Mohawks Fight Army at Kahnawake
What Is a Revolution?

A revolution is when the rulers of a state and the groups in society they represent are forcibly overthrown and new ruling forces, representing different groups in society, seize power.

What Is a Proletarian Revolution?

A proletarian revolution is the most thorough revolution there is. Proletarian revolution means that the exploited and oppressed—especially the most dispossessed group in society, the proletarians—rise up and fight, consciously, for their own interests, to seize power from the exploiters and oppressors. Proletarian revolution is the overturning of society, from bottom to top, not just a change of rulers at the top. Proletarian revolution means the most complete transformation, the most radical changing, of the economic, political, and social relations, and the ideas and thinking of the people.

Proletarian revolution does not stop with the overthrow of the old order and the seizure of power by the proletariat. Proletarian revolution does not stop until, throughout society—indeed, throughout the world—there are no more exploiters and exploited, no more oppressors and oppressed, no more slaves and slave masters and slaves. Until people are no longer divided into hostile groups—until divisions and conflicts between classes and between nations have been overcome, and in their place cooperative relations among people have taken root. Until there is truly a world community of freely associated human beings. Proletarian revolution is the road, the only road, to the liberation of the exploited and oppressed, to the liberation of all humanity.

Proletarian revolution is not just a nice idea or a beautiful dream. It is the forward direction in which society is moving. It is the historical mission of the proletariat as a class. It is the goal for which politically aware, class-conscious proletarians must fight.

by Bob Avakian
Chairman of the RCPUSA

What do we in the Revolutionary Communist Party want people to learn from articles and reports published in this newspaper? Mainly, three things:

1) The whole system we now live under is based on exploitation—here and all over the world. It is completely worthless and no basic change for the better can come about until this system is overthrown.

2) Many different groups will protest and rebel against this system and do brave and important things to expose and challenge what this system does, and to see a drastic change for the better, all those who dare to see such a revolution, those who want a better world: Support this Party, join this Party, spread its message and its organized strength, and prepare the ground for a revolutionary rising that has a solid basis and a real chance of winning.

3) Such a revolutionary struggle is possible. There is a political Party that can lead such a struggle, a political Party that speaks and acts for those with nothing to lose but their chains: The Revolutionary Communist Party, USA.

This Party has the vision, the program, the leadership, and the organizational principles to unite those who must be united and enable them to do what must be done. There is a challenge for all those who would like to see such a revolution, those who dare to dream and to act to bring about a completely new and better world: Support this Party, join this Party, spread its message and its organized strength, and prepare the ground for a revolutionary rising that has a solid basis and a real chance of winning.

by Bob Avakian
Chairman of the RCPUSA
Gulf Crisis: Powers Talk War Talk

The United States is continuing its double-edged war moves in the Persian Gulf. The military buildup is getting larger and more threatening by the day. Not only are U.S. troops and weapons pouring into the Gulf region—the U.S. has also announced a huge new $20 billion arms sale to the pro-U.S. dictator regime in Saudi Arabia. Israel will probably get an equal or greater amount of new U.S. weapons. France and Britain are sending more of their own military forces to the Gulf. "Military options" such as massive air strikes against Iraq are openly discussed by U.S. officials and media. The Pentagon authorized "imminent danger" pay for troops deployed to the Gulf.

At the same time, the Bush administration is also pursuing the diplomatic track, especially through the United Nations. Last week the UN moved to tighten the sanctions against Iraq by adding an air embargo to the land and sea embargos already in effect. The UN also officially endorsed the stopping and searching of Iraqi ships by U.S. and British warships—all while the U.S. and Britain had already taken this step on their own. In the eyes of the world's oppressed, the attempt to starve out the Iraqi people is already a war crime and a declaration of war by the U.S. imperialists.

This past week the war talks—and the raw hypocrisy—from the U.S. and other big powers was loud and blatant.

General Spills the Beans

During a tour of the troops in Saudi Arabia, Air Force Chief of Staff Gen. Michael Dugan revealed to reporters that the Joint Chiefs of Staff had decided the "only answer" available to the U.S. military in attacking Iraq was massive air bombardment—including targeting the Iraqi capital and Iraq leader Saddam Hussein and his family. He said, "The cutting edge would be in downtown Baghdad. If I want to hurt you, it would be at home, not out in the woods someplace." Several days after his comments appeared in the press, Dugan was called to Bush's office in the White House and fired for "poor judgment."

The general's comments are more evidence that the U.S. leaders are planning a devastating attack against Iraq. The talk by some military officials about "surgical strikes" or "pin-point bombing" against strategic targets in Iraq is pure fantasy or a deliberate lie. A U.S. war on Iraq will include hits at population centers and lead to tens of thousands of Iraqi deaths.

In firing Dugan, George Bush and Defense Secretary Cheney did not deny the accuracy of the general's comments. In fact, in the past few weeks there have been a number of other "leaks" to the press from "anonymous" sources basically saying the same thing—that the Pentagon had decided a major air war against Iraq was the way to go. The main reasons given by the Bush White House for canceling Dugan were that the general had been too specific about the numbers and kinds of U.S. military equipment in the Gulf and that he dompered the role of the other services in the U.S. military. By firing Dugan, Bush also added to the wartime atmosphere and put an emphatic stamp on his role as commander-in-chief.

Bush Speaks with Forked Tongue

Saddam Hussein gave George Bush a chance to address the Iraqi people through a taped TV message. In the speech Bush said in part: "I do not believe that you, the people of Iraq, want war. You've borne untold suffering and hardships during the eight long years of war with Iran.... No one knows what Iraq might be today, what prosperity and peace you might enjoy had your leaders not plunged you into war. Now, once again, Iraq finds itself on the brink of war. Once again, the same Iraqi leadership has miscalculated. Once again, the Iraqi people face tragedy."

