EXPOSED

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Black History Ad Reveals Racist Ignorance

There it was. Right on the back page of the Chicago Tribune's Black History Month Special Insert (Feb. 9). A full-page Pepsi ad proclaiming "SEPARATE BUT EQUAL." What was Pepsi and the Chicago Tribune doing promoting "Separate But Equal" in 1992? Were they calling for a return to segregation? What was "Separate But Equal" doing on the Black History Month Insert?

An official at Pepsi international headquarters explained that Pepsi was holding a Black History Month contest where the prize was a TV documentary where Sidney Poitier played Thurgood Marshall—who successfully argued against the "Separate But Equal" doctrine before the Supreme Court when he was an NAACP lawyer in 1954. Pepsi's national ad agency made it clear that "Separate But Equal" was the name of this video.

But in Chicago, the ad firm of a local Pepsi bottler had created their own version of that ad for the Chicago Tribune. This version of the ad had run the slogan "Separate But Equal" as a headline without any explanation. Part of the mystery solved. But another mystery presented itself. The ad was handled by a local Pepsi ad agency, the local Pepsi bottlers, the Tribune's beverage ad salesman, and all kinds of advertising executives at the Tribune's main office. The ad had been designed, laid out, photographed, inserted into the paper and then printed. Along the way it had been read and handled by dozens of people. How had this racist slogan made into a "Black History Month Insert" without anyone questioning it?

The answer is this system imposes racist ignorance on the minds it trains. "Separate But Equal" is a doctrine used to oppress millions of African-Americans for almost a hundred years. The overthrow of this doctrine is a watershed event in the history of this filthy country. Yet dozens of employees at all levels of this prestigious bourgeois paper apparently had no idea that they were printing a racist pro-segregation bourgeois paper apparently had no idea that they were promoting "Separate But Equal" in American schools. Only in a system rooted in the continuation oppression of Black people could a whole staff of people be so utterly ignorant of the most elementary facts and events in Black History.

Three Main Points
by Bob Avakian
Chairman of the RCP, USA

What do we in the Revolutionary Communist Party mean when we talk about making the racist ignorance revealed in this newspaper? Mainly, three things:

1) The whole system we now live under is based on exploitation—here and all over the world. It is a system that is based on the oppression and degradation of billions of people. It is a system that is based on the oppression and degradation of billions of people.

2) Many different groups will profess and rebel against things this system does, and these protests and rebellions should be supported and strengthened. Yet it is only those with nothing to lose but their chains who can lead the broadest and most radical struggles to actually overthrow this system and create a new system that will put an end to exploitation and help pave the way to a whole new world.

3) Such a revolutionary struggle is possible. There is a political Party that can lead such a struggle, a political Party that can bring about a completely new world. This Party has the vision, the program, the leadership, and the organizational principles to unite those who must be united and enable them to do what must be done. There is a challenge for all those who would like to see such a revolution; those with a burning desire to see a drastic change for the better, all those who care and dream and act to bring about a completely new world (Communist Revolution, not reformation). 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.

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Several years ago it came out that the Chicago police had brutally tortured a Black suspect. Now a new internal police report has come out. It reveals further facts in this case and implicates Leroy Martin, the Superintendent of Police, in incidents of police torture. It has also come out that the Chicago Police have tortured at least 50 people, using methods that include electroshock. Although the city has not been able to sweep all this under the rug, this story has been downplayed in the press. And the Mayor and other city officials have rushed to the defense of Martin. The following story exposes how this police torture is not a case of "a few bad cops" but an official policy that is even now being defended by the powers-that-be. (This article would not have been possible without information from the Force to Confront Police Violence.)

On February 9, 1982, two police officers were shot dead. Police reacted with one of the most massive manhunts in Chicago's history. Under the command of then-Lt. Jon Burge, the home of every Black family on the block was invaded and searched. According to Renault Robinson, then head of the Afro-American Police League, "Police smashed down doors and pointed guns at the heads of children." Widespread outrage erupted in the Black community as police indiscriminately abused numerous young Black men. Nearly 200 complaints of brutality resulted from the dragnet. One week later, the police arrested Andrew Wilson and his brother Jackie for the crime. Twelve hours of questioning by Jon Burge and detectives Yucelis and O'Hara resulted in a signed confession. This confession was then used in a trial where Wilson was found guilty and sentenced to death.

During the twelve hours of questioning Wilson was beaten and subjected to electroshock by a black box generator with alligator clips applied to his ears, nose and genitals. He was suffocated with a plastic bag, and handcuffed bare-chested to a radiator until he received second degree burns. Hospital records from the night of his arrest detailed more than fifteen separate wounds to his head, torso and right leg.

When Wilson appealed his case it was overturned by the Illinois Supreme Court which ruled that the confession had been coerced and ordered a retrial. At this point Wilson brought a civil rights damage case in federal court which went to trial in February 1989. In the investigation for the case, interviews turned up evidence of systematic torture by Chicago Violence Crimes Detectives. To date up to 50 different cases of police torture have been found, the similarity between all being white officers torturing Black and Hispanic suspects.

The methods of interrogation have included electroshock, "dry submarine" (suffocation and revival), "Russian Roulette," psychological torture and other torture techniques against suspects. In the ten years since the first reports of torture occurred, not one single officer has been brought to anything remotely resembling justice. The official police response has been that these officers were only following "normal" procedure. Maybe a little honesty is creeping out.

Who are the Torturers?

Jon Burge, the man who presided over virtually all the operations, is "a true American hero." In Vietnam he served as a Military Police Interrogator and in his 21-year career as a Chicago cop has received 13 departmental commendations. Detectives Yucelis and O'Hara have also been repeatedly commended for investigative skill. None of them have, prior to this case, been disciplined for brutality. What kind of system commends torturers? The skills Burge learned in the war against the people of Southeast Asia have been turned against the people of the Southside of Chicago. Until recently, the charges of torture have not hurt Burge's career one bit. In fact he has steadily risen through the ranks until becoming Commander of Detectives of Area 3. The police department and the Mayor have repeatedly said that Burge is a police officer of the highest caliber and they wished to have more like him.

Official Coverup

Throughout the last several years there have been numerous trials to get justice for the victims of police torture. In 1989 two civil rights cases were held in Federal Court on the charge that Andrew Wilson had been tortured. During the trial affidavits from eight other prisoners who said they were tortured while in custody at Area 2 were kept from the jury, according to Wilson's attorney, Jeffrey Haas of the People's Law Office.

Wilson testified that "They started beating on me, threw me to the floor, beating, kicking me...they didn't hit me in the face. Then someone took the plastic bag out of...

Youth protest police brutality at Morgan Park High School, Chicago, March 1990.
Torture

Continued from page 3

The crowd of 200 which gathered at the site of the police murder of Laonaid Banrister, Chicago, September 1989.

The affidavits showing that other suspects were tortured in the same area by the same methods have commenced. Now, in order to save what little respectability the police have, they are offering up some sacrificial pigs. Lose the hand to save the arm. At this moment, hearings are taking place at police HQ. Attorneys and activists are afraid that evidence will again be kept from the hearings to make it seem as if it’s just one criminal against three good officers.

