



REVOLUTIONARY WORKER

Voice of the
Revolutionary Communist
Party, U.S.A.

No. 266 (Vol. 6, No. 14) Published weekly in two sections — English Section 1

August 3, 1984

Editions in English, Spanish and Chinese

ISSN 0193-3485 75c

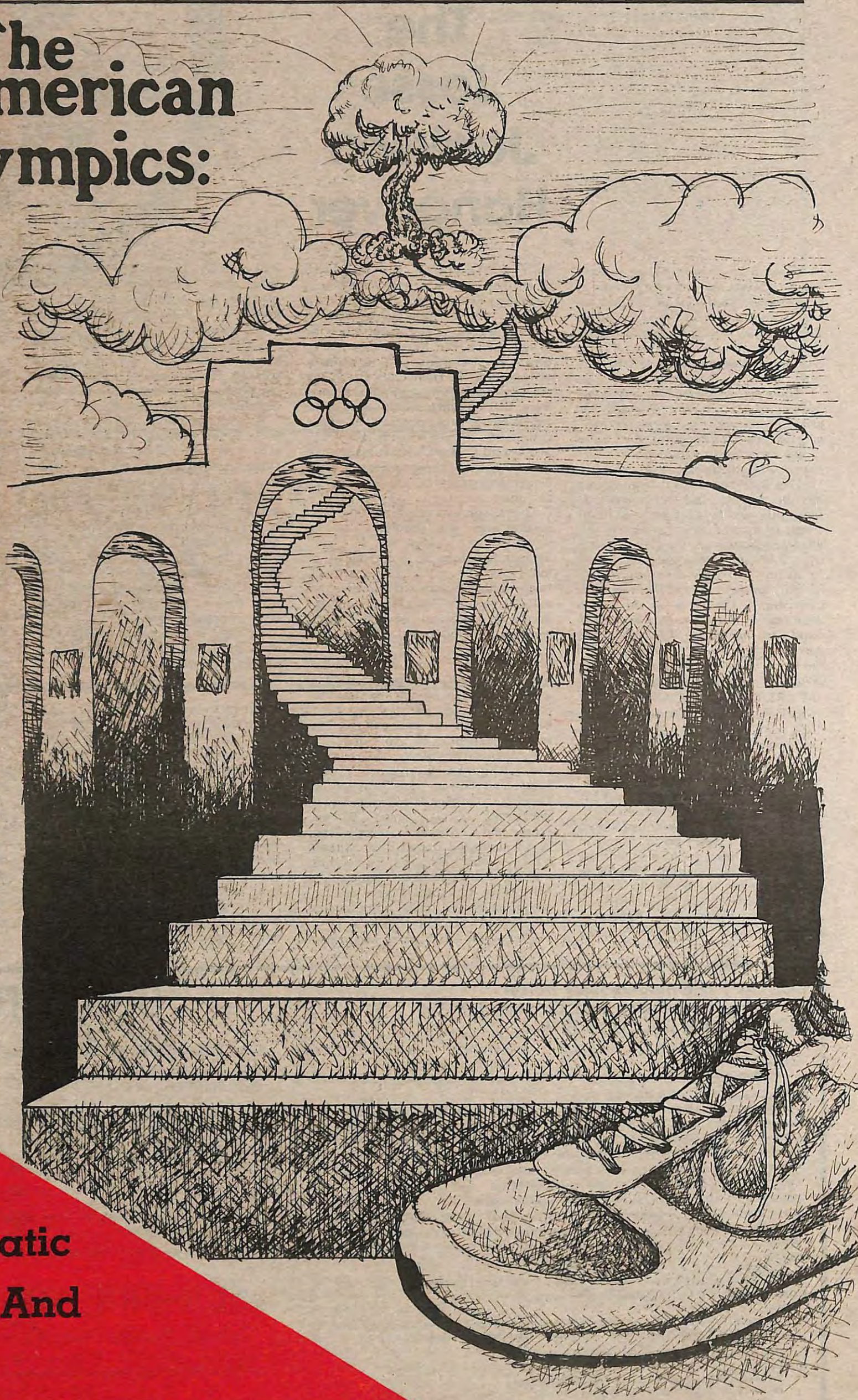
The Ugly American Olympics:

On The Road To World War 3

They call it America's moment — and while it's not *the* moment just yet, no one should underestimate the thread that ties the two together. Actually, it is more of a *fuse*. Today we have the mobilization of millions to chant U-S-A ad nauseam, to cover the ozone layer with a massive blanket of stars and stripes, to cheer the warm bodies on to victory on the playing fields. Volunteers pour forward from the small towns and the suburbs, from the newly gentrified condos of America's downtown to the '80s versions of Leave It To Beaverville. 84 grand pianos rap-sodize, several hundred marching band members from Anytown, U.S.A. — their travel expenses raised by Rotary Clubs everywhere — pound out the charging rhythms, over a thousand high school girls drill, over 9,000 free-for-the-thrill-of-it performers move on the Coliseum floor, while about 90,000 up-to-\$1,200-for-the-thrill-of-it spectators watch from the stands. Over 30 million, they say, came out to get off on the Torch Relay — the largest number of people ever to witness a sports event in person. U.S. imperialism has proved it can organize an outpouring of rank American chauvinism, now in honor of the Games of the XXIIIrd Olympiad — and the Olympic ideal has never been more appropriately transformed into material reality. It's all dressed up and ready for the next transformation, just up ahead — when today's goosebumps become tomorrow's goosesteps, and the warm bodies are being cheered on to the battlefield.

This is patriotism with a purpose... in

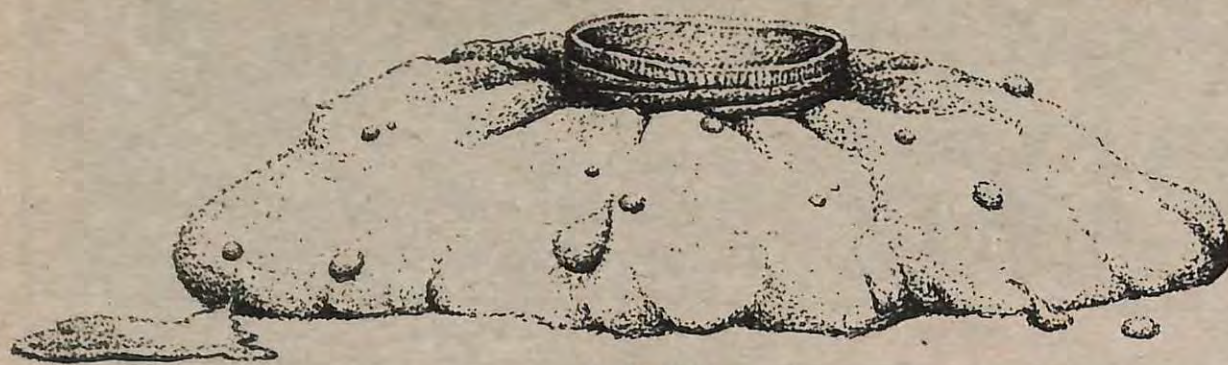
Continued on page 6



**The Democratic
Convention And
Beyond...**

Spread the Secret Upsurge!

See page 3



The Jesse Jackson Hangover

"It was following the spitting on these minority planks that Jesse got his hour in the spotlight. And I think we've got to say that he used it very well. For the rulers. The focus of the campaign was run, Jesse, run, or win, Jesse, win. Well, a good slogan that pulls his speech together would be crawl, Jesse, crawl. . . .

"Some people are looking at this and it's kind of like you get a hangover, you get drunk and you wake up the next morning and you got a hangover. Well, some people, including a lot of people who supported Jackson, have that hangover now, like they got drunk in all this madness and their head hurts. And they're trying to figure out why, but they ain't got to the source of it, they ain't figured out that what they drank is what got 'em the hangover. They think that stuff they drank before the Convention isn't the problem, it's just that they got hit in the head at the Convention. They tend to think that Jesse backed down on what he used to stand for, that he stood for something good but then he kind of dropped off in the Convention. I think this misses the point."

—CARL DIX, ANTI-CANDIDATE
RCP Forum, San Francisco, June 28

It is only natural that many supporters of Jesse Jackson should feel worked over — not just by the Democratic Convention, but by Jackson himself. After all, there was a specific reformist strategy being promoted which attracted millions to Jackson's campaign. It went as follows: Black people (if registered and voting in sufficient numbers) could represent the decisive difference between a Republican or a Democrat in the White House, therefore if Black electoral activism was unleashed (and entered a "Rainbow" alliance with other left liberals) it could

force the Democrats into a position where they would not try to win by "out-Reaganing Reagan," but by staking out a different, more "progressive" agenda. Jackson was never supposed to win the White House. But he was supposed to broker his "constituency" to parlay a shift in, first, the Democratic Party, and then the whole American political spectrum. Based on enthusiastic voting of the enlightened and the oppressed, American politics was to turn towards the "left," and toward a reform agenda made up of the grievances of those sections of Black people who want "in" on the American Dream.

So in the gray morning, after the Convention orgy, why shouldn't Rainbow supporters ask "what did we get?" Jackson had done his loyalty bit to the hilt: He offered up the "Rainbow Coalition" of Black voters and reform leftists to the Democratic Party. He not only endorsed the ticket but apologized to the assembled Democratic apparatus for transgressions.

What Jackson "got" out of the deal was clear enough, because he had gotten it over the last six months: he "got" appointed "President of Black America," he "got" nightly air time and the Convention spotlight . . . he "got" over.

But even on the watered-down terms of the "Rainbow Coalition," what Jackson's followers "got" was spit on. They "got" the Mondale/Bunker Ticket, emblazoned "God, Country, Defense, Family and Traditional Values." They "got" clobbered on all their minority planks — where Mondale, for example, couldn't even agree to say "quotas" on Affirmative Action (as if even "quotas" would lighten the brutal oppression of millions and millions of Blacks!).

"But we raised the issues" and won a

moral victory, Jackson declared. Really? What about that pinkish-sounding talk of "Jobs and social programs, not arms buildups" — it did not in fact even get raised. Mondale was perfectly clear: "Look at our platform," he said, "there are no defense cuts that weaken our security. No business taxes that weaken our economy. No laundry list that raids our treasury." Plain enough.

Rainbow supporters were thus set up for a double bruising. In point of fact, even if the legal reforms that ultimately characterized Jackson's minority planks were instituted, they would not touch nor even address the oppression of the Black masses, let alone seriously challenge the system. But even these tepid reforms were brusquely slapped down. There weren't even a few token Black-faces-in-high-places to placate the narrowly ambitious — unless you count long-time New York party hack Charles Rangel in a feather-bed "campaign position."

So there is a hangover among those swept up in the madness, and there is talk of a Jackson sell-out.

Casting Away Illusions

But Jackson did not "sell-out" at the Convention (that actually occurred many years ago). On the contrary, he carried out precisely the dirty work on behalf of imperialism that was intended and expected from the start. The idea that the Jackson campaign was a noble attempt which somehow went awry at the Convention is an idea which has not shaken the dangerous illusion that the masses of Black people can assert the fight against oppression through the electoral process, as a "constituency bloc."

This accepts the essential lie of American politics: that the electoral arena is in fact a process by which the

American people determine the politics of the American imperialist state. To accept this leads straight from the Jackson campaign to yet another (perhaps more militant) attempt to force through the same reformist strategy, and one will have learned nothing.

The point is that this whole *approach*, this whole assessment of how politics works, is a deception. In fact, the electoral arena is where the masses of people are trooped through media-packaged rituals, told what to think and who to admire, and finally led before the ballot box to pick one imperialist over another. It is a circus where the masses are told they have approved (even called for!) the very next criminal acts their own oppressors are about to commit.

The Rainbow Coalition was not going to "shift American politics to the left" — because ruling policies are not developed in response to electoral pressure; they are evolved to serve the most barbarous and desperate imperialists in history: the U.S. bourgeoisie. And the most essential issue in this service right now is the preparation for world war, both militarily and in promoting patriotism and the "national unity." In both areas, the Democrats have well proved themselves, both during the Carter administration and during the present campaign in which the key debate is which party can most effectively and efficiently prepare for war and drag the masses along with it.

Jackson Charade

The fact is that the Jackson campaign was always a part of those preparations and not part of the resistance. To say that Jackson sold out misses the point that he never was a representative of the interests of the Black masses among Democratic circles; he was a representative of imperialist ruling circles among the masses. The purpose was to deliver up crucial and volatile sections of the masses to the imperialists, to drag them into *bourgeois* political life by convincing them that their demands will at least be listened to within the channels of the Democratic Party — and to carry out this charade now, to prepare for the upheavals of the future.

Jackson was never about to buck the Democratic Party, despite the great drama cooked up by him and the bourgeois media about the supposed possibility of a Jackson walkout at the Convention, of the "pressure" that a militant speech from the podium might bring to bear, etc. These were never in the cards. "My constituency doesn't have a history of walking out," Jackson was to say, "nor have I ever walked out of a Democratic Convention, I've always fought to get in." Quite so.

Now that the Convention has chosen just what everyone knew it would choose long ago, Jackson tells us that the only "realistic" thing to do is support the candidate who can defeat Reagan: "I will deliver, I will deliver to stop the Reagan regime and stop the Republican anti-Black, anti-poor, and antiwoman movement." As the *RW* wrote exactly one year

Continued on page 12

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

California:

Los Angeles Area, c/o Revolution Books Outlet, 746 S. Alvarado No. 7, Los Angeles, CA 90057 (213) 484-2907

San Diego, P.O. Box 16033, San Diego, CA 92116

San Francisco, c/o Revolution Books, 1541 Grant Ave., San Francisco, CA 94133 (415) 781-4989

District of Columbia: c/o Revolution Books, 2438 18th St. N.W., Washington, DC 20009 (202) 265-1969

Georgia: c/o Revolution Books Outlet, 859-1/2 M.L. King Dr., Atlanta, GA 30314 (404) 577-4656

Hawaii: c/o Revolution Books, 2648 South King St., Honolulu, HI 96826 (808) 944-3106

Illinois: c/o Revolution Books Outlet, 3449 N. Sheffield, Chicago, IL 60657 (312) 528-5353

Kentucky: P.O. Box 3005, Cincinnati, OH 45201 or call (513) 281-4275

Maryland: Revolutionary Worker, P.O. Box 1992, Baltimore, MD 21203

Massachusetts: c/o Revolution Books, 1 Arrow St., Cambridge, MA 02138 (617) 492-5443

Michigan: c/o Revolution Books Outlet, 5744 Woodward Ave., Detroit, MI 48202 (313) 872-2286

Missouri: P.O. Box 6013, St. Louis, MO 63139

New York:

Buffalo, Box 121, Ellicott Station, Buffalo, NY 14205

NYC & New Jersey: c/o Revolution Books, 138 West 10th St., NY, NY 10014 (212) 691-3345

North Carolina: P.O. Box 11712, Durham, NC 27703 (919) 688-2879

Ohio:

Cincinnati, c/o Revolution Books Outlet, 110 W. McMillan St., Cincinnati, OH 45219 (513) 281-4275

Cleveland, c/o Revolution Books Outlet, 2800 Mayfield Rd., Cleveland Heights, OH 44118 (216) 932-2543

Dayton, P.O. Box 3005, Cincinnati, OH 45201 (513) 281-4275

Oregon:

Portland, P.O. Box 3821, Portland, OR 97208 (503) 288-1374

Eugene: c/o RCYB, P.O. Box 3723, Eugene, OR 97403

Pennsylvania: P.O. Box 11789, Philadelphia, PA 19104 (215) 625-8567

Texas: P.O. Box 18112, Houston, TX 77223 (713) 926-2080

Washington State: c/o Revolution Books, 5232 University Way N.E., Seattle, WA 98105 (206) 527-8558

SUBSCRIBE!