That George Bush can lie so outrageously with a straight face is a measure of how cold-blooded and vicious the U.S. ruling class is. Saddam Hussein's war on Iran was completely reactionary and led to great suffering for the Iranian and Iraqi people. But Hussein "plunged" into that war on behalf of the U.S. and other Western powers and with their help and encouragement.

Where was the concern of those like Bush when hundreds of thousands of Iraqi soldiers died as cannon fodder in the brutal war against Iran? Where was the concern when Iraq used chemical weapons against the Kurdish minority people and Iranian troops? Because the war served Western interests, the U.S. government and its allies backed Saddam Hussein and sold huge amounts of weapons, including chemical weapons technology, to Iraq.

Now, because Iraq's invasion of Kuwait threatens the strategic interests of the U.S. and other imperialist powers, Iraq is condemned as the "Evil Empire." George Bush is holding a gun to the head of the Iraqi people and telling them that they "must tragically" unilaterally bow in obedience to the United States.

War Talk from Other Powers

In order to force embassies in Kuwait to close, Iraqi troops went into several embassies and detained some diplomats. According to one news account, "French officials, whose government had maintained the closest relationship with Iraq of any Western country over the last decade, said they were shocked by the action in view of the extensive supplies of arms sold to help Baghdad in its eight-year war with Iran."

France, along with the Soviet Union, has been the biggest supplier of arms to Saddam Hussein. As a report in a French magazine said that French companies, working with West German manufacturers, have supplied Iraq with machinery and raw materials for chemical weapons since 1986. The French imperialists are "shocked" because Hussein—the attack dog that France and other powers feed and used for many years—is now biting their hand. France is using the embassy closings as justification for sending more warships and troops to the Gulf.

Chancellor Kohl, head of the West German government, announced that West Germany was contributing large sums of money for the military buildup in the Gulf. He said, "I hope that right after the elections we will be able to initiate a change in our Constitution and fully assume our share of responsibility. I am distressed that in this present situation we are not completely free to act in the interest of the community of nations the way we'd like to act."

U.S. Hands Off the Persian Gulf!

U.S. Troops Out of the Middle East!

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

September 30, 1990—Revolutionary Worker—Page 3
The U.S. military is continuing its at- tempt to railroad Jeff Paterson, the West German Marine who declared his opposition to U.S. military intervention in the Persian Gulf. The corporal attended a hearing in the brig at Pearl Harbor military base on September 16 to protest this anti-women rule and the government's attempts to railroad Jeff must be exposed to the public. The corporal's attorney stated that he refused to allow a military attorney to defend Jeff without his presence. Jeff is neither a flight risk nor a public menace. He is a conscientious objector and is in the brig only if he is suffering a "flight risk" or if he is "screwing around" with a woman. The corporal's attorney stated that he had to admit that he made探无io provisions to comply with military regulations regarding Jeff's decision to become a conscientious objector. If Jeff had deployed to the Gulf, his attorney said that he would have been able to make sure that Jeff did not have to serve in that capacity. In Jeff's absence, the military attorney during his application for a conscientious objector status and during his impending court martial.

According to the government's own base, people can be held in the confinement only if they are "flight risks" or if they are "screwing around" with a woman. The government had admitted that Jeff is neither. At a hearing in a federal court on September 14, the government stated that the corporal's legal team had to admit that Jeff had been "screwing around" with a woman. Jeff is not a flight risk or a public menace. He is a conscientious objector and is in the brig only if he is suffering a "flight risk" or if he is "screwing around" with a woman. The corporal's attorney stated that he refused to allow a military attorney to defend Jeff without his presence. Jeff is neither a flight risk nor a public menace. He is a conscientious objector and is in the brig only if he is suffering a "flight risk" or if he is "screwing around" with a woman. The corporal's attorney stated that he had to admit that he made探无io provisions to comply with military regulations regarding Jeff's decision to become a conscientious objector. If Jeff had deployed to the Gulf, his attorney said that he would have been able to make sure that Jeff did not have to serve in that capacity. In Jeff's absence, the military attorney during his application for a conscientious objector status and during his impending court martial.

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Communiques from the Brig

These two letters written by Jeff Paterson in the brig were made available by the Committee to Defend Jeff Paterson.

Communiqué I

September 15, 1990

On August 25 I released a statement which I have come to find brutal with. The previous week I told my intentions to refuse and resist being a part of “our” oil war on the people of the Middle East a matter of public record, and in so doing may have upset a good number of my military supervisors. I noted that although some people, with what were probably good intentions, had advised me to retract my statements and apologize to the “right people,” I could not then nor now, for I had nothing to apologize for. This, however, is not entirely correct.

For the past three years I have served as a field artillery fire direction controller for 125 mm and 105 mm Howitzers, and as such have been of direct and visible service to the U.S. military in the war it wages daily against the land of the Hawaiian Islands. Maybe “Cold War Crimes Against the Earth” could be a possible description of these actions. I have directed cannon on Oahu at Schofield Barracks, blasted away at the Island of Kaho'olawe, which many consider sacred, and have rained White Phosphorous (a close relative of Napalm) and countless tons of high explosives from the Big Island of Hawaii at the Pohukalua Army Training Area.

I have also witnessed firsthand the ongoing public relations operation the military has been ordered to conduct on Kaho'olawe. For two weeks myself and two dozen servicepersons were less than a square mile of the Island in search of war debris. What we collected was a ton per day of shrapnel, bullets of various caliber, and remnants of every ammunition imaginable, not to mention a large amount of unexploded projectiles. All of this was collected in an official “no fire zone” that had been cleared twice before. How does all this ordnance continue to find its way into no-fire areas? How well does barbed wire fence protect the archaeological sites against this type of attack? The answers are simple: The military continues to believe that Kaho'olawe is their island and they will go as they please despite the public relations hassles.