What is the Real Issue?

In the last few months, the evidence of torture has become so overwhelming that the police are moving to contain the damage. In order to see police torture in its true dark light, we have to step back and see the city as a whole. All the torture takes place within the Black ghetto. If it was “just a few bad cops,” it would have been stopped long before. But the truth is, the police structure does not want it to stop. According to the Task Force, there are over 500 repeater cops. A repeater cop is a cop who has multiple charges of brutality against him. Five hundred repeater cops are on the force. Of all the Office of Professional Standards investigations, only two percent result in upheld charges. This gives the continued green light for torture against the Black community.

Of the ten poorest communities in the U.S., four of them are in Chicago Housing Authority (CHA) Projects. When community people speak of murder, they often are talking CHA. All these ghettos are right within the heart of the power of Chicago—many of the projects are within walking distance of the downtown area. The poorest see everyday what they don’t have as they walk by downtown. Multimillion-dollar churches of capital stand down the street from the ghettos. The threat of rebellion worries the rulers of America. In order to maintain their rule, open terror is necessary for them to keep the proletariat down and out, and this terror strikes hardest at Black people and other oppressed nationalities.

In the time since these tortures began, all of society has tightened its repressive apparatus. The CIA lockdowns have transformed public housing into private prisons. Police now can stop any suspicious character (read Black youth) and search him. Nationwide, the prison population has climbed to over one million—during the 1950s the number of people in U.S. prisons was閠 many. And over half a million of the current inmates in U.S. jails are Black males.

In this time period, it is no coincidence that Burge got protected time and again. In order to keep the masses down, the system must use strongarm tactics that contradict their own supposed “rule of democracy.” Democracy for the wealthy and dictatorship for the poor. This is America.

In order to end the torture, the hearings, the late-night searches, the lockdowns, the privatization of the Black community, we will have to do more than write out a few bad cops. We will have to end the whole system that gives birth to these beasts.
Correspondence on “Multiculturalism” and Education

The Working Class Will Write the True History

In light of current attacks on ethnic

education as left-wing, there is a lot of
discussion and debate about why these
attacks are coming down, how to fight
them, and the role of“multiculturalism.” An
RW writer recently sent the RW a paper

titled “The Working Class Will Write the

True History: Correspondence on ‘Multiculturalism’ and Education.”

This paper is a call to action, urging

readers to consider the importance of

multicultural education and the role it

can play in challenging the dominant

perspective of history. The author

argues that it is the working class that

will write the true history, not those

who have traditionally held power.

The paper includes excerpts from earlier

writings, reflecting on the history of

education in the United States and

arguing for a curriculum that is

inclusive and representative of all

voices.

The author points out that the

current educational system is biased

against working-class students and

presents an unequal opportunity to

receive quality education. The

author argues that the history of the

working class is crucial to understanding

the development of capitalism and the

rise of imperialism.

The paper concludes with a call to

action, encouraging readers to

become involved in the struggle for

true multicultural education and to

challenge the dominant narratives

that have been handed down through

the years.
Israel Invades Lebanon

On February 20, Israeli troops broke through UN barricades, injuring four UN soldiers. This invasion of Lebanon was a major act of war. Ten years ago, Israel invaded Lebanon and seized the whole southern half of the country. As they did in 1982, the Israeli invaders helicopters invaded Lebanon on the eve of talks in Washington. It shows how the Israelis view the war against the Arab people to be simply a "retaliation" for the killing of the three soldiers who were described as "Arab guerrillas." (Two of the soldiers were recent arrivals to Israel from Russia—Palestinian youth fighting with stones and torches for the sake of their new homeland. They have kept a secret diary of their fight for the "New World Order" and the Arab people of the region. This invasion of Lebanon reveals that the Zionist state has not forgotten? The very establishment of the Palestinian state is based on the blood of oppressed people. The Israeli invaders helicopters attacked the Lebanese territory north of the Israeli border that the Israelis have occupied since they last invaded Lebanon in 1982.

A Clear Line Must Be Drawn Between Aggressor and Victim

The Israelis said that the bombardment was aimed at guerrilla camps controlled by the Hezbollah and that it was in response to a February 15 attack on an Israeli army camp. Three soldiers in training for reserve duty were killed by attackers described as "Arab guerrillas." (Two of the soldiers were recent arrivals to Israel from Russia—Palestinian youth fighting with stones and torches for the sake of their new homeland. They have kept a secret diary of their fight for the "New World Order" and the Arab people of the region. This invasion of Lebanon reveals that the Zionist state has not forgotten? The very establishment of the Palestinian state is based on the blood of oppressed people. The Israeli invaders helicopters attacked the Lebanese territory north of the Israeli border that the Israelis have occupied since they last invaded Lebanon in 1982.

The Zionist "Peace Table"

In the weeks leading up to the February 20 invasion of Lebanon, the Zionist state of Israel stepped up brutal attacks against Palestinians and other Arab people. George Bush and the U.S. rulers have claimed that "peace in the Middle East" is one of the valuable products of their New World Order. But the latest actions of Israeli—imperialism's attack dog—show that this "new world order" is just as vicious as before and based on the blood of oppressed people. On February 16, Israeli helicopters gunships staged a lightning strike on a motorcade in Lebanon carrying the leader of the Muslim fundamentalist Hezbollah (Party of God). The victims of the Zionist assassination squad were Sheikh Abbas Musawi, his wife, their 6-year-old son and at least four bodyguards. It was a bloody calculated attack—but certainly not the first time that the Israelis have murdered political opponents in other countries.

The next day, on February 17, Israeli army tanks broke through UN lines and fortified two local hills. On February 20, Israel invaded Lebanon and seized the whole southern half of the country. As they did in 1982, the Israeli invaders helicopters invaded Lebanon on the eve of talks in Washington. It shows that the U.S. powers backed up the Israelis for enforcing the "New World Order." Is- rael wants to make a "bouquet's point" to Arab people—that no one can protect them if they continue to challenge the Zionists.

The Usual Israeli Claims of Self-Defense

Like Hitler blaming Poland before invading that country, the Israeli government claims its troops were acting defensively against "terrorist nests." But this invasion comes after a week of provocative Israeli attacks on southern Lebanon. Sunday, February 15, Israeli helicopters invaded Lebanon to assassinate Sheikh Abbas Musawi. This was followed by heavy Israeli shelling and air strikes against border villages in southern Lebanon. At the same time, the Zionist state of Israel—a "democratic country"—was using the vendetta against Sheikh Abbas Musawi to set up a "terrorism" for the killing of the three
Assassination Squad

Israeli soldiers that took place a day before, it is clear that the assassination had to be planned well in advance. The New York Times pointed out: "By its very nature, it seemed to have required careful planning, making it unlikely, in the view of some military experts, that it would have been cobbled together as a hurry." The attack on the frail military camp was just a convenient event to put a thin cover on this political assassination. And how can the Zionists claim that the shelling of 30 villages in Lebanon, endangering thousands of lives, was a "response" to the death of three soldiers?

