More Straight Talk on Haiti Invasion

U.S. Occupiers Can’t Be Liberators

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Pigs Run Amok in Cabrini Green: The Untold Story

Los Angeles: Street Realities and the Big Pig Crime Bill
In October 1993, Chairman Gonzalo (Abimael Guzman) has been held in isolation for...

1 YEAR 356 DAYS

The Revolutionary Communist Party of Peru—was sentenced to life imprisonment by a U.S. Federal court for acts claimed to be subversive. Gonzalo's defense case was never heard. A new Constitution, made official last year, reinstates the death penalty which could be used against Chairman Gonzalo and other revolutionary prisoners. The Peruvian regime must be prevented from killing Chairman Gonzalo through the death penalty or by other means.

Fujimori has repeatedly claimed that Chairman Gonzalo has made a call for negotiations from prison. In this situation, what possible excuse can Fujimori offer for continuing to deny Comrade Gonzalo independent contact with lawyers, doctors and friendly and neutral visitors from outside the prison in a way that meets the basic international standards for treatment of political prisoners and prisoners of war? It is vitally important for people in Peru and around the world to hear what Chairman Gonzalo's views are from Chairman Gonzalo himself—directly and unimpeded. This hastens the urgency of the fight to create an international political climate which compels the Peruvian government to grant access to Comrade Gonzalo by his legal representatives and other friends who can meet and talk directly with him.

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

What do we in the Revolutionary Communist Party want people to learn from all that is exposed and revealed in this newspaper? (Many, 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; most of those protests and rebellions should be supported and strengthened. Yet it is only those with nothing to lose but their chains who can be the backbone of a struggle to actually overthrow this system and create a new system that will put an end to exploitation and help pave the way to a whole new world.

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

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For pro-Aristide demonstrators. At other key
U.S. troops try to disperse angry Haitians in Port-au-Prince after a grenade was thrown into a crowd, September 29.

The U.S. occupation policy seems to favor the pro-Aristide forces, sometimes working more closely with the military. Yet they seem to play a surprisingly passive role. U.S. troops ignored it when the masses are attacked by the police or looted warehouses, and other times they have let Haitian police tear-gas the people and they have rescued reactionary leaders from the masses.

For a week, the U.S. promised to protect Haiti's population ownerships, looking horrible slums that are patrolled by brutal murderers—and so the rich live in beautiful mansions on bills over $1,000 a year. The U.S. invaders have deliberately avoided doing.

Many people are trying to evaluate all this to answer the question: "Which side (Aristide or the Army) is the U.S. really supporting?"

However, this is the wrong approach to understanding what is going on.

The U.S. ruling class wants to dominate Haiti—and it wants to create a stable and profitable form of domination. It wants a successful invasion/occupation that can send a message throughout the world that the U.S. is willing and able to use its armed forces.

The U.S. invaders evaluate everything else, including which Haitian forces they ally with at any point, according to how it serves those goals.

The U.S. troops did not invade Haiti to "help" anyone—certainly not to help the people, but not even to "help" other bourgeois-democratic Aristide forces or the military-reactionary forces. From the standpoint of U.S. imperialism, the question is: "How can all the various forces in Haiti be bottled, bribed, re-organized and reconciled to more fully serve U.S. interests?"

That is why the U.S. makes offers and deals to all the various political forces in Haiti. To President Aristide and his supporters they say: "If you promise to contain the people, and if you work to 'reconcile' with the military and protect private property, we will protect you as you resume office." And to the Haitian military, the U.S. invaders say: "If you take orders from us, if you agree to be 'reorganized' and work within the structure we want to impose on Haiti, we will assign you a powerful role in that structure. You will get to 'police' the people of Haiti."

The wealthy ruling class in Haiti want to keep their boot hard on the people's throat. They believe that if they ease up at all—if they show signs of accepting the idea that the people are human beings with rights—then the people will rise up and sweep them away. So they don't want to go with the "democratic face" that the U.S. is pushing.

On the other hand, the kind of middle class forces who are most likely to place their hopes in U.S.-style "democracy" are very small and weak in Haiti—and largely associated with President Aristide. Partly because of their weakness, they have often identified themselves with the rich, enemy mass of poor—hoping that the poor will work as a battering ram for reforms in society. But middle class forces are valuable to the U.S. because they can be used to spread false consciousness among the people—delusions about the U.S. and about the chance for "peaceful" reforms. But this association with the masses also makes the middle class forces sensitive for the U.S. and highly threatening to the Haitian upper class. President Aristide ties so the poor make some sections of the U.S. ruling class distrust him. Meanwhile, others in the U.S. ruling class (like Clinton) prefer Aristide's ability to mislead the masses and avoid doing.

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Haiti Invasion

Continued from page 3

The Meaning of "Reconciliation"

The U.S. ruling class needs to "reconcile" these two, long-opposed political forces. They want the "capitulation" of Aristide and U.S.-style elections to confound and pacify the people as much as possible. And they want the "stick" of the military and death squads to beat the people into line as much as possible.

But getting these two forces together has been extremely hard. In the past, the military has reached agreements with the U.S. government, but when a new arrangement was about to go into place, the military decided to kick over the table.

Aristide has seemed to be a more cooperative partner for the U.S. ruling class—especially since the 1991 military coup drove him into exile. These days, it is hard to turn on the TV without seeing Aristide promising to "reconcile" with the Haitian military and death squads. Aristide's stand is having a serious effect. A man in Gonâve stated goal of "lifting Haiti from misery to prosperity" and "amnesty" and "reconciliation" means that their oppressors will be protected, the people in power! They want justice! Many of them don't see U.S. imperialism as a major cause of their misery—or at least they don't see the U.S. troops as a major enemy at the moment. Some of the masses even support the invasion. One revolutionary, when the mood of Haitians in the U.S.: "Their thirst for justice is stronger than their hatred of the U.S." But events are going to reveal the real intentions and interests of the U.S. One diplomat put it this way: "People in this country are going to rue easy only when the military has been smashed to pieces. But it does not seem that it is what the Americans want to do." One New York Times columnist predicted: "Slowly but inevitably the reassertion, the loss of hope and the sense of betrayal will well up in the Haitian masses. And then, look out!"

Revolutionaries of various trends are organizing the people to take on their enemies. Reports talk of "armed civilians" taking over in Le Borgne. U.S. Marines in Gonâve said: "We see people in the crowd stirring them up." One reporter saw a man walking through the crowd passing out flyers that showed a man wielding a bloody machete, encouraging people to take control of the system.