Recently local politicians have begun to give lip service to the idea of returning the militarized target zones back to the people, all the while parroting the military’s line. . . As soon as viable alternatives are found, we may begin to look into this question in depth. The truth of the situation is very clear. The day that the Hawaiian people and the people of Hawaii stand together in autonomous states, there will be a real cleanup, “viable alternatives” will be found. But not a day sooner. It is to the Hawaiian people and the People of Hawaii to whom I extend my deepest apologies for being an accomplice to this needless destruction. Having pled no contest to these cold war crimes, I offer in retribution my services in the fight to stop the bombing and in the struggle to return self-determination to the peoples of Hawaii. I extend my apologies to the peoples of South Korea, Okinawa, and the Philippines and proclaim my solidarity with them in their battle against what some consider to be the occupying forces of the United States.

Communiqué II

September 16, 1990

I received a letter from my father a few days ago. He wanted to let me know he was on his way from visiting relatives in Tucson and reminded me that he loves me. In closing he mentioned, “I know you’re doing what you believe is right, but I can’t say I buy your argument that this is all about oil and gasoline.” You’re right dad, it isn’t. He ended with, “I hope your beliefs won’t make you pay too large a price later on, you have plenty of living yet to do.” I’m sure that last remark was foremost on his mind. I’ve thought it over myself a few times.

Central America is more than a Banana Plantation Source of Fruits is more than diamonds and gold. South America is much more than coffee beans, and what’s at stake in the Middle East is far more than just oil and gasoline. The common denominator here is people. People struggling to count an existence and watching the profits of their sweat and blood going to overseas investors and multinational corporations. The cut taken by their country, in the case of the Arabs, is collected in the coffers of oil emirs, sheiks and kings to prolong their monarchies, kingdoms and dictatorships. President Bush claims that nothing less than “the American way of life” is on the line in the sands of the Kawaii desert. This, however, does not explain why 150,000 Americans need to be considered expendable in an attempt to secure less than 5 percent of this nation’s oil supplies. What is really at stake is who will manipulate the earth’s resources to the benefit of whom in the post-cold war era, and by what decree. Bush’s not so hidden agenda is in making this confrontation into precedent for establishing the U.S. as the undisputed policeman of the world, thus establishing Washington, D.C. as the capital of a “new unipolar world order.” If we allow Bush to proclaim this Manifest Destiny for this country, we will hell to pay. Being global supercop and puppet master of resources will not come cheap in dollars and lives. While undoubtedly Bush tests the opening for unrestrained economic and military blackmail on the rest of the world as a means of recouping these expenditures, it is in the hands of the people to derail this resurgent agenda and stop the war.

My father’s concern about what price is to be paid to those of us who envision humankind’s future based on justice and peace, not global domination and political blackmail, addresses a question faced by everyone who takes up the struggle against injustice on any level. Someone told me not so long ago to “seek out the truth, for the truth will set you free.” He was wrong. The truth will not set you free, but demands that you act upon it as a person of conscience. The price of living by one’s principles and acting on ideals may seem high, but to do less is to recognize truth and ignore it. History has proven that the potential price to be paid in doing nothing is far greater. Living in America allows us to feel free to speak on how great a nation this is, to parrot patriotism, and worship the idols of nationalism. It is a far different thing to question the foundations of these rusted monoliths. Only by being inept activists can we expect the system we need to change to look upon us as fools. To structure our lives and identities in an attempt to appease this system is to accept defeat before the battle has begun. Change at this juncture is no longer an option. For the Earth itself cannot continue to survive under the rules of “have” and “have-not” nations. We may very well be standing at the threshold of a new era.

Someone told me not so long ago to “seek out the truth, for the truth will set you free.” He was wrong. The truth will not set you free, but demands that you act upon it as a person of conscience.

Jeffrey A. Paterson
RCYB Marches on Fort Apache

The night before the Biko Lives Festival, RCYB members, volunteers for the Carl Dix tour, and others marched through the South Bronx. They marched through the area around the park where the festival was going to be held. And then they marched on the infamous 40th "Fort Apache" Precinct. They marched against the oppressors' plans to lock down the oppressed—like how the authorities are calling for 5,000 more cops while they run a non-stop campaign aimed at making the people on the bottom of society, especially youth, look like animals who deserve the worst.

The oppressors are coming down on the people, but they are also worried. For instance, a week before the Biko Festival, the people joined you. RCYB: Some joined for different parts of it. Some youth—you know, I had no idea what youth meant. I mean, I'd think 14, 15, 16 years old, but there were these 9 and 10-year-old kids. We didn't even get to take the effigy of the pig to the precinct. About 25 of these young kids about 9 and 10 just ripped it off to shreds in about a minute. It was amazing. They ran with us at different points. Also an older Latino man ran with us and did agitation in Spanish and encouraged us to do the same, which was really good. Definitely people were checking us out. At one point, reactionaries started throwing eggs from the roof and we stood our ground. I think we gained a lot of respect from the youth that were there for not getting scared, not backing down. One young kid started yelling at them that they weren't on our side, saying, "That's food you're throwing down. You're not for the people."

When we first got here, before the festival started, some people were carrying the torches in case we would use them again later tonight. When we first got off the subway people were like, "Oh yeah, we saw you. We know who you are." RW: How did you feel about the festival today?

RCYB: I thought the festival was amazing. I've never been here before. This is a really great thing. There was no apologizing. The number of people who stood up on that stage and called for revolution with no hedging, that's what we need, was really encouraging. I've had this sort of idea that in coalition groups you kind of have to be more careful and some people are going to be for revolution and some people are going to be more reformist or that have a specific issue, you know, like stop police brutality, and not really want to deal with what it's going to take to really stop police brutality. Today there didn't seem to be any confusion about this.

