



RED REBEL

MAOIST NEWSPAPER OF THE REVOLUTIONARY VANGUARD (RV)
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THE PEOPLE MAKE HISTORY AND THE PARTY LEADS THE PEOPLE IN MAKING HISTORY!

THE DRUG!

ELECTIONS

JUST SAY **NO**

to *the* **VOTE**



THEORETICAL JOURNAL:
Red Rebel BULLETS
ORGAN OF THE REVOLUTIONARY VANGUARD (RV) IN BRITAIN

**Learning from the
People's War in Peru.**

RV... Declaration of Intent...



IMPERIALISM DECLARES A WAR ON THE OPPRESSED PEOPLE, UNDER THE COVER OF "WAR ON DRUGS". IMPERIALISM DECLARES A WAR ON WOMEN, THROUGH THE ATTACK ON ABORTION RIGHTS & OTHER VICIOUS WAYS. REVOLUTIONARY VANGUARD (RV) SAYS WE'VE GOT TO DECLARE WAR ON IMPERIALISM. THE PEOPLE ARE THE MAKERS OF HISTORY, THE PROLETARIAT ARE THE FORCE FOR REVOLUTION & WHAT WE NEED IS A REVOLUTIONARY WAR OF THE PEOPLE AGAINST IMPERIALISM.

FOR THE POOR & OPPRESSED, LIVING UNDER THE POWERS-THAT-BE GETS HARDER EVERY DAY & WHEN THE PEOPLE LOOK OUT THERE, THEY DON'T HEAR NO VOICE SPEAKING FOR THEM. THIS PAPER IS A VOICE FOR THE PEOPLE & IT'S GOT TO BECOME MORE OF A VOICE. IT'S A PAPER FOR ALL THOSE BRUTALISED BY THIS SYSTEM. ALL WHO REFUSE TO TURN THEIR EYES AWAY FROM OPPRESSION. ALL WHO THE SYSTEM TREATS LIKE SHIT & COUNTS AS NOTHING, BUT WHO ARE EVERYTHING TO THE PROLETARIAT. IT'S A PAPER FOR REVOLUTION.

THE QUESTION FOR US IS: HOW DO WE GET FROM WHERE WE ARE TODAY, WHERE A MAJORITY OF THE WORLD'S PEOPLE LIVE UNDER IMPERIALIST OPPRESSION, TO WHERE WE WANT TO BE - A WORLD FREE OF IMPERIALISM, A WORLD FREE OF OPPRESSION? TO ACHIEVE THIS LEAP, WE HAVE TO BUILD A BRIDGE TO THE FUTURE TODAY. THIS BRIDGE HAS TO BE BUILT THROUGH THE REVOLUTIONARY STRUGGLE OF THE MASSES OF PEOPLE & THE EXPERIENCE OF BUILDING THAT BRIDGE HAS TO BECOME CONCENTRATED IN A PROLETARIAN VANGUARD ORGANISATION. THE REVOLUTIONARY VANGUARD (RV) IS THE AGITATOR & ORGANISER FOR THIS TASK IN BRITAIN, AS ONE DETACHMENT OF THE INTERNATIONAL PROLETARIAT.

TODAY, WE HAVE A PROLETARIAN INTERNATIONAL, THE REVOLUTIONARY INTERNATIONALIST MOVEMENT (RIM). A VITAL & YOUNG ORGANISATION. THE BATTLELINES ARE BEING DRAWN AROUND THE WORLD, BETWEEN THE OPPRESSED & THE OPPRESSOR. IT'S OUR DUTY TO THE MASSES OF PEOPLE OF THE WORLD TO STEP UP & JOIN OUR COMRADES IN STRUGGLE. IF YOU'RE OPPRESSED BY THIS SYSTEM, IF YOU DREAM OF A FUTURE WHERE THIS SYSTEM IS RUBBLE, IF YOU'RE A REBEL, ILLEGAL, DOWNCAST, NOTHING TO LOSE, THEN STEP FORWARD. TAKE UP THE TASK & HELP PREPARE THE GROUND FOR REVOLUTION!

OUR IDEOLOGY IS MARXISM-LENINISM-MAOISM, PRINCIPALLY MAOISM. OUR ORGANISATION IS REVOLUTIONARY VANGUARD (RV) OUR NEWSPAPER IS RED REBEL.

IF YOU WANT TO BURY THE SYSTEM, THIS IS YOUR PAPER, TAKE IT UP!

REVOLUTION IS THE HOPE OF THOSE WITH NO HOPE AND R.V. STANDS FOR *Revolution!*

DON'T KEEP THIS PAPER TO YOURSELF! GET IT TO YOUR FRIENDS. TALK ABOUT IT WITH YOUR CREW. GET IN TOUCH FOR MORE COPIES & RED REBEL FLYING HIGH FLYERS. OPEN A COMMUNICATION LINK WITH US & SET UP RED REBEL CELLS. GET IN TOUCH ABOUT WHAT'S GOING DOWN IN YOUR AREA. GET HOLD OF THE LITERATURE WE HAVE FROM ALL ROUND THE WORLD, FROM PERU TO AFGHANISTAN, THE U.S. TO KURDISTAN. SEND US ANY MONEY YOU CAN: THE REVOLUTION DON'T HAVE NO RICH BACKERS TO RELY ON. SEND US YOUR QUESTIONS, SUGGESTIONS & OPINIONS & GET TUNED IN TO MAOISM! WE CAN'T BUILD A REVOLUTION WITHOUT THE PEOPLE GETTING INVOLVED.

CONTACT

**BM. RV, LONDON
WC 1N 3XX.**

A MESSAGE TO YOUNG PEOPLE OF ALL AGES, PARTICULARLY THE YOUTH, AND PEOPLE OF ALL NATIONALITIES WHO WANT TO CHANGE THE WORLD:

TAKE THIS PAPER UP!

Get it out there!

BACK ISSUES AVAILABLE.

THE DRUG: ELECTIONS JUST SAY NO to the VOTE

This is the Red Rebel and we are not running for Parliament.

As elections draw nearer, there's going to be various "socialist" groups who in their words talk about revolution but in their practice, when push comes to shove, they will tell you to kiss imperialist ass and go and vote Labour. Well, there's got to be something better than that.

Kissing imperialist ass is not a pleasant thing (so we've been told).

We've got to draw a line between genuine revolutionaries and all those who propose, with various slimy justifications, the dead-end road of parliamentary politics. Standing against the bourgeois elections is a dividing line between revolution and reform. And we're calling on all revolutionary and progressive people to take a clear position on this.

Get in touch with us and organise broad-based resistance to the electoral circus. Refuse to be slaves to the oppressor. Refuse to give legitimacy to their system by taking part in their elections. Instead, let's throw away illusions, get clear on the nature of this blood-sucking system and build a righteous anti-elections campaign to revolutionise the people for future struggles.

THE PARLIAMENT CIRCUS.

Dupsters and con-men are getting ready to run the electoral circus past us once again. Whether the general election comes this year or next, there is now an increasing propoganda campaign to dull us to the reality of this system by getting us to buy the electoral narcotic.

All the parliamentary parties are now busy polishing up their policies and image. Kinnock cast off his brown corduroy jacket years ago and today wears double-breasted 2-piece suits. Groomed by the rulers, he's been given the nod that this time they may need him. The Tories wheeled out Margaret Thatcher and wheeled in John Major, the new man, promoting a more "caring" face to the Conservative Party, with promises not to be as brutal to the people as they've been for the last 12 years (but not really). Preparing to win the votes of "respectable England", Major recently played the tried and tested racist card, saying the government "had to stop people coming to this country because they preferred London to Bombay or Algiers". This is the kind of system and attacks on the people that they're asking you to legitimise by stepping into the polling station.

With the possibility for the ruling class that they may have to replace their loyal Tories with their equally loyal Labour aristocrats, they're pushing through the final stages of their anti-union laws. Such anti-union legislation has been a major characteristic of the "Thatcher years" but in fact it was ruling class policy before then, under the Callaghan Labour government. It reflects a re-structuring of the domestic economy for more profitability and a re-structuring of the role of the bourgeois unions inside the state. The Labour Party sighs with relief that their partners in parliament are doing this job before they get into power, so they can show a clean pair of hands to the people.

At the same time, Labour is stage-managing a number of pre-election events, like the recent election of the first Black trade union leader, Bill Morris, to the largest union, the Transport and General Workers, replacing Ron Todd. This came with a lot of hype about how Black people could make it to the top, like Bill Morris, if they only "worked

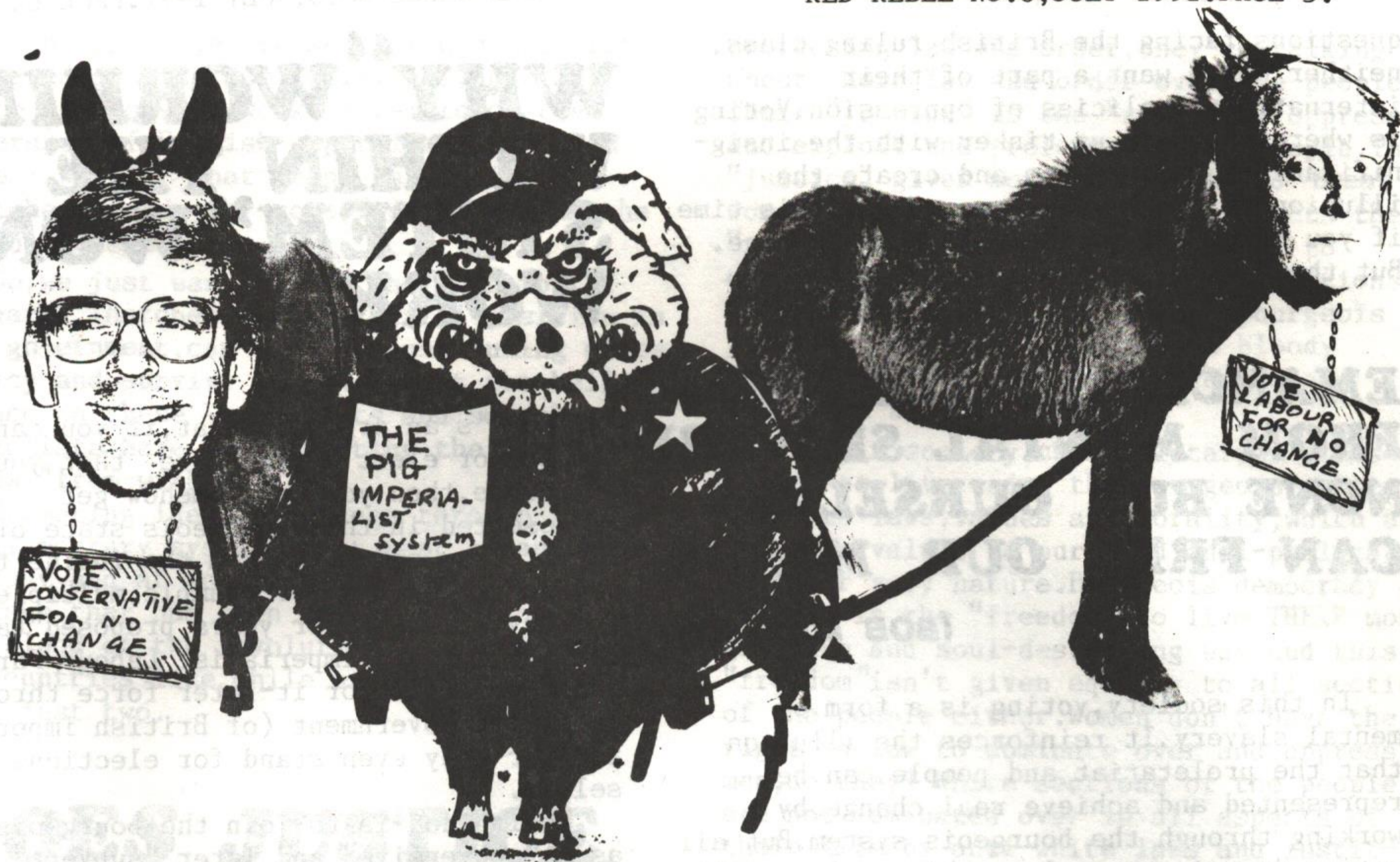
hard" and joined the Labour Party. As if the election of one Black union official to be a new power broker on behalf of the government had somehow opened the door to a new, "equal opportunities Britain". Also to confirm Labour's respectability and readiness for No.10, their "left-wing" social chauvinists the (un)Militant Tendency are being dumped (but not really).

The last 12 years of Tory government has seen a major onslaught against the people. These attacks have made the poorer section of people poorer in every respect. Homelessness today is on a massive scale. The people face ever worsening housing conditions, rising unemployment and lower-paid jobs. Today, the Labour Party is campaigning against the Tory government over the high level of unemployment. In 1979, when the Tories came to power, they campaigned against the Labour government over the high level of unemployment, with the slogan, "Labour isn't working". One bourgeois party comes to power carries out imperialist policies and the other one loyally criticises it, until it gets back in power itself, and then it does basically the same thing again. And the other party that was in power now becomes the loyal opposition again. This is the parliamentary circus that we are all familiar with because Labour and Tory come and go but British imperialism remains in power.

