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Black Youth Rebellion Against Police Murder in Lexington, Kentucky
Three Main Points
by Bob Avakian
Chairman of the RCP USA

What do we in the Revolutionary Communist Party revealed in this newspaper? Mainly, three things:
1) The whole system we now live under is based on exploitation—here and all over the world. It is completely worthless and no basic change for the better can come about until this system is overthrown.
2) Many different groups will protest and rebel against things this system does, and these protests and rebellions should be supported and strengthened. Yet it is only those with nothing to lose but their chains: The Revolutionary Communist Party, USA—directly and unimpeded. This heightens 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.
3) Such a revolutionary struggle is possible. There is a political Party that can lead such a struggle, a political Party that speaks and acts for those with nothing to lose but their chains. The Revolutionary Communist Party, USA.

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California’s SOS Law Sparks a Mass Movement

Resist the War on Immigrants

A powerful mass movement of resistance has risen up in California! Hundreds of thousands of people are awakening to political struggle, organizing themselves and taking action. And in the lead are the high school students—especially those from immigrant families, who the authorities often treat as “illegals,” “mobed” and “gang members.”

All over California, anti-Proposition 187 marches have taken place—thousands here, two thousand there. Then, in Los Angeles on October 16, the largest march in southern California history brought an estimated 100,000 people into the streets denouncing Proposition 187 and demanding an end to the war on the people, against immigrants. “I read about these things for years,” one college student said the day after the L.A. march. “But it wasn’t until yesterday that I felt involved in a mass movement of people.”

People of my generation haven’t experienced that.”

In mid-October the organization La Resistencia estimated that at least 6,500 high school students throughout California had walked out to protest the anti-immigrant ballot initiative called Proposition 187. Now the media is reporting that at least 8,000 students walked out in one day alone, on October 28. The struggle is mushrooming.

In Los Angeles, San Diego, Berkeley, Oakland and Anaheim, high school walkouts spread from school to school. The walkouts often start with students from immigrant families, but over and over students of all nationalities have joined in. They’re denouncing Proposition 187 and demanding that at least 6,300 high school students throughout California and all kinds of manipulations and divide-and-conquer tactics. The students are working furiously that the government is considering expelling 300,000 kids from all social services and medical services (except for emergency medical treatment). Kids from undocumented families will be expelled from school—all of an estimated 300,000 kids! Proposition 187 requires all kinds of professionals—including teachers and medical workers—to act like secret police. They will be required to report “suspected aliens” to the immigration authorities.

The drive to pass Proposition 187 was supposed to push the whole state toward an apartheid-like clampdown. Instead, their cruel plans and racist lies have stirred up powerful sections of the people.

There is still a serious danger that the ruling class will try to impose Proposition 187. But now, a real struggle over these issues has broken out, and important sections of the people are not under the control of the political establishment.

This struggle is greatly increasing the chances of beating back Proposition 187—and it creates a much better situation for organizing mass defiance even if Proposition 187 passes on November 8.

Militant Mass Struggle Changes the Political Landscape

As soon as people took to the streets to oppose 187, they have been told to chill. The word has been put out: “If you demonstrate, if you walk out, if you defy the cops, if you wave Mexican flags, if you show too many brown faces in the streets, if you wave banners showing Pete Wilson as a Nazi pig—you are only hurting yourself.” Some people say that high school walkouts and demonstrations are only a distraction from the “real task” (which they say is to get out the vote). They say that any militant resistance will only hurt the cause by “frightening the mainstream voters and cause them to vote for Proposition 187.”

This truth is that the militant mass struggle in the streets of California is already changing the political landscape. The more struggle there has been, the more the question has been seriously debated and the more people who are confused or unaware of the real provisions of 187 have changed their minds. More people in unions and professional associations have pledged to not comply with this law if it passes. And more and more, about 187 “going too far.”

All of history shows that to bring real change, the masses of people must struggle fiercely for their interests.

The police, the war draft card burnings in the ‘60s brought the issues to millions of ordinary people who had to wonder why the concessions of the protesters were so strong. When GIs heard about violent confrontations going on all over campuses at home, and put it together with their treatment in the army, thousands refused to fight the war. The ‘60s rebellions in Watts and Detroit, the Rodney King Rebellion and the anti-war uprising in Chippewa are all examples of how the people with respect and support, nationwide and worldwide, when they stand up to fight the power structure.

In the 1950s, conservative Jewish leaders in Germany often urged Jewish people not to resist or protest the Nazi laws passed against them. The official “Jewish community leaders” often said that such protests would just stir up anti-Jewish feelings—they said it would be better for Jewish people to keep a low profile, show that they were loyal to the system and hope for the best. This was deadly advice to give people facing persecution.

In California, the very people whose fate is being decided—who have enriched and funded the system with their labor and taxes—will not be allowed any say at the polls. It is outrageous for anyone to suggest that these people targeted by Prop 187 should not use all available means to speak out and resist.

For people who do vote, the least they can do is reject 187. This will help deprive the government of the mandate they want to use against the people. But we say: if you do vote, don’t vote for Proposition 187. For many, this may be a first act in taking a stand opposing the clampdown on the immigrant people.

While the denial of a mandate can be an important defeat for the government, people need to learn through this process that this war against immigrants will never be decisively defended by just voting. Voting cannot settle this issue, because elections are not the basic means through which the real decisions are made. Initiatives like 187 come from the needs of the imperialist state which is driven by dire necessity to continue to press for and implement such police-state measures.

Even if 187 gets defeated on November...
Part 1: The Stupidity of IQ Theories

DNA: Strands of genetic material, here magnified approximately 20,000 times.