Honestly, I didn't think we were going to make it to the precinct. I thought we were going to get popped while we were marching or the minute we got there. But when we got there they were just standing there with the door open, kind of looking at us. I don't think they had any idea that we would actually match up on their steps the way that we did. We took the red flag up on their steps and raised it up over their door. Some people got on the balconies and started running down all the shit that the pigs do to the people all the time. Basically we put them on notice that we're building for revolution in this country right now, that their time is pretty short. They didn't even cross the threshold of their door. They just said, "You can't come in here," as if we would try to go into the hated Fort Apache. They were stunned. After the agitators got done running down what the whole precinct was about, we left in formation, we sang the International and took the street again. It was definitely a victory! ... RW: I heard it was very controversial in the neighborhood and that some people joined you.

RCYB: Some joined for different parts of it. Some youth—you know, I had no idea what youth meant. I mean, I'd think 14, 15, 16 years old, but there were these 9 and 10-year-old kids. We didn't even get to take the effigy of the pig to the precinct. About 25 of these young kids about 9 and 10 just ripped it off to shreds in about a minute. It was amazing. They ran with us at different points. Also an older Latino man ran with us and did agitation in Spanish and encouraged us to do the same, which was really good. Definitely people were checking us out. ... At one point, reactionaries started throwing eggs from the roof and we stood our ground. I think we gained a lot of respect from the youth that were there for not getting scared, not backing down. One young kid started yelling at them that they weren't on our side, saying, "That's food you're throwing down. You're not for the people."

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The Biko Lives Festival rocked St. Mary's Park in the American-made bantustan of the South Bronx on Saturday, September 15. Steve Biko was an Azanian revolutionary murdered by the South African regime 13 years ago. People of all nationalities, 300 to 400, a lot of them oppressed youth, came to this year's festival. The festival was very radical: talk of serious revolution was in the air. The solution? Revolution!—one was signed by performers and the people, another was hung up on the stage. The festival was right on time, declaring at a crucial moment when the people's struggles here and in Azania (South Africa) are at a crossroads: Azania on Fire! Take It Higher! Five South Africa, Five South Bronx! Biko Lives! See next week's issue for full coverage of the Biko Lives Festival.
South Africa:  
Iron Fist, Hidden Hand

The deadly attacks by the ruling white powers in South Africa against the black masses are becoming even more intense and bloody. Since early August, done to 1,000 black people living in the townships near Johannesburg have been killed in what the South African rulers call "black-on-black" or "facial" violence. Much of these killings have been committed by the Inkatha, the reactionary organization led by the hated apartheid collaborator Catsia Bathelehi.

The police have set up roadblocks on routes leading out of the townships and are conducting searches on cars. Police from other areas are being massaged to beef up the forces around Johannesburg, police reserves are being called up, and army units are being deployed as reinforcements. The police also announced that they are going to use concertina wire to stop the "facial violence," announced a harsh new crackdown on the black areas in the Johannesburg region. A police official called it an "iron fist." The police and the military have been just as vicious under his rule as before. On March 26 the police opened fire on residents of Sehlopheng township who were marching in protest against rent increases and other conditions. More than a dozen people were killed and hundreds injured, many shot in the back. This massacre caused a big outrage and de Klerk had to form a "blue-ribbon panel" to investigate the incident. The panel declared that the police shooting was "unjustified," and it is possible that some cops might get jail terms. But oppressed people in the U.S. are all too familiar with such official panels which are only meant to whitewash police crimes.

The claim by the apartheid police that they want to stop the Inkatha attacks is a lie. The residents of the townships widely testify that the police sit by while Inkatha bands kill and beat people. But when the Inkatha attackers are met with resistance and drives back, the police attack the people. Some victims of the attacks also report that they have seen some whites—their faces covered with ski masks or painted black—among the Inkatha thugs. These whites are clearly police or connected with the police.

One example was the attack on the squatter camp at Thokozani, southeast of Johannesburg. On the night of September 12 a group of Inkatha thugs invaded the squatter camp and burned down 400 shacks. The people fought back with spars and sticks, but at least six squatters were killed. The squatters said that they saw the bodies of up to three whites who were killed while joining the raid. The police in armored cars reportedly gave fire support to the attackers and then came in the early morning to remove the white bodies. A white Catholic reverend working in Thokozani said, "I've got no doubts. Who would go into a squatter camp and set fire to shacks? The only people who would go in at midnight would go armed and with authority."

Two days after the attack at Thokozani a group of black youth carried a commuter train carrying black workers from Johannesburg to Soweto and killed at least 25 people and injured over 100. This particular group did not seem to be from Inkatha. But the talk is that this attack, and others like it which are described in the media as "random violence," are being carried out by jobless youth hired as mercenaries by a "hidden hand"—certain white groups or forces in positions of authority.

The white minority rulers in South Africa have much experience with such murderous intrigues. They have built up a large network of collaborators and informers as well as assassination squads aimed at black activists. For years they have been demanding that the government open up negotiations with the ANC for a better bargaining position in negotiations with the government. Winnie Mandela has been the one most closely associated with the township youth. Revolutionaries have two things to say about this. One: The South African oppressors have no right to prosecute Winnie Mandela—but just like they had no right to put Nelson Mandela in jail. Two: This is another lesson in the vicious nature of the apartheid rulers and the imperialists who back them up. They will keep putting over opprobrium on the people until they are completely overthrown by a genuine revolutionary overthrow of the system.