DON'T GET TIED TO THE TAIL OF A JACK-ASS.

The powers-that-be tell us it's "our right" to vote. It's where we have a say in the way things are run. It's a L-I-T-T-L-E bit of power for the people. But this is a big Con Trick. If voting changed anything fundamental for the people, do you think the powers-that-be would allow such a thing?

What exactly do they let us vote for? Do they let us vote not to have these police oppressing and terrorising the people? Do they let us vote to stop them carrying out genocide against our Arab sisters and brothers in the Gulf War? Can we vote to stop violence against women where, in this country 60% of violent attacks against women take place in the family? Can we vote to get British imperialism to renounce its imperial



ist nature and get out of Ireland? Can we even vote not to have to slave for some bloated factory boss every day, just to keep your head above water?

The reality is that they don't let you vote for any of these things or anything that will really change the people's lives in a fundamental sense. And even if you did vote to stop these things, it wouldn't make any difference. Because elections serve this system and this system is about keeping the people of the world down and the white-supremacist imperialist rulers on top. It's the big monopolist financiers, the ruling bourgeoisie, who decide government policy because, whether Labour or Tory, it's THEIR government and not the people's.

Elections are not unimportant for the powers-that-be. They are very important. They need to get the people behind some of their policies, creating public opinion for this and making people feel part of the process and elections is one way they do that. They say that if you don't vote, then you've got no right to criticise, or it's your fault that things are bad, because you had your opportunity to change things at the ballot box. But this is part of the sales talk, part of the big lie, because you had no say in the way the government works before you went into the polling station and you've got no say when you come out.

"It is not infrequently said, as a major selling point of this electoral process... that, regardless of everything else—and in particular, regardless of admittedly immense differences in wealth and economic power and social status—the ballot box is the great equalizer... that once you step into that polling booth, the vote of a common wage worker and the vote of a Rockefeller count for the same thing. And fundamentally this is true — neither of these votes counts for a damn thing. Rockefeller (or the class of Rockefellers) doesn't need to vote to exercise political power, and the common wage-workers will never exercise political power under this system no matter how many votes they cast or for what".
(Bob Avakian, "Democracy: Can't We Do Better Than That?")

Even if, on the surface, different parties seem to represent different interests and they do have policy differences, these are all within the context of how best to run this oppressor imperialist system. When it comes to a dividing line question of the exploiting class's "right" to rule, then all the bourgeois parties pull together again. Their unity in support of the Gulf War reflects this, so does the competition between Tory and Labour to out-do each other in condemning the poll tax rebellion in Trafalgar Square.

In truth we have no say in the decisive

questions facing the British ruling class, neither do we want a part of their international policies of oppression. Voting is where they let us tinker with the insignificant of this system and create the illusion in the minds of some that, this time, if you vote Labour, then things may change. But they won't.

EMANCIPATE YOURSELF FROM MENTAL SLAVERY NONE BUT OURSELVES CAN FREE OUR MINDS

(BOB MARLEY)

In this society, voting is a form of mental slavery. It reinforces the illusion that the proletariat and people can be represented and achieve real change by working through the bourgeois system. But all voting does is to enslave the people to this bourgeois state. The very thing the people need for their freedom is to destroy the bourgeois state. The oppressed and exploited need to be free of the oppressor and exploiter, but when you propose voting in the elections you make the people a passive acceptance of the oppressor's institutions, you strengthen the very thing that the people need to smash. So voting doesn't only NOT change anything fundamental for the oppressed and exploited. In fact it is an obstacle to revolutionary development.

Some may say, look, this is a democracy, and you can choose those who lead you. But in fact you only get to choose between different representatives of the same class, the bourgeois class, and not representatives of different classes. Which class has power decides the basis of the debate in the elections and that's the imperialists. And these elections serve only to create the big lie that a real debate does take place.

The mass media work as partners-in-crime with the bourgeois parties in generating the big lie of electoral change. They manufacture the news rather than report the truth and manipulate public opinion to their own ends. The people never get a real picture of the issues from the media, they don't get the truth about this imperialist system from the media, because if they got the truth then they wouldn't go into the polling booth in the first place.

WHY "WORKING WITHIN THE SYSTEM" WON'T WORK.

There's an argument that, if you can get elected or elect a candidate that you can influence, then you can somehow get represented in this bourgeois state of imperialism and work from the inside to change the system. For example, multiple Trotskyists have for years proposed "tactical voting" for the imperialist Labour Party in order to -wait for it- later force through a socialist government (of British imperialism). Or they even stand for elections themselves.

Their idea is to join the bourgeois state as a "subversive" and later "subvert" the system or force the Labour Party to implement "socialist policies". There is not one example where such a tactic has ever worked, but there are many examples where it has failed, where such "subversives" have themselves been subverted and absorbed into the labour movement of British imperialism, becoming new representatives of the enemy with a "socialist" cover. Genuine people who enter the Labour Party and try to keep anti-imperialist principles either get completely smashed by the machinery of government, spat out or sidelined into irrelevance.

If you want to know how impossible is this idea of being a revolutionary and changing the bourgeois state from within, well you've just got to look at what happened to Maggie. Now Margaret Thatcher was no revolutionary (surprise, surprise). In fact she was one of the best executive rulers of British imperialism that they've ever had. She led them through a major re-structuring of British capital, that came to be known as Thatcherism. She led them into and out of the Falklands/Malvinas War and she embodied everything that puts the "Great" in Britain - murder, torture, plunder and mass destruction.

But for all her credentials, the British ruling class kicked her out when she opposed a decisive policy of theirs of integrating their capital and markets more closely with Europe. And Thatcher did try her damndest to change and "subvert" the dominant ruling class position on this question of Europe. Thatcher failed because the interests of

British capital, expressed through its state, are greater than any individual, and that state will always work to reinforce the interests of British capital at any given time - whether that means targetting Thatcher one day or some Trotskyists in the labour movement the next.

So, we just want to ask one question. If Margaret Thatcher, with a central position in the government, can't go against ruling class policy and survive in power, what the hell chance do these Trotskyists and so-called socialists have of subverting the ruling class "from within"?

Promoting ideas of change through the parliamentary system is at best a dangerous fantasy and at worst a deadly mistake, a mistake that has been dearly paid for with the blood of the revolutionaries and people in countries like Chile and Indonesia, to name just two.

DOES JUSTICE AND DEMOCRACY HAVE A CLASS CHARACTER?

Well, the answer to that one is YES. The powers-that-be present the question of democracy as if it's something eternal and unchanging, and as if the kind of democracy there is in Britain is the highest goal to be achieved for the people of the world (pass the sick bag). They say we live in a democratic country with a democratically elected government and that this democracy mediates between the different classes, the different groups and interests in society. But this is a society and a world divided fundamentally and antagonistically between the bourgeois class and the proletariat class and democracy is not something that serves both classes at the same time. It serves one class against the other and which class has democracy depends on which class has state power.

The powers-that-be try to blur this reality and tell people they have freedom in this country. Well, the bourgeois class has freedom because they have state power. And the kind of democracy we live under is their kind of democracy and serves their bourgeois class. When the police and courts talk about

protecting law and order, they're talking about their law and order over the people. Their "justice" is the "right" to oppress and exploit the proletariat and people. Their "justice" gives men the "right" to treat women as "their property". It protects the "right" of the imperialist nations to enslave the oppressed peoples and nations. These are all bourgeois rights. Bourgeois justice is nothing more than a bloody crime in the eyes of the oppressed and exploited around the world.

In this society, the proletariat class is forced to live under the bourgeois state with its laws, values and morality, which are opposite values to ours and anti-proletarian in their very nature. Bourgeois democracy and freedom is the "freedom" to live THEIR money-grabbing and soul-destroying way and this "freedom" isn't given equally to all sections of the people either. Women don't have the right in law to dominate over and oppress men, do they? White sections of the people are not dominated over in all aspects of their life by anti-white laws and institutions, like oppressed people face in Apartheid Britain.

They say this democracy is freedom for the people, but the people can only move "freely" within the confines of this bourgeois state which depends for its very existence on exploiting them. It's like a bird living in a cage. It may be a big cage, they may put a few distractions inside the cage to take your mind of it, they may even gilt-edge the bars. But at the end of the day, it's still a cage and the bird is forced to live behind bars and cannot fly free.

Gilt-edging the bars, offering a few concessions to sections of people to make them accept the way things are, or forcing the people at the bottom to live in poverty, these are two different bourgeois "freedoms". One is to pacify the people. The other is to hammer them down with the "freedom" of the bourgeoisie to oppress. Real freedom for the people isn't reducible to a few more pounds in the pocket, because real quality of life isn't reducible to solely a material thing, and that is the only thing bourgeois democracy can offer, for a few. There is also the question of political and spiritual freedom and this is a fundamental question and can only be realised through the liberating effects of the people's war against imperialism.

You can't talk about democracy without talking about dictatorship and how democracy is itself a form of dictatorship. The powers-that-be dictate the character, the limits and

degree of our freedom in this society. They use brutal methods of dictatorship against the proletarians and oppressed at the bottom and against all those who try to go beyond the limits of bourgeois laws and values and rebel against them.

The proletariat have got our kind of democracy too, just as we've got our kind of justice. It's opposite in its morality, laws and values to the bourgeois class as well as being something on an altogether higher plane, and only through the total destruction of the existing system can this be realised. Our laws don't protect property over people, making people a victim, our laws protect the people first, they serve the people against these old bourgeois values. Our democracy is proletarian democracy and that means freedom for the proletariat and the people, freedom to transform the world. We don't have a bourgeois state and bourgeois right, which protects the right of the exploiting class to continue their exploitation. We have a proletarian state and proletarian right and that is the right of the oppressed and exploited toilers of the world to deny the parasite class its right to exploit us, and unleash the full creative spirit of the class and the people to master all aspects of life, do away with all inequalities and advance the world revolution through great storms to a world even without states and classes, a communist world.

**DON'T GET SUCKERED
BY THE INTERNATIONAL
BLOOD-SUCKERS**

JUST SAY NO

**THE 90's: A TIME FOR HARD-EDGED,
ALL-THE-WAY REVOLUTIONARY POLITICS!
MAD IS THE TIME!**

When they talk about Britain as "the oldest democracy in the world" it is nothing more than the oldest, most decadent parasitic nation in the world, one of the first to colonise Africa, India & many other countries an international blood-sucker that lives today off the backs of the international proletariat and oppressed peoples of the world. Their system and their democracy is based on this. The British imperialists and all the imperialists are proud of this history and present-day reality. But it's nothing to be proud of and completely wrong to identify yourself with as people. Yet this is what they ask you to do by voting, thereby giving legitimacy to their system. Our goal is to change the whole world and we can never settle for less and you can never contribute to this through bourgeois elections.

We say, don't vote, get off the drug and get realistic. Voting changes nothing at all fundamental. All it does is continue the present order. We need a real change and it won't come through the ballot box, but through a conscious proletarian revolution, a revolutionary war of the oppressed and exploited against the oppressor & exploiter system. Some say this is the right way, BUT it is not possible today so we need a more realistic alternative, something more tangible. We say, for as long as the people are drugged into elections, then things certainly won't change because revolution is a process, a process of revolutionising the people and part of this process is to stop the drug of voting. Change this and we get closer to the revolution itself.

VOTING - WE SAY, DON'T DO IT.
KICK THE HABIT OR IT WILL MESS UP YOUR LIFE.

Red Rebel INTERVIEW

30 years in Babylon

JAMAICAN SISTER SPEAKS OUT

After the second world war, the British government sent their queen to Jamaica to tell the people the big lie "it's a brighter future in Britain". The British government tried to sell the people a dream because they wanted to use the people from Jamaica and the other Caribbean countries as a new cheap labour force, to use their labour and sweat to make the British citadel more profitable.

When the people got to England, they quickly found that this dream of a better life was a living nightmare. Here, one sister who we call Lorraine, who came from Jamaica in the early 1960's, talks about her life in Babylon. The struggle and the pain and the terrorism that this sister has faced is also the experience of tens of thousands of oppressed people who come to this land of hypocrisy. The anger of this one sister is an anger shared by so many people in their lives. And the anger and torment of millions of people like this, across the world, is going to be a mighty force to bury this oppressor system and build a whole new world.

Lorraine gave this interview because: "I got to let the world know about this... racism, hatred, I never know nothing at all about that until I come to this country".

Lorraine came to this country with the dream of becoming a nurse. From the start she found that she could never have this dream, because the job was very badly paid. So she was forced to take other work that oppressed people were being encouraged to take at the time. She got a job as a bus conductor in London and quickly found what the racist reality was for oppressed workers in England. Her friends told her:



"your life's in danger on the buses. There's gangs of white boys, teddy boys. They hate black and if they come on the bus, god knows what happens and they pick at you and kill you. I say, what happens? Nobody helps? Cos I know if any trouble started where I'm from, the people would stop it. Then they says, No. Help? Help to kill you, because they don't like Black people.