The Bell Curve Book
A Justification for Class and National Depression

America is a society of haves and have-nots—a class society—where things are extremely polarized. People live on the streets while others live in luxury. High-tech computers whiz in downtown skyscrapers and affluent suburbs while malnutrition and illiteracy infest the ghettos. Millions of people feel more and more alienated, dissatisfied and angry because this system offers them no future but poverty, unemployment and jail. Millions of working people—who once made peace with a system that offered them a factory job and a house in the suburbs—now face an uncertain future in a rapidly shifting "rust belt" economy. In 1992, the L.A. Rebellion signaled the deep anger and contempt for official society from those on the bottom. And in 1994 the U.S. ruling class is increasingly worried about their future.

Enter into this picture the new book by Richard Herrnstein and Charles Murray, The Bell Curve. This is a freaked-out, ruling class view of society full of poisonous and wrong ideas.

For the last few weeks, TV, radio and magazines have been full of discussion and debate about this book. And Charles Murray has been doing numerous interviews, defending his thesis that "IQ" scores measure "intelligence," that "IQ" is inherited and that Black people have lower IQs. (The other author, Richard Herrnstein, died in September.)

The Bell Curve has provoked a storm of debate. Racist and ludicrous arguments in The Bell Curve have been given serious consideration in various articles and editorials where completely unscientific ideas are repeated as fact. And at the same time, others have stepped forward to try and take on the dangerous and wrong ideas in the book.

This 850 page book is so full of bogus arguments and half-potential could be written against almost every sentence. There are tons of charts and statistics that attempt to give the book a disguistics of "hard facts" and "scientific research." But at its core, The Bell Curve is totally unscientific and wrong, in its assumptions, methodology, conclusions and "solutions."

The ideas in The Bell Curve are far from new. Throughout history there have always been theories to justify class society and oppression. The pseudo-sciences of sociology that says things like "intelligence" are inherited through genes has been treated as a serious science for decades. Funded by major oppressors and institutions it has been promoted to justify inequality in society. And the specific argument that "IQ" scores are a valid way to measure human beings has been used for a long time to explain and justify oppressive social policies, from tracking in the schools to the sterilization of poor and Black people.

In particular, The Bell Curve tries to rehabilitate old racist theories that claim that Black people are inherently inferior. In The Bell Curve's distorted world, the reason why the Black masses continue to live in misery and poverty is not because of the bone-crushing, systematic oppression they face but because they have lower IQs. In a twisted way, Murray and Herrnstein take the growth of a Black middle class since the mass upsurge of the 1960s and blame this back on people's faces to condemn the masses of Black people to second class status.

This is not the first time people have had to wage a battle to defeat those ideas. In the 1970s, university "intellectuals" like Arthur Jensen and William Shockey promulgated theories of "racial inferiority" based on IQ scores. And Richard Herrnstein had been saying much of what's in The Bell Curve for over two decades. In 1971 he published a major article about the "heritability of intelligence," predicting a future in which the "average" can be employed may run in the genes of a family about as certainly as bat teeth do now.

And this is not the first time that people have come forward to protest and take on these theories. In the 1970s and since, there have been people within the scientific community like Stephen Jay Gould and Richard Lewontin who have written many excellent books and articles, thoroughly demolishing these racist and unscientific theories. A national campaign was organized to take on and confront people like Jensen, Shockey and Herrnstein whenever and wherever they tried to promote their unscientific and racist theories. Students boycotted their classes. Lectures were invaded and totally disrupted. And people mobilized to demonstrate against and shut down programs where these racists were scheduled to speak.

But old reactionary ideas will never be finally defeated as long as the material underpinnings of these ideas—the prevailing social relations—remain fundamentally intact. And ugly books like The Bell Curve will come out as long as this ugly system exists. So once again, it is necessary for the people to enter the "IQ" debate and wage a campaign against the bourgeois and racist ideas (and social policy) being put out in The Bell Curve.

The ruling class and the elite in this society would like the common people to not be a factor in this discussion. But the masses of people have a real necessity and class interest to enter into this whole debate. This book comes at a time when ugly winds are blowing from many quarters to justify increased oppression, incarceration and brutality against the poor and oppressed people—commonly referred to as "the underclass." And people from all fields of science and education need to unite with the masses to organize and wage a big public campaign to defeat this book from many different angles. By looking at evaluating and debating the thinking and practice behind The Bell Curve, the people can learn more about the real nature of the problems in this society and the real solutions.

We hope this article will be a contribution to this debate. There are many angles to be explored. For instance, one could expose how imperialist economics and military power have far more to do with the wealth and power of those termed the "cognitive elite" by the authors of The Bell Curve than their brain power. But in this two-part article and the accompanying article, "Let's Go All the Way in the Fight Against Racism," we will concentrate on some of the central "scientific" themes put forward by Herrnstein and Murray around "race" and IQ.
The Basic Theory of The Bell Curve

First, let's look at some of the basic ideas in The Bell Curve.

1. The authors claim that "intelligence" is the driving force determining social and economic class in America. They say, "Social class remains the vehicle of social life, but intelligence now pulls the train." They say America is becoming rapidly stratified—between a class of "cognitive elite" at the top and a huge underclass whose thinking abilities will never match the future needs of most employers. They say that, increasingly, American society and the world is dominated by sophisticated machines and "smart" people who run them—and that this high-tech society has less and less use for people with low IQs. They say this new underclass may be permanently doomed because of their low IQs, to welfare dependency, poverty, and crime; that people with low IQs are strongly outbreeding people with high IQs and that this is hurting America's ability to be maximal;

2. The Bell Curve says improved environment, better schools, better nutrition, better living conditions, etc., can improve IQ, but not very much. Murray and Herrnstein say environmental changes cannot adequately counteract the fact that some people have lower IQs, because "cognitive ability" is largely inherited. And they argue that even if IQ is not inherited, it is still extremely hard, if not impossible to change IQ by changing people's environment.

3. The Bell Curve argues that IQ tests cannot adequately measure the broad range and complexity of human thinking and problem solving. As Adora Skyrmeth, in "Why Its Real," December 7, 1984, "In The Bell Curve is a Breach of Fresh Air In the Scientific Sphere," points out, "IQ tests objectively (sometimes even explicitly) define intelligence as whatever IQ tests measure!" And it can be clearly shown that—whatever it is that these tests measure—it has little to do with a person's mental capacities and abilities and everything to do with reflecting existing social relations.