This is why the U.S. intends to reorganize the entire army. Reports say that the U.S. plan (at this point) is to create a new general staff with General Cedras steps down—drawing on the same officer corps that supported Cedras. The bulk of this new army will be the same soldiers and officers who made up the old army.

Knew "human rights violators" will supposedly screened out of the army. But those killers will still be treated with kid gloves—they are promised "amnesty" and the plan is to keep them on the payroll of U.S. agencies like A.I.D. (a front for CIA activities).

U.S. agents of all kinds are funneling into Haiti—U.S. "spy-op" (psychological warfare) teams are doing "political organizing." Green Beret teams are spreading into the countryside. CIA teams are tightening their networks inside the Haitian military. Political information on Haitian opposition groups gathered from Haitian refugees seeking asylum in the U.S. is being used by U.S. intelligence services operating in Haiti. A CIA covert operation is reportedly assigned to protect Aristide from assassination and troops (though given the CIA's hostility to Aristide, this "protection" may not help him sleep at night.)

Some reports say the U.S. wants closer relations with the FRAPH—the party of the death-squad attaches. A U.S. official described the FRAPH leader as a "young, pro-western intellectual...no further right than a Young Republican." After recent FRAPH attacks, some in the U.S. ruling class say that the FRAPH's squads must disarm.

The point is that the U.S. is working with all major bourgeois and middle class forces in Haiti—evaluating their potential usefulness and assigning them roles that will help U.S. capitalism dominate their country. At the same time, with 25,000 of its own troops in Haiti, the U.S. is not tied to any one group.

The Haitian military and the various death squads represent a "ready-to-use" repressive force. But if they prove too resistant to changes the U.S. wants to make, they may find themselves facing "major restructuring." Similarly, if Aristide's own agenda gets too much in the way, the U.S. may well dump him (or even have him assassinated) and go with the military or other forces.

The Need for Clear-Sighted Analysis

This shows why it is wrong to judge the role of U.S. imperialism in Haiti based on this or that "U.S."—now with Aristide, now with the army, now with change, now with the status quo. It is also very wrong to think that the people can "use" the U.S. invasion to solve Haitian problems.

The people's struggle in Haiti has to target both U.S. imperialism and the Haitian reactionaries, but of these two, the U.S. is the most powerful enemy of the people, and can in no way be considered an ally. The Haitian military and their death squads have been the immediate oppressors of the Haitians. People recently murdered by the U.S. imperialists have been, and remains, the main problem of the people and the main obstacle to the people's liberation.

In the United States, some forces say: "We don't like a U.S. occupation, but now that it has happened, we should demand that the U.S. government stop sending mixed signals and firmly side with Aristide against the military." This stand wants to "prevent" U.S. colonial policy to be "enlightened." It misunderstands what the U.S. occupiers are in Haiti to do and what U.S. domination inevitably means for the countries of the world. We urge people to build support for the demand "U.S. Troops Out of Haiti!" and to build support for the national liberation struggle of the Haitian people against U.S. imperialism.

In the Coming Days

Though this occupation creates new political and military challenges for revolutionary forces in Haiti, the Haitian people have much Haiti for taking up the struggle against U.S. imperialism: they were invaded, they fought the invaders, they forced the U.S. government sponsored the 1991 coup against Aristide, they have watched the U.S. rival forces kidnap Haitians on the high seas and land them over to the death squads.

The Haitian masses are showing their desire to kill the oppressors in spite of three years of the most intense repression. And revolutionary Munten can be brought to bear in Haiti.

The U.S. invasion can be defeated through struggle. Revolution and people's war can take root in this tough situation. We in this country have a special responsibility around Haiti, because it is U.S. imperialism that opposes and occupies Haiti. We should support every act of resistance by the Haitian people and welcome every defeat the U.S. invaders suffer.
Talkin' Revolution to the Middle Class

by Bob Avakian

The following is part of a taped-recorded talk made recently by Bob Avakian, Chairman of the Revolutionary Communist Party, USA. Excerpts from this talk are being run as a series in the Revolutionary Worker. They have been edited for publication. This is Part 14 in the series:

In addressing ourselves, generally speaking, to the middle strata, I think we should make this basic point about our strategic goals and how this relates to them and their future: Yes, it's true, some of the better-off among them will have to give up their more privileged conditions and lifestyle. And yes, it's certainly true that we will not be promoting but moving to overcome private enterprise and the whole entrepreneurial outlook. But, for the great majority—and with the exception of the ruling class and a small number of extremely well-off and privileged strata—they will be taking a great deal forward: thus they will be losing through the revolutionary transformation of society.

To begin with, our orientation and intent, in accordance with the outlook and interests of the proletariat, is not to crush small-business people, professionals, etc., but to win them over, as broadly as possible, and to gradually transform their economic situation and their outlook in accordance with the overall revolutionary transformation of society. Concretely, this means that, while they will no longer be encouraged to pursue the "dream"—and in most cases the illusion—of becoming rich, they will also no longer be continually burdened with growing debt, taxes, and other financial millstones around their necks. They will no longer be living in a society where they increasingly face the possibility and in many cases the direct threat of losing employment which now is a real and growing question among many strata of white collar as well as blue collar workers); they will no longer be locked in competition with others for jobs and basic economic security.

Beyond all this, they will no longer be living in a society full of madness and domination and in many cases of physical assault within the confines of the male-dominated family. They will no longer be living in a society which encourages, and enforces, the increasing atomization of people, their isolation from each other, and a deadening sense of depersonalization—all in wild conflict with the heightened socialization of the productive forces.

They will no longer be living in a society which continually promotes chauvinism, of the most rank and virulent kind, toward other nations, and that has embedded in its deepest structures white supremacy and male supremacy and the corresponding ideologies of white racism and male chauvinism. They will no longer be living in a society where the environment and the relations between nations, national barriers and even the existence of separate nations themselves will be surpassed, together with the abolition of class distinctions, worldwide. A world community of freely associating human beings will replace the current social and national divisions and antagonisms among humanity. And, together with the achievement of this, the role of humanity as the caretakers of the earth and its resources will be able to be realized on a whole new and radically different level, with consideration not only to the present but to the future and future generations.

All this is the final goal for which we are striving. As our Party's Program points out, while all of this cannot be done immediately upon the overthrow of the present system and the seizure of power by the proletariat, much of it can be brought into being in the revolutionary transformation of society. As our Party's Programme states, "The political struggle is the key."