One Year—\$20 (U.S., Canada, Mexico)

Ten Weeks—\$4.00

☐ English Edition ☐ Chinese Edition (monthly) \$12
☐ Spanish Edition

write to: Box 3486, Merchandise Mart, Chicago, IL 60654

Name _____

Address _____

City _____

State _____

Zip _____

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

Order Chinese edition from: Revolution Books, 1541 Grant Ave., San Francisco, CA 94133.

SUBSCRIPTION INCREASE!

In August *RW* subscription rates will be going up. We urge people to **SUBSCRIBE NOW** at the current rate. (Domestic individual rates will be \$30/year and domestic institutional rates will be \$40/year.)

The *Revolutionary Worker* (ISSN 0193-3485) is published weekly except for the 4th week of December and the 4th week of July, by RCP Publications, 3449 N. Sheffield, Chicago, IL 60657. Second Class postage paid at Chicago, IL. Postmaster: Send address changes to RCP Publications, POB 3486, Chicago, IL 60654. Subscriptions are \$20 a year, \$4.00 for 10 weeks in the U.S., Canada and Mexico, \$30.00 for institutions. Foreign subscriptions are \$50.00/year airmail to Latin America, \$80.00/year airmail to Africa, Asia, Europe, and \$20.00/year by surface mail.)

The Democratic Convention And Beyond...Spread the Secret Upsurge!



In front of the Hall of Justice, Thursday, July 17th.

Despite all the bourgeoisie's protestations to the contrary (ranging from a near complete blackout in most of the country to a blitz of media coverage in the Bay Area congratulating the police on their job in keeping the "small pockets of inflammation" under control), a "secret upsurge" of wide-ranging, national significance took place during the Democratic Convention in San Francisco. It took place under the gun — a double-barreled gun of police-state tactics and a come-on of Democratic Party rhetoric. For the revolutionary proletariat, this is a most welcome development — one that bodes well for the future rising and revolt of the masses, and for the possibility of preventing world war through revolution. A dramatic, if beginning, change has occurred and openings exist which must be seized on to make still greater advances today.

From their class perspective, the bourgeoisie recognizes this too...and views these changes as a most threatening development and an upsurge not only to be crushed, but hidden. Certainly, the point to be made here is not that the bourgeoisie did not somehow succeed in putting on its imperialist show, nor that they didn't draw large numbers of the masses into the electoral process (if they hadn't, such an upsurge would mark a very different situation indeed). They did succeed, and in fact in light of that, the persistence and plethora of such lying media coverage can only show and underline their essential weakness and vulnerability going into war, and the significance of the battle which took place during the Democratic Convention for their future, and ours.

It was an act of desperate theater, in desperate times for the bourgeoisie. These are times when the imperialists most require and demand the maximum degree of submission from the masses — ideologically, politically, and in every aspect of their lives. (And it appears they so desperately require it that even to the extent they don't succeed, they will create the illusion of submission for the benefit

of their audience.)

The 1984 elections present the imperialists with a special necessity to mobilize their own social base and to prepare the cannonfodder for war. In such a prewar campaign, the Democratic Convention represented a certain nodal point. San Francisco was chosen deliberately. Not only did the bourgeoisie generally want the grand God and country, prewar rally inside the convention hall, they wanted and needed a well-orchestrated tide of bowing and scraping at the altar of bourgeois politics and the Democratic Party on the outside. This was a "movement" designed to drag everyone possible into loyalty to the political framework of this system (and ultimately into military battle for it) and, where that was not possible, to encircle and suppress any real opposition to the imperialists' program for the future (with the "aid" of the armed forces of the state).

But all did not go as planned. The masses were drawn into political life, the genie let out of the bottle for a moment, and then clearly it became impossible for the bourgeoisie to stuff everybody back in. In the midst of a barrage of social chauvinism and patriotism, new forces burst onto the political stage. A strong pole of opposition, of refusal to go down the road to war attached to the tail of the Democratic donkey, was not only planted but grew and developed, both in its political thrust and clarity and in its strength as the week's battle went on.

Of course, there are many perspectives and much turmoil and debate over how to assess the events of the past weeks, and their implication for the future. And clearly, we have ours.

Loyal and Disloyal...on a Mass Scale

Many shrink in horror, condemning the actions of the masses and preparing to attack — seeking to divert the movement into a safe, respectable, bourgeois loyal opposition. Others welcome such changes and struggle to build on them.

The significance of such an upsurge should not be underestimated in times

like these. Overall, this is a period such as the one Lenin describes in *Left-Wing Communism*: "...The years of preparation for revolution (1903-1905). The approach of a great storm was sensed everywhere. All classes were in a state of ferment and preparation...representatives of the three main classes, of the three principal political trends...anticipated and prepared the impending open class struggle by waging a most bitter struggle on issues of programs and tactics. All the issues on which the masses waged an armed struggle in 1905 to 1907 and 1917 to 1920 can (and should) be studied, in their embryonic form, in the press of the period."

For months, even a year, before the Democratic Convention began, it was clear that all the classes and strata, all the political trends and programs would be contending over how to analyze the events of the day and their implications for the future direction of society. But what developed went beyond such expectations. The issues and programs were indeed most bitterly debated by the representatives of all the various classes and political trends; but more importantly, and *beyond that*, they were beginning to be battled out in the streets, in open confrontation. And this was not a battle between small numbers of the most dedicated proponents of any given view, but rather a battle taken up by significant numbers of masses themselves. What was achieved in this period was a clear demarcation of "two poles of opposition — loyal and disloyal," and on a mass scale. While the "out of bounds" pole of opposition numbered a couple thousand in San Francisco, this is really "masses" in today's situation. Thousands in today's situation can become the tens of thousands — and even the cutting edge of millions — under future circumstances.

A look at the Livermore Action Group (LAG) demonstration in this light is important. For a major, nationally prominent antinuke group to enter the "protest ghetto" (the physically fenced-in area set aside for politically fenced-in protest) to

really expose and oppose the Democratic Party and their instrumental role in war preparations at a time when the bourgeoisie is struggling to bring precisely those same forces under its banner, the banner of loyal opposition, was no small irritant or mere complication. It was a major wrench in their plans, with menacing implications for the future. This organization, particularly in the weeks and days preceding this demonstration, had come under increasingly strident attacks in the press...and even from some quarters in the movement. Under these conditions, broad forces mounted the political stage, and in not insignificant numbers. The LAG demo was attended by nearly 2,000 people...one-tenth the numbers (under conditions of a thousand times the risk) of the "official" major loyal opposition rally, Vote Peace '84, which was addressed by such big-time bourgeois figures as George McGovern and Jesse Jackson. And further, these LAG forces played a major role in sharpening the political focus of the camp of real opposition, in putting the question of the struggle against world war front and center, joining it with the struggle against the government, be it Democratic or Republican, at a crucial juncture of the battle. Not bad at all if we look to the future and the upheavals that surely lie ahead and when the ideological, political and material foundation that the imperialists are resting on will be all the more tenuous and vulnerable.

From the beginning the battle was a living example of Marx's point that revolution advances through giving rise to more powerful counterrevolutionary attacks and thus having to devise more powerful means of onslaughts. Coming hand in hand with mountains of disinformation and attacks in the press aimed at distancing the advanced and revolutionary forces, including the RCP, from the broad masses, the police attacked the anti-Moral Majority demo days before the Convention opened. It was obviously preplanned in an effort to deliver what

Continued on page 10

White Train In Trouble Again



Revolutionary Worker

July 27—The White Train rounded the final bend before reaching the Naval Submarine Base at Bangor, Washington, the West Coast's home port for Trident submarines. A crowd of some 500 people waited for the 19-car train, which protesters estimated was carrying as many as 144 hydrogen warheads to be loaded into Trident missiles at the base. Three cars were reserved for Burlington Northern security forces who were armed with machine guns, rifles and grenades. A sweeper truck preceded the train. Kitsap County sheriffs, Washington State patrolmen and a host of apparent undercover agents also waited, as did military personnel inside the Bangor base, a hundred yards from the demonstrators.

The White Train has become a focus for antinuclear war protesters and a symbol across the country of the U.S.'s headlong rush in preparations for waging nuclear war. The route the train takes is top secret and officials have never specifically divulged the train's cargo. But protesters have managed to learn a great deal about the train and its killer cargo. A whole network has been built up along the routes the train may take, and phone-trees have been set up to inform people all the way from its starting point at the Pantex weapons manufacturing plant in Amarillo, Texas to the Bangor base.

This trip, as usual, the train took a most circuitous route to avoid major cities, the more likely sites for major protests. This time it went as far east as the eastern part of Kansas and as far north as the U.S.'s northern border in Montana, through some of the highest of the Rocky Mountains, before it looped down through the southern part of Washington state, through Vancouver, Washington and north again to Bangor. Vigils and other protests greeted the death train at points along the way including blockades in Spokane, Washington and Conrad, Montana.

Two hundred people, mainly from Oregon, met the train in Vancouver, Washington. So did a horde of agents of the state apparently under the direction of FBI agents based in Portland. As it ap-

proached the vigil, two dozen or so demonstrators stepped onto the tracks and sat down. One young guy stood on the tracks, waved his arms and shouted, "We won't move! We won't move!" One observer described, "I was terrified. The train was moving down the track with its lights on, horn blaring, and the ground was shaking. They stopped within three feet of the demonstrators. I didn't think they would stop. If the train hadn't stopped, that would have been it. And the bourgeoisie is not above that."

The train not only came to a grinding halt, but it actually backed up several hundred yards until it was out of sight. The demonstrators, whooping with delight, were told to clear the tracks or face arrest. They didn't move. The train reemerged, once again threatening the protesters. Still no one moved. Again the train backed up and disappeared, and the scene was repeated. This time, while the train was out of sight, uniformed police waded among the protesters and began arresting them. Those who went limp or didn't cooperate in other ways were given more vicious treatment.

As the last protesters were arrested and hauled off the tracks, the train came rumbling down the tracks and others who had originally come to simply witness the civil disobedience, joined it instead. In all, 49 people were arrested and charged with a misdemeanor offense of "delaying a train." The authorities weren't about to admit that it had been in fact *stopped*, and held up for over 40 minutes.

Outside the Bangor base, the authorities changed tactics. As the train came down the last straightaway toward the naval base, three people planted themselves on the train tracks. Sheriffs went right after them as one woman went limp. Then there were 20 more people on the tracks and security forces went after them, too. Peacekeepers, who were policing the vigil, tried to keep the witnesses separated from those participating in the civil disobedience by several yards but as more and more people jumped on the tracks to blockade the train, the crowd closed in. In the midst of the melee, the White Train could only inch along. A

couple of people jumped onto the train itself and were quickly pried loose by security forces. Women and youth were in the forefront, throwing themselves in front of the train again and again until police literally pinned them down. Many of the witnesses to the event shouted encouragement while others monitored the police — and for a brief moment the White Train ground to a halt. More cops dragged more people off and the train started moving again and was finally able to enter the base.

Meanwhile, thirty-one demonstrators were being arrested and crowded into a waiting bus to be taken to the local police precinct for processing. But the resistance wasn't over yet, as a woman in a wheelchair had a friend push her to the front of the bus and place her on the ground. With a fierce determination, she wedged herself as far under its front wheels as she could. It took four cops to drag her out, but the cops made a serious error: they put her back in her wheelchair. The bus began to move out — with several police cars, used to isolate the most rebellious offenders, following behind — but the woman wheeled herself straight towards the first police car. The car stopped — a standoff. Finally, the cop edged his car around, grazing the side of her chair. As the police attempted to untangle the traffic jam of squad cars, arrest bus, and demonstrators, the arrested flashed fists and peace signs from the bus. People flashed back replies. The woman in the wheelchair yelled at the pig agents stuck in their own mess, "Motherfuckers, motherfuckers!" Finally the bus pulled out. As the deputy sheriff summed up that night, "It was almost a fiasco."

Indeed, in contrast to previous White Train actions, this one went beyond routine (stand on the track, get arrested and calmly walk off the tracks) and out of the bounds of respectability. There is a greater sense of urgency among many. As one activist clergyman said with obvious pleasure, "They did it with *intent*." A priest added, "There was some real resistance this time."

But not everyone was pleased with the action. The bourgeois press from Seattle

to Portland to Eugene, Oregon took care to promote views critical of the demonstration, such as those of one Jim Douglass, a member of Ground Zero for Nonviolent Action. On the day of the action, Douglass complained to the press, "We did some desperate things today to stop the train. I believe those were wrong." Within days the major newspapers in all three cities featured articles on Douglass who praised the county sheriff, "I respect Pat Jones a great deal. I think he and his deputies were in many ways more nonviolent than we were." He went on, "Doing things that put police officers in jeopardy when they didn't make the commitment to put themselves in danger as we did, was wrong."

It is not clear whether Douglass represents the opinion of his organization as a whole. But it is plain that his statements are a serious distortion of events. The civil disobedience participants were all explicitly nonviolent in their actions. Really at issue are the politics which impelled the actions of many at the blockades, a sense of which can be gained from the following part of a statement by the participants from the Seattle Nonviolent Action Groups: "To accomplish the more radical results that are needed for human survival, more radical strategies need to be used. The most effective way to prevent this nuclear nightmare from becoming a reality is to create a movement which questions prevailing patriarchal attitudes and challenges the political and business communities involved in these military preparations...."