Stephen Jay Gould's book, The Mismeasure of Man, shows how IQ tests have been developed and given in a culturally-biased and unscientific way. And he argues that IQ scores are invalid as a measure of a person's thinking abilities. As Gould says, "Determinants of rank in the intelligence scale are not the same as "intelligence" (or cognitive ability). They say this foundation from the very beginning—the idea that IQ tests and scores are a valid measure of human beings. Herrnstein and Murray argue that human beings have something called "intelligence" or (cognitive ability). They say this "is the driving force determining social and economic class in America. They say, "So social class remains the vehicle of social life, but intelligence now pulls the train." They say America is becoming rapidly stratified—between a class of "cognitive elite" at the top and a huge underclass whose thinking abilities will never match the future needs of most employers. They say that, increasingly, American society and the world is dominated by sophisticated machines and "smart" people who run them—and that this high-tech society has less and less use for people with low IQs. They say this new underclass may be permanently doomed because of their low IQs, to welfare dependency, poverty, and crime; that people with low IQs are strongly outbreeding people with high IQs and that this is hurting America's ability to be maximal;

students watch a laser demonstration at a wealthy suburban school.
Inequality is Not in Our Genes!

Throughout history, people who have been oppressed have been portrayed as inferior. The scientific arguments have always been in service of the oppressor and to weaken the resistance of the oppressed. None of these systems do not fall out merely along "racial" lines. We are the product of biological species. We are the product of Homo sapiens sapiens: This is the one and only human species that has appeared on the fossil record. Innate differences among various biological species, which were probably an adaptation to different geographic locations. Thus, all humans are striking in their unique ability to understand and transform matter and the world around us. And, as an important part of this thesis, it is essential to understand the crucial distinction between oppression and exploitation and how this relates to "racial" distinctions.

The Concept of "Race"

First some things must be said about the concept of "race." There is no such thing in nature. As far as the scientific fact which has long been proved, genetic distance of all these "races" (or the oppressor nations) who have tried hard to "scientifically" prove the opposite, and have failed.

All human beings belong to a single biological species. There are the political and economic systems of capitalism, which dominates today's world, developed and original in Europe (for various reasons, not rooted in "racial" characteristics) and has resulted in the exploitation and oppression of the masses of people in this region.

Let's Go All the Way in the National Oppression Is Not a "Race" Issue

This article, first published in RW No. 481, is a timely counterattack to the theories of race and intelligence being debated in the recent furor over the book "The Bell Curve." The article deals with some very crucial points: How we need to fight the domination of oppressed nations by oppressor nations to today's world problem is not a matter of "race"; how the whole concept of "race"—which has been used to justify the oppression of millions of people—is a totally unscientific concept that does not explain any real differences among the human species.

The 3 Ours: Our Ideology Is Marxism-Leninism-Maoism Our Vanguard Is the Revolutionary Communist Party Our Leader Is Chairman Yihuatse

The point has been made that if our whole species is so toxic excepts existentialism that a population of people somewhere in the world, this population would contain some 70 to 80 percent of all human beings that exist in the entire human species and could therefore reconstitute in it a new basis for a few more nations which might be lost here or there. As the author Not in Our Genes explains: "Human "racial" differentiation is, indeed, only skin deep. Any one of racial categories must be reinterpreted from some other source than biology."

Racial Theories Don't Stand Up

So racial characteristics do not reflect any significant biological differences and we truly are all brothers and sisters of African descent in that sense. Everything we have ever accomplished in the world, good or bad, has been through the medium not of biological change but through the development and change of our forms of social organization. But are some "races" better able to produce some kinds of social organization than other "races?" In a word, no.

To the racists who argue, for instance, that Black people or Americans Indians were not capable of developing advanced civilizations like the white people and cannot build complex and advanced civilizations which flourished in Egypt or Mesopotamia long before other "races" had developed and flourishing in Europe. You can point to the great civilizations in China, Turkey, India, the Americas, etc., which all developed and flourished long before "white Europeans" began their colonial exploitations.

The peoples in these non-European regions were also just as capable of building both relations of exploitation and oppression. Whatever there has been, and always has been, has been masses of people exploited and oppressed, peoples and nations enslaved, and systems created by men. The great dynasties of China, Egypt, and the Aztec and Inca empires are all examples of societies which were not created by white Europeans, but which developed and flourished long before white Europeans arrived and colonization and subjugation of the many by the few.

Today the main oppressor nations are to a large degree made up of people of white color, while the great majority of the oppressed nations are of African or black color. It is not always the case that the oppressor nation is white and the oppressed nation is non-white, and an oppressor nation can even be of the same "race" as the people who are being oppressed. For example, there is the oppression of the Irish by the English (white on white), or the oppression of the Egyptians by the Egyptians (black on black). You cannot make sense of this through some "racial theory." Another
found within any local group. We are a single species with variations. And if our whole species went extinct except for one small population, this group of people would contain more than 85 percent of the genetic variations in human beings. (See article: "Let's Go All the Way in the Fight Against Racism," page 6.)

Differences in thinking ability among human beings are not "natural," inherited, or unchangeable. And most natural scientists argue that such differences can be made to shrink and even disappear with a better understanding of how environment determines the formation of our brain. And in capitalist society, the oppression of whole groupings of people—not their genes—has a profound effect on whether or not and how people are able to develop their thinking skills.

The Bell Curve cites statistics that show that Black people in the U.S., on the average, score about 15 points lower than whites on IQ tests. Murray and Herrnstein argue that much of this is due to inherited genes. In countries around the world, oppressed minorities, like the Moet people in Australia and New Zealand and the so-called "untouchables" in India, score about 15 points lower on IQ tests than the majority group. In Northern Ireland, the Catholics, who are oppressed and discriminated against, score about 15 points lower than Protestants on IQ tests. And in Japan there is an oppressed caste of Japanese people, called the Buraku people, who also score about 13 points lower than the majority of Japanese people in Japan. When these Buraku people came to the United States and were not distinguished as a different group of Japanese people, but were treated just like other Japanese-Americans, this "IQ differential" disappeared. This shows the powerful impact of environment, especially in relationship to groups of people who are systematically oppressed.