There have been many other outrages and crimes by the Zionists in the recent period. These are just some of them:
- On February 3 the Israeli army adopted new regulations allowing soldiers to shoot to kill without warning any Palestinian seen carrying any sort of weapon. The official policy before had been to order to halt and then shoot in the air before shooting into the body. The first victim of this "shoot first, ask questions later" rule was 25-year-old Awalla Akhbar, who was riding a bus in the Gaza Strip on February 4 when soldiers suddenly opened fire and killed him. The soldiers alleged that the bus had received mysteriously.
- On February 4, 36-year-old Mustafa Akkawi died in Hebron Prison in the West Bank after two weeks of interrogation by the Israeli army. Detention rules in the West Bank allow the Israeli army to detain and interrogate "suspects" for 18-day periods renewable up to two months. No lawyers or family members are usually allowed to see the prisoner, Israeli laws openly allow a "moderate measure of physical pressure"—in other words torture—to be used against Palestinian prisoners. On February 3 Akkawi appeared in court and told a judge that he was being tortured. The judge, writing in his note that Akkawi had bruises on his arms and chest, rejected the army's request to detain Akkawi for 30 more days, but he did allow eight days of further interrogation. The next day Akkawi was shot dead of heart attack. Doctors said the heart attack was caused by the brutal treatment during interrogation.
- On February 5 Twelve-year-old Jadal Taleb Sanallah, who was with a group of youth that confronted Israeli soldiers, was shot and killed by a Zionist bullet at the Ain Elma refugee camp in Nablus, West Bank.
- The Zionist state has continued to build settlements on the West Bank on the land of the Palestinian people. At the beginning of February the Israeli army announced that it would mobilize groups of Zionist settlers as "quick-reaction" military squads to help in future emergencies. These settlers are already heavily armed and allowed to shoot Palestinians in "self-defense." This is nothing but the creation of settler militias under the auspices of the Israeli army.

The Peace Talks Conspiracy

As Israeli tanks rolled into southern Lebanon, the various negotiators for the next round of Middle East "peace talks" set to begin on February 22 were heading toward Washington, D.C. The fact that the talks are taking place even after what Israel has done in the past few days shows how reactionary they are—as the Committee of the Revolutionary Internationalist Movement said, these talks are a "complicity" against the Palestinian people.

The intentions of the Zionists are clear. One TV commentator said they were "combining the Iron Fist with peace talks." They are declaring that any agreements reached at the talks will be based on the other parties accepting and conceding to the "legitimacy" of Israeli power. The U.S. imperialism, the sponsors of the talks, have also made this the starting point of negotiations. The lackey regimes of the participating Arab countries have accepted this humiliation willingly because they know it is in the price of admission to the New World Order.

The spokeswoman for the Palestinian delegation criticized the Israeli bombing of Lebanon, but she said, "The only way (the violence) will stop is to have a peace settlement." This is the capitulationist line of Yasser Arafat and the PLO leadership. They tell the Palestinian people that the only "realist" way to liberation is by relying on the imperialist powers, the reactionary Arab states and "world public opinion"—by which they mean the opinions of the reactionary ruling classes. But the Palestinian people will surely reject such capitulation. And the imperialists expect that the Palestinian "leaders" participating in the talks will serve as policemen over the masses and help "keep the peace." But the peace they want to achieve is an imperialist peace.

Neither the intrigues of the "peace talks" nor the violence of the Zionists will make the contradictions that have given rise to the just struggle of the Palestinian people go away. Only revolution can resolve these contradictions in the interests of the people.
The interview originated in July 1988 in the Peruvian newspaper El Diario. This was a big blow against the reactionary Peruvian government. The enemies of the revolution in Peru had been spreading lies that Chairman Gonzalo had died and that the people's war led by the Communist Party of Peru (known as Sendero Luminoso or Shining Path in the bourgeois press) had been defeated. But the interview, conducted by El Diario editors Luis Ace Borja and Janet Talavera, was striking proof that Chairman Gonzalo was alive and well and leading a powerful revolution forward. Two editions of the interview—100,000 copies each—quickly sold out. The government retaliated by confiscating the third edition, destroying El Diario's press, and arresting Talvaroa and other newspaper staff. El Diario continues to come out in Peru in the face of severe repression, and a new international edition published by Ace Borja is also available.

Since 1988 there have been some important changes in the situation in Peru. The revolution has further advanced and is winning greater victories. The regime of Alan García Pérez was replaced by a government headed by Alberto Fujimori. The U.S. has stepped up its military intervention against the people's war. But the interview with Chairman Gonzalo continues to be a very relevant and important document for a greater understanding of the revolution in Peru. The new English translation is available in pamphlet form from the Committee to Support the Revolution in Peru.

The interview with Chairman Gonzalo continues to be a very important contribution to understanding the strategy and tactics of the Left and the people's war in Peru. It provides a valuable resource for those seeking to deepen their understanding of the revolutionary struggle in Peru.

EL DIARIO: Taking into account that there are two strategies in conflict in this war, could you explain the process of developing your military plans, advances and what problems you have faced?

CHAIRMAN GONZALO: Our starting point is that each class has its own specific form of war, and therefore its own strategy. The proletariat has developed its strategy, people's war, and it is a superior strategy. The bourgeoisie can never have a strategy superior to this. Moreover, there will never be a strategy more developed than that of the proletariat. It is a question of studying military processes in the world. Each class has always brought forth its own form of waging war, and its own strategy. And always, the superior strategy has defeated the inferior strategy, and the new class always has the superior strategy and that's what people's war is. There is evidence to prove that. There are military analysts who put it this way: communists, when they have applied their principles, have never lost a war; they have only lost wars when they have not applied their principles.

Therefore, our starting point was that we have a superior strategy, a universally valid one. Our problem was how to wield it to make our revolution. Therein lies the problem—and the possibility of making errors. The first thing that we established was the need to avoid a mechanical application of people's war, because Chairman Mao Tsetung warned us that a mechanical application of people's war, because Chairman Mao Tsetung warned us that a mechanical application leads to opportunism and defeat. In 1980, which is when we decided to begin the people's war, we decided in the Party Central Committee to pay strict attention to developing a concrete application, not a dogmatic or a mechanical one. This is how we formulated it. This was our starting point. Well, here we can point out the first problem that we had. The first problem that we had was an antagonistic struggle against a right opportunistic line that opposed starting the people's war. This is the first problem that we had. We settled this question fundamentally in the 10th Plenum; and the problems were swept away completely in the February 1980 Plenum. That was the first problem we had, and from there we had the struggle to purify the Party that we talked about before. And we had to struggle fiercely to work out elements from the Central Committee itself. That's the way it is, but that is how we strengthened ourselves and were able to enter the process of initiating the people's war. We had already a plan for waging war in the countryside and the city.