Significant sections of the black people in South Africa still hold hope that they can work with the ANC to lead a revolutionary struggle against the racist powers. But disillusion and dissatisfaction with the ANC is reportedly growing, and people are looking for and demanding a revolutionary leadership. In this situation, the need for a genuine Marxist-Leninist-Maoist party in South Africa is more urgent than ever. Only such leadership can unite the oppressed people, ship out a revolutionary line, program, and tactics, and mobilize the masses in a war to liberate Azania.
A recent incident witnessed on the Lower East Side, New York City:

A youth wearing an N.W.A. cap is hanging out in front of a tenement. The building drug dealer is standing nearby hawking. A young child walks out of the front door crying. Just then a squad car drives up and two white cops emerge. They jump on the youth with the N.W.A. cap:

"Did you make that kid cry? You lookin' for trouble, nigger?"

A Black woman watching this from the stoop across the street runs over and lights into the cops: "What are you bothering him for—just cause he has an N.W.A. hat on? No wonder people say 'Fuck the Police!' All you fat white pigs ever do is harass us and mess with the youth. It's a wonder you're not all dead."

The cops shout back racist insults, and pretty soon all eyes on the crowded block are riveted to this scene. People start to gather. The drug dealer slips back into the building. The cops nervously toss out one more threat, then jump back in their car and quickly drive away.

As they speed down the street a rock hits the back windshield.

"Is Ice Cube really such a ladies' man? Not according to the Revolutionary Communist Party... If You're Dissing the Sisters, You Ain't Fighting the Power is a Revolutionary Communist Party pamphlet which faults rappers—especially Ice Cube's former group NWA—for what the party sees as a major inconsistency in rappers' otherwise admirable approach to radical social change. 'How are we gonna unite all of those who hate this system when the music puts down half of the frontline fighters?' asks the pamphlet, in reference to the 'bitches' and 'hos' that run rampant through many rap songs."

Mark Backwell
Spin magazine, October 1990
The song going through everyone's head on this block was "Fuck Tha Police" by the L.A. rap group N.W.A. The FBI has decided this rap song is so damaging to the authority of the police operation that they are now putting pressure on the recording company to stop让更多人接收到。The people and the artists need to unite against the oppressors. The rulers of the system, their enforcers, and their media have no right to define the culture of the masses of people, no right to suppress this culture of these artists, and no right to whine about violence, PERIOD. But the ideas are clearer on our goals and how to get, they're a mighty force; when they turn the heat on the enforcers, it's funny and serious at the same time. The video "Ex-Iores Yourself" was basically kept off the airwaves for the truth it told on the savage racism of this system—from the cottonfields to the city streets to the penitentiary. But there are other songs on the N.W.A. album "Straight Outta Compton" that straight-up mess with the PEOPLE. They don't help the oppressed shake their system or shake loose of the load this system puts on their shoulders. This album is full of contradictions because it proceeds from the outlook of some very radical suppressed Black men who aspire to be entrepreneurs on their own. For better and worse, their music holds a mirror up to the life of the "boyz n the hood," who are forced to operate largely in a SHU ROSA (underground) economy. And N.W.A.'s view is too bad if you don't like what we show you, it's true.

The problem as far as the revolutionaries are concerned is NOT N.W.A.'s attitude—feared defiance and complete contempt for those who oppress them. This is exactly on time. There are many, many youth out here who agree; there is nothing worse than what this system is doing to us right now. why fear jail or even death? The problem is simply that this attitude is not RATIONAL ENOUGH! We have to go further if we're gonna overthrow this murderous system. Some people might say, later for that, it'll never happen. They're wrong—and when revolution has its day, people see things another way. But if you're just looking out for your own ass as you can never live free—just end up standing on someone else's back. And everybody knows the system isn't likely to spam you anyway! The gangster mentality is this: "Lock out, guarantee me a attitude, extend to a few other guys on the block. It's a bourgeois mentality, and when projected as a political strategy it is abhorrent. The people who have to make the change, to redefine the relations between men and women among the basic people. To hell with this code of "manliness" which makes it a sign of weakness to look on women as equals or to care anything but yourself and maybe the brothers on the block. This ain't about the bitch that got shot/Fuck Her/You think I give a damn about a bitch/I ain't a sucker/This is the just how big a clock would someone have to wear around their neck to indicate how late the hour is on this question? And who will put it on? These Sisters Want To Be Free A lot of sisters and brothers, especially women, want to ask N.W.A. and other rap groups as well. How can we unite all of those who hate this system when the music puts down half of the frontline fighters? The endless torrent of violence against women in the music flows out of this dog-eat-dog mentality that sees the highest glory as defending your turf—which is as a "legitimate" entrepreneur or as gangster on the block. Women are seen as a piece of property, and if they're "uncooperative" they have to be forced into line. After listening to N.W.A.'s " Ain Tha One," a young revolutionary woman said the RW, "I hear that shit and I just hit it off. It makes me lose every shred of hope, at least for a minute. How are those guys ever gonna be part of the revolution?"

Let's be for real. All this carrying on about "dicking down the bitch" in rap music has nothing to do with sex or having fun, anymore than rape is about making love. It is not about being terror or rebelling against prudish adults or "exposing yourself" sexually. It is not some new street talk that "understands just don't understand. It is not a new hip version of the age-old "war between the sexes." And the selflessness in some of the lyrics is astounding—the characters in these songs don't even want the sisters to have a good time! It's about power, naked and cruel power over women. It's about putting women down and oppressing them. It is all treating women as sex OBJECTS, not human beings. Women are treated like commodities—the way the Black people were treated under slavery. Sex is served as something to be bought or sold or traded for favors—and all on the terms set by the men. Far while businessmen do it, and it's just as ugly in those Wall Street cocktail lounges and suburban bedrooms, though their murderous rituals are more acceptable in "civilized" society simply because those men exercise their power over...
DANGEROUS LIAISONS, women who try "players." And despite all the talk about a "bad reputation." Just like in sisters and fight against this male tem offers men, as twisted as this thing system cooking and provides women is bitches and money" gets popular and setup is very key to keeping the whole thing. The capitalist system inserts the brutal language is so ridden with subtexts and a culture—part of the cynicism, hedonism (pleasure seeking) and narcissism (self-love) that is such an easy and ridiculous cop-out. And most particularly, it is part of the oppression and degradation of women and their relegation to an inferior status and role. In short, in its general social usage, it is part of the arsenal of the enemy.