Much as those in authority would like to guide the movement into "accepted channels" and "responsible protest," the times are urgent and make for all kinds of rude behavior.

□

Los Angeles

A Run To Clear The Air

Los Angeles, July 22 — The 8 a.m. weather was almost perfect. The temperature was mild. The only drawback — weather-wise — for the crowd of over 400 preparing to race in Griffith Park was the relatively high humidity. The Olympic torch relay was only a few miles away, but this was a very, very different kind of event: a

"Run to Clear the Air
or

If you're choking on ugly-Americanism at the '84 Olympics, a 5 and 10K Run to revitalize the atmosphere with some fun and fraternization"

The field was broad and diverse. The runners ranged in age from seven to 83. The number of women participating was high, over 20 percent. A large number of local runners of many diverse nationalities (the race director estimated 50% of the participants were Latino) were joined by several internationally known athletes, which made for fun, exciting and very challenging races — and fast times.

Eight Olympic athletes, men and women members of the 1984 Olympic teams from several Third World countries, including some of the top finishers in the long-distance events at last year's Pan-American races, participated in the 5K and 10K races (3.1 miles and 6.2 miles). These international athletes dominated the 10K and the competition was intense. The men's first place on this moderately hilly course won with a time of 29:17, with the second place finishing in this hard fought race only three seconds later at 29:20. The first six finishers all came in at times under 32:00.

The first place time for women in the 10K event was 36:34 (placing 17th overall) and second place clocked in at 36:55.

The competition in the 5K was just as sharp with an eighteen-year-old man, a member of a local Latino running club, beating an Olympic athlete by four seconds (times: 14:41 and 14:45). An eighteen-year-old local runner led the women in the 5K with a very impressive time of 16:30, placing 9th overall. Placing 44th overall was an 11-year-old with a 19:39. In all, 222 runners competed in the 10K and another 192 runners ran the 5K. Following the completion of these races and the presentation of awards some 75 people — mainly children — took part in a one-mile Fun Run.

At the awards presentation, the men's and women's first place finishers of the 5K and 10K received a plaque with a bronze plate struck with the race's logo — a dinosaur in running shoes with a "USA No. 1" flag and the international symbol for "no" superimposed on it. Medallions of the race logo, hung on red ribbons, were awarded to the three men and three women top finishers in each of the seven age divisions. Appropriately, first place age-division medallions were gold colored, second place silver colored and third place bronze colored. The crowd of runners and spectators enthusiastically cheered the runners from various international Olympic teams who were introduced as they picked up their awards. It was a refreshing contrast to the ugly displays like the "U-S-A, U-S-A, U-S-A" chants about to emanate from Olympic venues around Los Angeles.

In fact the spirit of fun and fraternization surrounded the race from its concep-

tion right through the awards ceremony. From the early stages of the race promotion, literature on the race was available in English and Spanish. The race logo featured in promotional material became particularly popular (it was reported that a number of runners who received the promotional flyer wanted assurances that the official race T-shirt for all participants would sport the crossed out dinosaur *before* they would register for the race).

The morning of the race, a well-known L.A. disc jockey provided a special selection of music geared to the diverse crowd of runners — salsa, reggae and punk music filled the race's starting point. As one veteran runner described the atmosphere as he arrived for the race, "I started picking up the vibrations. It was a different kind of feeling. I just picked it up in the air." He explained, "I stayed clear of the Olympics," going on to talk about his distaste for such "nationalistic" competitions and the way, in general, athletes get used by governments. Other runners described the race as "everybody's race," one "promoting brotherhood." Observers noted the interest and friendliness which the participants showed each other. The race also took on some added significance in that in the Olympic Games themselves, women are still not being allowed to compete in these 5K and 10K distances. Recently the international suit against the IOC (filed by 82 middle-distance women runners in 21 countries) demanding inclusion of the women's 5K and 10K in this

year's Olympics was denied in court.

The Run to Clear the Air was notably successful in combining a highly competitive, challenging race with the spirit of its advertised theme. Speaking in his native Spanish, the first place finisher of the 10K men's division said that he had misjudged the course, set too fast of a pace when there was a hill steeper and longer than he expected, and almost lost the race because of that. He further said he had enjoyed the race very much and that the people were more friendly than most Americans he had ever met.

Credit for the all-around success of this run goes to all the participants and volunteers and to distance runner Ron Matthews, the race director. It goes to the various endorsers, who included Sister Marion Irvine, Marathoner (at 54 years old, Sister Irvine qualified and ran in the U.S. Olympic Marathon trials, holds the women's world record in the Marathon for her age and also holds six national age-group records); Bob Cooper, Marathoner; Sally Edwards, Triathlete, President of Fleet Feet; Don Paul, Marathoner; and Scott Takemoto, former athlete and member of the RCP, USA (see box for statements by endorsers to promote the run). Sponsors, who donated the prizes, T-shirts, etc., for this race included, Aztlan Multiples, Sports Shoe, Midnight Special Bookstore, Vinyl Fetish Records, Atomic Cafe, Tuff Gong Reggae Records, Gorky's Cafe and the

Continued on page 15

PARTIAL LIST OF ENDORSERS

SISTER MARION IRVINE
Marathoner

BOB COOPER
Marathoner

SALLY EDWARDS
Triathlete
President of Fleet Feet

DON PAUL
Marathoner
Author

SCOTT TAKEMOTO
Former athlete
Member of the Revolutionary Communist Party, U.S.A.

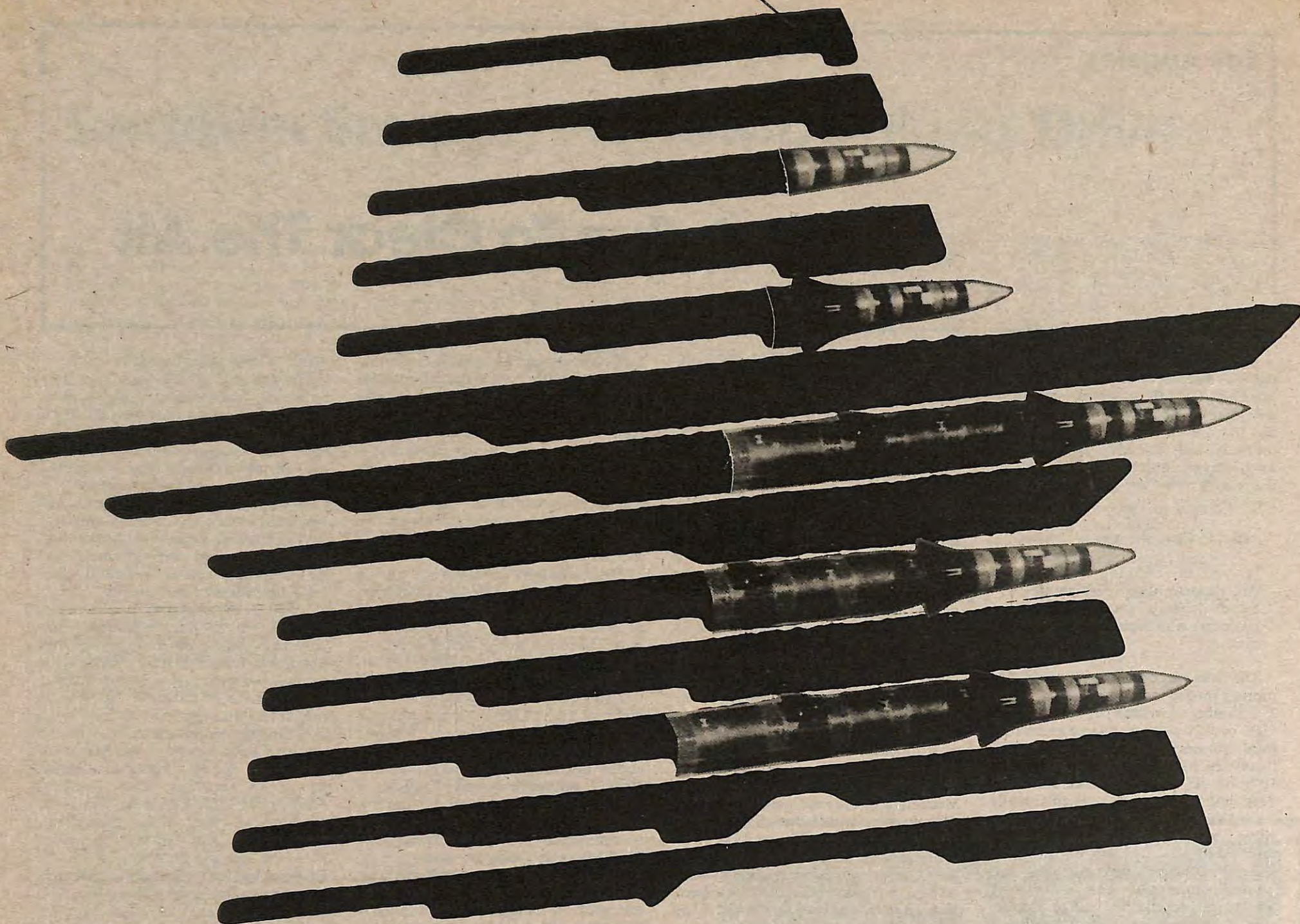
RON MATTHEWS
Distance Runner
Race Director,
Run To Clear The Air.

"I believe that Sport is badly used when it promotes nation's capacities for war rather than fraternization and amity among athletes of all nations. Sport therefore, should not be used as propaganda that heightens the prospects of war and nationalistic policies. Rather, sport should be for the people."
SISTER MARION IRVINE

"I have enjoyed running road races for the last 15 yrs. largely because of the camaraderie among the courage among people of all ages, nationalities, and political beliefs. I hope now that the 'Run To Clear The Air' will send the message to the world's politicians that the people of all nations look to the same Games for the same reason — as an affirmation of comradery among all peoples."
BOB COOPER

"With the coming of the Olympic Game Wars the imperialist powers will be attempting to utilize the athletic achievements there to prove the 'superiority' of their empire — whipping up patriotism and chauvinism for piling up another deadly 'competition' — World War 3. People around the world will take great heart in seeing athletes running in a spirit of fraternization — quite a different course than that charted out by the imperial powers. This will be a virtual fartlek* in the face of ugly American preparations for world war — and a portent of things to come."
Scott Takemoto

*(ED. NOTE: "Fartlek is a particular training method combining fast and slow pacing in a training run.)



The Ugly-American Olympics

Continued from page 1
the near-term. And they aren't being terribly subtle about it. In speaking of the Torch Relay, which has played a crucial role in the physical mobilization of the shock troops, L.A. Olympic Committee president Peter Ueberroth waxed euphoric over the "biggest outpouring of patriotism since World War II." And all this time we thought he was into international peace through sport. After all, that's what he told us, isn't it?

No problem. As *Time* magazine put it, "A certain mindlessness is required by

these events." And in America, there is no shortage of good Germans willing to leave what mental faculties remain, at the office or at the shop. How else could ABC newsmen Peter Jennings straight-facedly say that those nasty totalitarian Russians won't let their citizens see the Games on TV, forcing many to travel to border areas to pick them up on Finnish television. And no one bothers to mention 1980, when all freedom-loving Americans sports fans were perfectly capable of watching the Games on TV — provided they drove to Vladivostok.

And then there were the opening remarks from the International Olympic Committee President Juan Antonio Samaranch of Spain. Here is a man truly dedicated to conducting a celebration of sport "without any political influence whatsoever." The crowd cheers and waves its American flags. Then, Samaranch concludes with an apolitical, "God bless America!" The crowd cheers louder and longer. If mindlessness were an official event, America would score perfect "10's all the way around.

This phenomena is symbolized by the official sculpture of the 1984 Olympic Games. At the entrance to the L.A. Coliseum stand two nude figures, one male and one female — well-developed, muscular, the picture of physical perfection. There's just one thing — they don't have any heads. The artist has claimed that his intention was to avoid any specific racial or national characteristics, but one couldn't find a better representation of the American ideal for the '80s: bodies in great shape for fighting, and with no messy brain processes to get in the way; they are preprogrammed to "just follow orders."

Actually, one of the real advances of U.S. imperialism over the old Nazi variety is the fact that there is room for everybody to be a "good German" in America. This was one of the great messages of the opening ceremonies. Lifting an image from the Democratic Convention (who adapted it from Republican Reagan), the Olympic extravaganza celebrated the pioneer spirit with a U.S. wagon train — complete with Blacks, Chicanos, Indians, even immigrants. We heard the story of Rafer Johnson, former Olympian, who lived in a railroad boxcar when he was growing up, but became the friend of presidents and the lighter of the

Olympic flame in 1984. We heard the story of L.A. mayor Tom Bradley, who as a 14-year-old youth had to climb a fence to sneak in and see the 1932 Olympic Games in L.A., but later parlayed a 20-year career as a Black police officer into his current career as a Black mayor. No one mentioned that any 14-year-old Black youth who attempted to duplicate Bradley's feat today would be quickly mowed down by a SWAT crossfire from 25 directions. Nor that the counterparts to the immigrants who marched in the Olympic parade were living eight to a room less than a mile from the Coliseum, and being swept up by Migra raids in honor of the Olympics. Instead, we hear about "the dream," its diverse complexion. America will need lots of bodies at the frontier that this wagon train is heading towards; this is the *new* patriotism, after all — not just cowboy hats, but Indian headdresses and everything are eligible to be traded for green helmets.

And while this is definitely a mindless mobilization on one level, there is another level on which a great deal of "education" is going on — education as to the political interests of U.S. imperialism. We had Peter Jennings, imported for just such a purpose, peppering the march of the athletes with commentary on the standing and role of nearly every nation in relation to the U.S. As the athletes walked by, Jennings told America that Barbados had been "a very active supporter of the U.S. invasion, or rescue mission as some call it, of Grenada," that Belgium was the "headquarters of the European Common Market and the Supreme Allied Headquarters in Europe," and so forth. The marchers may have been athletes, but it was something other than their skill in sport eliciting the cheers of the crowd.

This was most pronounced in a couple of cases — Romania and China. Both received rousing welcomes from the mobilized fans in the Coliseum. It went right along with the "To hell with Russia" T-shirts that are so popular around L.A. these days. Romania had broken the Soviet bloc boycott and China's appearance was symbolic of the fact that the U.S. is dominant among China's revisionist ruling compradors; flaunting both countries was an oppor-

Continued on page 7

Chauvinist-Free Zones!