The first plan that we prepared was the Plan to Initiate. The Political Bureau was asked to determine how to develop armed actions, and it was this body that prepared the plan, based on detachments as the military form. This plan was brought to its conclusion in 1980, but it is important to note that two weeks after initiating the armed struggle there was a meeting of the expanded Political Bureau in order to analyze how it had gone, and it concluded that a new thing had been born, and this was the people's war, armed actions, detachments. Then we developed the Plan to Unfold. This was a longer plan, comprising two years, but it was accomplished through several campaigns. It was at the end of this plan that the new forms of Power crystallized and the People's Commit-tees arose.

At the end of 1982, the armed forces came in. The CC had anticipated this, for more than a year. It had studied the involvement of the armed forces, and concluded that it would increase until the army had submitted for the police, who would then become the ruling class of the campesino. That never happened, and given the situation it could not have been otherwise. We had prepared ourselves, but nevertheless, we had a second problem. The introduction of the armed forces had its consequences. They came in applying a policy of genocide from the beginning. They formed armed groups, called paramilitaries, forcing the masses to join and putting them in front, using them as shields. This must be said clearly: here we are not only the policy of using masses against masses, an old reactionary policy already seen by Marx, but also a cowardly use of the masses, putting the masses in front of them. The armed forces have nothing to do with good intentions. They have called them experts at defeat, and skilled at attacking the unarmed masses. There were the army and the police. Facing with this we convened an expanded session of the CC. It was a large meeting and it lasted several sessions; it was a very long time. It was then that we established the Plan to Conquer Base Areas, and the People's Guerrilla Army was created to respond to a force that was obviously of a higher level than the police. It was there that we also raised, among other things, the problem of Front State. This awoke the second problem, the problem of confronting the genocide, the genocide of 1983 and 1984. It is the Party documents. It's not necessary to go into it a lot, but we do want to stress the fact that it was a vicious and very repressed force. They thought that with this genocide "they would wipe us out of the map." How real this was shown by the fact, by the end of 1984, they began to circulate among their offices documents concerning our annihilation. The struggle was intense, hard, those were complex and difficult times. In June of that year, when the National Conference and the use of massasdas, we responded with a devastating action: Llurimaguas. Neither nor we have forgotten it, it is because they got an answer that they didn't expect at all. It was a policy that they thought was defeated; it was a policy that they thought was annihilated, that is the truth. And we say openly that there were excesses, as was analyzed in 1983. But everything in life has two aspects. Our task was to deal a devastation: the plan was to put them in front, to make them understand that it was not going to be so easy. On some occasions, like that one, it was the Central Leadership itself that planned the action and gave instructions. That central level of the Party in all the principal thing is that we do them a devastating blow, and we checked them and they understood that they were dealing with a different kind of people's fighters, that we weren't the same as those they had fought before. This is what they understood. The excesses are the negative aspect. Understanding war, and having respect for what Lenin said, taking Clausewitz into account, in war, the masses engaged in combat can go far and express all their hatred, the deep feeling of class hatred, repudiation and condemnation that they have—that was the root of it. This has been explained by Lenin very clearly. Excesses can be committed. It is necessary to do this in a certain point and not beyond it, because if...
you go past that point you go off course. It's like a pendulum, it's just going back and forth around a certain point and no further. If we were to give the masses a lot of restrictions, restrictions and prohibitions, it would mean that deep down we didn't want the waters to overflow. And what we needed was for the waters to overflow, to let the flood rage, because we know that when a river floods its banks it causes devastation, but then it returns to its riverbed. I repeat, this was explained clearly by Lenin, and this is how we understand and do everything. But I think the main point was to make them understand that we wore a hard nut to crack, and that we were ready for anything, anything.

Marx taught us: one does not play at insurrection, one does not play at revolution. But when one raises the banner of insurrection, one does not play at revolution. And when one raises the banner of insurrection, one does not play at revolution.

The article compares this to the way the Communist Party of Peru operates: "In contrast to the proof linking security forces and officials to the cocaine traffickers, there is hardly any evidence tying traffickers to Shining Path. The Maoist guerrillas show no other indications of wealth. Their conspicuous wealth consists of lyceum stereo systems and mines and munitions "confiscated" from the government army."

The article continues: "Shining Path is involved with the coca growers themselves, the bulk of the peasant population, not the cocaine traffickers. It claims that it tried to protect the Huallaga Valley's 180,000 growers from efforts to drive them from the coca trade and from exploitation by traffickers. And this was in what they call their "liberated zones." Shining Path claims it has saved drug laboratories and kicked out big-time traffickers. The traffickers look elsewhere—the army, police and civilian authorities—for profit and security. In the Ene River Valley region, south of Upper Huallaga, "Shining Path's dominance has coincided with the death of the coca trade." Streng warns that this whole situation with the "war on drugs" in Peru only helps the Maoists advance. Fujimori's hands are tied backing the support of a political party and depending on the military to hold off Shining Path, he does not have the strength to fight corruption. And the beneficiaries of those divided interests are the world's strongest Communist revolutionaries."

While the exposure is in the Times paper, they are also limited because they are meant to serve ruling class goals—and wage a more effective counterrevolutionary war in Peru. But the problem in Peru is not just corruption. The involvement of Peruvian authorities in drugs is part of their whole outlook of fighting a people's war. And depending on the military to hold off Shining Path, it does not have the strength to fight corruption. And the beneficiaries of those divided interests are the world's strongest Communist revolutionaries."

The article concludes: "But the problem in Peru is not just corruption. The involvement of Peruvian authorities in drugs is part of their whole outlook of fighting a people's war. And depending on the military to hold off Shining Path, it does not have the strength to fight corruption. And the beneficiaries of those divided interests are the world's strongest Communist revolutionaries."
Communism Is Not a "European" Ideology

It Is the Ideology of the International Proletariat

by Bob Avakian

It is sometimes claimed, particularly by nationalists of various kinds, that communism is "a European ideology." In fact, recently I was reading a report about a discussion some of our people had with some Black college students who raised this and went on to insist that "Black people cannot follow a European ideology, we have to follow an ideology we create ourselves."

First of all, to get down to basics, communism is not the ideology of any one part of the world, any one people, any one nation (or race). It is the ideology of the proletariat, which includes people of all regions and all nations. In the U.S. itself the proletariat is made up of people of many different nationalities— including Blacks, Latinos, Asians and native peoples, as well as whites. And more than that, the proletariat is an international class—it is made up of people of every country, in every part of the world, of every race—and communism is the ideology of this international proletariat.

But let’s get into this whole question more fully.

Historical Development of Communist Ideology

It is true that communist ideology was first developed in Europe, by Karl Marx (together with Frederick Engels), in the middle of the 1800s. Why was this the case?

This was a time when the industrial revolution associated with the rapid development of capitalist society was in full swing in parts of Europe. Massive technological changes were taking place and major scientific developments were being made and harnessed to this capitalist enterprise. Together with this rapid development of capitalist industrialization, the social relations of capitalism were also becoming more and more obvious. In particular, it was becoming more and more clear that the interests of the two main classes in capitalist society—the bourgeoisie (the capitalist exploiters) and the proletariat (the working class exploited by the capitalists)—were in fundamental conflict with each other.