No, the future society we are striving to bring into being, through the destruction of the present oppressive system, is one in which the everyday and so-called "unchangeable" features of society—age of people are being radically changed. Crime, including especially such crimes as rape, will quickly be eliminated as a major social phenomenon and eventually abolished completely, together with the abuses of capitalism and all relations of exploitation and oppression and their corresponding ideology. It will not only be safe for people, including particularly women, to walk freely and approach other people freely, without fear, day or night, but through revolutionary struggle women will be emancipated from the social relations that force them into conditions of domination and in many cases of physical assault within the confines of the male-dominated family.

The battering and rape of women, including of wives by their husbands, and the physical and sexual abuse of children, so common in today's capitalist society as a consequence of the underlying patriarchal relations within the family and the male supremacist relations within society as a whole—in which children as well as women are fundamentally treated as the possessions of men—this, along with all other oppressive and degrading things that degrade women, will be done away with. This will be achieved not only through the laws, policies, and initiatives of the government in the new socialist society but also through mass education and mobilization and the wars of resistance and revolution to transform all relations. The deepest oppression of women and all the social antagonisms associated with this—which arose in human history with the emergence of an oppressive division of labor and the split-up of society into different and antagonistic classes—will be eliminated as a decisive part of uprooting all social oppression, all oppression of women and all social relations.

The whole social atmosphere will be changed. People will be motivated and mobilized around the goal of overcoming hunger and poverty and lack of medical care and other such oppressive and degrading means of people all over the world. But more fundamentally, they will be motivated and mobilized around the goal of uprooting and abolishing the systems and social relations which foster and perpetuate these things and a thousand other outrages, including the social relation of our blood being raised in war to preserve these systems and social relations.

In the most basic and meaningful way, life will take on a whole new and uplifting purpose. This will apply to labor and to all other aspects of social life and the political outlook.

Not only will unemployment be ended, but labor will no longer be alienating drudgery—it will become fulfilling and emancipating, and the antagonism between mental and manual labor will be overcome as people are enabled to master and combine the two in the service of meeting the people's needs and revolutionaryizing society.

Similarly, the differences and antagonisms between city and countryside will be overcome and the positive aspects of each will be combined, in a new way, on a new foundation, throughout society.

Different races and nations will no longer be locked in antagonism, with the world divided into a handful of oppressor nations and a great number of oppressed nations. And eventually, on the basis of fully overcoming unequal relations between nations, national barriers and even the existence of separate nations themselves will be surpassed, together with the abolition of class distinctions, worldwide. A world community of freely associating human beings will replace the current social and national divisions and antagonisms among humanity. And, together with the achievement of this, the role of humanity as the caretakers of the earth and its resources will be able to be realized on a whole new and radically different level, with consideration not only to the present but to the future and future generations.

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Rhonda has lived in Cabrini for almost three years. Forty-one years old, she has been working her whole life and came to Cabrini after being caught in the massive layoffs at her previous job and losing everything.

"Every day one since I moved in Cabrini Green, I never bothered nobody, I never did anything wrong. I mind my own business. But it seems every time they would have some sort of raid or come in for whatever stupid reason, they would come in messing with everyone. Whether you was a working person, whether you was old, whether you was kids."

At 10:30 on Tuesday, September 20, a half hour after the raids began, Rhonda decided to go downstairs to find out what was going on. Wearing a sun dress and carrying only her keys and cigarettes, she was stopped by four cops on the fifth floor. One of the four was a policewoman. In full view of the male cops, the female cop did a body search on Rhonda, who was a target of police brutality. On top of everything else, impatient Black people concentrated so close to their urban centers of power. These concerns of the ruling class—economic and structural—have come down on the heads of the people at Cabrini Green like a ton of bricks.

Over the last few years, four high-rise buildings have been emptied out and sealed up. Housing conditions have been left to fall apart. A federally funded plan to demolish highrises and disperse inter-city residents has pushed forward. Police brutality has become endemic. In Cabrini Green, 12 buildings have been periodically hit with raids and door-to-door searches. A plan by the Secret Service to turn the projects into a totally police-like environment has begun to go into effect, with the Chicago Housing Authority row houses surrounded by fencing and guard stations (see RW #772).

There is much concern among residents over these attacks, and some people who live in the buildings stated that for demolition or redevelopment are stalled in their refusal to be moved around like pieces on a chess board. On one side is a community of oppressed people whose anger level is steadily rising. On the other are the city and national power structure and their armed goons—who view the residents as a "problem" to be solved.

The September raids were carried out like a prison lockdown. During Tuesday's raid on 130-1160 N. Sedgwick, the building was sealed off by the police from 8 a.m. at night till half past two in the morning. Entry and exit was by their permission. One woman and her kids were caught trying to get people waiting to enter the building. It was an hour before she was able to go up to her apartment. Another woman was taking two hours for her sister to return from the store. Growing concerned, she finally sent downstairs to see what was taking so long. "They had people all sitting down on the floor. The kids, the older people, the kids. On the floor. Talking about they can't come in or out."

Mood of Resistance

The Cabrini residents responded with anger. On Friday, September 23, a few days after the raids, a meeting was held at Trinity Methodist, a nearby community center. The press—which is filled with stories of gang violence and so on—decided that police violence against resident of Cabrini was not newsworthy and failed to appear at the meeting. But several dozen residents came to expose the brutal treatment they had experienced during the raids. In an atmosphere where speaking out against the police can bring heavy retaliation—including eviction—residents bravely told their stories of how the authorities view the whole community as "the enemy."

One woman told how she had heard her door broken down and saw police tearing through everything in her apartment. Rightfully upset, she cursed at the police and they in turn threatened to throw her out the window. A young man related how he and some friends were pitching quarters outside a hyacinth one minute and on their knees the next. They were forced to stay on their knees for one hour while police periodically slapped them on their heads, cursed them out, and made threats against them. One cop remarked, "Look at my eyes, because this is what's going to look like when I kill you." One woman was told to be quite every time she tried to ask a question during a search of her apartment. Her son was gotten out of bed at the point of a cop's gun. Another young woman explained how after the police invaded her apartment, she was interrogated three separate times, including by the FBI. They attempted to bait her with offers of reformation and making threats to evict her and her family home.