TO BE CONTINUED: Part 2 will take on The Bell Curve's distorted views of why Black people are oppressed and why there are classes in America.

example: In China under Mao the Chinese people related to each other and to other peoples in the world completely differently than in China under Deng Xiaoping today. Again, no "racial" theory can explain this. "Racial" categories as we know them don't have a valid scientific basis. But they do have a real historical and social basis, and how people are treated in society has a great deal to do with these "racial" categories. Exploitative social systems thrive on discrimination and oppression based on these "racial" distinctions!

To the final analysis, relations among people, including "race relations," are fundamentally determined by the nature of the economic and political system. This economic and political system is also the fundamental and decisive thing which determines the character of relations between different nations and groups of people.

For hundreds of thousands of years human beings organized themselves (typically as small bands of foraging gather-hunters) without recourse to strict social stratification, hierarchies, or domination among peoples or between men and women. It is important to realize that it is only in the last few thousand years (a very brief and recent part of human history) that this happened. Greatly expanded productive technologies and populations called forth the kind of radical transformations of social structure which allowed unprecedented material and cultural advances, but only on the basis of the creation of all sorts of relations of exploitation and oppression and strict social stratification.

We are now approaching the end of this exploitative-oppressive phase of human history because, for the first time, the material basis exists to go beyond this on a world scale. But to accomplish this we need to go beneath the surface and get an accurate scientific understanding of the world to guide us.

CHECK OUT MARXISM-LENINISM-MAOISM!
CHECK OUT THE 3 OURS!
Part 3: Shantytown Conversation

The Western media portrays today's China as a country rapidly moving toward a "modern society" — full of capitalist "entrepreneurs" trying to strike it rich, new hotels and highrises going up, foreign businessmen looking for big profits in the "world's biggest market." But there is another side to this picture. As some supporters of the Revolutionary Internationalist Movement (RIM) who recently travelled to China point out, the gap between the rich and poor is growing very sharp, peasants are being driven off the land and into shantytowns in the city, and homelessness, drug abuse and other signs of a sick capitalist society have returned.

In this year of the Mao Centenary—the 100th anniversary of the birth of Mao Tsetung—which was by Mao's leadership and China since 1976, when a coup led by Deng Xiaoping restored capitalism China. The first part focused on the situation among the poor in Shanghai, the biggest city in China. Part two described the return of "capitalist" and other aspects of life under capitalist China.

It is reported that 10 percent of China's peasant-farmers—70 to 80 million people—are now in the cities. Today's city folks in China look down on these peasants flooding into the cities in search of survival, calling them the "blind wave." We heard folks in China look down on these peasants as some of the most friendly and compassionate people we met throughout our trip.

They all came from the same small village and were now working on installing pipes for the new water system in that area of the city. The first ones to leave the village had been in the city for six or seven years. They had gone back home to visit their families at various times over the years, each time bringing a few additional villagers back to the city with them. A few of them were in their 30s and 40s, but most were in their late teens or 20s.

Driven to the City by Poverty

They told us they had farmed the land before coming to the city. But they just could not make a living at that, because of the tiny size of each family's plot of land, the high taxes and the absence of fertilizers, and the low price the government paid for their crops. Most of them have wives, children or other relatives who are still trying to farm the land back in the village. But all of the families depend on them to send money back home, usually a little extra money during the year from their city jobs. They try to go back home once or twice a year. But the nearly two-day train ride (on average)—and the high cost of living in the city—costs them a little extra money during the year from their city jobs.

The shanties sit at right at the side of one of the main streets. The back of the shanties are built up against the wall of a factory or apartment building and the front sticks out into the street. Everyone who walks by the shanties seems to know everyone who lives there—so we were able to talk to the people living there. They are temporary structures built up against the wall of a factory or apartment building and opened up between one-half and one meter high. The doorways are very cramped. A small wdl partially opens the doorway to check out the scene. Everyone in the group were men—except for one middle-aged woman who apparently stayed back at the shack during the day to watch over the few possessions and do the cooking and cleaning.

The room was sparsely furnished and very cramped. A small wall partition divided the room into two sections. The section we were in had a set of double- decker beds along the back wall, and it looked like the room was true of the other section of the room. A couple of the guys sat on the bottom bunk in our section of the room, and several more occupied enode wooden chairs and stools. A small, low wooden table filled up the remaining space in the middle of the room and was used for their meals. They had a box on the shelf on one wall, a few extra clothes hung up, a small charcoal cooking stove topped by a large iron wok in the other section of the room.

We asked why they moved so far away—driven to the city by poverty. They explained that there was no more industry in the city and therefore more jobs that needed to be filled. The cost of living is higher in the city, so they have to pay more for food and other necessities than they would be charged back home—but the wages are also higher. They hope to make enough money in the city to add to the income from farming back in the village, and in this way give their families a decent standard of living.

The peasants were some of the most friendly and compassionate people we met throughout our trip. They explained that there is a lot more industry in the city and therefore more jobs that need to be filled. The cost of living is higher in the city, so they have to pay more for food and other necessities than they would be charged back home—but the wages are also higher. They hope to make enough money in the city to add to the income from farming back in the village, and in this way give their families a decent standard of living.

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Speaking Bitterness About City Life

We told them we heard some city dwellers and government officials quoted in newspapers articles talking about a rise in crime and placing the blame on the peasants who come into the urban areas looking for jobs. One of the older men said the problem is that people in the city look down on the peasants. "They think we have no knowledge and no culture.

We asked them how all this came down. This unleashed a storm of "speaking bitterness.