It was on the basis of all this that Marx founded the ideology of communism. But Marx did not do this in some narrow sense. He drew from a broad range of human experience and knowledge, including philosophy and science as well as economics and politics. He looked back through the history of development of human society and he surveyed the broad field of human experience internationally.

Marx not only exposed that capitalism meant the ruthless exploitation of the workers by the capitalists in Europe itself. He also exposed that from the very beginning capitalism had been founded in the enslavement and even the outright extermination of peoples from Africa to the Americas. He exposed and opposed the colonial powers of that time in their oppression of peoples all over the world, from Ireland to Egypt to India and China.

It is true that Marx expected the communist revolution would take place first in Europe, where capitalism was most highly developed, and that this would show the way to the rest of the world. But later in his life, as he saw that this revolution had still not come in Europe, Marx changed some of his particular views accordingly. For example, as he himself said, he had taken the position that a revolution by the workers to overthrow capitalism in England would lead to the liberation of Ireland from...
English domination, but he had come to see that things were really the other way around—that unless the English workers fought for the liberation of British colonies like Ireland, these workers could never carry out a communist revolution. And he took the same kind of position toward slavery in the United States: not only did Marx actively support the struggle to abolish slavery, but he pointed out that the working people in the U.S. could never emancipate themselves from capitalist wage-slavery if half of their number were chained in outright slavery.

The Russian Revolution—A Bridge to the East

Yet, despite Marx's expectations—and his active work, both theoretical and practical—a communist-led revolution did not come first in Europe. It came instead in Russia. Or, rather, it took place in what had been the Russian empire, which covered a huge area, including not only Russia itself but many other nations as well. Most of this area was not in Europe but in Asia. In fact, this Russian empire was a kind of bridge between West and East, and so was the proletarian revolution that occurred there, beginning in October 1917.

This revolution not only brought about the emancipation of the workers from capitalist exploitation. It also brought about the liberation of more than a hundred nations and national minorities who had been cruelly oppressed under the Russian empire. Before the proletarian revolution this empire had been known as "the prison-house of nations." But as a result of the October Revolution this "prison-house of nations" was replaced by the Soviet Union. For several decades, first under the leadership of Lenin and then of Joseph Stalin, the Soviet Union was a genuine, revolutionary union of the peoples of the country, on the basis of equality and with the proletariat holding political power.

Marxism teaches us that theory develops in relation to, and ultimately on the basis of, practice. The experience of this October Revolution and of the overall situation in which it occurred led to the further development of communist theory. This revolution took place toward the end of the first World War—and this war in turn grew out of the further development of capitalism into a worldwide system of exploitation and oppression, imperialism. It was Lenin, more than anyone else, who led the way in analyzing these new developments and in seizing on the situation to break through the chain of imperialism and carry out the proletarian revolution. Lenin didn't just lead the revolution in the Russian empire—he did everything possible to further this same revolutionary struggle in other countries, not just in Europe but throughout the world. It was on the basis of all this that Lenin developed Marxism to a new and higher stage—Marxism became Marxism-Leninism.

Although attempts at proletarian revolution in other countries at that time were defeated—either led astray or crushed outright—still the revolution led by Lenin changed the face of the entire world. One of the most important things it did was to spread communism to the East, linking it with the struggles of the colonized peoples for their emancipation from imperialism. As Mao Tsetung so powerfully put it, the salves of the October Revolution brought Marxism-Leninism to China, and once the Chinese revolutionaries discovered and took up this ideology they were finally able to take the road leading to complete liberation.

Since that time communism has become even more fully an international movement. More particularly, it has increasingly been linked with and stood at the forefront of the liberation struggles of the oppressed peoples of (what today is often called) the Third World. When these struggles are led by revolutionary communists, it is possible not only to carry out the first great step—overthrowing the domination of imperialism and the local reactionary forces aligned with imperialism. Beyond that, it is possible to take the next, and even greater step—to carry forward the revolutionary struggle to the stage of socialism. Socialism is itself a political-economic system ruled by the proletariat and a transition to communism, which will mean the elimination of classes altogether and with them the end of all oppression and exploitation.

Marxism-Leninism-Maoism

It was in China, a Third World country with one-fourth of the world's population, that this revolution reached its highest peak, under the leadership of the Communist Party headed by Mao Tsetung. In fact, under Mao's leadership the masses of Chinese people not only liberated their country in 1949 and advanced into the socialist stage: they then carried out a further revolution under socialism, the Great Proletarian Cultural Revolution.

This revolution was aimed at making further radical changes in the relations between people and in people's thinking. At the same time it was aimed at preventing the rise to power of new capitalist forces, disarming themselves as communists but seeking to bring about capitalist restoration—to bring back the old system of exploitation and oppression. Such a restoration of capitalism had taken place in the Soviet Union in the mid-1950s. It was on the basis of deeply summing up this negative experience in the Soviet Union, as well as carefully analyzing the world situation, that Mao unleashed and led the Great Proletarian Cultural Revolution in China, beginning in the mid-1960s. For 10 years this great revolutionary struggle beat back the attempts of the counterfeit communists to take China back down the road of capitalism. But after Mao's death in 1976, these "capitalist-roaders," led by Deng Xiaoping, finally succeeded in seizing power from the proletariat and reversing the revolution in China.

Despite this setback, it remains true that the revolution in China and in particular the Great Proletarian Cultural Revolution is the highest pinnacle that the proletariat—and indeed humanity as a whole—has yet achieved in the advance toward classless communist society. In the course of leading this revolutionary struggle, through many different stages, while at the same time paying close attention to and making great contributions to the revolutionary struggle worldwide, Mao Tsetung raised communist ideology to a new and still higher stage; Marxism-Leninism has been developed into Marxism-Leninism-Maoism.

The Peoples of the World Are Bound Together

From all this it should be very clear that today, more than ever, it is absurd to consider communism some kind of "European ideology." Today communist ideology, Marxism-Leninism-Maoism, is more than ever an international and internationalist ideology—it is the ideology of the international proletariat in its world-wide struggle to free itself, and all humanity, from the bonds of exploitation, oppression and the very division of society into different classes.

But more than that, it would be impossible for Marxism to be some kind of "European ideology" in any kind of "pure" sense. By this I mean that Europe and peoples of European descent are themselves the product of different mixtures and influences, both biologically and culturally. In fact, peoples from Africa have played a significant role in this development, as many Black intellectuals have helped to make clear, showing how civilizations and empires from the ancient Egyptian to the more recent Moorish have influenced, interacted with, and at times dominated Europe, or parts of it. It would be very difficult, if not simply impossible, to identify any "European" ideas which did not in some way share in these influences from Africa, as well as from...
Our Ideology Is Marxism-Leninism-Maoism

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other parts of the world.