The raids were the spark for the meeting, but the outrage went beyond those three days of bitter battles. Policing and harassment of young women by the police have been continuously patterned of sexual harassment of young women by the police. One woman has been stalked by two cops who even followed her to the west side of Chicago when she visited her mother. They've made threats against her and her kids and put pressure on her to have sex with them. During the raids, the police came in through her bathroom window.
A number of people expressed a mood of resistance. One young man said, "They think everyone is ignorant and have no rights. They think they can terrorize us. If we don't put up a stop to this, they're going to run us over." One woman received strong applause when she advocated taking direct action and mass resistance against the police, "Next time these mishaps come up, we need to get out here and take them on." A flyer put out by the Chicago Branch of the RCP—calling for resistance to the CHA's demolition plans for Cabrini Green and widely distributed around Cabrini—spoke directly to the issue: "We can and must work together to turn Cabrini Green and other neighborhoods into places that don't allow CHA police to do strip searches or warrantless searches while using so-called "vertical patrols" (a.k.a. B.I.T.E. Rapid patrol of buildings). Other "law enforcement sources" claimed the police were carrying out a search for Claude McGee, a man suspected of shooting two cops on Chicago's south side. Given that Cabrini Green is nine miles away on Chicago's near north side and that McGee was found in Mississippi, many Cabrini residents dismissed this explanation as a flimsy excuse.

Since the three buildings raided were the same ones targeted for demolition and rehabilitation, it was felt that the real motivation behind the raids was to push people out of Cabrini. On September 26, one week after the raids, a small group of residents marched to the nearby police district headquarters. Most were women. One particularly determined woman brought along her child in a stroller. She whispered a bit commented about having the wrong information and took the handcuffs off of Kevin. At that point a warrant was given to him, which he had been requesting all along. Ignoring his complaints about his destroyed property, the men remarked, "Welcome to the CHA." They pointed the gun in Kevin's face, threw him against the wall and handcuffed him. He was mistaken.

"Welcome to the CHA"

In his 35 years, Kevin has done a bit of everything. A book on criminal law sits on his kitchen table, from where he was thinking of being one of the "good" cops. An ex-professional musician, his taste in music is shown by the record album covers decorating a wall in his apartment. He gets by doing day labor and training dogs. Though no longer homeless, he continues to sell Streetwise, the homeless newspaper, to help make ends meet. He's also a part-time poet. Wednesday night, September 21, he had just come back from getting some juice and hot dogs at the supermarket about five blocks away. He ran a bath, stretched out on the bed, put some music on the stereo and figured on having a nice, quiet, uneventful evening. He was mistaken.

There was a boom at the door, and a few seconds later it came flying down. Men in plainclothes stormed in, screaming, "Get your hands up, don't move, I'll blow your head off!" They pointed the gun in Kevin's face, threw him against the wall and handcuffed him. During the one hour he was cuffed, the men rifled through his apartment. They went through every room, desk and cabinet. They overturned his bed, tossed clothes around and even went through his food. Finally, having found nothing, the men in plainclothes sat around, whispering a bit, commented about having the wrong information and took the handcuffs off of Kevin. At that point a warrant was given to him, which he had been requesting all along. Ignoring his complaints about his destroyed property, the men remarked, "Welcome to the CHA," and left, never having identified themselves.

Kevin refuses to give in. If you gonna treat somebody like a dog, don't let them know you treat them like a dog and expect them to like it. They want us to like what they're doing. They want to keep us the underdog."
Invasions in the "Neighborhood"

1. 1952 Puerto Rico (then Spanish territory). Commodore David Porter with a landing party attack the town of Pujado which had harbored "rebels" and invaded American shipping. He lands with 200 men in November.

2. 1836 Mexico. So-called Texan War of Independence. Huge pieces of Mexico's territory to the Rio Grande were seized by invading American ranchers and slave owners. After temporary independence as the "Lone Star Republic," the United States General Galves occupied Nacogdoches, Texas during the independence, under guise of suppressing "slaves rebellion of Texan "outlaws."

3. 1842 Mexican California. Commodore B.C. Jones, in command of a squadron long cruising off California, occupied Montery. Cali on October 19, believing that war was coming. He destroyed all the stores and withdrew. A similar incident occurs a week later at San Diego.

4. 1844 Mexico. President Van der opay deployed U.S. forces to restore Tissot from Managua to Managua. Sandino agreed to the treaty of annexation.

5. 1846-68 Mexico. United States defeated Mexico with President Polk occupying disputed territory between the Rio Grande and Rio Grande, as far south as its beginning in the Gulf of California, California, New Mexico, Colmes, Nevada, Texas and parts of Colorados and Wyoming City (in the半月 of Montana and Wyoming) as far north as through就已经.

6. 1853 Nicaragua. March 11. 1854 Nicaragua, July 11 through 18, San Juan del Norte (Greytown) is occupied by the United States Admiral Porter with a landing party.

7. 1854 Portugal. May 7 through 22. September 23 to Oct 9. Troops land to protect American interests during a period of political disturbances...

8. 1855 Mexico. May 18. Troops enter Mexico to "stop the town of Me
temoria temporarily while itysterious other government."

9. 1856 Panama (Colón). January 11 and 12. To guard the vessels in transit over the Panama canal and the capital of the country in Colón and Managua to "hasten its plans to transform Latin America into its own "backyard.""

10. 1890 Colombia (the Bay of Panama). Troops land to protect American Interests during an insurrection.

11. 1895 Mexico. 200 soldiers sent to Mexico to pursue the Mexican, Cortes.

12. 1900 Colombia. Claimed to be a tripwire, or as the U.S. government put it, "as a promoter of peace and go

13. 1901 Puerto Rico. U.S. troops occupied the island after the defeat of the Spanish authorities.

14. 1902 Colombia (the State of Panama). November 20 to 21. To protect American Interests during a period of political disturbances...

15. 1902 Panama. August 7. To protect the American Interests in Panama.

16. 1903 Honduras. March 23 to April 2. To protect the American Interests in this country following a civil war.
1914-1916 Dominican Republic. 