One guy said that people move away from them when they get on the bus, like they do not want to have any physical contact with them. If they get off the train and drop a cigarette butt on the ground, they would get fined by the security police. City people would do the same thing and the cops would completely ignore it.

One of the youths became very agitated and told the story of a peasant who got on the bus with a live chicken under his arm. (People in China don't buy packages of chicken parts in grocery stores but buy live chickens to butcher themselves.) People bring all kinds of packages on the bus, but the conductor made the peasant pay the 60 cent fare, plus another 20 cents for the chicken.

But perhaps the most bitter and telling story of all was one that an older peasant told us. They had just finished connecting some of the new water pipes to the houses in one neighborhood in the city. They had been working hard and it was a hot day, so they asked people in the neighborhood to give them a glass of water. Every single person they asked refused to do it! He said how angry it made them when these kinds of things happen—and he said that such things happen all the time. But he said they feel so isolated in the city that they don't think there's anything they can do.

We told them about the way immigrants and other oppressed people are treated in the rich Western countries—how they also face harassment, get fined for doing things that other people can get away with, see locked down because of the way they look or dress or talk. They all nodded and said that yes, this was exactly the kind of things they faced. And they asked us to please make sure to bring their story back to the people in other countries.

Rebelling for Justice

We mentioned that we had seen some coverage on CNN and BBC TV about a rebellion of 10,000 peasants somewhere in Sichuan Province in May 1993. The rebellion apparently grew out of an incident where peasants came to sell their grain to the government and were given IOUs instead of cash. They told us that the government does this kind of thing all the time. They had not heard about this particular rebellion, but they said they would not be at all surprised if uprisings like that happened.

The youth who told the story about the peasant and the chicken on the bus asked whether there are any protests in the Western countries. We asked him if he had heard about the 1992 Los Angeles Rebellion in the United States. He said he had, but he had not really watched any of the news coverage because he was working, and so he really did not know what happened.

We asked if others had heard about the L.A. Rebellion, and several said they had. Then the older man—the one who told the story about asking for a glass of water—asked us whether the Rebellion was justified. We answered by explaining what led to the Rebellion—the video of the Rodney King beating, the poverty and police brutality that Black and Latino people face, etc. And then we said that we definitely thought the Rebellion was a justified response by the masses.

The older man said he had heard something about this and indicated that he agreed with our assessment. But he said that people could not do something like that in China because the officials did not listen to the complaints from the masses, and if they took action like in L.A., they would be jailed. We told him that hundreds of people had been arrested after the L.A. Rebellion.
Down and Out in Capitalist China

Continued from page 9 and that many had died. He nodded and then said, with real feeling and admiration, "Those people were willing to die for justice."

Rule of the Capitalist Fat Cats

We had seen a lot of articles in the Western press talking about the "Mao fever." These articles quoted many people saying that things were better when Mao was leading China. We asked the people in the shanty about the growing gap between the rich and poor Chinese today. Among the basic people in China—like these peasants now working at "coolie" type jobs in the city—there is probably not a very deep understanding of the 1976 coup that overthrew socialism and put back capitalist rule back to China. But they are increasingly coming up against the brutal realities of today's China-like the destruction of the collective economy and the institution of the dog-eat-dog "family responsibility system," the steadily widening gap between the rich and the poor and how the officials don't give a damn about the masses.

A couple of the older guys said they thought things got better after Mao died—because the prices they got for their grain went up and taxes (mainly payments of grain to the government) went down in 1978. The revisionists (those like Deng Xiaoping who pretend to be "communists" but are in fact capitalist oppressors) tried to claim that this was an example of their "concern for the well-being of the people." But what actually happened is that the government cut back on the amount of grain that the peasants were required to sell to the state—and made up the difference by using up the tremendous surplus in grain that had been generated under socialism. (Especially during the Cultural Revolution, there was a great mass mobilization in "harvest grain everywhere." This deception by the revisionist regime was a way of bribing the peasants—no doubt to keep the vast countryside, where most Chinese people live, under control during the crucial first few years after the 1976 coup, while the revisionists rounded up the genuine revolutionary leaders and dismantled socialism. However—as the guys who said things were better after Mao pointed out themselves—by the mid-1980s the government was once again raising taxes and cutting the prices of the grain purchased from the peasants. By that time, the revisionists/capitalist rulers had completely used up the surplus built up under socialist China. And they also faced a serious crunch due to the huge interest payments on their growing debt to foreign countries and international financial institutions.

Directing our questions back to the older man who had been a soldier and was in the Korean War, we asked him exactly what he thought of Deng Xiaoping's statement that "it doesn't matter if it's a white cat or a black cat, as long as it catches mice." (Deng had used this saying to attack Mao's revolutionary line and leadership and promote the capitalist outlook of caring only about "meeting production goals"). And he said something about how "getting more production" is supposed to be the main thing people are concerned with now.

We joked that the "cats" on top seem to be getting rich. He smiled and agreed that they were getting fat. We told him that some people in the U.S. call the capitalists "fat cats." He grinned and said, "Black cat, white cat, fat cat." Everyone in the room cracked up.

We tried to probe more around the question of how things were under Mao. One of the things we remember about Mao, we told him, is that he said the communist party and revolutionary leaders had to be concerned with the conditions of the workers and peasants. The older man talked about the growing gaps in society: "Like between the rich and the poor and how the officials don't give a damn about the masses. He got very worked up and walked out of the room.

Then we said that Mao did not just say the leaders had to be concerned about the masses—he said that the workers and peasants should be masters of society. And the older guy again raised the point about how the communist party leadership during Mao's time would send someone to investigate and solve any problems that developed in the rank and file. One of the young guys broke in and said, "That's what was so great about Mao."

"Now, nobody listens to us," the older man finished. Then he launched into a very passionate series of comments about the corruption of the officials, the widening gap between the rich and the poor and how the officials don't give a damn about the masses. He got very worked up and walked out of the room.