I was never attacked, but there wasn't a week when you don't hear of some bus conductor, whether they injured or they killed and I got a friend and they actually drag him off the bus at the traffic light, and he was so lucky he didn't get hurt and that does it, I just packed the job in. I got

other jobs after that and never was hurt by a white person but always cuss "black bastard".

Lorraine gave another example of how her dreams were shattered soon after she'd got to this country. She remembers a black guy coming to talk to her landlord...

"he was telling how the police picked him up in Brixton and they beat him so badly & took him in the cell, locked him away and he was screaming for a solicitor, "let me make one call for my solicitor", and then they wouldn't grant him that... I say, "what you done?". And he say, "my dear, I do nothing. I sat in my car and the policeman come over to me and say "you black bastard, get out". So I get out and he start kicking me and beating me and say "you black bastard, you come in this country, buy nice car, big house -go back to your country" and he drag me up and beat me..."

He says to me he was home in bed for a whole week and that's when he just survive and he come out to tell his friends... I thought to myself, oh I got to get out of this place".

She talked about the life she had at the beginning, how she got married and started a family, how you couldn't get a place to live because of all the signs saying "No blacks, no coloureds". Her husband later went to the U.S. with the idea of getting a better job and Lorraine was left to bring up 4 children as a single mother. As she says, "it's just me now and problem, problem every day". She had to give up her day job because she couldn't get anyone to look after the kids, and take evening and night work instead. She was forced to move into a damp, stinking place, "like an animal's place, not suit for a human to live in". A white woman next door, with 2 kids, was moved out of this slum by the council but Lorraine, with 4 kids, was not. For her kids going through school it wasn't easy at all, because of all the racism, letters from teachers, threats from other parents, and this weighed heavy on her as well.

Talking about the kind of jobs she's always had to do, working nights in the biscuit factory, all-night cleaning, Lorraine says:

"I don't get a break in this country. I got to work all the time. People time and again tell me they don't know how I do it. Two and three jobs, I got to do that for a living. Not a decent job, not a well-paid job, never. We can't live off one, the little job I do,

can't live off it, it's not enough you know, because you got all your bills to pay.

Everybody knows this - you take over a house where white people were living and the first two quarterly bills you pay is very reasonable. When that man come to read the meter and he see your face, it's a black person, you look out for the alarm on the next bill. Oh my God, £200-£300. You rush to the Gas Board and say, look, my bill was this last time. They say, oh it's an estimate and the next time it comes, more and more. The minute they see you're a black person in that house, Jesus Christ they kill you.

Now how are you supposed to pay these bills and with the wages you earn? You go for a job and 50 people go for it. They got to turn down 49, cos there's 1 job, but don't think they take a black person. It will be a white person, cos it's a well-paid job. And when they come to the under-paid job, 4 of you go and they take the 4, cos white doesn't want that job, cos it's no money. But you got to take it cos it's a living, you want the money. It cannot go up to your standard. Your financial problem it cannot clear".



Cleaning work at Heathrow Airport.

We talked about how in fact they pay you just enough so as you've got to keep coming back, but never enough that you could clear your debts or have a better life. Our interviewer mentioned how you could get a bus at 5 o'clock in the morning into the centre of London and you see that it's full up with oppressed people, especially women, from all over the world, going to do the cleaning jobs. Lorraine said:



West Indian family living in a single room.
London,1963.

"We know all of us working because we got to get the cheap end jobs.And the right paid jobs is 9 o'clock till 5, isn't it.Good money.But we just got to go and do the little scrape bits,cos we got to live.They ask you how you do it,how you stick it,but what else can we do?Queue up at their Social Security and Jesus Christ their pay is even worse".

Today,Lorraine's sons are between 16 and 18 years old.She says:

"they can't claim Social Security until 18.They can't get a job because they make them out to be a criminal,they have convictions,so they can't walk out there and get a job...and they not supposed to sign on,not until they're 18,so,right,who keeps them?And they don't get nothing,no family allowance,nothing.Margaret Thatcher makes this rule,not supposed to sign on till they're 18,but at the same time they take away family allowance when they 16.I mean,it's not a lot of money £7,but still it's something.

When they can sign on at 18 it's only £25.Now can they pay food and rent out of £25?I think this Prime Minister is the one that causes the criminal,because that's why a lot of young people steal,because they got to eat".

Red Rebel: The British government steals from Jamaica,Azania,from all the oppressed peoples and nations,and when the oppressed people come here,to this oppressor nation,they continue to steal from you here in much the same way.

Lorraine: England is the worst place for anybody to live.

Red Rebel: They want you to do the dirty jobs and pay your poll tax,but they don't want you to speak out and have a voice,they don't want you to have a life.

Lorraine: No,we shouldn't be seen,we shouldn't be heard.

As she talked of her life and the struggle she's had always,one subject kept coming up - the racist brutality of the police and their attacks on her family, herself and other Black people.Lorraine goes on to expose how the police and courts work together to attack,criminalise and terrorise the people,on the streets,in their cells and in their courts.

When her son Gary was 13 years old,he was stood at a bus stop when a police car drove up and a white woman got out with the police.She pointed to Gary and said,"that's him",saying he had mugged her earlier.This was a police frame-up.The two youths who were supposed to have mugged this woman were said,by the woman herself,to be aged 18 and 21.Also,the day it was supposed to have happened,Gary was at his sister's birthday party.Lorraine was called to the police station where Gary was being held.When she tried to defend her son,she was shouted down and abused.

"None of my brothers has never had nothing to do with the police,none of the family...and this is my first experience and oh,my god ain't it sad.Anyway,when I went in there,the police say,"now I'm going to interview your son and you shut your mouth,you don't say a word".Now I never even know I could ask for a lawyer to represent him,like I said,first experience.

Police say to Gary,"if you don't tell me what you do with the girl chain,you and your mum not going to get out of here".And I ask him,"but..." and he say,"I say you are not to open your mouth,you are not to open your mouth"and "you're not getting out of here".I say,"but I leave my oven on..." -"I say you are not to open your mouth".

Lorraine tried to show this "officer" the invitation card to her daughter's birthday party,to explain where Gary was on the day.

"And he said, you gonna sit there or you gonna end up like your friend in Brixton, you know, or your friend in Tottenham" (-this refers to Cherry Groce and Cynthia Jarret, paralysed and murdered by the pigs.) "You gonna end up like them, you want to end up like them? That was when they shot the woman in Brixton and they killed the one in Tottenham, ain't it, and it come back to me and I said, God almighty and I went sick now and one said to the other one, "get her out of here, get her out of here into the toilet. And he says, come on you, come on "nigger". And this is me running down the stairs and I fall over about 4 flights and I was trying to hold onto myself because I didn't think I was going to see my children again, I thought I was dead. I thought... Jesus Christ they're gonna kill my son now and I run upstairs".

They were held till 2 in the morning and after this incident the pigs were always stopping Gary.

"they have his fingerprint and photograph and now they won't leave him, they must have him and every time he walk on the road they pick him up and it's something. Some of them when I go to get him they drop the charges, because there is no evidence.

These police giving me a terrible nervous breakdown because I work all the way, I pay what they ask me for and I been paying my children, I get no help from them ... I been no problem to them, so why they been such a problem to me, because they are a problem to me".

Lorraine also said how the police used the arrest of her one son to get the details of her whole family and tried to get the whole family with records.

"In the interview room... they asked how many children have I and what's their name and age. But I didn't know they was using these things as a weapon, that whenever time they see the X family, they know definitely it's Gary's sister and brother, so they can plant them also, and this is really wrong. I complained to the MP about it but nothing happened".

"I'm so scared you know because every time I see a policeman it make me remember what that man say to me in the interview room, "nigger" if you don't shut up your mouth you gonna go just like your friend, the one in Tottenham and the one in Brixton. "Nigger" and I'm not no nigger. I never heard of that

until I come in this country you know and it's really sad what I'm going through and what other black people is going through".

Lorraine compared the police response to the New Cross massacre of 13 black youth with how they treated her son, Gary.

"Thirteen young people burned to death in that fire and they framed so many people, they pick up, they done it, they done it and in the end they didn't do it. Now who done that job? I'd like to know who done that job they never really find somebody done that job. But they could pick up my boy and lie on him that he stole bracelet off woman's hand and necklace off her neck. At the same time he was 13 but he was identified as 18 and the solicitor say "one cannot judge a person's age". Well, is a lot of difference between 13 and 18... I'm 48, do I look like 20?"



In response to the New Cross Massacre 15-20,000 people march in the Black People's Day of Action, 1981.

Our sister bitterly remembers what the police did when her young nephews were burned to death in a house fire. People saw the police taking everything out of the house, including the children's possessions. When her brother went to the police station to collect the children's things, including personal things like their piggy banks, the police claimed that they'd never seen them.

"Imagine the house burn down and kill these children and the police walk in there and collect all they could collect up to the children's piggy...so heaven knows what else they didn't thief. You know after the children die, the thieving police walk in the house and thief the children piggy, with their little money in it. That's police job".

Lorraine gave another experience of how the police try to frame-up the people. An old woman had her bag snatched by a youth after she'd collected her pension money at the post office. When the police came, they took her around the streets in their car until they came to a group of black youth standing on the corner.

"Police say, look, see those 3 boys standing over there, just go over there and pick one out. And she say, why? They say, just pick one out because they all the same isn't it. So just go and point at one and say you done it. She said, no, I couldn't do that, because it's none of them...so I couldn't really say it's them. I would be lying.

They said, do you want your money and your bag back? She said yes, all my money and particulars in there. "Well, go and pick one out. If you don't..." and he use a swear word at her...well, leave her alone, leave her standing there, that was the end of it. She should go and lie on the woman's son. Well, she lose all her money, lose her pension book and everything in her bag but she didn't lie...she said them didn't do it, why should she lie on them?

So these police really and truly should stop from doing these things to people cos they always hurting people, stealing people, framing people, attacking people and killing people".

We asked Lorraine what she thought about this country and how the powers-that-be say it's a land of "freedom and opportunity" for all people.

"they just whitewashing people, they just lying to people. When they talk about this,

people come and believe what they're saying, cos I believe what I hear, now that's why I'm here. And then they make my family a criminal and another person from another country come just like me and they make their family a criminal".

We also asked what was her advice to young people growing up here, for their future life, what do they have to do?

"I would say, try and get out of England, that's my advice. To anybody that can get out, get out, because it's really sad... I didn't want to have my family here, but I end up living here and I can't take my family home" (-to Jamaica) "cos the minute you got a record, you can't live in another country, ain't it. So if I go home I got to leave them behind for the police to kill them, to do what they like with them, to put them in the wheelchair, to let them be nutty, yeah, and I myself is nutty because of the police. Because every time I see one I could remember how they insult me all the time, when I try to talk and find out what happened to my children and why they pressure them to say things they didn't know about".



Brixton.

We discussed how the police are now planning to send round armed patrol cars that are obviously going to be used against the people in the ghettos. Lorraine said:

"now what they doing to them? Sending them round with the rifle now and you only got to look at them and you get the gun and they going to lie on you to say you do something, because the law protect them... to do anything. Now what sort of law is this? Is this justice?"

We asked what she thought of "British justice"?

"these people so wicked. They treat me like dirt and I don't owe them nothing. They owes me, they owes me, they owes me a hell of a lot.

You with your National Front haircut and dress, they will always be the foreman. What a society! And the judge sit there with the wig on top of his head and don't say nothing of that. Blind ain't it? And he gonna tell me it's justice and "court rise". Court rise to who? What the court is gonna rise to? The wicked man that call hisself a judge?

They are the real criminals. They just sending innocent people down all the time. And they stand up, the real ones stand up, you never find the real criminal, ain't it, because they are themselves".

Lorraine said that solicitors would always be telling her family to plead guilty to get their court cases finished as quick as possible, how they only seemed interested in getting their money and

getting onto the next case. When she exposed what the police had done to them, to one solicitor, he said she couldn't say that in court because "the police is only human!"

"it is a society between the solicitor and the police. The police make it up so big. The solicitor is only earning money off a client, but really and truly they not doing nothing to help. They are helping the police to make more criminals".

"That Margaret Thatcher she is so wicked and lots of people want to see that woman dead but I don't want to see that woman dead. That woman shouldn't be dead at all. That woman should live, and suffer.

These police are so bad. I wish the day would come when they suffered like how I'm suffering, because I am suffering. It's not easy. I work, money maybe not enough to keep me and my family and at the end of the day they take out a third of what I'm earning... and at the same time, we cannot walk freely".

Protesting racist education.



Scene of New Cross fire.



"There was Brixton, Moss Side & a lot of other places where the police had to hide".

We asked Lorraine what she'd like to see for the future.

"What I really need is justice, honest one, for all these things to stop and to let people live happily. For all these things to stop. Let people stop walking in fear. Well... what they actually say when they pick up these people, whether young or old, whatever ages, they pick up everybody and they say they giving justice. Well, the sort of justice they are giving is not to suit people like us really, is to suit people like them.

I would really like justice, break up all this racist business, cos we are all one people, and we should really live happily together. That's the sort of thing I would like to see you know and I would do anything to support that...