"I spent thirty-three years and four months in active service as a member of our country's most agile military force—the Marine Corps. I served in all commissioned ranks from a second lieutenant to major-general. And during that period I spent most of my time being a high-class muscle man for Big Business, for Wall Street, and for the bankers. In short, I was a racketeer for capitalism... I helped make Mexico and especially Tampico safe for American oil interests in 1914. I helped make Haiti and Cuba a decent place for the National Sugar Company to protect American interests in 1915. I helped make the Virgin Islands 'right' for American fruit companies in 1917. I helped make the Dominican Republic safe for American capitalists and their sugar interests in 1916. I helped make France 'safe' for American investment in 1919. I helped make China safe for European drug pushing in 1922. I helped make Union Jack safe in China in 1924. I helped make the world safe for democracy in 1917. I helped make the world safe for American business interest in 1929. And for thirty-three years and four months I served my country at a yearly salary of $18,000... I was the scum of the earth. I conceived and advocated the ideal of a strong, well armed, and thoroughly trained American military force to protect the vital interests of the United States. I was a Tramp Lord.
Philippines 2000: Program of Poverty and Imperialist Domination

From September 7-17, Philippine President Fidel Ramos traveled to five Western European countries—to ask for more imperialist loans and investments. Ramos and the reactionary rulers of the Philippines are planning for backhauling from the major world powers to help prop up their oppressive system which is in deep crisis.

Last year, the Ramos regime came up with a plan called “Philippines 2000.” This plan is similar to—albeit with a boost from new foreign investments and aid—what the Filipino people and the Philippines—a newly industrializing country—by the end of this century. In reality, this is nothing but a scheme to allow even more blatant and brutal exploitation of the peasants and workers in the Philippines by imperialist capital from Europe, Japan and the U.S.

Three Mountains Oppress the Filipino People

The Philippines has long been dominated by the U.S. After taking over this southeast Asian country from the Spanish colonialists at the start of the 1900s, the U.S. owed the independence movement in blood by massacring hundreds of thousands of Filipinos. The World War II, which the Philippines became a colony—although “independent” in name, the real power still was controlled by U.S. imperialism. The U.S. backed the fascist Marcos dictatorship from the 1960s to the mid-90s—and then switched support to the “reformist” Aquino regime when the weak and exposed Marcos government was about to fall. Fidel Ramos, Aquino’s successor, was a graduate of West Point and one of the top generals in the Marcos dictatorship. He carries out the orders and works for the interests of the U.S. and other big powers.

What does imperialism mean for the people of the Philippines? The Philippines owes a debt of $34 billion to the Western countries and international financial institutions like the International Monetary Fund (IMF) and the World Bank. These loans and other types of investments organize the economies of countries like the Philippines in ways that benefit the foreign investors—not the people. They create capitalist, crisis-ridden and dependent economies.

Ramos Closes the Doors to Imperialism

The Ramos government promises that the “Philippines 2000” plan will create millions of new jobs and eliminate poverty. This is a crude lie to cover over the real purpose of the plan—to create conditions where imperialists can appropriate even more profits out of the country and the people. There are three key aspects to the plan: export-oriented development, “liberalization” of trade and foreign investments. The Philippines government is taking numerous steps that favor foreign investors. The lid on taking business profits and capital out of the Philippines has been lifted. Restrictions on the activities of foreign banks are being done away with. Tariffs and other protective measures for local businesses are being eliminated. Foreign businesses are being given tax exemptions and other incentives. New laws give foreign capitalists greater rights to directly own local businesses and to take control of important public utilities.

Ramos Opens the Doors to Imperialists

There are three key aspects to the program being carried out in other imperialist-dominated countries—for example in Peru, where the Fujimori regime has put manufacturing plants, mines, communication companies and other important enterprises on the auction block and sold them off to foreign capitalists at bargain basement prices.

Fire from strikes and demonstrations

The “Philippines 2000” plan will also make the crisis in the countryside even worse and hit the peasants hard. As part of enticing foreign investors and promoting more export-oriented agriculture, the Ramos regime has passed a law granting the foreign the right to lease land for 99-75 years. Unused sugar lands that had been titled by sugarworkers are being returned to the big sugar barons. Large amounts of farmland are being converted into industrial, commercial and residential use—displacing hundreds of thousands of small farmers. The amount of farmland planned for basic food crops like rice and corn is being reduced and more land is being devoted to export crops. Big agricultural corporations and landlords are being given the right to expand their operations, evicting more peasants from their lands.

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Opposition in various forms is growing among diverse groups of people against the anti-immigrant Proposition 187 which is coming to a vote in the state of California. Called the "Save Our State" (SOS) initiative by those who promote it, Prop 187 has become a focus of the various anti-immigrant bashings that is being whipped up across the state. The initiative comes from race-tailed attempts spearheaded in California by Governor Wilson—to blame immigrants for everything from high unemployment to crumbling schools. These attacks are especially focused on undocumented immigrants from Mexico and Central America.

If SOS passes and becomes law, undocumented immigrants in California would be denied health care, education, and other services. People without "proper" ID papers would be turned over to the authorities for arrest and deportation. SOS also proposes to make teachers, social workers, health care professionals and others responsible for "reporting" illegal immigration. Naturalization Service (INS, called La Migra by Latino immigrants). They would be required to notify the INS and the California Attorney General of people who have "apparent illegal immigration status." The SOS is an attempt to get large sections of society to not only support but participate in carrying out racist attacks on undocumented people.

Many have been defeated, and the war on immigrants that it concentrates must be hit with full force. Resistance, mass opposition, and demonstrations against SOS have spread across California. The San Diego County chapter of the Peace & Freedom Party has been particularly active. The following are reports of some of the opposition to SOS, particularly in the San Diego County area. The PFP has learned about:

- Many teachers' unions, medical associations, women's groups, labor groups and organizations like the Bar Association of San Diego and the NAACP's PICL are organizing. The California National Organization for Women have come out in opposition to SOS. Many have published their own "no" vote. The Mexican American Bar Association of San Diego County (MABASC) and the Mexican American Legal Defense and Educational Fund (MALDEF) have printed an analysis of SOS, and Latino groups are organizing water organizations andligt to register Latinos to vote against the initiative.

- Some health, education and social service professionals are advocating against Proposition 187 if it passes and becomes law. The National Education Association (NEA) at the NEA convention a Japanese-American teacher from California who had been imprisoned in the U.S. during WW2 told the audience, "I do not want any student to think that the very people they trust will turn them in to the INS." In June the United Teachers of Los Angeles (UTLA) issued a resolution that teachers will not be informants for the INS and that UTLA will defend any teacher who is disciplined for refusing to report undocumented immigrants.

- The San Diego Union-Tribune reported that health professionals are confronting the question of whether or not to break the law if the initiative passes. A nurse who works for the San Francisco Department of Public Health told the magazine that she would not comply with "SOS." There are doctors and nurses unimpressed enough about the issues who would be willing to play cops, but I would refuse to comply with any law that required me to report illegal immigrants. We are not the police, we are not the INS. A family from Tijuana, California wrote: "When you are confronted with a pregnant woman with high blood pressure who's been working all day in the cotton fields, are you really going to keep her from getting an emergency room visit in order to deport undocumented patients to immigration officials, I think I'd have to begin treating patients on the sly. I've never broken the law, but it just seems wrong."