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Lexington, Kentucky:  
Black Youth Rebellion Against Police Murder

A righteous rebellion by hundreds of Black youths shook Lexington, Kentucky last week after police killed a young Black man in cold blood. On Tuesday, October 25, five cops entered the Bluegrass-Aspendale housing project in search of 18-year-old Antonio Sullivan. They arrived at his apartment and found him hiding in a closet. With their guns drawn, the cops ordered him to come out. As Sullivan walked out, one of the cops shot a bullet which struck him in the head and killed him. At least one witness has reported that Sullivan was shot while his arms were raised.

Word of the shooting spread quickly through the Bluegrass-Aspendale project. News accounts describe the project as a complex of one- and two-story garden apartments, each with a small back yard surrounded by a wrought-iron fence. By the afternoon, hundreds of young people had gathered and marched to the downtown building about a mile away where the city government offices are located.

Surging into the city council chambers, the youths demanded to talk to the mayor and get an explanation for the shooting. The only "explanation" they got was from the police chief, who said, "As Sullivan was in the process of stepping into the living room, one of the officers warned him to come out and get an explanation for the shooting. The youths then proceeded to the muddy area outside the building where they set up a blockade.

Several people were reportedly hurt. There were also reports that at least one cop was injured. Lexington officials had wanted to sweep the police killing of Antonio Sullivan under the rug. But the action of the youths forced even the federal authorities to take notice. The next day the FBI announced that it was starting an investigation into the shooting. The official in charge of the FBI in Kentucky said, "Anytime a situation like this occurs, it causes great concern throughout our entire nation."

When this federal police official talks about "a situation like this," he does not mean the deadly police killing of a Black youth by that kids so many of our youth. After all, how many police murders around the country go uninvestigated by the FBI every year? He and others in the power structure are worried that the rebellion has put a spotlight on the deep-rooted nature of national oppression in this country. Lexington is supposed to be one of the most "stable" cities in the U.S., according to many bourgeois magazines. Per capita income in the city is 20 percent higher than the national average. But behind such statistics is the reality that there is a deep divide between the haves and have-nots—in Lexington, and throughout this system.

What happened in Lexington also shows the continuing effects of the shockwaves from the L.A. Rebellion. The refusal of the Lexington's downtown and near east side. Police cars were overturned and damaged, rocks flew in the air and building windows were smashed. An Associated Press report said that as many as 500 people were in the streets.

The police quickly deployed about 100 riot cops in response to the rebellion. Several people were reportedly hurt. There were also reports that at least one cop was injured.

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What happened in Lexington also shows the continuing effects of the shockwaves from the L.A. Rebellion. The refusal of the
police and school officials and dealing with a proposed anti-immigrant law in California.

The Revolutionary Communist Youth Brigade (RCYB) has brought a new generation of proletarians to the forefront of the struggle against the ruling class and its plans to militarize the Mexican-U.S. border with new walls and armed forces. The provisions of Proposition 187 are already being enacted by the system in other ways: some are being written into law, others are being proposed by the courts, bipartisan panels and legislative committees, and others are simply carried out extra-legally through police and Migration actions.

Elections are used to legitimate the system and the policies of the ruling class. Election is a way of giving opposition the mantle of "popular mandate." And elections are used to channel and control the political activity of the people. But a defeat for Proposition 187 can empower the people to understand that its provisions still have absolutely no legitimacy and must be resisted.

For people to stay true to their convictions and to really effect the police-state measures, large numbers of people must decide to stand outside the law. Pledges of resistance are being signed and these pledges need to be put into action—if Proposition 187 passes and even if it does not pass.

The more the oppressed themselves fight back, the more militantly we stand united to demand to be treated as human beings—the more allies we will have and strengthen the movement to defeat the war on immigrants will be. The great revolutionary Mao Tsetung said, "The people, and the people alone, are the motive force in the making of world history.

**Divisions and Maneuvers in the Ruling Class**

Within days of the powerful October 16 Los Angeles march, forces inside the U.S. ruling class were saying that Proposition 187 might not be such a good idea. The Clinton White House came out against Proposition 187. Clinton's Attorney General Janet Reno suggested that even if Proposition 187 passed, the Supreme Court might be asked to overturn it. Prominent conservative newspaper columnists Jack Kemp and William Bennett came out to say that Proposition 187 is dangerously divisive and might lead to a civil war in the United States between the different nationalities.

These top ruling class forces are not allies of the people. All of them—Republicans and Democrats—support plans to clamp down on immigrants and militarize the border. All of them consider undocumented workers to be "criminal lawbreakers" and "illegal aliens." All of them support punitive plans to prevent undocumented workers from getting jobs. But they have come out against the people's Proposition 187 plan because they are afraid that this law would ignite more struggle and weaken the system.

The original intention behind Proposition 187 was to create a reactionary, racist polarization that would isolate immigrants. For a long time the pro-187 people said they had public opinion on their side—but they are not so sure about that any more. The struggle of the people has created the possibility of a new polarization that lines up many different sections of the people against the ruling class and its plans. That is why resistance to Proposition 187 has deepened the concerned and split within the ruling class—and weakened the forces pressing for making Proposition 187 a law.

At the same time, Proposition 187 has hardly been defeated yet. California Governor Pete Wilson stepped up his efforts by announcing that the passage of Proposition 187 would require a special ID card for all documented people in the state—so that it would be easier to keep track of everyone and expel undocumented people.

How the ruling class denies health care to people who harvest their crops and clean their offices where billions ruin lives with the click of a computer button? Look at California Senate candidate Mike Huffington—a billionaire businessman who hired an undocumented woman to care for his children while still insisting that the children of women like her should be driven out of schools! This government allows poor people to have no rights to cross borders for survival—when it is the U.S. imperialists who bled their home countries dry and made survival there impossible. Look at

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**RCYB Interviews L.A. High School Revolutionist**

Opposition to Proposition 187 has brought a new generation of proletarians into action against the war on immigrants and the system—fighting intimidation from police and school officials and dealing with a whole new set of contradictions. The Revolutionary Communist Youth Brigade (RCYB) is one of those new groups that have emerged in Los Angeles high schools:

At 10 a.m. on October 16, a large crowd gathered outside the Los Angeles Convention Center in front of the los Angeles high schools. As I'm in a group and I'm one of the junior leaders of SAR, South American Revolutionists, and we're cloaked on to another of these schools, we had planned a confrontation with the people from the Los Angeles high schools. We were organizing a walkout against Proposition 187—nobody likes that—and we were planning to march on the convention center.