A pain for other people is a pain for me. A hurt for other people's children is a hurt for my children...

If we all unite together, we should really get that justice, everybody support the justice against the injustice, we should win. Everybody that doesn't get a fair share come together and we should win".

Lorraine, like so many oppressed people in this society, is crying out for justice for the people. Because it is the very nature of this society to make life more and more unbearable for the people whose toil is the source of this system's wealth and this same wealth serves to enslave the people further. People cry out for justice because they don't get nothing in this society. All it gives them is cruel dreams which can never be realised.

But our class, the proletariat around the world, we've got our dreams too. Our dreams are of a world where the kind of degrading and brutalising conditions people have to live through today are a thing of the past and where the people have real justice, because they have power in their hands. And unlike the cruel dreams of the powers-that-be, this is a dream that can be realised and must be realised through the revolution.

Living under this imperialist system for the people all around the world is to die a little every day. Isn't it better to live and fight and if necessary to die to bring this suffering to an end and liberate the world's people?



**Live for the People
Die for the People
Fight for the People
Power to the People**

Ex - Brit Soldier Disowns The Butcher's Apron!

In response to the savage imperialist war in the Gulf, there was a speaking tour organised in the U.S. to condemn the imperialist war, involving ex-soldiers who had become committed anti-war activists. Printed below is the speech given by ex-British soldier Grant Dyer. It is especially important to hear an ex-Brit soldier who served in Cyprus and Northern Ireland renouncing the bloody role of the British army and exposing them for the terrorists they are. This speech is reprinted from REVOLUTIONARY WORKER, RCP, USA. (JUNE 9, 1991)

I grew up in the working class in England where you didn't have many choices—either Army or Navy or if you were lucky you could get in the dockyards. My first move, you know, at 15 years of age was to sign up on the dotted line. They convinced me that I could get more money if I agreed to sign on for 21 years, which is exactly what I did. I was sent off to the middle part of Britain where I was trained in all their military crap. You know, they trained me to be a murderer. That's exactly what they did. You just said "yes sir" or "no sir."

My teen years were spent in their army. All my conditioning was to be part of their war machine. And you know, there's a whole professional mentality that goes along with that. And unquestioned of course is your allegiance to Britain and their flag, that bloody old Union Jack. And unquestioned is of course that every situation that Britain gets itself into is a "just" one.

My first experience of military conflict was in Cyprus, in 1971-72. We were sent over to Cyprus. I don't really know the history of it, but what was happening was that Britain and America were getting a little upset with the social situation in Greece. At that time there was a military coup taking place there. In order to try to offset that particular situation, what they did was give the nod to Turkey to invade Cyprus. There has always been a dispute between Turkey and Greece over this is-

land. It's actually an island that's divided. To cut a long story short, what they did was let Turkey invade. You know, wipe out villages and massacre people there. What we did as the British army was to say you can go to such and such village and wipe it out. And we moved the barbed wire so that the Turkish army could move. There was the complicity of the American army as well, as this was a joint operation of the British and American armies. We were all complicit with the mass murders that were going on.

For me at that point it was an unquestioned thing. It was my job, right? As far as I'm concerned we stick the Greek refugees in the camps and make sure they don't get in any trouble. I never thought about the whole question then. Your whole mind is all so imbued with all this patriotic racism which goes along with being British and the old traditions of empire. So as far as I was concerned, these were only Greeks, right? We called them spicks or spades and that sort of thing and had this whole racist attitude towards them.

That was the attitude I had then, but I've come away from it since. It was also the attitude I had when I posted in Northern Ireland. Ireland has been a 200-year struggle to free itself from British rule. Going to Ireland was slightly different than Cyprus because here is a nation close by, separated by about 30 miles of water. It was all very intense. Here we were 30,000 soldiers occupying Northern Ireland. It's a highly militarized society on a relatively small geographic area. Especially in the nationalist areas which are mainly in revolt against the British crown.

It was different than Cyprus because

here you come across people who look exactly like you and speak your language except they are saying "get out of my country." In my mind, it just didn't jell. I mean, we were a professional army so we would shoot our own grandmother if ordered to. But still, all this did lead me to ask a few questions. I left the army soon after this. I had to buy myself out. Since I signed up for 21 years, they said I had to pay them money to leave. So I had to save that up. By the time I left I had done about six years.

On coming out I became a worker and got involved in the unions. And this is where I became enlightened about the wider struggles of people outside the military world. I was mainly involved in fights for wages and better working conditions. These experiences do change your consciousness to a certain extent. You do see that there is a wider struggle—an us or them sort of conflict going on. The "them" are the same people who sent me on behalf of the Crown to fight their war and keep the Irish in their position. All these links start to come to you, and my experiences in the trade union movement and socialist movement in Britain helped me to start to draw those links.

I must say that not all soldiers have those sort of experiences. It's probably only a minority of us who got involved in politics either through their unions or socialist parties or something like that. It's usually through those experiences that you can draw the links. That you understand why Britain is in Ireland for hundreds of years and murdered thousands of people in order to maintain its rule. It's not just Ireland, it's many other countries for that matter. In fact the Union Jack is held up so proudly in



Confrontation . . . A woman in Ballymurphy, West Belfast, shouts down a soldier's gun on the 20th anniversary of the deployment of troops

Britain but if you go to any other Third World country, it's totally different. From my experiences in the army, many people in other countries call the Union Jack the "butcher's apron" in different languages. That's how they see it 'cause their experience under this flag is one of oppression.

So that's my background and some of the experiences I've gone through to come to the position I'm at now. These experiences have helped clarify certain questions. Because in Britain the way they've portrayed the liberation movement of Ireland and of the Third World countries is to use the word "terrorism." They always explained these struggles as terrorist. They never explain them as national liberation struggles and the wider context they're in. They'd just say they're terrorists and that this is a "law and order" question. In fact, this never really jelled with me and I don't think it jells with most soldiers. Because in training what you learn straight away is that it's war you are involved in. The word "terrorism" is used in propaganda by the media. But in training they tell you straight up that this is war.

This is an important question 'cause with all the stuff going on in the Middle East, whether it's with Qadhafi or any other leader, they call them terrorists and never get into what the social, economic or political situation is there. The scare of terrorism is used by the media to explain things rather than get into what's really going on.

I want to talk about the war in the Middle East and why we set up our group and why we opposed the war. The British were the strongest supporters of America during this war. The reason they were so strong is that they are in a similar situation in the world as America or even much worse.... When a big empire starts to collapse it's like a dog

that becomes rabid in order to defend its position. And you can see this in the Middle East conflict. When the U.S. was having some doubts about whether it should go in or not, Margaret Thatcher, the British prime minister, was the first person to rush over to Bush saying, "What are you doing hanging around, George? You've got to get in there so we can show the world that we're still the mighty military power we were. We can sort out these Third World problems."

One of the important things I think we took up in our group over this war was the question of nationalism and patriotism. My own personal experience in the British Army led me to come to the conclusion of disowning this flag. I have nothing in common with the British ruling class and what they do under their flag. In fact, I feel that if you are taking an anti-war stand, you have to distance yourself from patriotism. In making this point I know that it's controversial because a lot of people involved in anti-war protest think it's OK to be a patriot and still be against the war. But I think it's a really contradictory thing. And in fact you can see that in the way the establishment uses patriotism and nationalism to whip up support for the war. The whole yellow ribbon patriotism that they whipped up over the war made it quite clear. Yet a lot of people were taken in by all this because that's the way it works. Before I had my experiences in the army and in working class politics, that's the way I was. Everything I saw was through the Union Jack. I was a nationalist. My allegiance to the state and everything else was something that was unquestioned. And I think it's a real conscious struggle you must have with yourself and a real leap in consciousness you have to have to get rid of that. You have to get rid of that whole sort

of belief in a "national interest" and a "national flag."

My philosophy now is one that leads me to work actively in fighting against militarism especially as it's used against the Third World. It comes from the perspective that we must fight for higher goals. We must fight beyond just having little nation states where we all just identify ourselves as having a certain culture or wrap ourselves in certain flags. What I think is that we have to go to a higher stage of human development. One where we don't identify with a particular nation and its flag. One where we can have a more broader international cooperation between each other. That's not to ignore different cultures. That's to say that we got to see and understand the way that nationalism and patriotism is used by the establishment to whip up hatred against other countries and races and used to justify their wars of intervention as well.

The only way I think you can overcome this is to really sort of get away from accepting that whole sort of notion of being a patriot and following the flag. And really that's the way I got to where I am today. The way I got from being an oppressor to actually fighting for and defending the oppressed. And being able to stand up and say, "No I don't go along with you Thatchers & Bushes and your flag-waving stuff." Cause that's all they do, you know, wave the flag, and that's how they can justify their military actions.

From my point of view, I'll fight for the international interests of the human race. That's not behind any flag, right? That doesn't need any flag behind it. That sort of cooperative that we can fight for doesn't need a flag to follow. And that's the point where I'm at today. □

Red Rebel Letters Page...



SHINE THE LIGHT OF Revolution BEHIND THE PRISON WALLS!

We want Red Rebel to get to as many prisoners in the system's hell-holes as possible. If you know any prisoners who'd be interested in getting our paper, in Britain or elsewhere, please send us their address.

WRITE TO; BM.RV. LONDON. WC1N 3XX.

"Comrades of RV,

as I look through your January Red Rebel I am moved to write to you about political prisoner Alan Reeve. Criminalised at the age of 14 Alan suffered the worst the bastards can inflict on a man. He realised the political nature of his oppression and developed an unshakeable faith in the people and their revolutionary destiny.

The State were scared of his politicisation and his influence on other prisoners. He was framed for a murder and sent to Broadmoor psychiatric prison. With help from a brave comrade he escaped and lived as a fugitive for one year before his re-capture in Amsterdam. Alan shot a pig to death in his re-capture and is now in a Dutch prison. He has documented this in his book "Notes From A Waiting Room" (Heretic Press).

Alan is weakened and damaged physically but remains politically and intellectually as strong as ever. His analysis is hard sharp and precise as a diamond drill. He is still a committed revolutionary. The toughest you will meet.

I write to you because he was involved in the Maoist movement while in the prisoners movement of the 1970's and would be pleased to correspond with other revolutionaries. You would find it educational and probably inspirational to talk with this strong, brilliant and wonderful man. He would benefit greatly from more contact and intellectual stimulation by people who can understand his anger and militancy".

XXX, AMSTERDAM.

LIVE FOR THE PEOPLE...

**AN OPPRESSED
BROTHERS REPLY**

We're not just fighting for the people here, we're fighting for the people of the world and this is a letter from a brother on the other side of the world, from a country in South Asia. After seeing Red Rebel no.5 he made many points to us about the hardship of his life and this is one point that concentrates his feelings.

"When I was childhood till now I don't have any enjoyment life or entertainment life. Only I was humiliated or insulted by others and only I can fill my pot of a bowl not any extra. I hope you understands the meaning. Even you people never suffered like me and also others too. Thats why we had to struggle for our life.

Live for the people for theirs pot of the bowl and shelter. Fight for the people where they were struggling and suffering. Die for the people for justification and freedom. Power to the people for Nations. Thats what you people wrote or published at the Revolutionary Vanguard booklets, and I extra the words and completed the sentence".

XXX, SOUTH ASIA.

Red Rebel Letters Page...

LETTER FROM BELFAST

"Can you send me any info on RV groups in Belfast or Ireland generally, if there are any? Red Rebel is dead on. I've got no's 4 & 5 and as I've had a lot of time on my hands lately, (I took a short cut through the Shankill district just before Christmas and got my left leg smashed in two places), I've got round to reading the Quotations of Chairman Mao." (The Shankill is the main loyalist base in Belfast)

"So now I'm just about mobile again I'd be interested in helping in any way... I liked the realistic position on the catholic/protestant question in Bullets no.5 (-"For the Liberation of Ireland"). As even though I've spent most of my life in the English midlands, the fact I'm not a protestant means I must be a catholic to the point where I've been forced out of housing by the UDA" (-the Ulster Defence Association, a loyalist terror squad) "on this assumption. And this assumption dictates where I can live or even walk in safety".

XXX, BELFAST.

HONESTY & OPENNESS

"Red Rebel 5 is a work of art, congratulations. "The Guidelines For Party Members & Supporters" was a good touch and reminded me of Mao's 3 Main Rules of Discipline and the 8 points for attention. The whole idea of a political movement that believes in honesty and openness has made some people sit up. I hear a lot from people claiming that although Red Rebel preaches justice, the world can never cultivate anything better than the status quo. Apathy isn't just a problem, it's a government-sponsored disease. A lot of the media vultures love to cram us full of Joseph Conrad style theories to make us shun the idea of cooperation. It's like life is climbing a mountain, the bourgeoisie encourage us to climb over each other to reach the summit, shunning the idea of helping each other to reach the highest point. Like sled dogs pulling a sledge, we snap and snarl at each other, ignoring the man on the sledge with the whip...