- The RW has learned that a number of pledges of non-cooperation with Prop 187 are circulating or are in draft form. One is "Pledge of Support for Rights Action and Pledge," circulated by CRIPPS. It says: "At a school teacher of color recently had to request a care provider, or provider of other social services that would be denied by Proposition 187. I pledge to continue to provide services to all who request them, that I will refuse to verify immigration status as required by Proposition 187, that I will not report others who refuse to co-operate, and that I will urge others to do the same."

- In a letter to the Escondido Times, a doctor from Huntington Beach who had signed on to one of the above mentioned pledges described how as a child he was "watched helplessly as a friend of Japanese descent was carried away to an internment "cAMP." He vowed that this time it would be different.

- In the SF Bay Area, forums and panel discussions by different forces opposed to Proposition 187 are being held on a weekly basis. A recent forum in San Francisco sponsored by the Asian Pacific Democratic Club drew a mostly Asian crowd of hundreds. Other forums and meetings featuring lawyers, labor leaders, prison rights activists and others have also drawn hundreds.

- At Mission High School in San Francisco, students are registering people so they can vote against SOS. Latino students from SF State College, SF City College and UC Berkeley are also organizing against Proposition 187.

- In Marin County just north of San Francisco, activists, immigrants and religious groups have been organizing a recent demonstration in the Canal—an area of the city of SF that has been a major target of the "Save Our State" campaign. These groups include the Canal Community Alliance, Marin Democratic Club, Marin County Council of Churches (TRUFIN), a Latino group based in the Canal.

- In Vallejo, a town in the northeast part of the Bay Area, a new group called "Coalition for the INS Out of Vallejo" has been forced to oppose 187 and other attacks on immigrants.

- In the cultural arena, writers and other artists—particularly Latinos—are expressing their outrage against Proposition 187. In a recent interview with the SF Weekly, Chilean novelist Isabel Allende said "(Proposition 187) is not an American law, but it just seems so wrong." In a series of events at Revolution Books in Berkeley—featuring José Antonio Burguchi and poet Ricardo Sánchez, OcupPalmer Adida and Roberto Tonico Dulin—had a strong theme the fight against the anti-immigrant attacks.

30,000 people demonstrate against SOS and other attacks on immigrants, May 9, 1994.

Confronting War on Immigrants at San Diego Supervisors Board

This is based on a correspondence to the RW from La Resistencia supporters and the Revolutionary Community Youth Brigade in San Diego.

On September 20, 1994 the San Diego County Board of Supervisors voted to request the declaration of a "State of Immigration Emergency" in the county. They also issued a statement by Supervisor Wilson to "provide all assistance necessary to stem the tide of illegal immigrants crossing the US-Mexican International Border and pay for the costs associated with those immigrants."

There was hardly any publicity given to this resolution before the meeting of the County Supervisors. The speakers against the resolution included a Black woman teacher, a college professor, the director of Peace and Dignity Project, a member of the Indigenous People's Alliance, and others from the San Diego County chapter of the Peace and Freedom Party.

In the face of all the opposition to this resolution, the County Board of Supervisors didn't budge. The action is another example of the anti-immigrant offensive being carried out by the government's "points of attack" to the urgency of even stronger and broader resistance by the people.
Los Angeles: Street Realities and

When the U.S. government passed their so-called "anti-crime bill," the Los Angeles bureau of the RW went out to learn from the people. We see this "crime bill" as a war on the poor. And we wanted to talk to our people who are the targets of this war—what do they think about these heavy moves against the masses?

We did a basic "person-on-the-street" investigation in Watts, Compton, and South Central L.A.—a random sampling of opinion in basically proletarian neighborhoods. We'd go up to whoever we saw and briefly discuss our view that the Crime Bill is part of a war on the oppressed people, using facts from the "Police State Crime Bill" article in RW 477. Then we'd ask people what their opinion was of the Crime Bill. We talked to about 40 people—from all nationalities, both youth and the elders. More than two or three people supported the Crime Bill. This is important, because the bourgeois claims that the oppressed demand these new "tough-on-crime" measures. They don't.

Everyone we talked to had done some serious thinking about life under this system. Similar stories were told: About how the police jack up the people, beat them and frame them. About who really causes crime, and who really ships in the drugs.

People told about how the authorities treat whole peoples like they are just a bunch of criminals. About wanting a chance and decent jobs. About how the system criminalizes the poor, instead of doing away with the conditions that cause crime. About how the system gives you no choices and then wants to lock you away, saying "3-Strikes-You're-Out"—like your life is a game and you just lost.

Check out these life stories from the street—and then ask the question: "Everybody's talking about crime, but who are the real criminals?"

Treated Like Criminals
Just Cuz of the Way We Look

In one poor neighborhood we went to, many different nationalities live side-by-side in broken-down houses with dirt yards. Broken bottles and garbage litter the gutters. Mangy dogs roam the streets, poking through the garbage. Whatever burned in April '92 is left where it fell, rubble decorated with graffiti. We met a group of immigrant and Chicano youth. Some are taggers and some are in gangs. Most of their parents came here from Mexico or Central America. Their families are pretty poor. These kids are always looking for work, but they can't find anything that pays more than minimum wage or lasts for more than a little while. Still, they keep looking. You immediately sense their alienation. These kids know that people—especially middle class people—have heard all kinds of lies and distortions about youth like them. And they wanted to disprove RW readers the truth about everyday life in L.A.'s concrete jungles. We let our tape recorder run. At first, everyone sitting in the living room held back. Then a Salvadoran youth started telling about how they are treated like criminals everywhere they go. Once they'd gone out of the photo—to Magic Mountain, a big suburban amusement park an hour and a half away by car. "At Magic Mountain, we got kicked out because of how we dress. Basically, we all
the Big Pig Crime Bill

Down the street, we talked to a clean-cut Latino high school student out in the yard doing chores for his parents. Judging by his books, we thought he might have a conservative viewpoint of police. But he had stories to tell. "Rodney King: that's all the police do," he said. "They just stop you because you look like a gangster: your haircut, or you're Hispanic and you get a couple people in the back of your car or something like that. They just stop you. They think you gonna shoot somebody or something. They sweat you. They say, 'Step out the vehicle.' They try put your hands on the steering wheel where they can see 'em. You can't eat nothing, man. I mean, when you get out the car, they just slam you into the car. I seen a lot of people get set up by them." He too told about how the police jack up youth for no reason at all. And he told a story he heard many times of how the police deliberately inflame the so-called "gang warfare" between the different sets: "The cops picked us up, and they went and drive and we're off in another gang's territory. So we get beat up over there. By the time we get home, they already whopped us up. So they do it to all the people, all the gangs. It's going to them." The police are after drug traffickers and crooks, and they've got a war on the poor. It's nothing to them.