At the same time, there is not, and there cannot be, any "pure African ideology." Africa, too, has been influenced, directly and indirectly, by many different peoples and cultures. Much of this, of course, has come through conquest and domination—by the Islamic empire as well as various European colonizers and others. Both the Christian and the Islamic religions were imposed on African peoples at sometimes great pain and gain. Or, to take another example: some of the foods which make up an important part of the diet of African peoples today (such as peanuts, maize, corn, and cassava) were actually brought to Africa from the Americas—the European conquerors and colonizers took many foods from the peoples they found in the Americas and carried them not only to Europe but to many other parts of the world, including Asia and Africa. (In turn it seems that those "native" peoples of the Americas are actually peoples originally from Asia who migrated to the Americas thousands of years ago across a stretch of land that has since been covered by ocean.)

What Is the Source of Ideas?

Even if, in isolated areas of Africa (or some other part of the world), peoples could be found who had never encountered outsiders, parts of their way of thinking would be common to all human beings—reflecting human experience in general—and parts would reflect only their local and particular experience. But these local and particular parts, by definition, could not be the basis for some kind of universal ideology—an ideology reflecting the experience of all the people of Africa (or the world) as a whole. The source of all knowledge is experience, direct or indirect—that is, experience a person (or group of people) has themselves or the experience of others they learn about. The more narrow the experience, the more limited the knowledge; and on the other hand, the broader the experience, the richer the source of knowledge.

In today's world, especially, any ideology that exerts an influence on large groups of people cannot be "purely that of any one nation (or race)." And if an ideology is meant to reflect the particular experience of a nation (or race) of people, then the fundamental question is: how accurately and fully does it reflect that experience—how accurately and fully does it reflect that experience and how correctly does it relate that experience to the experience of human beings and the history of human historically and internationally? In Today's World, All Ideologies Are Class Ideologies

Today, overwhelmingly, the societies African people live in are societies divided into different classes. (And certainly this was also true of the great civilizations in Africa in the past, such as the ancient Egyptian civilization, which existed on a foundation of slavery.) As Mao Tsetung clearly summarized it, "In class society everyone lives as a member of a particular class, and every kind of thinking, without exception, is stamped with the brand of a class."

(The Red Book," Quotations from Chairman Mao Tsetung, p. 144) And Mao also made clear that, when the proletariat is the only class in history that can freely itself only by emancipating all mankind—because the historic goal of the proletariat is to put an end to the division of society into different classes—for this reason the ideology of the proletariat is the only ideology that both has a definite class stand and at the same time is scientifically valid.

Let's go back to this idea that Black people "have to follow an ideology we create ourselves." This way of thinking is clearly "stamped with a brand of class," but it is not that of the proletariat. It bears the stamp of the middle class (or petty bourgeoisie), and it also bears the stamp of the Black bourgeoisie—which is the bourgeoisie of an oppressed nation.

The middle class precisely stands in the middle between the two major opposing classes in today's society—the bourgeoisie and the proletariat. The petty bourgeoisie wants to avoid coming under the sway of either of these; instead it tries to carve out an "independent" position between the two. But in reality it ends up swinging back and forth between the bourgeoisie and the proletarian camp, and it tends to split, with one half of the petty bourgeoisie actually coming over to the side of the proletariat, firmly and wholeheartedly, and are transformed into proletarian revolutionaries.

As a class, the petty bourgeoisie is incapable of ruling society and making its ideas the dominant ideas in society. But it is a common tendency of this class to confuse the limited, class position and interests with the general interests of society. Thus, intellectuals from this class repeatedly come up with attempts at creating some kind of "original" or "independent" ideology—which, however, only reflects the same-old, same-old ideology of the petty bourgeoisie, or in some cases the big-time bourgeoisie. This takes different forms among different peoples, depending on their actual situation and role in society.

Among oppressed peoples, such as African-Americans, it often takes the form of some kind of nationalism which is militarily opposed to the ruling structures and ideas but which actually is taking up the stand and viewpoint of the proletariat. The notion of creating some kind of "Black" or "African" ideology that is different from and opposed to the ideology of the proletariat—is an example of such nationalism reflecting the position and outlook of the petty bourgeoisie among Black people.

But, as noted before, this kind of thinking also reflects the position and outlook of the Black bourgeoisie. One of the main concerns of any bourgeoisie is to maintain that the history of its nation, that the "nation,"...
Malcolm X, MLK, and the 1963 March on Washington

Part 2

This is the second part of an article on the occasion of Black History Month to help us see the record straight on the myths going round among Malcolm X and Martin Luther King Jr. As we pointed out last week, Malcolm X did not have a fully developed revolutionary program for doing away with all oppression, and he went through a lot of political changes. But one thing is for sure: Malcolm remained firmly opposed to the role played by Martin Luther King Jr. and all others who tried to collaborate with the system and cover up the reality of the so-called "American Dream" — which is a NIGHTMARE for the oppressed.

Part of the reason that people can get sure on local segregationist authorities: for others it was a way of targeting the federal government as a source of oppression.

Robert Kennedy

In the spring of 1963 the idea of a massive march on Washington—with mass civil disobedience, including sit-ins, chaining and picketing at the Capitol and the White House being a major aspect of it—captured the imagination of Black people all over the country. For some it was viewed as a way of forcing the federal government to put pressure on local segregationist authorities, for others it was a way of targeting the federal government as a source of oppression.

The powers were worried. That spring Black people battled police and racists in the streets of Birmingham. In the Third World—where the U.S. was running a game of being the "anti-colonialist" big power—the U.S. image was taking a beating.

On June 22 President John Kennedy held a meeting at the White House with 30 Black and white civil rights leaders. The group included Martin Luther King Jr. and Roy Wilkins, with whom Kennedy had a private conversation earlier in the day. Kennedy initially urged them not to march on Washington. In response to this, A. Philip Randolph—a Black leader with a long history of working with U.S. presidents to divert the struggle of the Black masses into safe channels—frankly stated that the Black people were already in the streets and it "would very likely be impossible to get them off...if they are bound to be in the streets in any case," he said, "it is not better that they be led by organizations dedicated to civil rights and disciplined by struggle rather than to leave them to other leaders who care neither about civil rights nor about non-violence."

Hijacking the March

"It was that 'Farce on Washington,' I call it..." the morning of the march, any ricky-tick banks of angry, sweaty small-town Negroes would have gotten lost among the chartered jet planes, railroad cars, and air-conditioned buses. What originally was planned to be an angry rip-tide, one English newspaper aptly described new as "the gentle flood"..."

"Yes, it was there. I observed that circus. Who ever heard of angry revolutionists all harmonizing 'We Shall Overcome...Samu...D...,' while stripping and swaying along arm in arm with the very people they were supposed to be angrily revolting against?...Who ever heard of angry revolutionists swinging their bare feet together with their oppressors in lily pad jack pools, with gospel and guitar and 'I Have A Dream' speeches?..." and the Black masses in America were—and still are—having a nightmare..."

Autobiography of Malcolm X

The original vision of the march was for a strong showing of poor rural and urban Black people in the streets. Now the focus shifted toward the more stable and better-off sections of the Black community—people who thought they had more of a stake in the American political system. Four new members were drawn into the "ruling council," three religious representatives and Walter Reuther of the United Auto Workers. (It is worth noting that while many AFL-CIO affiliated unions participated in the march, the AFL-CIO itself refused to even endorse it.)