Red Rebel is gaining some respect among women, particularly those who've had bad experiences... Looking through past Red Rebs I was wondering if now would be the right time to do a section on what a post-revolutionary Britain would resemble. I think it is important to show to the lay person a glimpse beyond the barricades, as there are plenty of groups exposing this country's many injustices and calling for an armed solution. As Phil Free of Crass once said: "The breaking point of punk was that it didn't offer anything beyond the idea that you could smash the system". It's just an idea.

Also, remembering the "ghettoes" in Peckham (-south London) perhaps it would be a good idea to do an article encouraging people to organise against the fascists and police etc. I reckon it would be a good follow up to the Apartheid Britain article. There people no doubt feel the need for this sort of direct action. The paper would be a good call to arms. The voice that states what the masses only feel. Previously, it seems to me the Red Rebel flyers etc have exposed injustice in the articles, leaving only a paragraph at the end to explain the solution. Do you not think it is about time people's war and the role of the masses was fully explained? Maybe I'm jumping the gun (through which political power grows) a bit but these are just thoughts as I said. It's just that people I have spoken to about the Red Reb have asked me what Maoism is all about".

XXX, Britain.



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NEW INSIDE BULLETS... THEORETICAL JOURNAL: Trotskyism

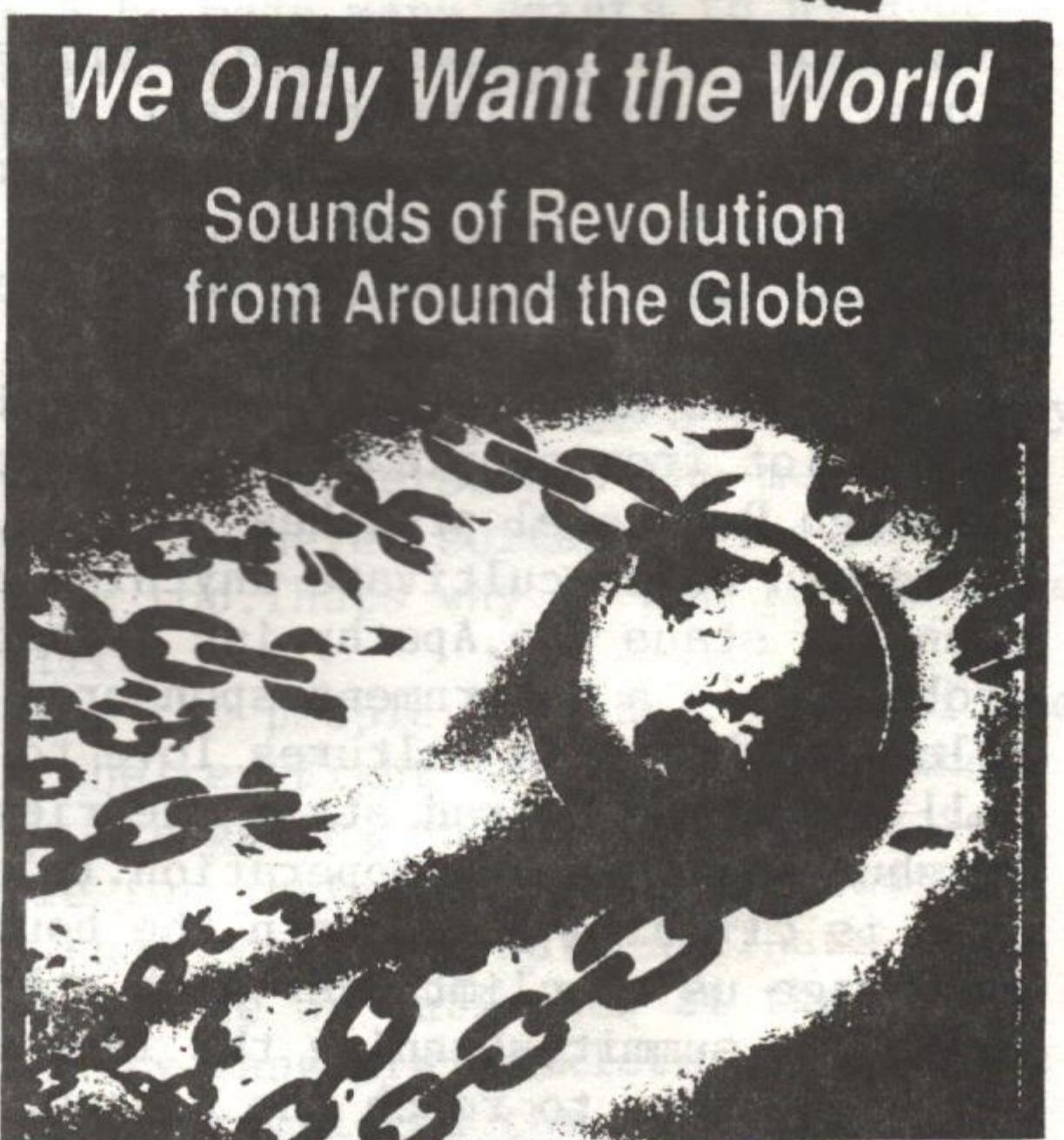
Maoism versus Trotskyism

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THEORETICAL JOURNAL:

**Red
Rebel**

BULLETS

ORGAN OF THE REVOLUTIONARY VANGUARD (R.V) IN BRITAIN

Learning from the People's War in Peru.

"THE PEOPLE'S WAR AND THE HEROIC STRUGGLE OF THE PERUVIAN PEOPLE IS SHOWING TO THE WORLD, THROUGH THEIR EXAMPLE, WHERE THE REAL STRENGTH AND POWER LIES : THROUGH UNLEASHING THE REVOLUTIONARY SPIRIT OF THE OPPRESSED TO SMASH DOWN THEIR OPPRESSOR, BOLDLY LED BY THEIR COMMUNIST VANGUARD, THE MAOISTS, THE COMMUNIST PARTY OF PERU.

OUR COMRADES IN PERU ARE MAKING SELFLESS SACRIFICES IN THE INTERESTS OF ADVANCING WORLD PROLETARIAN REVOLUTION. OUR COMRADES ARE "CHANGING THE WORLD IN PERU" (CHAIRMAN GONZALO). THEY ARE ONE FIGHTING FRONT OF THE INTERNATIONAL PROLETARIAT AND THE REVOLUTION IS FOR ALL THE WORLD'S OPPRESSED AND EXPLOITED. BECAUSE ITS TARGET IS THE TOTAL DESTRUCTION OF THE IMPERIALIST SYSTEM.

THE PEOPLE ARE THE MAKERS OF HISTORY AND THE COMMUNIST PARTY OF PERU IS LEADING THE PEOPLE IN MAKING HISTORY. THEY ARE TEARING THE OLD FABRIC OF THE OLD SOCIETY TO SHREDS, AND THIS FABRIC OF IMPERIALISM STRETCHES ACROSS THE

WHOLE WORLD. AND WHAT'S BEING DONE IN PERU BY THE PEOPLE'S WAR HAS TO BE REPEATED ACROSS THE WORLD.

THE PEOPLE'S WAR IS UNIVERSAL, THOUGH IT HAS A DIFFERENT DEVELOPMENT IN THE OPPRESSED COUNTRIES COMPARED TO THE IMPERIALIST COUNTRIES. CHAIRMAN GONZALO HAS SAID THAT THE BEST WAY TO SUPPORT THE PEOPLE'S WAR IN PERU IS TO CARRY OUT OR PREPARE TO CARRY OUT THE SAME WHEREVER YOU ARE ACROSS THE WORLD. OUR COMRADES ARE CHANGING THE WORLD IN PERU. WE HAVE TO CHANGE THE WORLD IN THE BELLY OF BRITISH IMPERIALISM, AS ONE MORE DETACHMENT OF OUR INTERNATIONAL CLASS. THE PEOPLE IN PERU HAVE GOT THEIR VANGUARD LEADERSHIP, THE PCP, AND IT'S LEADING THEM IN CHANGING THE WORLD. THE PEOPLE HERE NEED THEIR VANGUARD TOO, AND OUR ORGANISATION, THE RV, IS BUILDING THAT VANGUARD, SO THAT WE TOO CAN JOIN OUR COMRADES IN MAKING HISTORY AND CHANGING THE WORLD".

(RED REBEL, ISSUE NUMBER 4)

1. LOOKING TO THE FUTURE

**WITH MARXISM - LENINISM - MAOISM,
PRINCIPALLY MAOISM.**

2. TO BUILD THE REVOLUTION BUILD A GUIDING THOUGHT.

BULLETS..... BULLETS.....

LOOKING TO THE FUTURE WITH MARXISM-LENINISM-MAOISM, PRINCIPALLY MAOISM.

The importance of correct politics and ideology can never be over-stated. Without the most advanced scientific developments of our proletarian class to guide the revolution, then the revolution itself will be limited and weakened. If the political and ideological foundations of the revolution, as concentrated in the vanguard proletarian party, are not firm then the revolution itself will not be firm. In fact its leadership will be prone to petit bourgeois illusions. There is a pressing need for all proletarian revolutionaries around the world to understand and develop more deeply the firmest political and ideological foundations for the advance of the world proletarian revolution. Only in this way will the most be achieved and consolidated by the class and the revolutionary people out of the coming revolutionary storms.

Mao Tsetung so clearly stated, "POLITICAL AND IDEOLOGICAL LINE DECIDES EVERYTHING". What does this mean in the deepest sense? The politics and ideology are the very essence of the proletarian revolution. They are its genetic make-up that must and will penetrate and develop every aspect of the revolutionary process, from the period leading up to the seizure of red political power, through the period of continuing the socialist revolution under the dictatorship of the proletariat and through to the goal of world communism. This politics and ideology is what distinguishes us from all other classes in human history. It is the basis for revolutionary unity and our weapon in class struggle against revisionism inside the party and imperialism and reaction generally in the world. It is the key to continuing the revolution itself. Without it, our world revolution could not unfold and could not succeed. With it, we cannot fail in our goal - communism. Marxism-Leninism-Maoism, principally Maoism, in the hands of the struggling masses of people, is our invincible weapon.

Today, our revolutionary science, forged in the furnace of class struggle, has three distinct stages to it:

1) Marxism was the first and founding stage of our proletarian science, developed in the era of rising capitalism.

2) Leninism is the application and development of Marxism in the era of imperialism. The October Revolution in 1917 and the building of socialism in the Soviet Union under Lenin and Stalin were the fruits of Leninism.

3) Maoism is the third and highest stage of Marxism, developed principally through the great struggles to continue the revolution under the dictatorship of the proletariat, concretely expressed by the Great Proletarian Cultural Revolution in China.

"...our point here is to see the proletariat's ideology as a great reality that develops by leaps and through stages. Its first stage was Marxism, its second, Leninism and its third stage, its highest and greatest expression is Maoism. Thus, for us communists Marxism is an irresistible force, living, always pushing forward, developing..." (Communist Party of Peru Chairman Gonzalo, published in A World To Win magazine, no.15)

Our proletarian science is ever unfolding and growing in its depths and heights. With the three stages of Marxism-Leninism-Maoism each new stage is a qualitative development in a new and higher sense from the previous stage, but each is firmly rooted in the principles of the previous stage. Mao's first step to becoming a proletarian revolutionary was to become a Marxist-Leninist, developing the revolution in China as part of the world revolution. He developed the revolution so far that it went beyond the stage of previous revolutions, in theory and practice. So Mao developed the world revolution to a new and higher stage of Marxism-Leninism-Maoism. Mao's particular contributions are now universal contributions to the world proletarian revolution. They are not simply particular to China or developed within the boundaries of Marxism-Leninism, but have surpassed them, charting new courses for our class. This is a dialectical understanding reflecting a process of growth.

Maoism is the key link in the revolutionary chain of Marx, Engels, Lenin, Stalin and Mao. Without upholding Maoism it is not possible to uphold the other links

BULLETS.... BULLETS....

in our revolutionary chain. The Declaration of the Revolutionary Internationalist Movement (RIM) states clearly the importance of raising up Mao's contributions.

"We affirm that Mao Tsetung Thought is a new stage in the development of Marxism-Leninism. Without upholding and building on Marxism-Leninism-Mao Tsetung Thought it is not possible to defeat revisionism, imperialism and reaction in general".
(RIM Declaration, page 15)

Trotskyism, revisionism and social democrats generally have attempted over the years, with little success, to cover over Mao's contributions or to reduce those contributions to those of a petit-bourgeois nationalist with relevance only to China. On the other hand the genuine revolutionaries have struggled to understand the precise contributions of Mao Tsetung to the world proletarian revolution. And today this debate as to the importance of Maoism continues inside the international movement.

Maoism is firmly rooted in and developed from Marxism-Leninism. Unless Mao's contribution is upheld as a new and third stage of Marxism-Leninism, then Marxism-Leninism itself cannot be upheld. Raising up Mao's contributions as a third stage is a dividing line between defending and developing further the great revolutionary advances of our class on the one side or losing those contributions to the opportunist manipulations of trotskyism, revisionism and social democracy on the other side, thus reducing our living science to a wooden lifeless dogma.

