima Ground Zero 1945" at the International Center of Photography (ICP). This exhibit not only shows photos never before made public of the nuclear terror rained down on the people of Japan and a sense of the threat that this arsenal holds today, but the story of how this exhibit came about gives an idea, at least in part, as to how and why this outrage is just not a part of our consciousness today.

On exhibit are the once-classified postcard-size prints of photos of the United States Strategic Bombing Survey, Physical Damage Division, the group of 1,150 military personnel and civilians, including photographers, sent to record the destruction. You can see from the notes made by those involved that the purpose of this survey was to evaluate the destruction of the blast and determine what kind of structures and materials could withstand a nuclear holocaust and apply this to developing policies for constructing bomb shelters, promoting suburbanization and improving construction materials and practices to better ensure the survival of the U.S. in a nuclear war.

The photos show the annihilation of Hiroshima, flattened out with the wrecks of just a few twisted structures left as far as the eye can see; most of it is just indistinguishable rubble. It takes a while to realize what is missing. People. It was a huge city, but you don't see anyone. The captions from the photos tell only the story of what is useful to the imperialists: "Honkara Grammar School. Looking south along corridor of third story showing portal construction and buckling of panel wall. Note cracking of roof panel. Also destruction of combustible floor, partitions and content by fire." Content. That would mean books, chairs...and children. There are a few photos that hint at what this means to people. One, a schoolboy's jacket on a chair. Others, ghostly shadows burned onto a wall, the imprint of the rubber soles of someone's shoes that kept the asphalt on that spot of a bridge from burning, no other hint of the person.

After these cities were destroyed, the U.S. government confiscated all photos of what happened and restricted their circulation. No images were to be published "which might, directly or by inference, disturb public tranquility." It was years before *Life* magazine published a few photos. The photos shown in this exhibit are part of a collection of 700 that had been held by Robert L. Corsbie, an executive officer of the Physical Damage Division who died in a house fire in 1967. They were left in a basement for over 40 years before being acquired by the ICP in 2006.

What has become clear is that unleashing nuclear warfare on Japan was not, as touted, some kind of supreme act of mercy to end the war in the Pacific once and for all. It was a cold, calculated, murderous move to claim position of world superpower. From the very beginning it was an experiment on how to continue waging war:

- Two bombs were dropped, one plutonium, the other uranium to evaluate the weapons' effectiveness.



Top: United States Strategic Bombing Survey, Physical Damage Division [Rooftop view of atomic destruction, looking southwest, Hiroshima], October 31, 1945

Left: United States Strategic Bombing Survey, Physical Damage Division [Remains of a school building], November 17, 1945

Right: United States Strategic Bombing Survey, Physical Damage Division [Charred boy's jacket found near Hiroshima City Hall], November 5, 1945

The above captions are taken from the material collected as part of the survey conducted by the US government in the wake of the horrific destruction and death in Hiroshima as a result of the US nuclear attack. They reveal and reflect the mission of the survey—to learn from this horrible war crime in order to commit more war crimes. The captions above are part of the exhibit.

- The target cities had almost no military significance, they were outstanding mostly because they had sustained very little previous damage from the U.S. bombing of Japan during the war, they would be easier to assess damage done exclusively by the nukes.
- The cities' geology, especially Hiroshima being surrounded by mountains, contained the blasts and their victims.
- The bombs detonated high in the air to maximize death and minimize structural damage.
- The military and civilian teams, such as the Manhattan Project Atomic Bomb Investigating Group, set up in advance to move in as soon as Japan surrendered, to survey their destruction. Along with the data collected and the documenting of images of the aftermath confiscated, medical intelligence was also seized and classified "top secret."

After visiting the show, my friend from Japan and I were talking about the nightmare unfolding around the Fukushima nuclear reactors leaking radiation caused by the recent earthquake in Japan. One would think, after the devastation of the war and the generations of Japanese suffering from the horrible effects of radioactive contamination, that there would be some real expertise in dealing with such disasters, but the legacy of the strategy of confiscating and suppressing knowledge of this destructive power, including medical treatment records, continues this bloody history.

The exhibit is at 1133 Avenue of the Americas at 43rd St., New York, NY, on view through August 28. The website for the exhibit includes many of the photos: icp.org/museum/exhibitions/hiroshima-ground-zero-1945.