Behind the scenes the ruling class was pulling the strings: James Forman, then a leading member of SNCC, stated in his book The Making of a Black Revolution that in the months before the march some large amounts of money had been spread around at a series of "civil rights breakfasts." A United Civil Rights Leadership Council was formed to more or less run the march and serve as the vehicle for "leadership" of the struggle after the march.

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Malcolm X, MLK, and the 1963 March on Washington

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In 1963 March on Washington, instructed to bring no signs—signs were sung: “We Shall Overcome.” They had been provided—Ihey had been told to sing one agenda of the Black bourgeoisie, who autobiography: “The marchers had been told how to arrive, when, where to arrive, efforts to “get in” and increase their share saw the march as a way to use the masses of Black people as political capital in their This policy flowed straight from the politic

trade marshals were directed to work proved by the “ruling council” of the march were allowed to be carried in the D.C. officials buried the sale of alcoholic duty cops from around the country, these duty New York cop and consisting of 1,500 parade marshals, including many off-duty cops from around the country. These parade marshals were directed to work hand-in-hand with the police in the event of any disturbance. In a blatant racist move, D.C. officials bailed the sale of alcoholic beverages in the city from midnight of the 28th until the morning after the march was over. Only signs and banners officially approved by the “ruling council” of the march were allowed to be carried in the march. This was to prevent any radical messages or any mass attempt to divert the focus from Kennedy’s civil rights legislation to a protest against the government. This policy flowed directly from the political and economic interests of Black bourgeoisie, who saw the march as a way to make the masses of Black people as political capital in their efforts to “get in” and increase their share of the “American way of life.” Malcolm X mocked this type of political control in his autobiography: “The marchers had been instructed to bring no signs—signs were provided—they had been told to sing one song: ‘We Shall Overcome.’ They had been told how to arrive, when, where to arrive, efforts to “get in” and increase their share saw the march as a way to use the masses of Black people as political capital in their

At the rally itself the SNCC speech was removed from the program. There was sort of an old man out in the council organizing the march. The leaders had been forced to remove SNCC into the march because of SNCC’s political influence—without SNCC, the march would have been discredited among the Black youth. But the coalition also intended to either co-opt or isolate SNCC or isolate it in the course of working together on the march. The march submitted by SNCC Chairman John Lewis was quickly rejected by the “ruling council.” The Catholic Archdiocese of Washington threatened that if SNCC did not review their speech, he would not deliver the invocation at the opening of the rally. The Archbishop’s stand was joined by the others for the sake of unity.” The passages objected to in SNCC’s speech were those that declared that SNCC could not support the Civil Rights Bill and called for militant demonstrations in the future. SNCC revised its speech. The revised version said that SNCC could not “wholeheartedly” support the Kennedy legislation as it stood at the time. “We will not wait for the President, the Justice Department or the Congress, but we will take matters into our own hands and create a source of power outside of any national structure that could be used to assure victory.” Still this was not enough to please the ruling council, and even so the rally was backed by some new order that was raised about the speech.

The civil rights leaders tried with the idea of dropping SNCC altogether from the rally program and threatened to pull the speech if the spot under the SNCC again revised it. SNCC finally agreed on saying that it supported the Kennedy legislation “with reservation.”

It was onto this carefully prepared stage that the Rabbi Heschel, Dr. King, and Mr. Johnson delivered their famous “I Have a Dream Speech.” King spoke movingly about Black exclusion and the dream of equality and an end to divisions between national—dreams shared by millions and millions of Black and white. This is the part of the speech that most turned the heads of the spectators, that part that ends with “I have a dream.” In other words, the situation of Black people is serious and the U.S. needs an answer to the problems of race and economic injustice. As the L. M. King said: “So we have come to catch up the check—a check that will give us upon demand the riches of freedom and the security of justice.” And getting to the heart

of his solution and the most practical part of this message King says, “There is some thing I must say to my people... In the process of gaining our righted place, we must not be guilty of wrongful deeds... again and again... we must rise to the majestic heights of meeting physical force with soul force... understood suffering is redemptive.” The problem with this point of view is that, in the final analysis, unless the Black masses rise up in revolutionary struggle and overthrow the capitalist system—which has and is systematically tearing them down—the dream of equality can never be realized.

Less than an hour after the march ended, the leaders attended another conference with Kennedy who said, “You did a great job.” International coverage, especially in the countries aligned with the U.S., praised the march as a glowing tribute to American democracy. The London Daily News ran a portrait of Kennedy with the caption “The Modern Lincoln” and declared that it was “the greatest demonstration in support of racial equality the world has ever known.” The London Times quoted, “It is clear that this demonstration has not been just a success but an unprecedented triumph.” And the U.S. Information Agency made hundreds of copies of a film of the March and racy in order to distribute them around the world as a propaganda for the American system.

Malcolm wrote: “The very fact that the Mother of the Mother of the human rights, Black and white, believed in this monumental force is another example of how much this country goes for in the surface gloating over, the escape race, surface, instead of really dealing with the deep rooted problems.”

The euphoria was short lived. The system was indeed working. Less than three weeks after the march, a Birmingham, Alabama church was blown up and four Black children were murdered. By the following year the politics of the march on Washington had been seriously repudiated in the streets of Harlem, where King was arrested with eggs after he was called in to stop to cool out a mass rebellion. As the 1960s saw the development of the civil rights movement into a Black liberation struggle, the pressure on the people, particularly on the revolutionary people delivered by historic and correct verdict to the “American Dream.” It is a verdict waiting to be completed.
This is an excerpt from a letter we received:

On January 11 in Sacramento, CA a demonstration was called for by the Revolutionary Communist Youth Brigade and No Peace for Racists for people to come out in solidarity with the Pico Union baricade fighters in Los Angeles and to demand that the charges against them be dropped and the police barricades in the Pico Union be brought down.

We planned that demonstration during NFAR meetings, using the AW as an informative tool giving us the latest on what was going down in L.A. There was some debate as to whether we should hold this demonstration at the State Capitol building or in a community in the downtown area called Oak Park. Oak Park is a community of mainly peoples of oppressed nationalities such as Blacks, Latinos and Southeast Asian immigrants. After some struggle we decided to do it in Oak Park for this main reason: that the issues being raised should be raised in this type of neighborhood and that the most oppressed and exploited should be mobilized and organized to take on and challenge this type of oppression coming down on the people, rather than going to the State building and begging for some sort of crumbs off the oppressor's table. We did a lot of canvassing in the area of the demonstration and got a lot of good responses and piled the support of people. The AW was rolled out along with the demonstration leaflet.

On the 14th everyone was very excited as things kicked off. As soon as the march began a group of young Black women ran up enthusiastically to join the demonstration. Some of the slogans raised were: TEAR DOWN THE BARRICADES, TEAR DOWN THE INS CONCENTRATION CAMPS, NO PEACE FOR RACISTS AND FUCK THE POLICE. At one point after some agitation around the issue of national oppression, a woman came running out of her apartment, grabbed the bullhorn, and told of her experiences with racist police brutality and how this system had done nothing but put Black people down.