Our organisation, the Revolutionary Vanguard (RV), was founded in January 1990 on the political and ideological basis of Marxism-Leninism-Maoism. We correctly recognised Maoism as the third stage of our proletarian science, but we did not yet recognise Maoism as the highest stage and the key link in upholding Marxism-Leninism-Maoism. It is the Communist Party of Peru, led by Chairman Gonzalo, which has contributed an extra clarity and insight to the political and ideological foundations for world proletarian revolution. That is, by defining our ideology as Marxism-Leninism-Maoism, principally Maoism. This insight will assert itself more and more as only the truth does. Our organisation today upholds, defends and will apply this understanding

developed by the leadership of the PCP, with the clear task of making Marxism-Leninism-Maoism, principally Maoism the guiding thought of the international communist movement.

"Maoism has the most far-reaching importance for the international proletariat and the world's peoples. Therefore it remains a necessary task to struggle to make it the commander and guide of the world revolution".
(Chairman Gonzalo, A World to Win No15.)

TO BUILD THE REVOLUTION BUILD A GUIDING THOUGHT.

"Revolutions bring forth a thought that guides them, a product of the application of the universal truth of the ideology of the international proletariat to the concrete conditions of each revolution, a guiding thought indispensable to achieve victory and seize power, and further, to continue the revolution and always advance towards the only truly great goal, communism".

(Document from the PCP First Congress, published in A World To Win magazine, no.11)

The revolutionary essence of Marxism-Leninism-Maoism, principally Maoism, (M-L-M) can only be grasped in the deepest and widest sense through the revolutionary practice of building the revolution in particular countries. This process gives the universal truth of M-L-M life and growth. It is our task to apply and develop this universal guiding thought to the particular conditions we face in Britain and the world. The application of M-L-M to the particular conditions facing each revolution is an advance from guiding thought in general to a new and higher understanding of guiding thought in particular. The development of such a particular guiding thought is not to deny M-L-M as universal truth but is to confirm it in practice.

"The great strength of Marxism-Leninism lies precisely in its integration with the concrete revolutionary practice of all countries. For the Chinese Communist Party, it is a matter of learning to apply the theory

BULLETS.... BULLETS....

of Marxism-Leninism to the specific circumstances of China...any talk about Marxism in isolation from China's characteristics is merely Marxism in the abstract, Marxism in a vacuum"

(Mao, On the role of the Chinese Communist Party, Volume 2, Selected Works)

It is the task of all genuine communists to make M-L-M an ever-present reality and material force for revolutionary change in this imperialist world. To develop a particular guiding thought is to develop a programme and policy to serve these ends, answering the pressing questions facing the communists in Britain and the world generally. The development of a particular guiding thought can never be reduced to a "domestic policy" because it is an expression of the world revolution reflected in one particular revolutionary process. The development of a guiding thought will reflect the interests of the world revolution because each revolution is a part of the whole world revolution and a subordinate part at that.

Our science is that of the proletariat and cannot be developed in isolation from our class but only in close relationship and through the struggle to change ourselves and change the world. The revolutionary people generally and the proletariat particularly are our fertile soil for revolution. The lower section of the proletariat, which is multinational, composed of oppressed people, women and poor whites, is the most rock solid base upon which we must base ourselves. Any idea that we could build the revolution without building close revolutionary links with this lower section of the proletariat is as ridiculous as the idea that a tree could grow without first striking roots and then drawing nourishment from the soil.

A proletarian organisation, particularly its leading centre, must struggle to put itself at the head of the class struggle and must become, if it is not already, the motive force for revolutionary developments. If this leadership does not become a motive force, then it will become an obstacle to further revolutionary advance. The development of a particular guiding thought is the development of such a motive force, present from the very outset of the process and key to its further unfolding.

Only by developing from the very beginning a leading line, a particular guiding thought, however embryonic that line might be in the early stages, can we develop the proletarian revolution, through the struggles against revisionist and opportunist trends inside and outside the organisation. Such political and ideological struggle is the only guarantee that a correct line will be strengthened and a leading core of professional revolutionaries will begin to develop, steeled and tested. The question of implementing a leading line from the very outset of the revolutionary process is itself a line question, a life and death question. It is the question of building a vanguard of the most advanced proletarians to lead the class struggle versus petit bourgeois ideas of the party as a loose grouping of individuals or a mass party worshipping spontaneity and mediocrity.

The formation of the R.V. is a concrete expression of an unfolding revolutionary process. Like any process, it contains its stages of development, both of quality and quantity, all of which point towards and serve the central task of "Create Public Opinion To Seize Power". Our present situation is a process of growth in the three aspects of our revolutionary life: political, ideological and organisational. We must grasp this process and pass from our present stage of having policy on a few pressing questions to having policy on many pressing questions, going lower and deeper among the nothing to lose proletarians and forging strong revolutionary links. Today, our organisation is a pre-party, a preliminary organisation. Unless we develop a particular guiding thought to lead through this process, it will not be possible for us to advance in any significant way and it will not be possible for us to constitute the party anew. Without the development of a particular guiding thought, reflected in our leading line, programme and revolutionary leadership, our development and revolutionary work would be spontaneous, short-sighted and semi-conscious of its tasks and the road it must take.

TO DEVELOP A PARTICULAR GUIDING THOUGHT IN BRITAIN IS TO DEVELOP THE REVOLUTION IN BRITAIN AND IS TO DEVELOP THE WORLD PROLETARIAN REVOLUTION.

RAISE UP, DEFEND AND APPLY
MARXISM-LENINISM-MAOISM, PRINCIPALLY MAOISM!

The Gulf War & the Kurdish Question



Celebrating Newroz (Kurdish new year), lighting bonfires and waving the Kurdish flag. Cizre, Turkey.

KURDISTAN - A PRISONER OF NATIONS.

It was the British imperialists who carved up Kurdistan into four parts in the Lausanne Treaty of July 1923. The Kurdish land was forcibly incorporated into the state borders of Turkey, Iraq, Iran and Syria. Massive aerial bombardment of Kurdish villages by the notorious British RAF was one of the means by which the imperialists enforced this post-world war one redivision of the world. The puppet governments of the four colonial regimes, Turkey, Iraq, Iran and Syria, played and still play today a key role in denying the Kurdish people their freedom, through fascist methods and military occupation. The role of these four regimes is a comprador colonialist role, occupying Kurdistan on behalf of imperialism.

Today, far from the imperialists having succeeded in assimilating the Kurdish nation into the four occupying nations, the Kurdish struggle and the demand for the right to self-determination is an ever-rising question. The Kurdish struggle is becoming an ever more central question for revolutionary developments in the Middle East, developments that are of world significance. The Middle East is a key

political and economic region for the imperialists and to wrench some territory out of their hands and into the hands of the proletariat and oppressed people would have truly earth-shaking effects.

All attempts by the imperialists and their comprador colonialists to suppress through genocidal means the Kurdish struggle have failed, however bloody the attempts. The fascist Saddam regime's attempt in 1988 to depopulate the Kurdistan of Iraq through mass destruction of the Kurdish villages, and obscene chemical attacks against the Kurdish population, were met by the fiercest resistance from the armed Kurdish peshmergas. The attempts by the fascist Ozal regime of Turkey to impose brutal martial law on the Kurdistan of Turkey, and even deny the very existence of the Kurds, today faces a rising revolutionary nationalist tide, led by the PKK (Kurdistan Workers Party). There is also the destabilising effects of the Kurdish workforce in Turkey who make up a key section of the nothing to lose proletariat there.

The Iranian revolution of 1979, which smashed down the U.S. puppet the Shah, showed the Kurds to play a leading role in revolutionary developments and the

strategic significance of Kurdistan as a base area for the proletarian-led new democratic revolutions in the region.

The Kurdish people, like the Palestinian people, have been denied their territory, their land. It has been robbed from them in the interests of imperialist manipulations. This factor makes their struggles particularly resurgent and occupying a vanguard position in the region.

During the build-up to the Gulf War, Saddam Hussein tried to use the genuine national liberation sentiments of the Palestinian people for his own comprador interests, as a pressure lever against his imperialist masters. During the last stages of the war, the imperialists tried to use the Kurdish struggle in the Kurdistan of Iraq for their own interests against their disobedient puppet Saddam. Such manipulation by puppet regimes or the imperialists directly should not blind us to the tremendous revolutionary potential that exists in the national liberation struggles of Kurdistan and Palestine, a potential that is a ticking time bomb threatening to explode imperialism's hold over the region.



THE GULF WAR.

What was the international context for the Gulf War? On a world level, it was the shifting away from Cold War contradictions between the two imperialist superpowers, the U.S. and Soviet Union, and the development of more collusion between them - as they call it, the "new world order".

In the 1980's, the Middle East was a region of sharp contention between the rival imperialist blocs. Forces like the Saddam regime were built up militarily by both blocs in part to serve this contention. It was the cooling out of the Cold War rivalries that gave Saddam an opening to occupy Kuwait to advance his own interests, something which, had it happened in the mid-1980's, may well have led to moves towards a third world war.

Summing up the Gulf War, we would say that it had three distinct stages to it.

1) The first stage was Saddam's occupation of Kuwait and the building up and positioning of the imperialists war machine in Saudi Arabia.

What were the reasons behind Saddam's occupation of Kuwait? He faced a massive debt burden to the imperialists, particularly for the financing of his war machine. The West had secured low oil prices on the

world market by encouraging its regimes like Kuwait and Saudi Arabia to over-produce oil supplies. This meant the Iraqi regime, which was heavily dependent on oil revenues, was having to pump more oil for less dollars, so exacerbating its economic crisis. It was this situation, coupled with the shifting international contradictions, that pushed the Saddam regime to occupy Kuwait, with the intention of extending its economic power and alleviating, to some extent, its crisis. For Saddam, the occupation of Kuwait was to be a bargaining chip to get a better oil deal from his imperialist masters.

The imperialists went to war against Saddam not because their disobedient puppet had become anti-imperialist, as Saddam tried to portray himself to the Palestinians particularly, but because the occupation of Kuwait disturbed their oil monopoly and political stability in the region. Because of the sensitivity of the region, the imperialists tried all diplomatic options to get Saddam out of Kuwait, but when these proved fruitless they used the bottom line, brute military force.

2) The second stage was when the imperialists started their reactionary war against Iraq. Through a staged media coverage, the U.S.-led war machine rained down bombs from a safe distance on Iraqi soldiers in Kuwait, killing 100s of thousands and maiming physically and mentally 100s of thousands

more. The imperialists turned the Kuwaiti desert into a graveyard of ill-prepared and ill-defended Iraqi conscript soldiers and an experimental war zone for all their untested in battle, high-tech weaponry of mass destruction. Iraqi soldiers in Kuwait were the victims of one of the biggest, most intense bombing campaigns in world history. The cold-blooded murderous outlook of the imperialists was graphically shown in the massacre of retreating Iraqi soldiers who were fleeing the imperialist-created carnage along the Basra to Baghdad highway. As well as aiming to cripple the main military Iraqi force in Kuwait, the imperialists also aimed to demolish the infrastructure and supply lines of Iraq. They bombed sewerage facilities, water and food supplies, electricity supplies, air raid shelters, hospitals, civilian housing as well as military targets, with devastating consequences for the civilian population in Iraq. This "great war of liberation", as the imperialists portray it, was in fact the most barbarous and naked expression of imperialism defending its interests.

Throughout the Gulf War, it was the principal duty of communists to oppose the imperialists military build-up and their subsequent reactionary war against their disobedient puppet. It was our principal duty to look for the defeat of British imperialism in this war. But the question was - how we saw that defeat would come about?

To call for the defeat of British imperialism and the other imperialists in the Gulf War did not mean to support or call for the victory of the fascist Saddam regime, as various Trotskyists in Britain so opportunistically argued. The Gulf War was a reactionary war between imperialist gangsters and a disobedient henchman of the imperialists and it was not from their henchman that a real threat to imperialism was going to be posed. It was from the proletariat and oppressed people's struggle. The outlook of the communists in this situation is to look for the two reactionary sides, the imperialists and the comprador Saddam regime, to get bogged down and weakened, so as to create openings for revolutionary developments among the people which target imperialist domination of the region and its stooges.

When the imperialists went to war with Saddam, in a certain very important sense they went to war with a part of themselves. If the imperialists had destroyed completely the Iraqi regime, it would have served neither the imperialists nor Saddam, because the Iraqi regime guaranteed

imperialist interests and control, not least over the Kurdistan of Iraq. It was one thing for the imperialists, and quite acceptable to them, to massacre over 100,000 Iraqi conscript soldiers and civilians and, if possible, to replace Saddam with another military dictator. It was quite another thing, and unacceptable to imperialist interests, for them to create a power vacuum in Iraq, with all the revolutionary upheaval that would certainly contain, by destroying the comprador state power in Iraq. Retaining Saddam in power, with a severely weakened war machine, was a small price for them to pay to avoid such a revolutionary upheaval.

Regimes like Saddam's can't live without the support of their imperialist masters. So, too, can't the imperialist masters live without comprador regimes like Saddam. They are in a partnership with each other, a partnership of imperialist oppression and colonialism and, although they had a struggle with each other, this was their fundamental unity.



Iraqi soldier burned alive by murderous imperialist bombing campaign.