Recently I was reading an essay called "Disarming Images" about an exhibit of art for nuclear disarmament which was held in the early 1980s. And I noticed that the author of this essay points out that according to the dictionary, *Webster's Third International Dictionary*, the name "bikini" given to the bathing suit comes from comparing "the effects of a scantily clad woman to the effects of an atomic bomb." When you think about this, and you think about the horrendous death, destruction, mutilation and suffering alive before dying that was caused by the atomic bombs that the U.S. dropped on Japan, and what would result from the much more powerful nuclear weapons these monsters have today—when you think about all that, and you think about the reasons for naming the bikini after all that, and what kind of view of women this promotes—do you need any other proof about how sick this system is, and how sick is the dominant culture it produces and promotes?

Bob Avakian, *Basics* 1:17

Hook up with the revolution

Coming Events at Revolution Books

Unless otherwise noted, events listed on this page are in English, but in many cases Spanish translation is available. Please call the bookstore in advance to request Spanish translation.

New York

146 W. 26th Street (between 6th & 7th Ave.)
212-691-3345 • revolutionbooksnyc.org
revbooksnyc@yahoo.com

July 27, Wednesday, 7 pm

"Sex Slavery in Cambodia: Photographs and Talk"—a special program featuring photographs by Jennifer MacFarlane and Jesse Pesta. They will be joined by Sunsara Taylor from *Revolution* newspaper and a speaker from Exit Art cultural center where the photographs are being exhibited as part of an exhibition on Contemporary Slavery.

Boston/Cambridge

1158 Massachusetts Ave., 2nd Floor, Cambridge
617-492-5443 revbooks@netzero.net
revolutionbookscamb.org

July 28, Thursday, 6:30 pm

Discussion of *Basics* 3:30, "Some Principles for Building a Movement for Revolution."

Cleveland

2804 Mayfield Rd (at Coventry), Cleveland Heights
216-932-2543 • revbookscle@hotmail.com
www.revbookscle.org

July 29-31, Friday-Sunday

Hook up with Revolution Books at the Secular Students Alliance Conference, Ohio State University campus in Columbus. More info at secularstudents.org/2011con.

Houston

Revolution Distributors
832-865-0408 • Revolutionhtown@yahoo.com
revolutionhtown.blogspot.com

Detroit

4152 Woodward (and Willis)
lower level, enter from back of building • 313-204-2906
rbodetroit@yahoo.com

Chicago

1103 N. Ashland Avenue
773-489-0930 • revbookschi@yahoo.com
chicagorevolutionbooks.blogspot.com

July 27, Wednesday, 7 pm

Discussion of excerpts from "Birds Cannot Give Birth to Crocodiles, But Humanity Can Soar Beyond the Horizon" by Bob Avakian. *Revolution* #237, "Countering wrong-headed theories and 'stratagems' which serve the imperialist system."

July 29, Friday, 7 pm

Film showing of *The FBI's War on Black America* by Deb Ellis and Denis Mueller. Suggested \$10 donation, earmarked to send copies of *Basics* to prisoners across the U.S. through the Prisoners Revolutionary Literature Fund.

Honolulu

2626 South King Street
808-944-3106 • revolutionbks@yahoo.com
www.revolutionbookshonolulu.org

July 31, Sunday, 3 pm

Discussion followed by film showing: *Recent Attacks on a Woman's Right to Abortion and Birth Control*.

August 6, Saturday, 3 pm

Poetry readings by Kundiman Fellows, Margaret Rhee and Janine Oshiro, from their recently released publications.

August 7, Sunday, 3 pm

"What is APEC? What is APEC's effect on the people and the environment?" Panel and discussion with Victor Menotti (International Forum on Globalization) and Carolyn Hadfield (Revolution Books).

Atlanta

4 Corners of the Earth Market
1087 Euclid Ave. (in Little 5 Points)
770-861-3339 revbooksatl@hotmail.com
rbo-atlanta.blogspot.com

Sundays, 4-6 pm

Please check our blog for upcoming Sunday discussions.