It was the 12th. We went to another high school. Then another high school, then two junior highs. We were trying to organize everybody to go against Proposition 187 because we knew it isn't right.

We got to the first high school and everybody was jumping around, playing around, and the police was trying to get us to fight with each other. We didn't have a lot of time. So they told the Mexicans, "What does this SAR care about the Proposition 187? It isn't none of their business." It's mainly about Mexicans, Hispanics, and not really about blacks.

So the cops got MIEM to start driving black students. They got 'em to start calling about, "Why you all staying with them niggers?" We wasn't gonna stay there and let them call us "niggers" so we went back on calling em "tacos" and all that. And then we got in an argument and somebody said, "What you talk to them, cur," and then somebody said "blood" and they got into another argument. It was going, and everybody was gonna get into a fight that wasn't from different gangs. We were trying to settle down everything.

Finally when we got everybody settled down, we were about to move the XX high school and go to another one and the police said that the people from the XX high school we got at had walked out already and had went to another one that we hadn't planned on going to, and they'd be back. They told us to wait for about an hour. So we were stupid, we waited.

Then we noticed the police cars were out of schools! This government says poor people have no right to cross borders for survival—when it is the U.S. imperialists who bled their home countries dry and made survival there impossible. Look at

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**RCYB Banner at the October 16 anti-187 demo in L.A. says, "Agui nos quedamos!"**

A: "Am I in a group, and I'm one of the junior leaders of SAR, South American Revolutionists, and we're cloaked on to another of these schools, we had planned a confrontation with the people from the Los Angeles high schools."

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**RCYB Interviews L.A. High School Revolutionist**

A: "And then today we had a walkout."

RCYB: "That was last Monday."

A: "And then today we had a walkout. So after that we just left and the police was watching everyone who was down, trying to drive the crowd. When we got to the next high school, the same thing happened. Usually in a walkout we walk to certain high schools and then elementary and got in much people as we can to walk out. Sometimes, like last week, we walked to downtown and purged around downtown. The struggle of the people has created the possibility of a new polarization that lines up many different sections of the people against the ruling class and its plans. That is why resistance to Proposition 187 has deepened the concerned and split within the ruling class—and weakened the forces pressing for making Proposition 187 a law.

After the same time, Proposition 187 has hardly been defeated yet. California Governor Pete Wilson stepped up his efforts by announcing that the passage of Proposition 187 would require a special ID card for all documented people in the state—so that it would be easier to keep track of everyone and expel undocumented people.
how this capitalist government tries to shut the borders to the people, while millions of others
buckle cross those borders every day to rob and invade other countries.

If You've Ever Been Abused, You Know What We're Talking About

The editors of Proposition 187 brag that they have come up with a plan to keep all the
people that they arrest, they tell em, “We
make the snitches go undercover, fake Hire
anything they don’t like or they don’t get along with. Well, that would be my defini-
tion of resistance.”

RCYB: What do you think of the Las Vegas school thing?

RCYB: What happened today? Today people walked out again, right?

Anyone who thinks they should support police state laws for immigrants is
plain: What makes you think they won’t come for you next? And why should anyone
stand up for you when they do?

Anyone who says “immigration laws don’t affect me, I was born here” needs to
answer this: Can we allow the state to rip up the humanity of millions of oppressed
people? Block in the time when the police or the LAPD?

A: No, there was one yesterday but
we didn’t count them. We just noticed that
some dog-eat-dog hatred has been
built up to divide different nationalities
of poor and working people from each other.

But why should we fight each other for control of some street-corner, to get some
good burger-filled kids? We don’t have a
line in County Hospital? It’s not really so
hard to understand why the system portrays Black youth as a “criminal underclass,” and
the way they portray Latin and Mexican people as “gang-bangers” and “illegal aliens.”

A fresh wind of struggle

Right now, the struggle is building in the streets of California. How things will turn
out is far from certain. But we know it will
be able to get some kind of knowledge, if
we try to get it.

A: Yeah I was happy. Where y’all been?

RCYB: What is your understanding of
the Rodney King thing—cuz we was way
out there. Well, that would be my defini-
tion of resistance.”

RCYB: They said this over the loudspeaker?

A: Uh-bub. Told the school that. The
principal.

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principal.

RCYB: They were just in the field we was just gone. Then we
told them today, “I’m down for the revolution
and come to the U.S. to survive.

1) People are driven from their homelands
and come to the U.S. to survive.
2) People with legal status have the respon-
sibility to defy and resist unjust laws, struggle
and come to the U.S. to survive.
3) Being an immigrant is not a crime. Human
life is more important than laws.
4) People with legal status have the respon-
sibility to defy and resist unjust laws, struggle
and come to the U.S. to survive.

RCYB: The school wasn’t locked down?

RCYB: What did y’all call yourselves
around the Rodney King thing?

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Los Angeles: The Police Murder of Sonji Taylor — Another “Justifiable Homicide”

On September 28 the Los Angeles County District Attorney issued a report on the investigation of the killing of Sonji Taylor—a 27-year-old Black woman who was gunned down by LAPD cops last December. The DA’s outrageous decision: another “justifiable homicide” by the police.