At a press conference held on Thursday morning, August 2, in front of the Olympic Village at the University of Southern California, the newly-formed Ban the Chauvinists Coalition announced the locations and activities of a network of safe houses, or Chauvinist-Free Zones. According to a speaker at the Coalition's press conference, "the Ban the Chauvinists Coalition has been formed to fill an urgently felt need — providing refuge for those who wish to escape the incessant message of 'USA number one' and of the superiority of the American way of life. In response to the outright refusal to continue to endure the spectacle of narrowness and chauvinism, Ban the Chauvinists Coalition volunteers are working day and night decontaminating houses, areas and neighborhoods of all vestiges of Olympic droppings."

As members of the local and international media looked on a member of the Ban the Chauvinists Coalition tore open a box of Kellogg's Corn Flakes announcing, "These 'Eat 'em Up' and 'Dig in America' stickers confronting us at breakfast — there is no way these will be

found in Chauvinist Free-Zones! The 'When the U.S. Wins, You Win' game cards hidden in your Big Mac — no way! This *Playboy* interview with Bobby Knight lying in your dentist office — there is no way this will be found in Chauvinist-Free Zones." Holding a small American flag aloft, the speaker said, "These flags thrust into innocent young children's little hands upon departure from school — basta ya!

"None of this will be found in any Chauvinist-Free Zones. In their place will be a counter-spirit of fraternization and internationalism. Athletes will be invited to use the opportunity of the Games to genuinely break down national and language barriers...." It was also declared that fraternization between athletes from "enemy countries" would be particularly encouraged.

Four Chauvinist-Free Zones were announced by the Coalition at their press conference: the Lazlo Toth Art Defacing Competition, an event of the Nihilist Olympics to be held on August 11; Damian Garcia Park; Carol Downer has volunteered the Feminist Women's Health Center; and Revolution Books. □

Call To Oppose The Pre-War Games

The Revolutionary Communist Party, USA, is calling on people to expose and protest the 1984 Olympic Games being held in Los Angeles as a hideous part of intensifying preparations for waging a world war. The boycott of the Olympics by the Soviet Union and other Soviet bloc countries may mean that the athletic competition will be "second rate," but we are sure that the American chauvinism will still be *first rate* and demanding of exposure and opposition.

There is a great discrepancy between the stated purpose of these Olympics — "the true ideal, in the realm of sports, of the brotherhood of man" (1st U.S. Olympic representative) — and the Games planned for 1984. The staging of the Olympics in 1984 can't help but bring forward the analogy to another Olympiad from the world's past. An Olympics where the imperialist nations in the name of "brotherhood" went all out, not only for the gold, but the propaganda, to boost their "civilized" images and to whip up their respective nation's patriotic fervor. This of course was the 1936 Berlin Olympics. "Games" which were nothing but an ominous precursor and even an essential part of the barbarous collision course these nations were already set on — World War 2. The monstrous crimes committed from Dachau to Hiroshima in that imperialist bloodfeast actually pale in comparison to the magnitude of those concretely being prepared for in Washington, D.C. and Moscow today.

The fact that the Soviets and countries in their bloc have decided not to attend the Games, that things have arrived at this state, with the Olympics on the verge of collapse, should be highly instructive. After all, if these governments can't even get together on a foot race, how are they going to come to any accommodation on the arms race? If international tensions are so great that it is impossible to stage what someone called "a war without shooting," can a war with shooting be very far away?

Around these 1984 Olympics there will be an attempt to unleash an orgy of patriotism for "our team." Athletes will be transformed into the quintessence of nations, the events and the Olympics themselves into very concrete symbols of the jockeying for global dominance and the preparation for global confrontation going on today. The selection of Ugly American Bobby Knight to coach the U.S. basketball team is a perfect example. Just as the MX missile has been dubbed the "peacekeeper," Knight is a fitting example of what the imperialists do mean by "brotherhood."

The deluge continues about how the 1984 Games are an important opportunity to demonstrate to the rest of the world the superiority of the American way of life and the invincibility of the free enterprise system.

Widespread publicity has been given the FBI and the local police's bolstering of security for the Games. \$50 million has been allocated by the Pentagon for the possible deployment of troops and procurement of

the latest technological advances in surveillance and intimidation.

This is nothing less than a blatant attempt to chill and suppress political protest by those who dare to oppose what the Games represent. It is also aimed at terrorizing and suppressing the people of the barrios and ghettos of Los Angeles, especially the youth whose mood and conditions belie the myth of America as the land of freedom and opportunity. To pull off this spectacle the imperialist image-makers must project a picture of America 100% behind its home team and so great pains must be taken to ensure that the undesirable local population doesn't spoil the show.

While we are sure that the LAPD, et al., will act in their normal professional manner, we will not, nor will others, be cowed by this beefed-up state apparatus. It is just one more indication of what is at stake in the pre-World War 3 Olympiad.

To be perfectly clear to the terrorist-baiters of the police and the media, the target of these protests is not the Olympic athletes or any individual linked with the Games. This is a call to politically oppose what the 1984 Games represent.

This is a call:

To the athletes who will be competing in L.A., especially from the so-called great powers: We urge you to find the ways to reject being unwitting pawns for imperialist propaganda purposes and to use the opportunity of the Games to genuinely break down national and language barriers and especially seek out and fraternize with those who are supposed to embody your own country's enemies.

To the journalists, disc jockeys, educators, and public opinion creators of all kinds: we urge you to use your medium to expose the imperialists' utilization of the Olympics as ideological preparation for war and to open the airwaves, classrooms, the printed page and L.A.'s endless surfaces to the views of the opposition and those censored by ABC.

To the youth who have been systematically removed from L.A.'s showcases and terrorized in the neighborhoods and who have some disparaging words of their own, to be expressed in their own style, for this imperialist extravaganza.

And to all those sickened by jingoist appeals and all those opposed to imperialist plunder and the monstrous preparations taking place on every level for World War . . . The RCP is calling on you to find the ways and to utilize them, to politically challenge the 1984 Olympic farce and to create through talented, diverse, and many-faceted opposition a festive counter-spirit of fraternization and internationalism.

Ugly-American

Continued from page 6

tunity to rub the Soviets' noses in it — and the sports patriots had clearly been politically primed to respond in the appropriate manner.

Such warm responses had to diminish somewhat, of course, once the competition began. In the women's gymnastic competition the U.S. was desperately going up against Romania. The announcers, naturally, were quite enthused when a Romanian athlete fell, with the wish that this would help Team USA's chances being openly expressed. But alas, this was one gold medal that the U.S. could not grab up. So the coach of the U.S. team began complaining about the judging, declaring that the Romanian official had been cheating.

In the men's gymnastics competition, China was the reigning world champion, and the U.S. needed a "miracle" — a come from behind victory that could demonstrate the will to win, the determination to overcome all obstacles on the paths to glory, the daring to go for it all . . . and any other war time metaphor that could be dredged up. Previous praise from Olympic officials for China's athletic ability melted in the midst of the American gymnastic team's need to shine, and the Chinese team became a foil for Team USA's ambitions. Among other things, this meant that TV coverage of the Chinese gymnasts was limited to how their performances would affect the religious quest of "our boys."

Ah, but what a "miracle" this was — albeit several years in the making. God, in the secular form of the U.S. Congress, had appeared before the athlete and said, "Behold, I giveth you the Amateur Sports Act, setting up the organizational and financial apparatus that will be necessary to score miraculous victories, thus inspiring our disciples to nuke the

heathens." And the odds of a truly inspirational message being delivered have been immeasurably enhanced by the U.S.-pressured absence of the main obstacle to such miracles — the heathen bloc itself.

Thus, a real American juggernaut has been created, just when it's needed the most — and without the enemy around to screw up the image. No Los Angeles Syndrome will be allowed to develop during these games, you can be sure of that. ABC is sure of it: not only is air time overwhelmingly devoted to American athletes, but it's devoted to American athletes who have a good chance for medals.

This is some sports event. You thought you'd be able to watch Latin American soccer players? Not on ABC you won't. You thought you'd get a glimpse of athletes from other parts of the world? Africa? India? Even Europe? What are you, some kind of subversive? The East bloc is absent, and with it about half the worlds' contending athletes, but so what? In fact, so much the better. America, after all, loves the freedom. The U.S. can jack up its medal count, and use it to demonstrate all the right qualities. And then, when it so desires, it can compare and contrast its scores with those of the missing rivals. For examples, when the gymnastics "miracle" occurred, the announcers were quick to point out that the Chinese team had beaten the Soviets in the 1983 World Championships, implying that there was no taint to the U.S. medal. However, there is hardly a mention of Eastern bloc athletes in the women's swimming events, where the U.S. is currently winning all of the medals only because the East German team is not around.

The Games may resemble a U.S. bloc party, but the overriding and overwhelming point being driven home is exactly who is leading the bloc and who the bloc is opposing. And it is being driven home especially to the American audience. The Soviets are certainly here "in spirit." From the display of American prowess

(fraudulent or otherwise — no matter) the minions are to draw the obvious conclusion. The national unity, the team effort, the gutsy nerve of America's finest and the whole wonderful "lift" induced coast-to-coast by the Olympics has all combined to produce miracles on the

playing field. Is not something similar possible on the battlefield?

This, of course, remains to be seen. The Games, however, will surely be a further breeding ground — and training ground — for imperialist war fever. Welcome to the Olympics. □

THE SCIENCE OF REVOLUTION

an introduction

by lenny wolff

To break the chains—the revolutionary essence of Marxism-Leninism

252 pages
\$7.95 paper, \$15.95 cloth
Include 75¢ postage
RCP Publications,
P.O. Box 3486,
Chicago, IL 60654

Peter Tosh: Steppin' Razor... Dangerous

Sometime in the late '50s transistor radios began to appear on the streets of Kingston, Jamaica. On clear evenings when the wind was blowing from the north, the thousands of people who were then streaming in from the mountains could pick up the rhythm & blues and early rock 'n roll of Fats Domino, Sam Cooke, The Drifters and Chuck Berry from New Orleans radio stations. Youth like Bob Marley, Jimmy Cliff and Peter Tosh, themselves recently arrived from the country to the shantytowns of West Kingston, tuned in. So did the local mento musicians who would soon merge their Jamaican-style calypso with the r&b sound, along with strains of gospel, jazz, Latin riffs from nearby islands, and the African rhythms of the Rasta Burru drummers. The new hybrid became ska — a speedy dance music with a wicked back beat.

For years very little of this music was allowed on Jamaican radio, but meanwhile it pulsed through that nation as people danced to the rolling "sound systems" — trucks manned by maniac deejays who waged a rowdy war among themselves to be the first to spin a new single. Initially their hits were almost exclusively U.S. imports, but when this sound went soft in the early '60s and couldn't satisfy the demanding appetites of Jamaican youth, a local recording industry was born, producing ska, later rock steady, and finally reggae.

From the beginning, the creation of this music was almost completely dominated by the baddest dudes on the island:

Jail house keeps empty/Rudie gets healthy
Baton sticks get shorter/Rudie gets taller
Can't fight the youth/Cause it's wrong
Can't fight the youth/Cause they're strong
Prediction: Them people a-going wild
Dem a rude, rude people...

The message: we gonna rule this land!

—The Wailers, c. 1965

1983: Peter Tosh cuts a version of Chuck Berry's rock & roll classic "Johnny B Goode," the story of a feisty country boy they can't keep down on the farm — this time he's on his way to becoming a reggae star in the city. It's two decades later, the tune is exuberant, words hardly changed, just the places... and the sound. There's a menacing rumble bubbling up this time around. You hear it in the chunka-chunka rhythm and cascading bass line, in those synthesized keyboards that swoop down like a flock of ravens — and there's that wild guitar wail first brought to life in the post-Berry era by the "star bways" living in some far northern cities, mostly notably Jimi Hendrix.

Tosh's mix stands as living testament that the U.S. imperialists, with all their well-laid plans and past years of hegemony in the world, are still constantly getting beat at their own game. Culture from America, both what's helpful to the proletariat and *especially* what isn't, gets beamed out to all points of the empire and beyond, with the hope of spawning simple-minded sycophants of everything Yankee. Instead, they've been met with the blistering reply of those they oppress, who have more than once transformed these sounds into new art forms — in the case of reggae, creating music as untamed and inspiring as much of the early r&b and rock 'n roll, and even fiercer in some ways to match the intensified heat of the teaming ghettos thrown up on this colonized island.

Reggae music, mixed with a myriad of other forms, has infiltrated the repertoire of millions of enemies of this world system in literally every part of the globe — from Britain to Africa to Japan to Poland — itself a phenomenon only possible in this era of imperialist

development, which, lopsided as it is, knits the world tighter than ever before.

Although reggae, like every musical form, has developed along different and competing paths in the last two decades, certainly the best and most influential musicians have always been, and continue to see themselves as, warriors against "Babylon." Peter Tosh, one of the founding members of the Wailers along with Bob Marley and Bunny Wailer, has long been a pioneer on this side of reggae history. *Mama Africa*, his most recent and one of his best albums, pushes the music further along the outlaw path.

Tosh is well-known for his real-life ferocity against the powers that be, and any feckless representatives of the authorities (he used to swing a machete in the face of reporters he didn't like, just for fun). But fundamentally what makes him so threatening to some people, and immensely entertaining to others, is his music and performance. When he takes the stage you come face to face with the "arrogant" oppressed who make no apologies to the oppressor: "I'm a steppin' razor, better watch your step/I'm dangerous, dangerous." No, this is not a man one can imagine in a white suit graciously serving drinks poolside.

In "Glass House" on *Mama Africa* he reserves the Golden Rule (a toughened up version) for relations among the "brethren": "Harm no man, let no man harm you." But there's merciless ridicule for all the "baldheads" and "ghosts" of the world who think they're safe and secure in their glittering glasshouse empire "built on lies and illusions" — when, all the while, "the truth is showing" to "those who keep it a-going" and who might be getting some ideas about shattering this house of glass with some well-placed stones of their own.

Tosh has recently described himself as "optimistic." The world being what it is today, this is usually the sentiment either of blind Pollyannas or people who have some sense of what they're up against and are rising to meet it. Tosh clearly falls into the latter category; there's a charging high spirit to the music on this album which seems devoted to popping certain illusions of the oppressed. And while he labors under some illusions of his own, Peter Tosh has always been brutally clear about one thing — the implacable nature of the enemy.