Los Angeles

5726 Hollywood Blvd.
323-463-3500 • revolutionbooksla@gmail.com
revolutionbooksla.blogspot.com

July 30, Saturday, all day

Join us to make a major impact with *Basics* and *Revolution* newspaper at the L.A. Rising concert featuring Rage Against the Machine, Muse, Rise Against, and other bands.

August 7, Sunday, 3 pm

Book party with Mr. Fish who will be signing his debut volume of political cartoons and essays, *GO FISH: How to Win Contempt and Influence People*. \$10 donation.

Berkeley

2425 Channing Way (near Telegraph Ave.)
510-848-1196 • www.revolutionbooks.org
revolutionbooks@sbcglobal.net

August 2, Tuesday, 7 pm

Discussion of Chapter 2 of *Basics*. No experience needed, just come to listen or share your favorite quote and talk about: "Communism: A Whole New World and the Emancipation of All Humanity—Not 'The Last Shall Be First, and the First Shall Be Last.'"

Seattle

89 S. Washington St. (off 1st Ave. in Pioneer Square)
206-325-7415 rbsea@yahoo.com
www.revolutionbookssea.org

August 4, Thursday, 12:00-8:30 pm

First Thursday Art Walk Exhibit for the month of August featuring the work of Deborah Faye Lawrence. Info: firstthursdayseattle.com.

7 pm: Reception with Lawrence, who will talk about her work and sign copies of her book, *Dee Dee Does Utopia*.

August 6, Saturday, 4 pm

Join us for an ongoing reading and discussion of excerpts from "Birds Cannot Give Birth to Crocodiles, But Humanity Can Soar Beyond the Horizon" by Bob Avakian, "Part 1: Revolution and the State."

Contact your local Revolution Books for ongoing discussions on Bob Avakian's talk "Birds Cannot Give Birth to Crocodiles, But Humanity Can Soar Beyond the Horizon," Parts 1 and 2, and on the *Constitution for the New Socialist Republic in North America (Draft Proposal)*.

Deeply Interested in the World... Acutely Aware This System Has No Future for Them

Continued from page 4

But he responded with, "Great, that's what I want to do—piss those people off!" And the other two chimed in with yeah, me too. And in this part of the discussion the *Revolution* reader, who has been reading *Revolution* online, said that he has been showing stuff to his dad. And his dad has read it and said that he really likes it because it is telling the truth, and he encouraged his son to "go for it" with this stuff. This whole part of the discussion left me with a deeper appreciation of how these youth see boldly taking out the truth about the world as a key part of fighting to change it.

Finally, all three of them made a point a number of times about how much they valued being able to sit down and have the kind of discussions we were having. And they contrasted it with the world they had to go back into as soon as they left where

we were sitting—and how much they hated going back to that other world. I told them that I felt the same way about our discussions and I thought that this was just a small taste of the kind of world a revolution could bring into being.

The kind of society this revolution aims to bring into being has great appeal to them. They all hate the ways races are separated off and all the stupid stereotypes different people have of each other which they are coming to understand are the product of how this system plays people. They see people as human beings first and value knowing people of different races. They also would very much like to see the walls broken down between men and women so they too would basically relate to each other as people, not as sex objects. But this is a tough one in their world. One of them told how he has a number of girls that are his friends, but he can not keep

those friendships and have a girlfriend because there was no way the girlfriend would ever believe that he was not sexually involved with the other girls. And this weighed heavily on him.

In here somewhere I told them about how in the 1960s one of the radical new shoots was the tendency for groups of young men and women to become friends and hang out together so people of different genders really got to know each other as people. This totally blew their minds and led to one of them talking about the problem today of when you do develop a relationship with a girl, you really don't know her at first. Getting together is mainly based on physical attraction. So you can be deep into a relationship before you discover that you and your partner think entirely differently on very important questions. This got us into a whole discussion of morality and how important

it is for building relationships that can be relied on. We read the quote from *Basics* about how principles only mean something when you are up against real challenges. This really resonated with them.

So there is certainly a mood among the three of them that the world is really fucked up and something needs to be done, and in some way they want to and need to be part of this. At the end of our last discussion, I asked them to think about whether they would like to meet some of these revolutionaries because if they did I might be able to help make that happen. They all said that they would definitely think about it—but they also indicated that they would probably say yes. □

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