CLEARING THE AIR

Why would oppressed people who have been oppressed for hundreds of years want to use the same term as the oppressor? These are some of the reasons you hear: "Women are just as bad as men," just like in the household of the oppressed, the near-total control of the powers-that-be, who have every interest in keeping women under their control—keep them suffering under the illusion that you're exercising some "control" over your lives by being "narcissistic," or by self-love, the word "bitch" is the equivalent of "nigger" in this society. The capitalist system inserts the brutal word "lady" as applied to women plays the same social role as the word "nigger" applied to Black people. The word "bitch" as applied to women plays the same role as the word "nigger" applied to Black people. The word "lady" as applied to women plays the same social role as the word "nigger" applied to Black people.

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DOWN ON THE WORD LADY

(TO SAY NOTHING OF BITCH)

By Bob Avakian, Chairman of the RCP

The political situation in the world is getting very tense these days, and the lines are being drawn sharply among many questions. There are some key dividing lines: Where you stand on opposing the oppression of women in general. There is no greater test for how far you have come in your struggle against the oppressed—by Black men as well as others. The issue is a general one: Will there be an end to the fetters and evils of class-divided society? Is there a long-term and permanent solution for all oppression; the emancipation of the oppressed? (Of course the struggle for freedom is a continuous struggle.) We have a saying: "It is a truth and a searing indictment of the America that black men in the U.S. have suffered barbarous oppressions—including literal enslavement—at the hands of slaveowners and other white oppressors. But oppression has assumed forms no less barbarous with regard to black women. And the answer to the centuries-long oppression of black people, women and men, in the whole historical development and present-day reality of the U.S. (an oppression which has, however, had different features in different eras) is not to 'restore the rights' of patriarchy, 'equality' and 'liberation.' The capitalist system offers men, as twisted as this thing, the near-total control of the powers-that-be, who have every interest in keeping women under their control—keep them suffering under the illusion that you're exercising some "control" over your lives by being "narcissistic," or by self-love, the word "bitch" is the equivalent of "nigger" in this society. The capitalist system inserts the brutal word "lady" as applied to women plays the same social role as the word "nigger" applied to Black people. The word "bitch" as applied to women plays the same role as the word "nigger" applied to Black people. The word "lady" as applied to women plays the same social role as the word "nigger" applied to Black people.

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Resistance at La Placita

The Los Angeles Police Department, with the approval of the Los Angeles Archdiocese, has launched a major police operation against the city's most prominent sanctuary church, Our Lady Queen of Angels, known as La Placita. A homeless shelter, the church has been closed, and scores of street vendors who sold food and other things under the protection of the church have been driven away. An LAPD mini pig station is across the street, and uniformed cops arrogantly patrol the church courtyard, picking up and snatching anyone who looks poor and hanging out—possibly implementing their well-known policy of turning immigrants over to La Migra for deportation. They do this especially on Sunday mornings to send a message—there is no sanctuary from the repressive measures against the immigrant masses.

On August 18 they chanced a young man inside the church and arrested him in front of the startled congregation.

On Sunday, September 9 the people of the largely immigrant congregation finally had enough. The cops came, as always, and aggressively descended on a young immigrant man at the door of the church who told them he was waiting for mass. They handcuffed him immediately and then started beating him. They were surrounded by as many as 50 to 60 people who were pissed off. They called the cops "puercos" (pigs) and "perros" (dogs) and demanded to know why they were treating the guy this way. The cops called for backup, but when more police arrived they found themselves dodging rocks and other debris. They got away with their prisoner, whose fate is uncertain. At least one pig windshield was broken, according to eyewitness accounts.

These actions follow by a few weeks the forced departure of the head pastor, Fr. Luis Olivares, who had fought to create and maintain a sanctuary for the oppressed at the church. Several base community activists—faith-based organizations of faith-based activists—were formed among the congregation.

La Placita was a center of survival and struggle for hundreds of immigrants—people who nobody else would help. It is often pointed out that U.S. acts outside its borders, and many with experience of political struggle. An atmosphere of debate and inquiry was fostered at the church. Several base community activists, Olivares and others contracted to spy on members of La Placita, forcing a number of base community activists to leave. Spokespersons for the church and the Archdiocese are now telling the RW that they simply have no idea what's going on.

Sanctuaries for the oppressed are never acceptable to the powers-that-be. The police operation against La Placita fits right into the government's master plan—barricades, concentration camps, and police occupation, like "Operation MacArthur," launched in June in the Damilán García (formerly MacArthur) Park area. But while every other repressive move against immigrants has been kicked off with a press conference or pig-and-bootlicker "community meeting," there has been no such farce for Operation La Placita.