3) The third stage and the most decisive stage for the proletariat and oppressed people's struggle came about when the imperialists took the decision to halt the war and stop the destruction of Saddam's forces. Through this reactionary war, the imperialists had hoped to stabilise and consolidate their interests in the region. But the end of the war and the weakened position of the Saddam regime brought with it its own destabilising effects. This created a great opportunity for the proletariat and oppressed peoples to take tactical advantage of the Iraqi regime's weakness and this potential was concentrated in the Kurdish uprising. At this time, the Kurdish peshmergas in the Kurdistan of Iraq correctly took advantage of the weakened position of the Saddam regime to advance against it.

When the imperialists defeated Saddam, and severely weakened his power, they objectively weakened their own power in

Iraq and over the Kurdistan of Iraq, because the Saddam regime was their guarantor. When the Kurdish rebellion advanced against Saddam, even with the leadership of pro-western elements like Talabani and Barzani, they were objectively advancing against western imperialist domination, because they were threatening to destabilise further the imperialists colonial arrangements in this region.



Threatened with further destabilisation by the Kurdish struggle, the imperialists united with Saddam and allowed him to wage war against the Kurds. Saddam's military machine was allowed to move tanks, artillery and infantry from the war zone of the south, through the imperialist checkpoints, to the north, which is the Kurdistan of Iraq. Previously, the imperialists had complete control of the air space and shot down any Iraqi jet that moved. Faced with a Kurdish uprising, Saddam and the imperialists made a deal with each other. Saddam would not fly any fixed-wing aircraft but could use helicopter gunships against the Kurdish rebellion. Saddam's elite forces were freed up to do the job they were built for, to carry out another bloody genocide of the Kurdish people, using sulphuric acid, napalm and phosphorous bombs, as the U.S. had trained them to do, with the full behind-the-scenes complicity of the two-faced imperialists.

When Saddam was attacking the Kurdish people, with the undercover support of the imperialists, this was in fact a fight between imperialism and its comprador Iraqi regime, on one side, and the oppressed Kurdish people and nation, on the other. The Kurdish advance was a revolutionary advance, irrespective of the subjective wishes of pro-western leaders like Talabani and Barzani, and the initial encouragement they were given by Bush when the U.S. was still at war with Saddam. And Saddam's attack against the Kurds was a counter-revolutionary attack, sanctioned by the imperialists.

During the Gulf war between the imperialists and the Saddam regime, the West in all probability had plans to use the organisations led by Talabani and Barzani, the PUK (Patriotic Union of Kurdistan) and KDP-Iraq (Kurdistan Democrat Party of Iraq) as they'd used them in the past - as a front to advance western imperialist interests. But with the development of this third stage of the war, the interests of imperialism and this Kurdish leadership became more contradictory. At this stage, the imperialists had decided to stop the war against Saddam, so as not to destabilise the region further. At the same time, the Kurds decided to take their war against Saddam to a higher level, taking back all Kurdish territory from the Iraqi regime and giving rise to a popular Kurdish uprising, which added to the destabilisation for the imperialists.

It is crucial to realise that when the Kurds advanced against the Saddam regime, it was for different interests than when the imperialists advanced against Saddam. The imperialists advance was to consolidate THEIR imperialist "freedom" to exploit the region. The Kurdish advance was against colonialist domination, therefore objectively anti-imperialist. This is true in spite of the compromising nature of the Kurdish leadership and the illusions of so-called autonomy inside the Iraqi state and illusions of western imperialism, among the Kurds themselves.

The third and most decisive stage for us was a very short stage, a matter of a couple of weeks, when the Kurds were liberating their territory in the Kurdistan of Iraq and the imperialists gave Saddam the go-ahead to counter-attack. Though this was a short time in terms of days, concentrated in it was the potential to make history. These were weeks in which years were concentrated. Had the proletariat been organised and on the scene in the Kurdistan of Iraq, we can only speculate as to the advances that could have been made for the development of a people's war. But looking at what was unleashed in this situation, even with the unwilling and vacillating leadership of Talabani/Barzani, it is certain that great advances for the proletariat and oppressed people were there for the making. If the proletariat had been able to put itself at the head of this Kurdish upsurge, and taken it beyond the limits of its present leadership, it would only have been a matter of time before the imperialists came out from standing behind Saddam's back to opposing the revolutionary forces directly.



The end of this third stage and the loss of the revolutionary tide was marked by the defeat of the Kurdish rebellion, pushing them back to the mountains and forcing hundreds of thousands of Kurdish refugees to flee Saddam's genocide. At this point, the leadership of Talabani/Barzani went to make a deal and kiss the cheeks of Saddam and when they kissed the cheeks of Saddam, they kissed the cheeks of George Bush. This was the time to expose this pro-western leadership for selling the Kurdish national struggle to its jailers.

The outcome of the Gulf War was lurching from one crisis to another for the imperialists. Saddam's genocidal counter-attack had itself led to a mass of Kurdish people fleeing towards the borders of Iran and Turkey and threatening to destabilise these countries with their large Kurdish populations. So, having given full time for Saddam to crush the Kurdish uprising, once it was broken the imperialists stepped in, posing as friends of the Kurds and setting up the so-called safe havens. In reality this was a ploy to control the influx of Kurdish refugees from getting out of hand, a "damage limitation" exercise. Also, to pose as "protectors" of the Kurds against Saddam would give the imperialists a cover to set up their own military base in the region, to directly police the oppressed people with imperialist forces, especially against the rising revolutionary nationalist war in the Kurdistan of Turkey.

The Gulf War clearly showed once again the great potential of the Kurdish people as a revolutionary force in the region and the central position of the Kurdish national question for revolutionary developments in the Middle East. The Kurdish struggle was led into a blind alley in this situation because its leadership of Barzani/Talabani was a vacillating and pro-western leadership. The lack of a proletarian organisation in the Kurdistan of Iraq was an important reason why the Kurdish struggle could be mis-led like this. It remains key for the proletariat to develop the understanding that can put itself at the head of the Kurdish struggle, which can satisfy the genuine national aspirations of the Kurds and Kurdistan through the two stages of the new democratic revolution. In this way, the potential so often shown by the Kurdish peshmergas will not be betrayed again and drowned in the people's blood, but can serve through the people's war to liberate as much of Kurdistan and the region as possible and turn this into a bright red base area or base areas to advance revolution in the Middle East and the world proletarian revolution.

LET KURDISTAN BE A KEY THAT UNLOCKS THE DOOR TO REVOLUTION IN THE MIDDLE EAST!

Körfez Savaşı ve Kürdistan Sorunu

KURDISTAN : TUTSAK BİR ÜLKE.

Temmuz 1923'de Lozan Antlaşmasıyla Kürdistan dört parçaya bölünmüş İngiliz emperyalizmiydi. Kürt toprakları zoraki olarak sınır komşuları olan Türkiye, Irak, İran, Suriye devletleri arasında bölündü. İngiliz RAF olarak bilinen uçaklarla Kürt köyleri bombardımanlara tutularak, Kürdistan haritası emperyalistler tarafından yeniden çizildi ve topraklar bölündü. Sömürgecilere ait bu dört rejimin kukla hükümetleri, Türkiye, Irak, İran, Suriye Kürt halkının özgürlüğünün rededilmesinde askeri işgal ve faşist metodlarla dün olduğu gibi bugünde hala bir kilit rol oynamaktadırlar. Bu dört rejimin rolü, Kürdistan'ın emperyalizm adına işgali olan komprador sömürgeci rolüdür.

Kürt mücadelesi ve kendi kaderini tayin hakkını elde etme talebi, emperyalistlerin Kürt ulusunun üzerinde yaşadığı toprakları işgal ederek dört ayrı parçaya bölmesine rağmen, bugün bu mücadele önemini giderek daha da arttırmaktadır. Kürt mücadelesi Orta-doğudaki devrimci gelişmeler-ki dünyaca önemi vardır için daha fazla merkezi bir soru haline geliyor. Orta-doğu, emperyalistler için politik ve ekonomik yönden bir kilit bölge olduğu halde emperyalistlerin ellerinden zorla çekilip alınan bir parça toprağın proleterya ve ezilen halkların eline verilmesinin doğrusu Dünyayı sarsan etkileri olurdu.

Emperyalistler ve onların sömürgeci uşakları katliam yoluyla Kürt mücadelesini sindirmeye yönelik tüm saldırıları bütün iğrençliğine rağmen başarısızlığa uğramıştır. 1988'de Faşist Saddam rejiminin Kürdistan köylülerinin büyük yıkımlarla nüfusunu azaltması ve Kürt halkına karşı açık kimyasal saldırıları silahlı Kürt peşmergeleri tarafından en şiddetli direnişler ile karşılanmıştır. Türkiye'de Faşist Özal rejimi tarafından Türkiye-Kürdistan'ında uygulanan askeri operasyonlar, bugün öncülüğünü PKK (Kürdistan işçi Partisi) tarafından yapılan Kürt ulusal devrimci direnişiyle karşı karşıyadır. Türkiye'de ayrıca zincirlerinden başka kaybedecek birşeyleri olmayan ama siyasi ve ekonomik dengeyi bozacak niteliklere sahip bir Kürt proleteryası vardır.



Kurdish art

Amerika'nın kuklası olan Şah rejiminin devrilmesine yolaçan 1979 İran devrimi Kürt halkının devrimci gelişmelerde öncü bir rol oynadığını ve temel bir alan olarak Kürdistan Bölge yeni Demokratik Devrimlerinde stratejik önemini olduğunu açığa çıkardı.

Kürt ulusuda, Filistin ulusu gibi kendi topraklarında, arazilerinden kovulmuş, sürgün edilmiş ve toprakları emperyalist çıkarları doğrultusunda çalınmıştır. İşte bu faktor onların mücadelesinin dipdiri ve bölge de öncü bir rol pozisyonuna koyar.

Körfez savaşının hazırlığı sürecinde Saddam Hüseyin Filistin halkının samimi ulusal duygularını kendi komprador çıkarları için emperyalist babalarının karşısında bir baskiaracı olarak kullanmaya çalıştı. Savaşın son safhaları sürerken, emperyalistler, itaatsiz Saddam gibilerin karşısına çıkarları gereği Irak Kürdistan'ında ki Kürt mücadelesini kullanmayı denediler. Kukla rejimlerin ve emperyalistlerin bu tip hileleri bizleri Kürdistan ve Filistin ulusal Kurtuluş mücadelesinde varolan muazzam devrimci potansiyeli gözden kaçırmamıza yol açmamalıdır. Bu potansiyelki bölgedeki emperyalist otoriteyi devirmek için tiktaklarıyla tehdit eden saatli bir bomba gibidir.

KÖRFEZ SAVAŞI

Körfez savaşının uluslararası koşulları nelerdi? Durumu incelediğimizde iki emperyalist süpergüç olan ABD ve Rusya arasındaki soğuk savaş çelişkilerinin yumuşaması ve "yeni Dünya Düzeni" dedikleri noktalarda uzlaşmaya varmış olmalarıydı.

1980'lerde Orta-Doğu rakip emperyalist bloklarının siddetli çekişmelerine sahne olan bir bölgeydi. Saddam rejimi iki emperyalist blok tarafından birbirlerine karşı kullanılmak üzere silahlandırıldı. Soğuk savaşın azalması Saddam'a kendi menfaatlerini koruması açısından Kuveyt'in işgaline açık kapı bıraktı. 1980'nin ortalarında vuku bulan böyle bir gerçek pekâlâ bir üçüncü dünya savaşına sebep olabilirdi. Özetlenecek olursa, Körfez savaşının üç ayrı safhayı içerdiği söylenebilir.

1) İlk safha Saddam'ın Kuveyt'i işgali ve emperyalistlerin savaş silahlarının Suudi Arabistan'a yerleştirilmesi idi.

Saddamın Kuveyt'i işgalinin ardında yatan sebepler nelerdi? Saddam, kendi savaş silahlarının masraflarını karşıladıklarından dolayı emperyalistlere karşı büyük bir borçla yüzyüze idi. Batı Kuveyt ve Suudi Arabistan'ın fazladan petrol üretmesini destekleyerek düşük petrol fiyatlarını dünya pazarında garantiye almıştı. Bu gelirlerin büyük bölümünü petrolden sağlayan Irak rejiminin daha fazla petrolü daha az dolar karşılığında pompalaması ve dolayısıyla ekonomik krizin iyice vahimleşmesi demekti. Değişen uluslararası koşullarla birlikte Saddam rejimini Kuveyt'in işgaline yöneltti. Ekonomik gücünü genişletmek ve ülkedeki krizi bir derece azaltmak maksadı ile Kuveyt'in işgali Saddam için daha iyi bir petrol pazarlığı açısından iyi bir koz olacaktı.

Kukla Saddam rejiminin Kuveyt işgali bölgedeki petrol tekellerinin çıkarlarını ve politik dengeyi rahatsız ettiği için Saddam lehinde savaşa girdiler. Bölgenin hassasiyeti nedeniyle emperyalistler Saddam'ın Kuveyt'en çekilmesi için bütün diplomatik yolları denediler fakat bütün bu girişimler sonucuz kalınca son alternatifini kullandılar Askeri güç!