In "Peace Treaty" he comments on the 1978 reggae concert in Kingston which was held supposedly to seal a truce between the two warring political parties, Michael Manley's PNP and the JNP of Edward Seaga (who was then, with the help of the CIA, trying to topple Manley). In his usual acerbic style Tosh sings: "All who signed the peace treaty/Now resting in peace in the cemetery..." The subject matter of this song includes this history, but it also presents a broader insight: namely, that an exploding contradiction (such as a society engulfed in intense civil conflict between competing powers) cannot be resolved by cynical — or even earnest — calls for peace. Thinking it's so is simply disarming, and a mistake generally restricted to the masses: "Because of the words, I say, innocent people shouldna dead." And indeed, many of the musicians and street youth on stage at the end of this concert met untimely deaths in the next couple years, as the country lurched into election-year carnage.

Tosh commented recently: "My music is never about one little thing. It's *universal*. ...there have been many peace treaties by Babylon since that time, all over the world, all the same."

It may strike some revolutionaries as peculiar, or unbelievable, that some of the most rebellious people in the cultural arena on the planet today read the Bible for daily guidance and regard a now-dead despotic African ruler as leader and holy man.

That this is the case reveals something about our moment in history: the world at a treacherous pass, the way forward not so clear... many roads of resistance are taken.

The doctrine of Peter Tosh and many other reggae musicians in Jamaica and elsewhere is the Rastafarian religion. Bob Avakian, Chairman of the RCP, has compared the Rastafarian movement to that of the Jewish people at the time "Revelations" was written (around 60 A.D.). This New Testament book, often quoted by Rastas, predicted the destruction of the Roman Empire

and "reflected the position of the Jewish people... in that period... a people sorely oppressed by but in many ways marginal to the Empire." He adds that the Rastafarian movement today: "to a significant degree finds its basis among sections of society that have been reduced to a largely marginal existence by the workings of imperialism — particularly peasants driven off the land in Jamaica into the cities, or even into other countries such as imperial Britain or the United States, finding themselves in a declassed or semi-declassed situation. That, however, is not the whole picture, because for one thing in a period like the immediate one, where in most countries and on a world scale the forces of the proletarian revolution are still weak and still recovering from recent and devastating defeats (above all the loss of socialist China), more than a few oppressed proletarians will be drawn toward movements like the Rastafarians."

This movement and reggae music arose among these people who were well aware that they were suffering from the blows of a very long stick, but doubted that this monster could be taken down by the forces of *this* world alone. It all surfaced on a cusp of history — a time in Jamaica when, as a Tolstoyan character once put it, "everything has been turned upside down and is only just taking shape again."

Leo Tolstoy, the novelist, wrote during an earlier upheaval in peasant life — in Russia in the late 1800s. On his death V.I. Lenin commented:

"His heated, passionate and often ruthlessly sharp protest against the state and the official church that was in alliance with the police conveys the sentiments of the primitive peasant democratic masses, among whom centuries of serfdom, official tyranny and robbery, and of church Jesuitism, deception and chicanery had piled up mountains of anger and hatred."

"By studying the literary works of Tolstoy the Russian working class will learn to know its enemies better, but in examining the *doctrine* of Tolstoy, the whole Russian people will have to understand where their own weakness lies, the weakness which did not allow them to carry the cause of their emancipation to its conclusion. This must be understood in order to go forward."

The best of the reggae musicians, Peter Tosh among them, have also created startlingly beautiful art which rages against 400 years of slavery and the draconian new order of the neocolonial U.S. master and their dogs in Jamaica. At the same time, their doctrine, like Tolstoy's, holds tight to and even resurrects certain traditions and mystical trappings from the past in an attempt to explain and do battle against the savage assaults of this modern world.

This contradictory position leads the Rastafarians on the one hand to throw out the basic Christian pie-in-sky-when-you-die routine, demanding and fighting for Black redemption here on earth (an advance, too, over Tolstoy's ultimate goal of *transcending* the horrors of the material world). The anthem ringing in this new creed, written by Tosh and Marley, today stands with perhaps a handful of songs which have been taken as their own by rebels around the world:

Most people think that great good will come from
the skies

Take away everything, and make everybody feel
high.

But if you know what life is worth

You will look for yours on earth,

And now we see the light

We're gonna stand up for our rights.

—"Get Up, Stand Up"



Michael Hodgson

On the other hand, using the past to overturn the present can also mire you in the swamps of "anciency." In the chorus of "Maga Dog," Tosh makes a powerful statement on the folly of not kicking an enemy when he's down. ("You sorry for Maga Dog/Him turn round bite you. You jump out the fryin pan, you know, you jump in the fire, yeah.") But the verses of this same song pack a reactionary diatribe on a particular "enemy" — a woman and her "ways."

On this question, the Rastafarians largely carry on peasant customs of designating the woman as childbearer and obedient wife, but the break-up of the family under the intense pressures of ghetto life (for instance, less than a quarter of Kingston mothers are legally married) has set the stage for a "return to the righteous path," which translates into "honoring" the woman as "queen" while maintaining owner/operator rights.

Tosh: "Don't come tell me say you are equal to me cause it's impossible until you have two seeds and a wood. . . . A woman keeps the house clean, make the food nice and do these things that a woman must do. Seen. But it's how the world make it today, my dear, in this western hemisphere. Ministers of these shitstems design it that the woman see herself as the dominant figure. Everytime seen. . . . The man have to swear blind that he will have to do such and such. . . . until death do us part. . . . See when you talk about the Rastaman, it is like going in the jungle and seeing the lion. The lion is the king of the jungle. All other animals are under him. Well it is like seeing the Rastaman, the king of man. And can you imagine the king of man must have one little piece of woman."

Enshrined as part of the "African tradition," and slicked up with Old Testament dictums, this barbaric legacy of feudalism is anything but a righteous rebellion against the "Western Ministers," and in fact can only help keep them in power. While it would be wrong to confuse those who hold to such ideas and practices with the *real* maga dogs, such "weaknesses" of the people will go

under the wrecking ball "in order to go forward."

It's six in the morning in Montego Bay and a concert crowd of several thousand wait impatiently for Peter Tosh to appear on stage. The Jamaicans at the front begin chanting, "Teacher, teacher. . ."

In a society where the "left" and right in politics are popularly considered to be limited to demagogic "dogooders" or U.S. lackey dictators, both of whom enforce neocolonial rule ultimately through terror, people have come to look elsewhere for their radical spokesmen. Certain reggae musicians have been "recruited" to fill the vacuum, and their songs, performances, interviews, and lives are scrutinized by the people as though they were the works of political leaders. This has made for headaches all around. While of course all art has political content, and all artists objectively represent different classes on the stage — and further, someone like Peter Tosh represents quite a fierce section of the masses internationally — this still begs the question.

In order to overthrow this world system the people will need revolutionary leadership, which artists (who have another job to do) can never wholly or mainly provide. Confusion over this question has long existed on an international scale, in part because of the lagging of revolutionary proletarian leadership, but also because of the revisionist tradition which dictated this "educational" role for the artist.

In Jamaica, however, the situation is further complicated by the fact that many reggae musicians are also looked to as *spiritual* guardians, and their art as spreading the message of "Jah." This confluence of contradictions is reflected in Tosh's view of his own role. After the riots of West Indians and punks in Brixton, England in 1981, some baiting fool of a music critic asked Tosh if he thought his music "encouraged violence with its militant image." Tosh shouted back, "Militant? Me don't join the army, I'm a missionary, not a military. When you're talking about military you're associating me with guns and missiles and those kinda things. . . . when you call me, you must say missionary, 'cause I deal with righteousness."

It's doubtful that Tosh's main point here is a plea for pacifism — the man plays an M-16-shaped guitar on stage. He's simply laying claim to being a teacher and preacher who believes that the movement which will destroy the oppressor is a spiritual one — "No politician can stop the prophecy, they all die at 78." In that capacity as "missionary" against colonialism and the wickedness of men, his music can get a bit didactic, when it's focused narrowly. But this contradiction cuts another way as well: One might ask, for instance, how it is that people like Tosh and Marley, who've been under such pressure to "lead a movement," or at least walk in boots other than the artist's, have nonetheless produced so much terrifyingly beautiful music.

Part of the answer lies in the fact that the very strivings of these musicians for something higher (albeit in religious terms) than more ackee and breadfruit has had the effect of lifting the music out of the boring and depressing litany of complaints and "explanations" so typical of "protest music" internationally. At its best, reggae music represents a rejection of this degraded brand of art and the contemptible welfare-worker politics which inform it. Tosh: "They know I don't support politricks and games, because I have bigger aims, hopes and aspirations."

But even when reggae musicians refuse to enter the political fray on its own terms, they still figure in an out-of-proportion way in the class struggle down there. They are caught in the see-sawing grip of a ruling class which must try to associate itself with the rising Rastafarian movement, capitalizing on its nationalist aspects, but simultaneously must also try to co-opt or annihilate its most radical expressions, particularly as this society gets stretched to the economic and political breaking point. Though the news never makes it to the pages of the *Rolling Stone*, many reggae artists, even the international stars like Peter Tosh, have been beaten numerous times by the cops, spent months in jail, had their singles banned from the airwaves as subversive; an astonishing number are dead — and not just from "living in the fast lane."

Meanwhile, Manley campaigns the countryside with a cane dubbed the "Rod of Correction" which he claims was given to him by Haile Selassie himself, and Seaga presides over Marley's funeral, carrying on about Bob's "majestic locks," etc. It's hypocrisy on a grand scale of course, but the particular point is this: while artists in the U.S. and everywhere else in the world are subject to persecution, even murder, for not going along with the program, in Jamaica the situation is intensified because these musicians, whether they like it or not, are regarded by the masses and the rulers alike as spiritual and political spokesmen for the oppressed.

No artists of the stature of Peter Tosh can exist outside the swirl of controversy, and among reggae fans and critics this extends to tempestuous debate over his style of music. The old bromide "gone commercial" gets trotted out here usually in reference to his habit of incorporating funk, soca, blues, disco and especially rock into his brand of reggae, which some condemn as "abandoning the roots." When this comes out of the mouths of certain American and British pop critics ("The music has lost its simplicity and raw power that were its most attractive

Continued on page 11

Upsurge!

Continued from page 3

they no doubt hoped would be a crushing blow to the opposition before the imperialists' show even started. But the signs of what was to develop in response to the ever-increasing repression of the state were also there, as the youth especially took any opening, seized on every opportunity to go up in the face of the enemy and deliver their own message.

This was only the prelude of what was to come. At each juncture the state attempted to devise new means of intimidating, isolating and crushing the real opposition — ranging from mass arrests on felony conspiracy charges cooked up with the express, and openly declared, intention of holding the youth in "preventive detention" for the duration of the Convention to the arrests of over 300 (preceded by horses charging and riding over people in the street and brutal beatings) the last night of the Convention when people marched on the Hall of Injustice. But with each attack by the state, the forces of rebellion only grew and developed/created their own means of resistance and attack. This was not a battle that was contained and suppressed by the police. In fact, the eventual outcome was quite the opposite. The liberated, and liberating, character of the march on the Hall of Injustice to demand the release of their fellow youth was a testament to the fact that the bourgeoisie had attacked and then found that not only could they not suppress the struggle, but their actions had only served to sharpen up the political terms of the battle and on that basis to draw far greater forces into struggle. The initiative had passed into the hands of the masses, despite all the force that the state brought to bear.

School of War

The youth of the Democratic Party War Chest Tour were a dynamic element throughout this upsurge. It was they and their battle with the police that provided the focus for the gathering momentum — and they who led in taking the battle "over the edge." The mounting of the political stage by such forces, with all the contradictions that involved, and a joining of the struggle to prevent world war in particular, is a tremendous development. While the youth have much to learn — especially politically — they will most certainly continue to play a vanguard role in escalating these struggles, taking them beyond the bounds of respectability and the acceptable, "legitimate" means of changing the old order (or never changing the old order really). Isn't this precisely the role that the youth always play, challenging all the old concepts and "traditional" ways, hungering for change, instead of resisting it?

As we have pointed out, the developments in the last few years of the social movements in this country are important



The Trojan Donkey at the Hall of Justice.

and favorable developments for the revolutionary proletariat. But the entering into these arenas of struggle on a new scale by a section of the youth has brought a whole new character and life...and frankly, strength to them. (And we might add, none too soon.) This is a change recognized by the imperialists. You can almost see them shuddering as they launch still more outrageous distancing campaigns against "aimlessly destructive punk rockers," while in the next breath praising the punk youth for not having any leaders and being pacifists — hoping against hope that they can reinforce whatever secondary currents they consider favorable to bringing the youth back into the fold or at least paralyzing them. They know how quickly the struggle can go over to a much different and higher form.

All these developments had a noteworthy impact on the middle forces and strata. With the initiative in large part in the hands of the rebellious and revolutionary elements, and most especially the youth, sympathy for the struggling masses and outrage at the attempts of the state to institute a clampdown mounted among the middle strata. Many swung, if only temporarily at this time, to the side of the masses, while others were neutralized in their opposition to them.

All of this was reflected in the letter of condemnation of the police attacks on the anti-Moral Majority demo which was signed by a broad range of people. (A lesson could be learned here by those who focus in on such strata and their inertia and conservatism and, on the basis of that, envision and advocate working for the time when all the masses and the majority will be ready, through a step-by-step raising of their understanding...before going over to revolutionary struggle. It will never happen. The climate of war and reaction weighs heavily on such middle forces, and is evidenced by their growing concern over the world situation and their increasing participation in the various reformist movements of the day. But such forces will always be held back by force of habit and the weight of tradition, all enforced by the state of course; held back, that is, until the advanced take the initiative and radically rupture with and break through those bounds of tradition. It is only in the course of actual revolutionary struggle that the intermediate and even backward elements can be drawn, or rather *broken* out of inertia, unleashed and won over to the side of the revolutionary proletariat, or neutrality towards it.)

The sharply developing (and not altogether "expected") clash between the

loyal and disloyal opposition on the political stage, rapidly escalating and changing in a short period of time, with the state relying on stepping up its repression at every juncture and the rebel youth and advanced going toe-to-toe with them while drawing in even greater numbers, swinging sections of the middle forces over in the process and neutralizing others — these are events that bode well for the international proletariat and the revolutionary masses in the coming period, in a time when the future of the world is being forged in the clash between war and revolution. This was not the war itself, but it was certainly a school of war; it will be an important and continuing task for the revolutionary vanguard and the class-conscious masses to glean as much as possible from this experience for the future insurrectionary situation. In this light, while it is not the point here to make a thorough summation, one important lesson should be noted: many forces, including our party, were to a large extent "surprised" by how quickly events escalated and unfolded, and with what impact. We cannot and should not be lulled by the relative calm of today's period in the U.S. nor believe the enemy has "got things all sewed up." As Lenin pointed out, "Two very important prac-

Continued on page 11

A Different Kind of Protest

To the RW:

We were really inspired by the rebel youth of San Francisco during the Democratic Convention. These demonstrations were different than anything we had ever been to. The others have been calmer, more tranquil — the atmosphere was different. But now things have taken on a different life even though the demos are still "legal." These youth and punks put their own personal security on the line to expose the war preparations of the Democrats and the Republicans. They took things into their own hands — the War Chest Tours, the die-ins, the march of 1,500 people to the Department of Injustice. They were raring to go — they didn't wait.