The Church and the state are probably worried about the hundreds of political and faith-based activists from different social classes who have been moved and challenged by the actions of Luis Olivares and others. The powers must not be allowed to stamp out things that are precious to the people, and there are some indications that the masses are in a mood to prevent them. Those who oppose these attacks must stand firmly on the side of the oppressed against the oppressor, whoever that might lead.
Mohawks Fight Army at Kahnawake

For over two months a tense armed standoff has been taking place between Mohawks and the Canadian authorities. It began on July 11 when police attacked a Mohawk barricade at Kanesatake. The barricade was put up to prevent a golf course from being built on Mohawk land. Mohawks at Kahnawake on the south shore of Montreal, blocked the Mercier Bridge in solidarity with their brothers and sisters in Kanesatake. Last month the Canadian army was called in and they surrounded both territories. On August 28 a group of Mohawks took the barricades down on the Mercier Bridge as a show of good faith towards the government. The powers' response was to send in more troops and come down even harder. On Saturday, September 1 the army pushed the Mohawks at Kanesatake into a small area near an alcohol and drug treatment center. Troops then set up a military perimeter at Kahnawake as well. Kahnawake has since been surrounded by the Canadian army and Quebec Provincial Police (SQ), even though Mohawks have removed the barricades from the Mercier Bridge and laid down their weapons. Mohawks are being allowed in and out of the army perimeter but there continue to be reports of harassment by the powers. At Kanesatake the Mohawks have refused to put down their arms and continue to stand up to them with guns. They want to punish the Mohawks and have also been inspired to wage their own militant struggle. But now that the Mohawk-Canadian territorial dispute has entered a new phase, the Mohawks are not gonna make us run away from our land. They said to the soldiers, "Well, go ahead, kill us. If that's what you're here for, kill us. But you're not gonna make us run away from our land." They fired 80 cansisters of tear gas to disperse the crowd but this didn't work.

Then they fired their weapons in the air—a total of 150 rounds. Instead of running away, the Mohawks attacked the soldiers. Soldiers were thrown on the ground and beaten with their own helmets. News footage on Cable Network News showed the soldiers being literally kicked in the ass. Hundreds of Mohawk people took part. And after a battle that lasted almost seven hours, the soldiers were finally forced to retreat.

This is a real victory for the people and an important and exciting development. Only by mobilizing the people to fight the powers' Canadian imperialism are we able to stop them from carrying out their plans to launch an attack on the Mohawks. The kind of struggle needed is not one aimed at negotiating and making peace with the enemy—but one aimed at winning, and doing it in a way that prepares for the time when the people can wage all-out revolutionary war to overthrow these imperialism and put power into the hands of the people.

The Canadian powers face a sharp dilemma. On the one hand, they cannot tolerate the fact that the Mohawks have continued to stand up to them with guns. They want to punish the Mohawks and prevent this example from spreading. The over one million Native people across Canada make up about five percent of the population and have land rights over two-thirds of the country. The Canadian imperialists want to prevent the land that belongs to the Native people to develop projects and spread wealth and strengthen their economy. And they have been trying to just continue to rip off the Indian peoples land without a fight. But now that the Mohawk warriors have taken a clear stand, they are worried not only about the outcome of this particular battle but the effect this will have throughout Canada. Already other Native peoples have taken actions to support the Mohawks and have also been inspired to wage their own militant struggles over land rights. Other people in Canadian society have also been inspired by the Mohawks, and this struggle has revealed to people the vicious nature of the Canadian government. The Mohawks report that hundreds of non-Native people have already come into Kanesatake since Tuesday's army attack are ready to stand with them. For all those reasons the Canadian powers are driven to try and ruthlessly crush the Mohawks' struggle.

At the same time, the authorities face heavy consequences as a result of their attacks on the Mohawks. They know all hell could break loose if they launch an all-out assault. The Canadian government has shown clearly that they care nothing about the lives of the Mohawk people. In fact, the only reason they haven't already shot their way into Kahnawake and Kanesatake is because they know that if they do this it will expose the Canadian government's true nature as an armed imperialist dictatorship and this could lead to an even more serious political crisis for them.

There are important lessons to be learned from this battle about the nature of the enemy and what kind of struggle is needed to fight the powers. Some Mohawks and their supporters have argued that it is better that the army has replaced the SQ. But events have clearly shown that the SQ and the army are both part of the same armed state apparatus that will be used against the people must be defeated: Some people have also put forward that the vicious actions of the soldiers are a result of the troops being "out of control" and acting on their own. But these people do not understand that the army is acting on orders from the highest levels of government and that the continuing attacks are part of the overall efforts by the powers to force the Mohawks to surrender.

Among the Mohawk people there is a sharp struggle over how to continue the battle and build support. One view which needs to be emphasized is the idea that the main way to force the Canadian government to stop attacking the Mohawk people is to get various European governments to pressure the Canadian government to negotiate. But these governments are imperialists too! These are the same powers who are sending troops to the Persian Gulf as part of the effort.

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Report from the Battle at Kahnawake

“There Was More Anger than Fear”

An RW reporter spoke with two Mohawk men who were at the September 18 battle at Kahnawake. The following are excerpts from this interview:

P: Well, it was a surprise. It was by helicopter. It’s the first time they came into the community by helicopter.

S: They’ve been flying surveillance but this was the first time they came in to force by helicopter. So it was real quick. It caught everybody by surprise. …

There was a lot of, not panic, but everybody knew what was happening.

There’s a hospital. I’d say maybe a hundred yards from where they came in. They were flying the helicopters right over the top of the hospital. The double blade type troop carriers. So there was a lot of people in the hospital that were nervous and anxious.

S: Basically what happened was the military came in as a sort of large force by helicopter and they landed on 68-kwhita island, going to the marina. It has a little cement bridge. And by that cement bridge they set up a barricade.

P: They put up their barbed wire there and there was a few people that got trapped on that side. They were there with their cars and they got trapped. It was a search-and-seizure type of operation, I guess. They smeared some beer and the money out of the marina. … It was like watching a Steven Spielberg movie with all those choppers flying all over, guys running around with all these machine guns and shit. I don’t think the news people even believed what the hell was going on.

They all wore gas masks, so apparently they were prepared to use the gas. They said they used the gas because they were smoked by the people. The fact is they used the gas and they still weren’t smoked. They were only smoked after they started shooting in the air. There were two shots fired as soon as they were putting up the barbed wire.