They're talking about crime. But people are talking about what they need to do. The politicians are saying that if they just put more police out, they can protect us. But we know that's not true. They just want more money for the police. All those young people were talking about what they need. They need jobs, or get us GEDs or high school diplomas? No! They ain't doing that, but they paying all these people billions of dollars, hiring these nuclear scientists, but they want to pay for all in storage. I don't think they need all these police or national guard. What gives them the right to say, "We going put more police out to protect you? We need to protect ourselves from them?"

She thought people should look at the whole world situation. "I'd Rather put people from overseas to come here than spend money on the police. All those people, I don't have idea what they going through. I don't have a lot of money, but those people over there, they just poor off. I wish I could take my kids over there, to let them see what's going on.

"It's a lot of stuff leading to this. Clinton up there running his high-powered house, these people up there in these high-powered places, they don't care about us. They're going broke, so all of a sudden it's 3-Strikes-You're-Out. Why do they want to do this? To protect us? No! Of course not! These people don't need so much power, but they're going broke, and they're trying to take it out on us. They're going down, and they're trying to take us down with them. They trying to take the whole world down with them.

One man at the picnic told us: "I got different opinions on different subjects. For the 3-Strikes, I'm against that because you can do such a small thing and get 25-to-life. Like that kid on the scoreboard, who stole a

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No Decent Jobs, Little Choice

In In a proletarian neighborhood of South Central LA, on a street of tidy homes with well-kept lawns, we walked up to a group of women who were somebody's porch. The first woman who spoke had lived out here for a while, there is a lot of crime and something has to be done about it. Using the 3-Strikes, we said about how this Crime Bill has nothing to do with solving the problem of crime, it is really just a war on the poor.

The minorities, we said how this Crime Bill has to be done cut the AFDC so short, but are they using that money they cut to help with a job, or get us GEDs or high school diplomas? No! They ain't doing that, but they paying all these people billions of dollars, hiring these nuclear scientists, but they want to pay for all in storage. I don't think they need all these police or national guard. What gives them the right to say, "We going put more police out to protect you? We need to protect ourselves from them?"

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Looking Across Borders and Racial Divisions

In a large park in Watts on a warm Sunday afternoon, we found a large family reunion. Family from several generations and different parts of the country were gathered around picnic tables, eating some good food and catching up on family affairs.

One woman, listening to tell, "Rodney King: that's all the police do," he said. "They just stop you because you look like a gangster: your haircut, or you're Hispanic and you get a couple people in the back of your car or something like that. They just stop you. They think you gonna shoot somebody or something. They sweat you. They say, 'Step out the vehicle.' They try put your hands on the steering wheel where they can see 'em. You can't eat nothing, man. I mean, when you get out the car, they just slam you into the car. I seen a lot of people get set up by them." He too told about how the police jack up youth for no reason at all. And he told a story how the police deliberately inflame the so-called "gang warfare" between the different sets: "The cops picked us up, and they went and drive and we're off in another gang's territory. So we get beat up over there. By the time we get home, they already whopped us up. So they do it to all the people, all the gangs. It's going to them." The police are after drug traffickers and crooks, and they've got a war on the poor. It's nothing to them.

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the Big Pig Crime Bill

Down the street, we talked to a clean-cut Latino high school student out in the yard doing chores for his parents. Judging by his books, we thought he might have a conservative viewpoint of police. But he had stories to tell. "Rodney King: that's all the police do," he said. "They just stop you because you look like a gangster: your haircut, or you're Hispanic and you get a couple people in the back of your car or something like that. They just stop you. They think you gonna shoot somebody or something. They sweat you. They say, 'Step out the vehicle.' They try put your hands on the steering wheel where they can see 'em. You can't eat nothing, man. I mean, when you get out the car, they just slam you into the car. I seen a lot of people get set up by them." He too told about how the police jack up youth for no reason at all. And he told a story how the police deliberately inflame the so-called "gang warfare" between the different sets: "The cops picked us up, and they went and drive and we're off in another gang's territory. So we get beat up over there. By the time we get home, they already whopped us up. So they do it to all the people, all the gangs. It's going to them." The police are after drug traffickers and crooks, and they've got a war on the poor. It's nothing to them.

They're talking about crime. But people are talking about what they need to do. The politicians are saying that if they just put more police out, they can protect us. But we know that's not true. They just want more money for the police. All those young people were talking about what they need. They need jobs, or get us GEDs or high school diplomas? No! They ain't doing that, but they paying all these people billions of dollars, hiring these nuclear scientists, but they want to pay for all in storage. I don't think they need all these police or national guard. What gives them the right to say, "We going put more police out to protect you? We need to protect ourselves from them?"

She thought people should look at the whole world situation. "I'd Rather put people from overseas to come here than spend money on the police. All those people, I don't have idea what they going through. I don't have a lot of money, but those people over there, they just poor off. I wish I could take my kids over there, to let them see what's going on.

"It's a lot of stuff leading to this. Clinton up there running his high-powered house, these people up there in these high-powered places, they don't care about us. They're going broke, so all of a sudden it's 3-Strikes-You're-Out. Why do they want to do this? To protect us? No! Of course not! These people don't need so much power, but they're going broke, and they're trying to take it out on us. They're going down, and they're trying to take us down with them. They trying to take the whole world down with them.

One man at the picnic told us: "I got different opinions on different subjects. For the 3-Strikes, I'm against that because you can do such a small thing and get 25-to-life. Like that kid on the scoreboard, who stole a

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They send you back to Mexico and you lose your green card, everything. They cut em, throw em out, then—BOOM!—in the neighborhood. They got these big-ass immigration raids are an almost-everyday thing in L.A. You can call this country Babylon. And I know this country is Babylon, so I ain’t illegal. I know who my people are, I know what they do. I’m Mexican. My parents are from Mexico, so what do you think I am? I’m a Mexican! They got you, they got you!—ROOM—your handcuffs, ready to go to San Pedro, ready to get deported. It’s a simple question. He kept saying to me, “If I wanted, I could’ve turned that ass down. And that would’ve been it right there and then. He didn’t, but I was scared, you know. Who are they gonna believe, me or him?”