When we came to the LAG demo we had made a banner to express how we feel about the whole elections con game and the way out. It said: "We Don't Want Our Fair Share Of America! Down On the Imperialist Elections Sham! Prepare for World Revolution Not World War!!!"

We really wanted to talk to people and see how they felt about these

things. The whole atmosphere was charged with questioning. The skits they did at the rally showed people taking control. People were there to question things, what is the way out of this stuff? So we went and put our banner on the ground. After a while a small crowd gathered of 8 to 10 people. If they didn't know before that there are people out there thinking about that there is a way out of world war they got a glimpse of it that day. We were challenging all this b.s. about getting yours in America. And what the solution to this is. We put it out head-on. People weren't totally agreeing with the solution but they were questioning it. They signed the banner with their own views, their own opinions. Some signed of how much they hate America, others more around dealing with how to prevent world war. This question is bothering a lot of people.

One guy and his brother had made a banner of their own that they had brought to the rally. It said, "Democrats and Republicans/You are both the same/Lethal and Lame." Next to that they had drawn a big picture of the African continent. One of them, the

musician, signed our banner with a peace symbol punctured with a hypodermic needle, signed, "All we want is a little peace." He said that what he meant by that is that in the event of nuclear war all this government would do would be to shoot people up with morphine and let them die. He wanted to know: if there is a way to prevent world war then how would that opportunity come about?

One Black woman who came up to the banner was really pissed off at how the JDL was running around with a black dummy who was supposed to be Jesse Jackson. "Who is pulling this racist b.s. and why? Who is the JDL, what are they all about? Who is behind this? What are the police so afraid of in this LAG demo that they would resort to this kind of political setup?" She was trying to figure out why the government feels so threatened. She told us she had been to every demonstration since the anti-Moral Majority demonstration.

A man, describing himself as an anarchist, told us he felt that the solution to the escalation towards world war was opposing the government through alter-

native lifestyles. When challenged on this — how can we organize enough of a movement to defeat this — he had some trouble answering.

A Black youth from a local college signed his name in eight-inch letters and said he thought the whole convention was geared towards war. He felt people needed to unite to oppose this and to get it on in the streets. But where do you go from there? People were seriously questioning is it possible to prevent world war, is there a way out, is it too late to do anything today? Do you think they'll really go to war? Who made this banner?

Aside from the Bay Area, people don't know that this went on. We feel people need to know about the uncompromising stand of the youth, the LAG. We need to spread this experience and make this something people know about all over the world, that here in America we are questioning and we are also preparing to prevent world war.

From a group of Black proletarians who went to the LAG demonstration

Upsurge!

Continued from page 10

tical conclusions follow from this: first, that in order to accomplish its task the revolutionary class must be able to master all forms or aspects of social activity without exception...; second, that the revolutionary class must be prepared for the most rapid and brusque replacement of one form by another." This underlines the crucial necessity for and the role that a vanguard party must play — even to recognize revolutionary opportunities in the future will require such a vanguard constantly analyzing the situation and prepared for sudden changes, quick openings, small cracks and fissures that can be widened and opened up and turned into revolutionary struggle and on that basis turned into even more opportunities for still higher forms (and broader avenues) of revolutionary struggle.

Pressing Ahead

Even more immediately, and as a part of such preparation, there is the task of pressing ahead with the momentum of these developments. While it is important to sum up the meaning of what happened in the protest against the Democratic Convention, "summing up" should not be taken to mean that the upsurge that began there has run its course. Changes and developments in the mass movement, though inevitably tenuous and full of contradiction, always present the party and the advanced masses with new demands, new tasks to be carried out in order to advance. What happened in San Francisco during the Democratic Convention is potentially a major turning point in the political struggle of the masses in this country. It is unlikely,

given the world situation and the entering into the struggle in a mass way of the rebellious youth, that things will simply fall back to where they had been... but at the same time whether the "contagion" continues to spread, and to strengthen politically, directing its fire with increasing clarity at the bourgeoisie in response to all their moves towards war and every outrage that imperialism produces, depends not only on objective developments, but also in no small part on whether the time is seized.

In the wake of the Democratic Convention there is ferment and debate everywhere among the advanced and while there do exist the spontaneous pulls to take a step back into the pack, at the same time desire runs high among many to strike again, and soon. And this is exactly what should happen. In contrast to those anarchists who would advocate that the next step be more decentralization and a stepping up of small, individualized actions, combined with building a defense of what occurred, precisely what is needed now is, yes, leadership and political clarity on the questions of the day. A defensive posture, a worship of spontaneity and of atomization in opposition to higher organization, will only serve to blunt the edge of the struggle and dissipate it. Certainly, the youth in particular, but many others, will find their own, creative ways to carry on the struggle, but this is not an argument against struggling for the social movements to sharpen up their focus, delineate their targets, and settle more firmly on the direction they must take. The pole of opposition which so powerfully mounted this political stage during the Democratic Convention must be built and strengthened, attracting rebellious and radical elements from everywhere.

A call to the youth to go to L.A., to spread the "contagion" and target the imperialist war extravaganza — to find their own creative ways to do that, is a call to be taken up now. This vision of "spreading trouble is no idle dream, but, with struggle, is within the reach of the youth — and if political events similar to those in San Francisco took place during the Olympic Games... what a mark that would leave on the landscape.

For the proletarians the time is also ripe. A significant step was taken by the immigrant electronics workers who addressed a statement to the LAG demo and sent a banner signed by 40 workers. But far more is possible and necessary. As significant as the events in San Francisco were, one decisive component was basically missing — the action of a revolutionary section of the proletariat. The need to change this situation stands out as an urgent task confronting class-conscious forces. But the San Francisco events also provide some new favorable conditions for this task. There has been a further invigorating of the political climate — which provides still more "air to breathe" for revolutionary-minded proletarians who have been feeling suffocated by the still largely quiet atmosphere, especially in the proletariat itself. "Troublemakers" — especially youth — have appeared in a new way on the scene and that is always an attraction (and a kick in the ass) for advanced proletarians. This atmosphere, this growing ferment, underlines the crying necessity for the kind of powerful, revolutionary impact and leadership that only a force of revolutionary proletarians can provide.

What ultimately compelled the various forces who went into battle and into the face of the enemy was the crisis of the imperialist system and the resultant ac-

celeration of world events toward war and all that that means for the masses worldwide. However, in their vast majority, the people who entered the fray did not do so on the basis of grasping it firmly, nor on the basis of grasping the necessity to target the Democratic Convention as an essential part of war preparations. It was an important development through the struggle, and a feature of it, that the question of world war and the struggle to prevent it increasingly and more consciously came to the fore and was joined with the battle to oppose the Democrats. Certainly putting this question on the agenda was a specific contribution of the LAG demo, but it was also the case that it did (though unevenly) become one focus of the youth as the battle developed. This is a most encouraging development and one again which not only needs to be supported but pressed ahead with. It is a change which makes it possible to envision the kind of action against war which could most broadly draw in forces throughout society who want to take history into their hands and go after the government's moves toward war, and at the same time has the kind of rebellious edge which focuses the attention of all society on war and could make a real difference in our ability to prevent it.

Faced with the current series of imperialist prewar events from the Olympics to another Convention to the elections and who knows what other crises to come, it would be quite foolish to declare the rise of new forces "now over." Chances to make a leap ahead in hastening the revolutionary process don't come all the time. With the stakes in today's world, none should be frittered away. Every one should be pushed for all it's worth. □

A Disloyal Document

The following was published as an open letter by the organizers of the successful demonstration, sponsored by the Livermore Action Group (LAG), which took place on Tuesday, July 17, outside the Democratic National Convention. The letter was made available to all who were interested in the days before the rally, as activists struggled for an action which would genuinely challenge war preparations outside the confines of lobbying the Democrats. We believe it is of interest as one document from the week-long struggle by these and many other forces which did mount such a challenge.

NONVIOLENT PROTEST AGAINST DEMOCRATS' MILITARISM

The eyes of the world will be on the events at the Democratic National Convention this July: outside on the streets as

well as inside Moscone Center. There will be many big marches and rallies, but only a few intend to clearly oppose the Democratic Party's performance on important issues. LAG's demonstration on July 17th will deliver a special, crucial message. Most progressives plan to lobby the Democrats, offering support in exchange for some superficial favors in the bargaining process that is supposed to represent popular politics. We will instead demonstrate in a mass, nonviolent protest against the Democrats' role in military escalation: past, present, and promised for the future. We want not to console or cajole this party back into slightly better behavior, we are saying NO! The arms build-up at home, the missile placement in Europe, military interference in Central America and all around the world — these have all been the policies of the "peace-loving" Democrats. They deserve no sanction from our movement.

World War III looms ahead. Acting on the principles and the urgency which created LAG as an anti-nuclear, anti-militarist organization takes on even greater importance today. Against the seductive simplicity of electoral logic and "anything is better than Reagan," it is especially important that we continue to commit "political disobedience," that we focus protest against the Democrats — whose historical record shows a clear commitment to escalating militarism.

We see the 17th as a sort of festival of creative, nonviolent protest, with theater, singing, rallying and banners. This rally is not being planned as a mass arrest action, however those whose conscience requires them to commit civil disobedience are always supported. We are seeking a permit — outcome uncertain at this time — for the "official demonstration area" across the street from the Convention Hall. Recognizing the possibilities of police interference, and remembering the

Kissinger demonstration, our preparations for this action will stress non-violence at every phase (including creative new nonviolence preparation workshops open to all — for more information, call: (gives phone numbers — RW)).

Reagan does not act alone; we intend to bring through our action a strong message of opposition to the programs and postures of the Democratic Party. No matter which party wins the presidency in 1984, the voices of anti-militarism will need to be continually raised, addressing the issues, intensifying protest, increasing in numbers and strength.

Come join in the many tasks needed to make this event a successful reality, and come join the Livermore Action Group's mass nonviolent protest against the role of the Democrats in military escalation!

THE JULY 17TH WORKING GROUP

Steppin' Razor... Dangerous

First of all, it can be categorically stated that a Tosh concert is indeed a riotous celebration of music from around the globe, rooted in the Kingston sound. The texture is dense, the arrangements full, the tempo hot. Like any artist with vision and curiosity in this second half of the twentieth century, Peter Tosh inevitably hears many voices, both from his "roots" and from people singing around the world — and his own song reflects this experience and evolves. "As long as instruments exist, they must be used in music, and you must know how to use the music so that it does not dilute the roots of your music, seen?"

It's this approach that clears the decks for some true master works — as well as contributing to his vast popularity internationally. This has been quite significant particularly in the U.S. where, for a number of reasons, reggae has had a tough row to hoe: airplay has been minimal, record company promotion scant and very selective, and probably most basic, unlike in Britain, very few people here, including among the Black masses, have grown up listening to this beat. Tosh consciously tries to bridge some of these gaps. As his audience has broadened out, and has come to include some

people whose idea of liberation doesn't extend much past "Legalize It" (reefer), he's been accused by some of becoming "whitewashed." Apparently these days it is the fate of any artist with something profound to say that the minute they create art of such universal beauty and depth that it attracts a large and contradictory audience, they will face charges of "treason" even (and in some cases especially) from the very folks who are most dramatically represented in the art, and have every reason to defend such artists.

Where you gonna run/Where you gonna hide?
Who you trying to seek? What you tryin to find?
We're all in this race, everybody, trying to keep the pace

You can't get away, there is no escape...

— "Where You Gonna Run," Tosh

The power of Peter Tosh's music flows from this understanding that there is no painless movement forward, and no way out either — not in some mythical afterlife, not in phoney promises offered up by "Babylon" to keep us shuffling in deadly confusion, and not even in Africa — the album is a tribute to the struggle on that continent, not fundamentally a call for Blacks to retreat there.

There is movement forward, but every step requires negotiating a minefield of contradictions... for the masses and for their artists. Tosh's preferred mode of transportation is rather precarious, a tall unicycle, but he rides it expertly — on stage, down hotel corridors and across bridges. □



Continued from page 9

quality"), it sounds like a scolding for overstepping the bounds of some notion of "third world sensibility" — and, rephrased, might read "What's become of our noble savage?"

Readers Support Worldwide Fund Drive

As a citizen of a Third World country I have welcomed the formation of the Revolutionary Internationalist Movement. This is an event long awaited for, a news that brought unprecedented enthusiasm and new momentum in the struggle of world proletarians and a brave blow on the vicious war preparations of the imperialists.

To materialize the programs of the Revolutionary Internationalist Movement, it can be well understood that a good amount of money is needed. For that reason the Revolutionary Internationalist Movement has urged all Marxist-Leninist parties and organizations to support the worldwide fund drive and contribute to the tasks involved in furthering the unity of the communists.

Through this letter, I am too urging the people to contribute financially, according to their capacity, to uphold the noble cause of Marxism-Leninism and to make the Revolutionary Internationalist Movement programs a success.

Long live revolution!

A citizen of Bangladesh
residing in North America

Although my knowledge in the science of Marx and Lenin is not advanced I have found in the Revolutionary Internationalist Movement a way that I believe deserves support.

What I find encouraging about the Revolutionary Internationalist Movement is its recognition and opposition to international imperialism. Imperialism, be it Russian, U.S., European, or other is the enemy of the future of humankind. I hope that people will realize the unity of their opposition to it by recognizing that imperialist thinking and oppression is the propelling force behind the threat of nuclear annihilation, planet rape, and Third World extortion and atrocities.

We must oppose imperialism in both material and ideological battles and an international unity must grow if we are to have any future.

Just as so-called socialist as well as capitalist countries used imperialism for their fuel, within every country there are those who share a repulsion to it.

I recently visited Nicaragua. I witnessed the hardship and tremendous courage with which people oppose imperialism and while we in the U.S. worry that we might be one of the unlucky survivors of nuclear war, then change the channel to one of our multitude of escapes, in Central America, in Africa, people are hungry and are being killed every day by imperialism. If a country chooses one of the lesser of two evils

(Russian or U.S.) as a means of survival the imperialist machine will simply continue with greater cost somewhere in the world. Our hope is international anti-imperialism. Please support Revolutionary Internationalist Movement with ideas, with money and by sending the Declaration to people in all countries.