RW: It sounds like a scene out of the Persian Gulf Or Vietnam.

S: It sounds just like it. It reminds me of it.

RW: So people run to where it was happening?

S: What I think happened is that because the helicopters were flying so low over town and in such great numbers, that attracted the people. You couldn’t help but miss it. They were flying right over your head and that is what turned in people to where they landed.

RW: How many helicopters were there?

P: There were two of those big ones. I don’t know, six to eight maybe of the smaller ones. They were all over the damn place. Precious to that they had parked eight APCs (armored personnel carriers) on the other side of the canal. I guess for cover support, with their 50 calibers pointing right at the crowd. Those 50 calibers are not supposed to be used, according to the Geneva convention, except against armored personnel carriers or vehicles. They were pointed right at the crowd. They didn’t fire them but they were pointed right at the crowd.

It looked like a movie. Helicopters flying all over, APCs all over, hundreds of soldiers on the ground with their guns, pointing them in every which direction. It was unbelievable. The bay, we call it the bay, it’s by a little cement bridge. Right on the other side, there’s a lot of homes and the hospital’s right across. It was all ringed with cars, a lot of soldiers on the ground with their personal arms, their M16’s, their saws. Fired into the air, I guess to try and disperse the crowd. And that’s what brought the anger up. Everybody started yelling. “You ain’t supposed to be fucking shooting. What’s the fucking matter with you?” People surged at them instead of withdrawing.

I asked one of their military, a colonel, “What is it you people want?” He said, “Well, we’re here to do a job.” I said, “Well, this is our land, where we gonna go? What is it you want? Why did you come here? To take our land? To kill us? What is it? What are the reasons behind it?” He said, “I don’t have to fucking answer that,” and he walked away.

RW: Was anyone seriously hurt?

S: I believe 75 people were treated in the hospital for different things, cuts and gashes, eyes burning. A mix of ages from five years old up to 72 years old. There were a few people injured. The gas went off, they were trying to get away from the gas, fell down the hills. One fell off the bridge. One girl broke her hip. And a little girl got hit on the top of the left eyebrow with a gas canister. She’s okay. She got a few stitches. A lot of the kids got sick from the gas, their eyes were burning.

RW: How many soldiers got hurt?

S: I think the paper said seven. But more of them went for treatment, like 19.

P: They say they found these 47 some odd weapons where they dug them up.

Continued on page 14
Throughout history we've known it. We just keep saying and hoping, well, maybe this time they'll keep their word. I guess not. I think they're pushing for an incident where they can shoot some people. I believe their ultimate goal is to kill some Indians.

P: I like saying 'during it there was more anger and I guess there's a deep hate now for these people, something that wasn't there before. A lot of the soldiers were in tears, by the way... not because they were hurt, they were angry. But emotionally, they don't want to be here. You could see it in their faces. Their commanding officer just kept yelling at them, 'Stay on the fucking line, stay on the fucking line.'

Nobody's gonna back away from them. It's our land, it's our community. We're all here. Our young people didn't scare nobody yesterday. I think that sort of shocked them.

We are not ever going to forgive this. We are not ever going to forget this.

I can thank you, the army, for one thing: for making us stronger, for making us unite stronger.

15-year-old Mohawk woman at Kahnawake From the Montreal Gazette, September 21, 1990
The War on Drugs
Is a War on the People!

On September 3 Refuse & Resist held a press conference at the National Press Club in Washington, D.C. to unveil its new brochure against the war on drugs, which it says is damaging the lives of people on the streets.

The Bush administration knows, and William Bennett knows, that you cannot clean-up the societal problems that have been happening in America for Black people for a long, long time. It just will not happen.

So we are saying that the Keith Jackson case is that Mr. Sporkin himself has helped to at least one drug dealer escape drug charges in the United States. People may say, well that's very difficult to believe, but I would like to give people in the press some of the details. And if they care to follow up, they can do that.

One reason why we may have this delay is all the peculiar circumstances surrounding the arrest of Keith Jackson. I want to call the attention of the press to this.

Jeff Morley is a political writer for SPIN magazine. Mr. Morley's article in Washington's City Paper brought the case of Keith Jackson to wide public attention.

A year ago when President Bush gave his speech on the war on drugs he held up a bag of crack on TV and said that the crack problem was so bad crack could even be purchased across the street from the White House. Of course, that was a lie. There were no reported crack sales in Lafayette Park. What the U.S. government had done was to instruct the White House to lure someone to Lafayette Park so that the President could make this claim.

Keith Jackson, a student at Spingarn High School here in Washington, was the victim of that entrapment. In December Keith went on trial and his first trial ended in a mistrial. The government brought the case again in January on five counts of selling crack. In January Keith Jackson was convicted.

Since then he was supposed to have been involved and they worked consecutively.

The bottom line is that drug dealers who have worked for the Central Intelligence Agency or for other agencies of the U.S. government can expect this kind of protection.

This war on drugs, and especially in the current Bush-Bennett war on drugs, where Black people are singled out, are criminalized, feel now they have been betrayed.

The Bush administration knows, and William Bennett knows, that you cannot clean-up poverty, you cannot mass arrest and try every time, nor was their predecessor, the Bush-Bennett war on drugs, where Black people are single-out and locked up, feel now they have been betrayed.

The Bush administration knows, and William Bennett knows, that you cannot clean-up poverty, you cannot mass arrest and try drug dealers...
In 1968 Carl Dix decided to "do the right thing." He declared that he would not be an accomplice to a genocidal war. He refused orders to go to Vietnam and spent two years in a military penitentiary. In 1990 the U.S. is planning new crimes in the Middle East. And Carl Dix is calling on people to do the right thing:

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