A large crowd of youth marched along with us chanting and engaging in political discussions with Brigaders and supporters of NFAR. Many parents encouraged their children to come along on the march. While we did see some agitation the pigs came up in their cars and told us to disperse. This really set things off. The oppressors were telling the people what to do like some sort of rulers in blue. The people taunted them and showed them down. One group of Black youth took turns with the bullhorn telling the police to fuck off. The pigs were put on the defensive because of the resistance of the people, and they were forced to cover back into their cars and drive off.

This was a beautiful demonstration. The AW and the RCBY called for it and partly organized it. The AW provided information for people, the oppressed, to further challenge the system to get its face exposed and to break with this system of domination and exploitation. The AW encourages others with any type of hatred for this system and a love for freedom to take up its tasks, points of unity and points of orientation, MAO MORE THAN EVER!!

**Miami: "Evil People Celebrate Genocide, Foolish People Ignore It"**

The AW received the following report from Miami:

February 15, 1992. Reprint of Columbus's three ships arrived in Miami and the New World Order called on people to celebrate over 500 years of "discovery." This was the 500th anniversary of the real historic meaning of Columbus. Don Rios, a newly formed organizing committee against the Columbus celebration, told the Miami Herald, "The serious irony is that this is going on at the same time as a crisis happening with the Coast Guard and the Haitian boat people. I wonder if the ships might not bump into some boat people along the way." Many people wanted to expose the Columbus brainwash and many are not willing to be silent at the U.S. death slide and the reparation of Haitians. So there was a day of spiritual resistance to this celebration of genocide. Various forces had envisioned something radical, but the main push came from the Tyronepais, Indian Student Organization which has been along with others taking opportunities all over the hemisphere, confronting Columbus celebrations. Indian activists and organizers came to demonstrate from all over Florida and as far north as New York.

Locally some activists in the Caribbean cultural scene printed leaflets detailing the extermination of the native peoples of the Caribbean immediately following Columbus's arrival and the ensuing slave trade of Africans that went on for 350 years. It ended with the slogan, "Evil people celebrate genocide, foolish people ignore it." We planned this demonstration during the week before Columbus's ships were supposed to land later on. A brief rally was held here where an Irish activist, an African-American anti-repression activist, a Haitian refugee activist, and an RCP supporter spoke. People then formed a picket line participating in a traditional passing of the pipe ceremony.

After the about 50 people assembled along the highway in Miami Beach at the entrance to the Coast Guard station. A number of Haitian proletarian women had been insistent that we not go home without confronting these death squad "humanitarians." They were particularly angry about the arrest of a 16-year-old Haitian girl by a Marine guard at Guantinam and after an hour of chanting and receiving much support from passing drivers were forced to march on to the base. This caught the Coast Guard off guard. The demonstration was around the base and more before they could get mobilized to stop it. Eventually some of the Cityストラクタ came out and a couple of shotguns and pushed people back across the bridge. But this was a good beginning in the struggle against what the U.S. government is doing to the Haitian boat people. Pans are now underway for continued weekly actions until the repatriation stops and a pledge of resistance initiated by Refuse & Resist is circulating and funds are being raised to print it in the local press.

**New York Protest Against Irish Abortion Travel Ban**

In Ireland, a 14-year-old Irish girl, who became pregnant after being raped by a playmate's father, is being prohibited from getting an abortion. Judy Berlin, who covered the story in the New York Times, reported that on January 15, an Irish high court judge, Harry Whelehlan, forced the young woman, who is four months pregnant, and her parents to return from England where they had gone to secure an abortion. Abortion is illegal in Ireland, but thousands of Irish women travel to England for abortions each year where it is legal up to 24 weeks of pregnancy.

The case came to the attention of the Irish authorities when the parents asked the Irish High Court about providing a sample of the aborted fetal tissue for a DNA identification to assist in prosecuting their daughter's attacker. Instead, the authorities went to the High Court where in a secret hearing they obtained an injunction to prevent the girl from obtaining an abortion. According to a statement issued by the New York Irish Women's Support Group, the parents and their daughter, fearing they would be criminally convicted, returned to Ireland with the judge's ruling.

It was a 14-year-old Irish girl who had been raped by her father and in early 1980 gave birth alone in a churchyard in a rural community in Ireland. The next morning, both the girl and the baby, still attached to each other, were found dead. The baby had its head cut off. The mother argued that while it is not certain the girl would survive the pregnancy and birth, it is 100 percent certain the girl would survive the rape.

On Saturday February 22, in response to a claim by the New York Irish Women's Support Group that the Irish government had not yet provided abortion services to the young girl, a group of about 500 women and men were held on February 22 by Irish authorities to protest this outrage.

Singers included representatives from the PAN Africanistas, the Friends of the RUN (Women's Health Action & Mobilization), a newly formed direct action group, Women's Action Coalition (WAC), and NOW as well as various progressive Irish groups. A speaker from an Irish legal group said, "This act makes the entire government an accomplice to rape." Messages from the Irish singer Sinead O'Connor, who has been active in mass protests in Dublin, and a few members of the IRA, and the RCP supporter spoke.

Many of the Irish women, who had or had not been involved in abortion, were encouraged to come on the march. While many parents encouraged their children to come along with them, others staying behind told their children not to participate because of the danger that they might be targeted.

The RCP encourages others with any type of hatred for this system and a love for freedom to take up its tasks, points of unity and points of orientation. MAO MORE THAN EVER!!
“There is nothing more uplifting than communism—nothing which gives greater scope to human imagination and creativity, to the vision of a vastly different world, and to the initiative of the masses in creating such a world. That the rulers of the Soviet Union could not inspire people with this ideal is a condemnation of them. But more than that, it is a reflection of the fact that they had abandoned and betrayed the principles of communism and become but another group of enforcers of the old order.”

Bob Avakian, Phony Communism Is Dead...Long Live Real Communism

Bob Avakian has written a bold and challenging work that cuts right to the debate of our times. Over and over we are told that history has judged communism to be a “grand failure,” and that there is no use fighting for a different world. But is capitalism the best of all possible worlds? Avakian contrasts the brutal realities of the free market to the claims of its defenders. Has revolutionary communism proven to be a disastrous nightmare? Avakian refutes the charges that socialist economies are unworkable and that communism suppressed individuality and freedom.

Bob Avakian has produced a defiant manifesto. But this book is more than that. It probes deeply into the real history and lessons of the revolution, especially the Maoist Cultural Revolution. Can revolutions survive in a hostile world? How can they avoid going sour? Can the basic people actually run society? And is it really possible to move society beyond private gain and money relations?

If you want to know what real communism is about, and if you wonder whether society really has to be run as a dog-eat-dog enterprise, then you will find this book as timely as it is provocative.

TAKE HEART AND TAKE PART...help raise $5,000 to get this momentous book by Bob Avakian out and into the hands of those who are searching for a realist road to true liberation.

Send your contributions to RCP Publications, P.O. Box 3486, Merchandise Mart, Chicago IL, 60654. Or give your donation to an RW/OR distributor in your area.

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