Sonji Taylor had done what the system says a young Black person should do—she was getting ready to start on a new job. But police. Another “justifiable homicide” by the LAPD. Taylor—a 27-year-old Black woman who was gunned down by LAPD cops last December 16 she became another victim of the LAPD’s Rampart Division, which has the highest rate of shooting per capita in the nation. A young Black person should do—she was getting ready to start on a new job. But police. Another “justifiable homicide” by the LAPD. Taylor—an 27-year-old Black woman who was gunned down by LAPD cops last December 16 she became another victim of the LAPD’s Rampart Division, which has the highest rate of shooting per capita in the nation.

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The following is taken from a correspondence from a supporter in Seattle, Washington:

On October 15, as the U.S. returned Aristide to Haiti, the media machine spun out the message that had had "democracy to Haiti." In Seattle, Haiti was also the top story on the evening news on all the local TV channels—but a slice of truth also made it onto the airwaves in part of the story. The news showed people protesting against the U.S. occupation of Haiti at the gate outside Fort Lewis, a major military base south of Seattle near Tacoma. They quoted members of the Revolutionary Communist Youth Brigades saying that "liberation never comes from the barrel of U.S. guns" and that "the people of Haiti need a revolution." More than 300 leaflets got out to the GIs.

The protesters included students, educators, a feminist from the Vietnamese Women's Association for War Victims, the RCP, supporters of the RCP, a supporter of the F.W.C., and other movement activists. They were barracked by the reception they got as they leafleated cars at Fort Lewis. Many were eager to get copies of VVAV-Ad's "Message to the Troops in Haiti." The protesters found that there is a lot of questioning going on among the troops, and that overall many GIs aren't "pumped up" about the Haiti invasion. Black GIs especially had things to say. Many GIs talked about how they had to fight the military and were waiting to get out. There was a lot of talk about how bad things are in this country—and also comments about how the U.S. has been sending troops to so many places and nothing good is coming out of it. Some GIs were very angry about the invasion of Haiti and angry about it, but that they felt they had no control over it—that they are forced to do whatever they are told.

Specifically on Haiti, most GIs' comments went along these lines: 1) They were against the U.S. invasion and occupation because "we should be working on solving our own problems at home"; 2) They were against it because the U.S. shouldn't be playing world cop or the U.S. didn't have the right to dominate the world; 3) They don't know what the U.S. is up to in Haiti (which shows they aren't buying the government's line about "restoring human rights and democracy"). Some specific comments by more advanced GIs: "The U.S. is not about restoring democracy." "You're against the military? You guys should stay out here all the time!"; "It's totally racist—that's not our back yard! We don't have any business running all over the world telling people what to do!"; "Aristide is just another U.S. puppet, they've been running all over the world creating puppet governments.

The protesters also marched through the small communally oppressed towns directly across the freeway from the base. Many people came out to get them.

The government is clearly worried about anti-war protesters mixing with GIs. At a previous action at Fort Lewis, the military blood and interrogated protesters who had taken a wrong turn in going to the protest. This time, the military was forced to play a low-key role, as major TV and printed press was covering the event.

Those who took part in the action are making plans for more protests against the occupation of Haiti, as well as the U.S. war threats against Iraq. They are networking with VVAV-Ad and the Anti-Intervenion Network. They saw that their action at Fort Lewis had a real effect, and they are determined—along with others—to preserve to make breakthroughs in raising the level of resistance to U.S. intervention.

"Quality of Life" vs. the Vendors of Harlem

The clamor on the people in New York City is the name of "promoting the quality of life"—has lit the streets of Harlem. At 6 a.m. on the morning of October 17, about 500 cops in riot gear moved onto the main commercial strip on 125th Street and set up barricades in order to prevent street vendors from selling. Vendors who tried to get across the barrier were barracked by the reception they got as they leafleated cars at 125th Street. Many were eager to get copies of VVAV-Ad's "Quality of Life" & the Vendors of Harlem. The city has been messing with street vendors in the city. (The city gives out only to limit and control over 10,000 unlicensed vendors in the city. The city has been messing with street vendors intensely for the past few years. When David Dinkins was mayor there were repeated attacks on vendors—including the Senegalese vendors who sold watches, scarves and bags on the sidewalks shopping strip of Fifth Avenue. Many of those vendors moved to Harlem as a result. Dinkins had tried to move on the Harlem vendors at one point, but he was forced to back down after the vendors took over 125th Street, blocked traffic and disrupted business as usual.

The current mayor, Giuliani, is taking things further by developing a master plan to limit and control over 10,000 unlicensed vendors in the city. (The city gave out only 3,000 licenses for food vendors and 850 for general vendors.) The city is already implementing a plan to limit the number of food vendors and locations they can operate in. The city is also pushing to totally eliminate non-food vendors—not only from the main business districts but also from the neighborhoods of Manhattan, Brooklyn and the Bronx. The plan is to relegate vendors to fenced-in lots. The vendor will be charged $5 to $15 to sell inside these restricted spaces. If vendors don't go along with this, they will be subject to having their merchandise confiscated and/or being arrested.

The power structure promotes the "entrepreneurial" outlook—saying that this system gives people who want to "get ahead" and are willing to "work hard" the opportunity to start small businesses and make them grow into big, successful enterprises. But the cold reality is that this is a system ruled by monopoly capital. It makes billions off the sweat and blood of working people from Harlem to Haiti. And it continually crushes small businesses into the ground.

The sending of 500 cops to shut down the vendors in Harlem shows the ruthless nature of this system's rules. But it also shows how afraid they are of the power and resistance of the people.

Pig Skins

The New York police are getting new uniforms for the first time in 20 years. The change is supposedly designed so that the police can project a more intimidating presence among the people. The last time there was a uniform change was after the rebellions and turmoil of the '60s—when the police, attempting to adopt a "softer" look, started wearing powder blue shirts. The new uniforms change the shirts to a darker, more imposing, navy blue. According to the New York Times, the aims is to make the NYPD look more like a military organization. That is the image that these armed enforcers want to project as they attempt to keep control in the uncertain times ahead. Already all in all the uniform changes will make New York cops look more like L.A. cops, who already look like Nazi storm troopers. The N.Y. police will thus look more like what they actually are.
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