I'm sending it to people I met in Nicaragua.

Urgently,
An artist against imperialism

This letter was written by a Filipino immigrant and taken out in a Filipino neighborhood in Hawaii:

Dear Proletariat,

In view of all major contradictions of the world imperialist system rapidly accentuating, and due to the rivalry between the two blocs of imperialist powers led by the U.S. and the U.S.S.R. respectively which is bound to lead to war and greatly affecting world events, and due to the current and historic conjuncture where national developments are more profoundly affected by developments on a world scale, I'm wholeheartedly, without qualms and hesitations, galvanized to voluntarily buttress up the Revolutionary Internationalist Movement by donating money and other forms of support.

The fact that all these contradictions are gathered into a single knot and thrown on the scales, should make all immigrants emboldened from all countries, including both neo-colonial and imperialist countries, to get prepared and step up the revolutionary struggle on all fronts to make the victory of the proletariat and the oppressed peoples possible in the course of decisive battles that will shatter the present imperialist preparations for world war.

I jolt all immigrants lulled to sleep to wake up and be fully informed and cognizant to political life and to step into the vortex of world history.

We must come together into one objective and ideology and arm ourselves with the scientific teaching of Marx, Engels, Lenin, Stalin and Mao Tsetung.

We must have the theory that promotes cooperation among nations, especially in politics and economy.

We must mobilize and lead the masses in the fight against preparations for a third world war which would be the greatest crime committed in the history of mankind.

If we are not gonna move today or tomorrow, so when and how long shall we wait to unite to combat against the shackles of imperialism.

A Filipino immigrant
Hawaii

We recently received this note and poem from Lenore Peters Job, dancer, teacher, writer, artist, choreographer and director of a West Coast dance school. This month, at the age of 94, she published her autobiography. We have just received word that she has been hospitalized with a serious illness and asked that we forward this letter to the RW.

July 14, 1984

To the Revolutionary Worker:

As a longtime member of the Women's International League for Peace and Freedom, I sent the enclosed poem suggesting that it be published in the "Peace and Freedom" magazine. To this there has yet been no reply. Since the poem was inspired by the May Day Declaration of the Revolutionary Internationalist Movement, I'm also sending it to the Revolutionary Worker along with my pledge to support the fund drive for an internationalist world.

From a 94-year-old woman
who has seen the past
and the future within it.

The peace and freedom that we seek
Will not by wishing be made so
Nor shall we turn the other cheek
And so be bitten, beaten, kissed
Manipulated, lied to and betrayed.
The veil is frayed.

So lift the veil, nay tear it
Into shreds and banners
Wear it on your sleeve!
Or tie it to the prison bars
So hand o'er hand to leave
Behind the scars!

"She craved not springtime for herself
alone"

Her unbound feet tread paths
The world has never known.
Her company is growing to include
An Olive, Isadora and a Joan

Shining Path leads upwards to the stars
Sendero Luminoso flickers in the night
What's that bright planet up ahead? It is
the world
unchained and
It is red!

May 1st 1984

Jesse Jackson: The "Right Stuff" For U.S. Imperialism



by Carl Dix

Jackson

Continued from page 2
ago, from that point (the Mondale nomination) through election time, we will witness the not-so-miraculous transformation of 'run, Jesse, run' into 'vote Democratic.' This is indeed what has occurred: the Rainbow has not been betrayed because of the way things worked out, things worked out just the way they were supposed to.

In the coming months there are going to be twisted justifications galore as to why the Black masses and the liberal left should "carry through" and actually support the Mondale ticket. Along with doing his damndest to "deliver," Jackson will keep up the "tension and drama" of pressure on the Party to, as he puts it, "push the Democratic Party and its leadership to represent fully all of its investors." Even after all the bowing and scraping at the Convention, the game must continue.

Revisionists will claim it is all part of some l-o-o-n-g term strategy to build a real, third "people's party" w-a-a-y

down the road. All manner of opportunists will crow that defeating Reagan is the only way to "buy time" and gain more allies and/or a bigger movement. People will be told that Black local officials are crucial to their future, regardless of what happens in the White House. All of these supposed strategies will cover hidden agendas, just as does Jackson's. Meantime, Mondale will be campaigning his heart out to prove he is just as reactionary and warmongering as Reagan, while Jackson Democrats at the same time insist to the more alienated that no one could be as bad as Reagan. The illusion sale is just starting and the supply will be limitless.

The question all this poses for those who think that Jackson "sold out" a basically good strategy is this: how long and in how many forms do you allow yourself to be strung along? For those nauseated by finding Mondale at the end of the Rainbow, clutching nukes and waving twenty-thousand American flags, for those good and hung over — we suggest you're sick because of the poison you drank. Drinking more, while you try to forget, won't help. If the Jesse Jackson show made you sick, good, it should. Throw it back up... all of it.

Reprinted from the Revolutionary Worker

Also includes:

- * The 1983 March on Washington: The American Dream Roadshow
- * Jesse Brings Home the Bacon

Order from RCP Publications
P.O. Box 3486, Merchandise Mart
Chicago, Illinois 60654
\$1.25 (include 50¢ postage)
Also available from Revolution Books

Comparative Urban Olympic Studies: "Freedom and Totalitarianism"

"Soldiers and police were everywhere. They were not only guarding the Olympic Village and competition sites, but patrolling the streets and blocking the entrances to major hotels." Government officials "explained the unusually tight security as necessary to prevent any such terrorism as the massacre of Israeli athletes in Munich and to protect tourists." But, "correspondents found that the security was also aimed at keeping them from reporting anything of a political nature that would reflect on the... government or mar the image it was trying to create."

So reported *U.S. News & World Report* — in 1980. Those were the Moscow Olympics, with "repressive atmosphere that chilled the normal enthusiasm of the spectators" and where the Soviets were "grinding out the gold." "To the surprise of no one" wrote *Newsweek*, "the Soviets have also mobilized the largest security force ever to patrol the Olympics." Looking through the eyes of the Western press, the Moscow Games were machine-like, ruthlessly efficient, "joyless and programmed." "With a frantic eye to detail, the Soviets are trying to make sure that no eyesore, nor any unscheduled event mars their Olympic Games," wrote *Newsweek* in reporting "the obsession with beautification" in Moscow.

But this is 1984, and these are the American Games. Here the obsession with beautification is "civic pride," American victories are breathtaking "miracles." And nowhere is the contrast between freedom and totalitarianism more clear than in the security measures taken at the Games. The world "will marvel at America," announced L.A. Police Chief Gates a few months back while lecturing his troops on their Olympic duties. "We as police officers," the chief urged his underlings, "have an extra responsibility to whip up pride. We must convince everyone to work to make the Olympic system appear to be a success."

And they are most certainly working at it. Take, as an example, the neighborhood adjacent to the L.A. Coliseum and the USC Olympic Village, which houses

some of the most oppressed sections of Black and Latino people. Some months ago a special 50-member task force of uniformed and undercover police was unleashed on the neighborhood, and since then the "Olympics Major Crime Task Force" has arrived and the number of police in the area mushroomed. People in the neighborhood are routinely stopped, frisked, ordered to produce ID, and held while checks are made for any outstanding warrants. Along with these harassment and intimidation tactics, designed to force people off the streets, is a system of road closures and traffic diversions in the area aimed, in part, to divert Olympic traffic away from this neighborhood. In other neighborhoods, Black youth have been told bluntly by the police that if they want to stay out of jail they had better stay off the streets during the Olympics.

Four years ago, when the American media was relentlessly informing us of the horrors of the Olympics in a police-state, *Newsweek* stated that "drunks and drug users, some 300,000 of them, have reportedly been shipped out of Moscow..." There is, of course, a world of difference between this and the recent program to drive transients out of downtown L.A. — what L.A. Police Captain Wedgeworth referred to "trying to sanitize the area." Thirty cops in the LAPD's newly-expanded mounted police unit were deployed downtown, in addition to the regular police patrols. Several times the police launched massive sweeps through the area; in one case 200 people were scooped up, handcuffed and lined up against the wall while police picked out those who were sent to jail. Others have just been threatened to get out of town. "We want to give the impression that we are omnipresent," said Deputy Police Chief Ritter in explaining this operation.

At the Moscow Games, as every good American knows, any dissent was taboo. *U.S. News* complained at the time that "every seat in the first row circling the bottom tier of the stadium was filled with soldiers." In the U.S. such oppressive

tactics are frowned upon. It's much easier, and ever so more democratic, simply to prevent anyone who might wish to express an unauthorized viewpoint from even getting into the stadium. Hence the message on the back of all tickets to L.A. Olympic events stating that the ticketholder "will not carry or wear... any political, promotional, or advertising material with signage which can be seen by others." Threatened with a lawsuit over this lawyers for the LAOOC have reportedly said that people will not be banned from the stadium for wearing political buttons or T-shirts, but a lawyer involved in this case has been reported to say that the LAOOC has taken no steps to make this known to the security guards at the gates. In any case, it is hardly likely that the zeal of the Olympic authorities to ban dissident politics from Olympic competitions has been curbed.

Meanwhile, plans have been laid for rebellion and major protest which steps outside the bounds considered acceptable. A comprehensive scheme to deal with mass arrests has been developed, which includes converting schools into detention centers for juveniles, establishing special court facilities, and making preparations to appoint extra pro-tem judges in case the number of arrests is larger than the regular judges can handle. Courts and prosecutors have cleared their calendars during the Olympics in order to be ready to handle such cases and even a special computer program has been developed for mass arrests, complete with preprogrammed entries for common charges used in such cases, such as "failure to disperse" and "failure to obey a police officer." Hence the distinction between American justice and the Soviet brand is clear-cut: in Moscow the computers were probably programmed with charges like "anti-Soviet agitation" whereas no American court would ever charge anyone with *that* crime.

All of this is backed up by what the *New York Times* reports to be "a security net that law enforcement officials say is

the largest and most extensive ever imposed on a peace time enterprise in the United States." Some 77 military helicopters are being used for the Games, in addition to the dozens already being used by the LAPD and Sheriff's Department. Even the Goodyear and the Fuji film blimps are being used by police for aerial reconnaissance. According to official estimates, the police directly involved in Olympic security total some 17,000, in addition to some 8,000 security guards. An array of new equipment has been put into service, ranging from submachine guns equipped with silencers to sophisticated infrared night-vision devices. In addition an army of federal agents had been sent into L.A.: hundreds of FBI agents, Secret Service, INS, Coast Guard, State Department, etc., etc. Over 1,000 National Guardsmen have been mobilized (though we have been assured that the National Guardsmen will only guard locations that are out of public view... ah, freedom!) Should all this not be enough, special provisions have been enacted which allow the governor to quickly call out more troops.

The INS has installed new state-of-the-art computer systems have been installed to check visas and keep lists of people who are not to be allowed into the country. At the airport the entire customs, immigration and security apparatus have been modernized in preparation for the Olympics, and similar steps have been taken along the U.S.-Mexican border, including practicing such operations as sealing off the border.

Of course, much of this apparatus will stay in place after the Olympics, and the authorities are certainly using the Games to prepare — and practice — for the future. Beyond the particular needs to generally suppress and intimidate during the Olympics, there is a "dry run" involved here, precisely with an eye toward the approach of stormy days, of war and social upheaval, possibly revolutionary upheaval.

Nihilist Olympics Opens



Hail the opening of the Olympics! — that is, the Nihilist Olympics currently being held in Los Angeles. Some 750 people have officially entered the Nihilist Olympic events, games pulled together by artists and others around southern California. Venues include a U-turn contest, the Decathlon of Housework, the Freeway Marathon, and the Lazlo Toth Art Defacing Contest.

Pictured above are the entrants in the Rosy Ruiz Marathon (named in honor of the woman who, reportedly, took a cab in order to take first place in the Boston Marathon a few years ago). The race began in Griffith Park and ended at the bar in the Los Angeles International Airport; strict rules required that each participant cross both the starting line and the finishing line on foot — in between anything goes. Among the entrants in the Ruiz Marathon was Team USA, which featured the only extinct reptile to enter.

For more on this outstanding competition, including venue description, see next week's RW.



Eyewitness Account of Dominican Rebellion



We met a Dominican youth, we'll call him Chico, on the streets of New York City during a day of political action in support of the uprisings in the Dominican Republic and Haiti. Chico was among many youth to sign a banner of solidarity with the rebellions and he stopped to tell people about what he knew had gone down in the Dominican Republic. Chico had been there at the time of the uprising. And he wanted people to know about the brutal repression he had witnessed. Later on we got to speak with him some more and found that his comments gave a revealing glimpse of life in the midst of rebellion.

Chico was raised in New York City and had not been in the Dominican Republic since he was 12 years old. In New York, Chico worked in a factory, until in Oc-

tober 1983, his father sent him to the Dominican Republic to go to college. His brother, a doctor, was already living there. Chico stayed until the end of this past May.

Chico told us that he didn't like being in the Dominican Republic where, in contrast to the fast pace of New York City, he found life "very, very boring." When he went to the Dominican Republic, Chico certainly had no expectation of being right in the middle of a mass upheaval. Then in April, cities and towns throughout the country exploded following the government's imposition of drastic price increases as dictated by the U.S.-sponsored IMF. His last visit was to a beach resort town. This time he watched live TV coverage of unarmed people being gunned down in the streets of Santo

Domingo.

Chico's first encounter with the rebel masses came when the U.S. invaded Grenada. In the area where he lived, people took to the streets in protest over the invasion, smashing windows and clashing with the police. At the time, he said he didn't agree with the protest for, in his view, "wasn't the U.S. going in to protect people?" In fact, his first impressions about the rebel masses he encountered in the Dominican Republic were of people, Chico said, who "don't work, who do nothing," who, as he put it, were stupid. But the more Chico talked the more apparent it became that despite himself he had been drawn in by the independent political initiative of the masses, especially the youth. Chico never did get through college — but he sure got

quite an education.

We asked Chico to describe what the conditions of life are for people in the Dominican Republic: "The middle class has pretty big houses and the poor have shacks. Some (of the poor) have houses made out of cardboard but most had houses made of wood... some people worked but they didn't earn much. Where I lived they were building a lot of houses. You know how much they got paid? Six pesos a day, a day, laying bricks, concrete blocks; six pesos which right now is equivalent to \$2, for a whole day! And then the prices were rising. What could they get for six pesos? And some men had a family. What could they do?"