Hard Choices

What mails are in the suburbs, swap meet are in inner-city L.A. There are giant warehouses that hold hundreds of tiny immigrants. It’s real popular among the proletarian youth. You can buy whatever’s fly-for a fraction of the usual price.

In the parking lot, we talked to a 14-year-old Latina sitting in her car with her two kids and boyfriend.

They treat us worse than they treated E.T.

The RW recently talked to some Latino youth in L.A. about how the Migra immigration policy treat the people.

An O.G.—“original gangster” active in the gang life since his teens—told how immigration raids are an almost-everyday thing: “A whole gang of Crips or Bloods coming out in the neighborhood. They get these big-ass vans and they have full of people they’ve rounded up. First they bring in trucks to check out the car, to see if they bust you and your ass is out. And if you have papers, you want to have your gear ready. They’ll come and get you. They’ll put you in the back of their truck.”

They treat us worse than they treated E.T.
Robert Taylor Residents Speak Out on the B.I.T.E. Squad

Endorsed by Clinton and housing head Cisneros, and described by a Chicago Housing Authority (CHA) spokesperson as "community policing" for the highrises, the Building Interdiction Team Effort (B.I.T.E.) patrols were part of the recent raids on Cabrini Green. When questioned about reports of abuse by these "community police," a CHA spokesperson hid behind the rhetoric that those kinds of abuses are not allowed at a B.I.T.E.-patrolled area.

The B.I.T.E. patrols, composed of both city police and CHA police, are in operation at four CHA developments—Robert Taylor, Stateway Gardens, Rockwell Gardens, and Cabrini Green. Recently, RW reported on a series of raids by the B.I.T.E. patrol that took place August 26 at Robert Taylor Homes, a sprouting CHA development on the south side (see RW 772).

One woman, a diabetic whose illness is made worse by stressful situations, was serving dinner when a group of police walked in, "looking for the dogs." As she put it, "I didn't like it at all—ain't got nothing to hide, but I don't like it, I say no, they'll check it anyway."

Joann, another Robert Taylor resident, spoke about her experience with the B.I.T.E. raid or, as she calls it, the "mini-sweep." She considers these kinds of actions "illuminating" and says she was keeping coming any time they want to and do these sweeps, "you're not going to have any rights at all."

It had been a quiet and peaceful day. Neighbors had left the building without saying good-bye. When the police came, they were surprised to see everyone still in the building. Joann's daughter Cheryl and Cheryl's friend Kay were watching Family Matters. Joann's five-year-old was sitting on the floor of her bedroom watching Family Matters. Joann's four-year-old was barely made it but still had his leg hurting. Joann's son was laying on the bed, trying to get comfortable, out back was a woman who had a few abscesses in her tooth. She would get no rest.

Suddenly, four cops came into the bedroom and started looking for the two birds in the apartment without asking. Immediately they began taking the book out. The police cussed out her and everyone else. The police demanded to know who was in the household. When she told them it's her, they left the room and proceeded to order everyone out of the apartment, since no one else there was officially listed on the lease.

Her nephews were told that if they lied about signing the guest list, they would go to jail. Her brother-in-law was told to leave. Joann got to the door just in time to see the police order her children's father away—as he approached her apartment. While he tried to find out what was going on from the police, they continued to show him, threatening that if they "step on his head," just once, he's going to jail. The police refused to answer any of Joann's questions. The police cursed out her daughter Cheryl and Cheryl's friend Tom. The cops called Tom a "black bitch." And because Cheryl had the same to try to warn her mother that those police were invading the apartment, the cop viciously threatened both the young women and Cheryl's mother, ever warn people that the police are coming we're going to throw your marijuana and dugs in jail too.

Joann ended up having to go downstairs. As she left, she told her mother to sign in her nephew's name so that they'd be allowed to return to the apartment. In the lobby, she tried to complain about what she saw to a police lieutenant. He acted like it was just one big joke. After her cop warned her that next time she came downtown, she had better have her I.D. or she was out of the building. Being a kid, she was home in her own home, firms was angry and upset. But she has not lost heart. She remains determined to resist. "I am not going for it. I'm willing to fight to the end. If enough of us get together we will have the power to make a change. What all do we have to do? What do it talk? Just because we're poor and Black we don't have to be treated like dogs."

Persecuting the Youth

Sandra is a small thin Black woman in her early forties. She is very concerned about what is happening to the youth at Cabrini. Particularly the way the police just continually harass them. Even on the very night of the community meeting the police were harassing some youth. Some young men who were hanging with friends at their home located in the middle of Cabrini were all grabbed by police, roughed up, called "murdering gang-bangers and baby killers!" They were warned not to join Monday's protest march against the police raids—or something was going to happen to them. As Sandra explained, over the past six months some of the youth who live at that home have been repeatedly singled out by the cops. "Every time their mother is away at work, we're venge and from then on beat Tony every time he could catch him."

Rage, the cop managed to catch Tony, dragged him back to the same car and slammed Tony's beak into a side door window. As about some of the youth who live at that home have been repeatedly singled out by the cops. "Every time their mother is away at work, we're venge and from then on beat Tony every time he could catch him."

Tony was given gun and drug charges. By the time he was arrested, his shirt had been torn off, his pants halfway down his backside and, according to eyewitnesses, he had nothing on him. Yet once he was at the station, the police claimed they found 25 rocks and an automatic weapon on him. With witnesses afraid to show up in court, he was convicted and sent to prison.

Two months ago, while chasing Tony, the same cop banged his own head into a windshield while trying to go over a car. In a rage, the cop managed to catch Tony, dragged him back to the same car and slammed Tony's head into a side door window. As about some of the youth who live at that home have been repeatedly singled out by the cops. "Every time their mother is away at work, we're venge and from then on beat Tony every time he could catch him."

Three months ago, 18-year-old Tony ran away from a cop in Cabrini Green, hoping to avoid the usual—getting roughed up, getting pressured to snitch, getting set up. The cop chasing him managed to fall and hurt his leg. Embarrassed, the cop wanted to revenge and from that on beat Tony every time he could catch him."

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This new manifesto on the revolutionary scientific ideology of the proletariat represents a new and higher level of unity in the RIM and reflects the further development of revolutionary practice. Its appearance marks the most significant step taken by the RIM since its formation in 1984.

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