"There's too much poverty, too, too much. The clothing — they didn't have much clothing. They have maybe three pairs of pants, one for everyday use, one for Sunday and one for very special occasions, maybe. Some only had two pairs. Things were very expensive. For tourists or U.S. citizens it would be very cheap. You take a \$100 there and they give you \$300. When you go to buy something in the store you find it is so cheap but to them it isn't cheap. To them it's very costly. Prices are too high for them, food, clothing costs a lot."

"... The women make shoes by hand. The factories and companies would hire these ladies to sew and maybe pay them, maybe, two pesos apiece, the most. They were doing this at home if the factories were full." How do the people who live in these shacks survive? "That I don't know. They eat very poorly. They go into the river — it's like the United States in the 1700s or further back — they go fishing in the river, take a bath in the river, wash their clothes in the river by hand. The ones who are fortunate to have land, a little piece of land, they would grow their own crops. If they had a large piece of land they would sell their crops and then they could buy other foods."

When the price increases were instituted the cost of necessities like rice and cooking oil went up drastically. "Milk went up about 16 cents in one shot. It was a lot to them; it's a lot to anybody! The price of cars — I was surprised. My brother had a Buick LeSabre, 1978. He bought it used for \$10,000, yeah! It costs a lot there. Here you could probably get a Buick LeSabre for \$2,000 or \$3,000 if you go to an auction. He bought it for \$10,000 and he could get \$20,000 for it the next week. Right now if you don't have \$60,000 you can't buy a car. Gasoline? It was very hard to get. You could go through the whole town and

Continued on page 15

REVOLUTION is the propaganda organ of the Central Committee of the Revolutionary Communist Party, USA (RCP,USA). It is published quarterly.

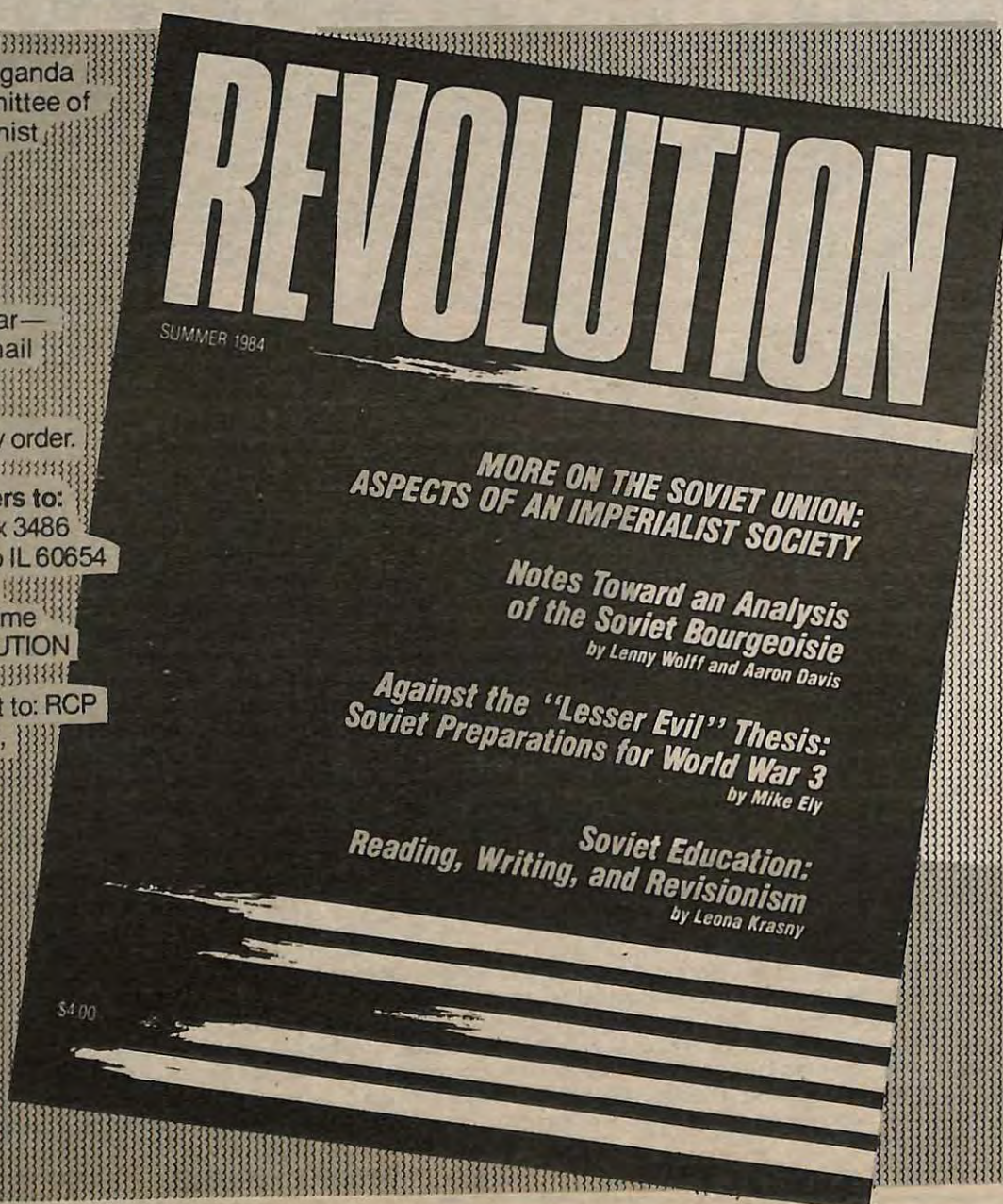
SUBSCRIPTIONS:

In the U.S. \$14/year
Other countries \$16.50/year—
surface mail
\$24.00—
air mail

Payable by check or money order.

Send all subscription orders to:
RCP Publications, P.O. Box 3486
Merchandise Mart, Chicago IL 60654

Correspondence: We welcome correspondence to REVOLUTION magazine. All letters and manuscripts should be sent to: RCP Publications, P.O. Box 1317, New York, NY 10185





Symbol of the Run to Clear the Air

RUN TO CLEAR THE AIR

or if you're choking on
ugly-Americanism at the '84
Olympics, a 5 & 10K. Run to
revitalize the atmosphere with some
fun & fraternization.

	EVENT	CURRENT WORLD RECORD	TOP 3 TIMES IN "CLEAR THE AIR" RUN
MEN	10K	27:22.4	1. 29:17 2. 29:20 3. 30:36
	5K	13:00.4	1. 14:41 2. 14:45 3. 15:26
WOMEN	10K	31:27.6	1. 36:34 2. 36:55 3. 38:32
	5K	15:01.8	1. 16:30 2. 19:15 3. 20:16

TOP TIMES
Sunday, July 22
Griffith Park, Los Angeles

A Run

Continued from page 5

Green Bean. The smooth and professional organization and execution of this race were made possible largely through the efforts of a local Latino running club, Aztlan, that provided timing equipment, course set-up, race registration, called the splits and assisted with the aid stations. Members as well turned out to participate. The turnout for the run

was boosted by such factors as local L.A. Black running club, Rapid Transit, choosing this run as its "run of the month," a Black track coach from Orange County bringing a number of junior high school students to participate, and students from Hacienda Heights High, who received flyers for this run at another race, making and distributing copies to promote the race in their school.

But "credit" for the "Run to Clear the Air's" success must go as well to the U.S. and its unleashing of world-class

jingoism in relation to these 1984 pre-world war Olympics — and the strong desire this had evoked among many to respond with an athletic event that conveyed the opposite. "Interest" in this run also came from quarters other than athletes fed up with "Ugly-Americanism" or simply looking for a good, fun race. The Los Angeles police apparently contacted park employees to ask if they were aware that the race on July 22 was "Un-American." As proof, the officer told the park employees that the race flyer

was sporting a "dinosaur holding an American flag!" (sic) This type of interest hardly dampened the enthusiasm of one middle-aged Black runner who told this reporter that he thought "the theme (of the race) was especially well done," and cited the police activity as proof of that. □

Dominican Rebellion

Continued from page 14

maybe find two gasoline stations selling gasoline and at high prices and you could only get two gallons."

Chico reported that the uprisings broke out first in the capital city of Santo Domingo and that the TV news carried live coverage of the uprising and the repression. The government may have done this in part to terrorize the people — the effect was just the opposite: "I was amazed. You don't see these things here. I was watching the news and they showed live what was happening in the streets of Santo Domingo. You'd see bodies lying on the floor. If somebody got shot down you couldn't help them. I was watching and this guy was lying there with his head all torn up and this guy went over to help him. They shot him, too. I was watching this guy who was running on a roof and they were shooting at him with a machine gun... they came out with M-16s and started shooting in the streets. A friend of mine got shot right in the street. He was in the street protesting. Another friend tried to help him. He couldn't. He was lucky. He only got shot in the arm.

"The cops, they'd hit the streets — they don't care who they kill, how many they kill. They just go out there to kill. These guys are animals and when they send them out to the streets, they shoot to kill. They're kept in a training area, a base and they train and they only go out to kill...."

"Another thing, at this college, the autonomous university in Santo Domingo, students were coming out of the school and they just started hitting them with sticks, just for protesting. This guy goes like this (gesturing with his arms in the air — RW) saying, 'What have I

done?' and the cops with these helmets on came up from behind and whacked him in the head... this girl, she was running out and the cop slammed her into the ground. It was all televised." In another instance he reported that people moved on a small police precinct where arrested students were being held saying, "They went to a precinct and took the cops hostages until students were released. The authorities didn't expect that...."

"The people were really angry. That's why when it started up in the capital of Santo Domingo, right away it started up in San Francisco (district) and all the other places, especially in San Francisco, because it's known as the wildest — 'cause as soon as something happens in any other province they start. They don't like the government. They're supposed to have, like here, freedom of speech, freedom of religion. They don't."

The televised repression indeed backfired and as word of the uprising in the capital city spread, it fueled the angry activities of the masses in a town where Chico was staying. "There was one of the rural areas that had a lot of damage done. They (the people — RW) cut all the telephone wires, the cables and lights. They burned lots of tires. They burned them up in the middle of the streets so no cars could get by." He also described how people dumped garbage, dragged tree trunks and burning tires into the streets to make it more difficult for the armed forces to move in. Government office windows were smashed as were the homes of some government figures, "representatives of the town — there was one, they broke all his windows. He had these big, humungous windows, something like a penthouse, and they broke all his windows." Bank windows? "They broke a lot of bank windows...."

"It would come and go. One day it would be real hard, the next day it would be real hard and then it would cool down. Then people would say they were giving the president time to think and do whatever he was going to do. They said

that by a certain date if he did not have an answer, there'd be war...."

Chico reported that most of the people in the streets were "in large groups, youngsters especially. Sometimes you'd see some older, but not many. The oldest I saw was maybe 25, 26, but they were mostly teenagers. The most I saw were about 13, 14, 15.

"The police came, that's why they did it so that the police would come and then they really set the things on fire. What is really wrong there is that all they had was rocks. They'd start throwing rocks at the start. What did the cops return? Bullets. They came out into the streets and the top of police buildings and started shooting M-16s into the street. Spraying bullets. They came in what the kids on the street called the dogcatcher. It's a long, old jeep, real old, with gates and if you're in the streets — they hardly do it but they did it when I was there — they'd tell you everybody has to be home at 8 p.m. If you're not home and they see you on the street the dogcatcher comes by and they throw you in. You always have to carry ID and if you don't have it they take you in. If you get caught on a Friday you stay in jail till Monday just for being on the street. That's why they don't like the government."

We asked Chico if people knew that the police had been given orders to shoot to kill. "Yes, yes, they knew it. But what you figure is if they have a gun how can they hit me. They all go out, they go out in bunches. Most of the time they think the cops won't shoot, but in this, they just went out and shot people."

It was officially reported that six people were killed in the area where Chico was staying. "That's what the government said. That's another thing: the government hides what they do. Like Trujillo, they did almost the same thing. People were really pissed. They (the government — RW) said they only killed 100 people altogether, something like that, but it was way more than that. The people they killed, they were all young and peo-

ple would get pissed off even more and they would really go out there and set things up for the cops. I don't know why they went out into the streets because me, if I knew the cops were shooting at me, that the cops would shoot to kill, I wouldn't go out there. But these people have their own ways. They'd say 'It couldn't get worse,' and just go out into the streets."

Chico told us of differing sentiments among the people there. For instance, some thought that if the U.S. invested more money, that if the Dominican Republic became a part of the U.S. like Puerto Rico, more factories, shopping malls and prosperity would follow. Others told him: "This land we're walking on, this is no longer the Dominican Republic, this is the United States." When word spread that the U.S. marines were offshore and prepared to come if necessary, people told him: "See what I said — here comes the U.S. already."

We asked if the authorities had tried to stir up one section of the people against the rebellious masses or if the government had issued warnings to try and stop the uprising. "How could they? They couldn't. The president tried it. He came out on TV and warned people this, this and that. People said 'Oh, he's bullshitting. He's bullshitting us again like he always does. Just get to the point: are you going to help us out or what are you going to do?' There's going to be revolution, that's what they would say. The people I heard, they were going all the way with the revolution. They were getting ready, friends of mine. They'd say they didn't care what happened. It had to be fixed because the government had gone too, too far with what they were doing and the IMF. Food riots? It was a lot more than that." □

"The proletarians have
nothing to lose but their chains.
They have a world to win."
Communist Manifesto



Support The Revolutionary Internationalist Movement!

Declaration of the Revolutionary Internationalist Movement

Released In
22 Languages
Worldwide On
May 1st, 1984

Adopted by the delegates and
observers at the Second International
Conference of Marxist-Leninist Parties
and Organisations which formed the
Revolutionary Internationalist
Movement.

Currently Available in Arabic, Chinese, Creole,
English, Farsi, French, and Spanish

Distributed by RCP Publications
Order from RCP Publications
P.O. Box 3486, Merchandise Mart
Chicago, Illinois 60654
\$2.00 (include \$.50 for postage inside the U.S.;
\$.80 outside the U.S.)

The Revolutionary Worker calls for
a special effort to build support for
the Revolutionary Internationalist
Movement so that this
new movement may launch its
historic work in the most
powerful way possible.
We call for:

- Broad circulation of the **Declaration of the Revolutionary Internationalist Movement**. Readers are especially encouraged to put the **Declaration** in the hands of proletarians and others from countries around the world and to send it to their friends, relatives and contacts internationally.
- Correspondence, statements and messages of support for the Revolutionary Internationalist Movement. (These can be sent via the RW, Box 3486, Merchandise Mart, Chicago, IL 60654)
- **Full support for the launching of a worldwide fund drive called for by the Revolutionary Internationalist Movement by pledging and gathering funds.**