2) Emperyalistlerin Irak lehinde, kendi gerici savaşını başlatması ikinci safhayı oluşturuyordu. Amerika Kuveytteki Irak askeri üzerine emniyetli bir mesafeden adeta bomba yağmurları yağdırdı, bir yandan yüzbinlercesini öldürürken, diğer yandan da bir okadarını fiziksel ve zihinsel yönden sakat bıraktı. Kuveyt çölünü, kötü hazırlanmış ve savunmadaki Irak kuvvetlerinin mezarına

ve daha önce denenmemiş yüksek teknolojik silahların denendiği laboratuvara çevirdiler.

Kuveyt'te bulunan Irak askerleri dünya tarihinin en büyük ve en siddetli bombalama seferinin kurbanı oldular. Basra ve Bağdat yolundaki emperyalistler tarafından yaratılan katliamı görerek geri çekilen Irak askerlerinin kırımı, emperyalistlerin soğuk kanlı görünümünü tam tavsirli olarak açığa çıkarmıştır. Emperyalistler, Kuveyt'te bulunan asıl Irak askeri güçlerini sakatlamayı hedeflemekle beraber Irak cephelerinin iç yapı malzemelerini yoketmeyi de kendisine amaç edindi. Irak sivil halkı için doğurduğu yıkıcı sonuçlarla beraber, ülkedeki bütün kanalizasyonlar su ve yiyecek malzemeleri, elektrik kaynakları, sığınaklar, hastahaneler ve sivil yerleşim alanları askeri hedeflerin yanısıra bombalandı. Emperyalistlerin "büyük kurtarma savaşı" diye tabir ettikleri bu savaş aslında onların kendi çıkarlarını savunduğu en yalın ve barbarca açıklamasıdır.

Körfez savaşı boyunca komünistlerin en önemli görevi emperyalistlerin askeri hazırlığına ve onların itiaatsız kuklalarına karşı başlattığı gerici savaşa karşı çıkmaktı. Bu savaşta İngiliz emperyalizminin mağlubiyetini istemek bizim asli görevimizdi. Ancak bizler için asıl soru biz mağlup siyasetini niçin yürütüyorduk? Savaşta İngiliz emperyalizminin ve tüm emperyalistlerin yenilgisini istemek, İngilteredeki çeşitli Trotskycilerin tartıştıkları gibi Saddam rejiminin zaferini istemek değildi. Körfez savaşı emperyalist gangsterle ile onların uşakları arasındaki gerici bir savaştı. Ve emperyalistler için asıl tehlike, onların kukla rejimlerinden gelen tehdit değildi. Onlar için asıl tehdit proletarya ve ezilen halklardan gelecek olan tehditti. Bu durumda komünistlerin görevi, emperyalistlerin ve Saddamın gerici yönünü görerek, çelişmelerden yararlanıp bölgedeki emperyalist ve kukla rejimlere karşı kitlelerle birleşmek ve devrim mücadelesini yükseltmek gerekir.



21st March 1991, Uprising in Cizre

Emperyalistler savaşa girdiğinde asıl gerçek Saddam ile emperyalistler arasındaki gerici bir savaş olmasıydı. Eğer emperyalistler Irak rejimini tümünden imha etselerdi bu durum ne emperyalistlerin nede Saddamın çıkarına uygun olurdu. Çünkü Irak rejimi, Irak ve Irak Kurdistanında emperyalistlerin çıkarlarının ve kontrolünün garantisidir. Saddamı bir diğer diktator ile değiştirmek ve yüzbinlerce asker ve sivil halkı yok etmek emperyalistler için kabuledilebilir bir şeydi. Ama emperyalistler ülkenin böylesi bir boşluğa düşmesini istemediler, çünkü kittelerin devrimci ayaklanmasına en büyük fırsat verilir ve Irak komprador devletin yıkılması olacaktı. Bu sebeple zayıflatılmış askeri güç ve Saddamlı bir Irak ile yaşamak kitlelerin devrimci uyanışına karşı en iyi bir seçenektir.

Saddam gibi rejimler emperyalist babaların desteği olmadan yaşayamazlar. Terside doğru. Emperyalistlerde Saddam gibi rejimlere dayanmadan yaşayamazlar. Yani bu rejimler birbirleriyle ortaklık içerisindedirler. Aralarındaki çelişkilere rağmen emperyalist baskı ve sömürgecilik onların birleştiği temel noktadır.

3) Üçüncü ve en kesin safha, proletarya ve ezilen halkların mücadelesi için emperyalistlerin imha savaşını durdurma kararı ile başladı. Emperyalistler bu savaştan bölgedeki çıkarlarını pekiştirmek ve korumayı amaçladılar. Fakat savaş sonu ve Saddam rejiminin zayıflığı denge bozucu etkilerle açığa çıktı, kendini gösterdi. Bu durum proletarya ve ezilen halklara Saddam rejiminin zayıflığının yarattığı avantajları kullanması için büyük bir fırsat yarattı. Bu potansiel kendisini en iyi bir şekilde Kürt halkının ayaklanmasında kullandı. Böyle bir ortamda Saddam rejiminin zayıflığında en iyi şekilde yararlanma avantajına ve ilerlemeye Kürt peşmergeleri sapıpti. Emperyalistlerin Saddamı yenilgiye uğratması ve zayıf düşürmesi, nesnel olarak Irak ve Irak Kurdistanında kendi güçlerinin zayıflamasıydı. Çünkü Saddam rejimi her şeye rağmen onların en iyi dayanaklarıydı. Kürt halkı Saddamı karşı ayaklandığında, ayaklanmanın liderliği batıyanlısı olmalarına rağmen, hareket objektif olarak emperyalizme yönelmiş bir hareketti, çünkü bölgedeki bu ayaklanma emperyalizmin sömürücü düzenini tehdit etmekteydi. Kürt mücadelesinin ileri derecedeki denge bozucu tehditi karşısında emperyalistler, Saddamın Kürt ayaklanmasını bastırma savaşına açıkça göz yumdular. Ve Saddamın savaş tankları, topları, piyadeleri, topçuları emperyalistlerin izni altında güneydeki savaş bölgesinde kuzeye yani Irak-Kurdistanına hareket ettiler. Bundan önce emperyalistler hava yolu

kontrolünü sağlamış uçan Irak jetlermi vurmuşlardı. Fakat Kurdistandaki ayaklanmanın kendilerine verdiği sancı ile bu uygulamadan vazgeçerek emperyalistler Saddam ile el altında anlaştilar. Buna göre Saddam Kürt ayaklanması karşısında ağır makinalı silahlarla donatılmış helikopterlerini kullanacaktı.

KURDISTAN'DA BOMBARDIMANLARA SON.



'Stop the Bombings on Kurdistan'.

Saddam'ın en seçkin güçleri bu iş yapmak üzere hazırlanarak, Kürtlere karşı napalm, asid, sulfürük bombalarla bir yeni soykırım yaşatıldı-ki bir kez daha dünya sömürgecilerin ve emperyalistlerin çıkarları noktasında nasıl anlaşabileceklerini gözler önüne seriyor ve bu suç ortaklığını açığa çıkarıyordu.

Saddam Kürt halkına karşı emperyalizmin koruması altında saldırıya geçtiğinde gerçekten savaşın bir yanında emperyalizm ve Irak komprador rejimi, diğer yanında Kürt ulusu ve halkı. Kürt hareketi devrimci bir ilerlemeydi. Talabani ve Barzaninin batıdan beklentileri ve başta Amerika dan verilen cesarete rağmen bu değişmez gerçektir. Ve Saddamın Kürt halkına karşı saldırıları, emperyalistler tarafından onaylanan karşı-devrimci bir saldırıydı.

Emperyalistler ve Saddam rejimi arasında süren Korfez savaşı sırasında, Batı Talabani ve Barzani hareketini (Kurdistan Yurtsever-

ler Birliđi ve Irak Kurdistan Demokrat Partisi) öncü vurucu güç olarak kendi çıkarları doğrultusunda olasılık olarak kullanmayı planladılar. Fakat savaşın üçüncü safasında, emperyalizmin çıkarları ve Kürt liderliđi arasındaki çelişki arttırdı. Bu safhada emperyalistler bölgedeki dengeyi daha fazla bozmamak için savaşı durdurdular. Aynı zamanda kürtler saddama karşı savaşlarını daha ileri bir noktaya çekmeye karar verdiler Irak rejiminden tüm topraklarını alarak, emperyalistler alehine denge bozucu bir unsur oluşturdular.

Kürt hareketinin Saddama karşı can alıcı tarafı, emperyalistlerin Saddama karşı olma amaçlarından çok farklıydı. Emperyalistlerin saddama karşı ilerlemesi ve sözde özgürlük dedikleri aslında bölgedeki sömürlerini peşkiştirmekten başka bir şey değildi. Oysa Kürt hareketi sömürgeci hakimiyetin karşısında objektif olarak anti-emperyalistti. Kürt liderlerinin kürtlerin içindeki uzlaşmacı karekterine ve gerçek kurtuluş olmayan otonomi gibi politikaya sahip olmalarına rağmen, yukarda anlattıklarımız doğrudur.

Üçüncü ve en kesin safha bizim için iki hafta kadar süren kısa bir safha idi. Kürtler, Irak Kurdistanında topraklarını kurtarma mücadelesini sürdürürken, emperyalistlerde Saddama karşı-atak onayı veriyordu. Çok kısa bir zaman dilimi içerisinde gelişen bu ayaklanma, bir tarih yaratma potansiyalini taşıyordu. Bu bir kaç hafta içinde yılları taşıyordu. Eğer proletarya Irak-Kurdistanında örgütlü olsaydı, ozaman Halk Savaşının nedeni geliştirilip ilerletilebileceğini tahmin edebilirdik. Barzani ve Talabaninin isteksiz, kararsız, işi boş bırakma tutumlarına rağmen, proletarya ve ezilen halk ve devrim için büyük imkanlar vardı. Eğer proletarya kendisini Kürt ayaklanmasının başına oturup bugünkü liderliđi aşabilseydi, o durumda emperyalistler Saddamın arkasından çıkıp, devrimci güçlere direkt yönelecekti.

Üçüncü dalganın sonunda ve devrimci durumun düşmesi, yüzlerce binlerce Kürt Saddamın soykırımından dolayı dađlara çekildi. Aynı zamanda, Talabani/Barzani liderliđi saddamın yanaklarında öptüler ve aslında onlar saddamı öptüklerinde George Bush'un yanaklarında öpmüş oldular. Bu Kürt liderliđinin, batı hayranlığının-uzlaşmacılığının ve ulusal Kurtuluş mücadelesinin satıldığına açığa çıkmasıydı. Körfez savaşı sonucunda bir krizden diđerme sallantılı bir durum oldu emperyalistler için. Saddamın soykırıma yol açan karşı attıkları, Kürt kittelerinin İran ve Türkiye sınırlarına kaçmış ve Söz konusu ülkelerdeki büyük Kürt nüfusunda huzursuzluk yaratmıştır. Bu fırsatı tümüyle Saddama veren ve Kürt insanlarını imhasına yol açan emperyalistler bu defa da Kürt dostu kılığ-

ında Kürtleri korumaya, kamplar açmaya yel-tendiler. Gerçekten Kürt kitlelerinin ellerinden kaçıp gitmesini engellemek ve onları kontrol etme, "zararı sınırdan tutma" hareketinden başka bir şey değil. Ayrıca bu sözde Kürt "korumacıların" esas istemleri bu fırsat içinde bölgeye yerleşme, direkt polis görevi görme, özellikle Türkiye-Kurdistan'ında ulusal Devrimci ayaklanmayı hedefleyen bir amaç taşımaktadır.



by Kurdish artist

Körfez savaşı bir kez daha açıkça göstermiştir ki Kürt ulusal sorunu bölgede devrimci bir potansiyel ve Orta-dođu da devrimci bir gelişmenin merkezi anahtarı pozisyonundadır. Bu durumda Kürtlerin Kurtuluş mücadelesi çıkmaz bir sokak durumundadır, çünkü onların Talabani/Barzani gibi liderliđi uzlaşmacı kararsız, iki yana sallanan batı yanlısı bir liderliktir. Kürdistan'daki proleter örgütlerin eksikliği Kürt ulusal Kurtuluş mücadelesinin niçin yanlış bir hat üzerinde olduğu fikrini veriyor bize. Proletarya için en önemli anahtar, kendisini hareketin önüne oturtmak ve ulusal Kurtuluş mücadelesini ustalıkla geliştirerek, Kurdistan gerçeğinden hareketle, ulusal istemlerden, yeni demokratik devrime geçmektir. Bu doğru hat üzerinde, görülecektir ki Kürt ulusal Kurtuluş mücadelesi ve Kürt permergesi ve halkı kana boğulamayacak ve Kurtuluş mücadelesi satılmayacaktır, fakat bu ancak halk savaşı yoluyla Kurdistan ve bölgede gerçek kurtuluş mümkün olacak, ve orta dođu da kızıl üs veya kızıl üstler ilerletilip proleter dünya devrimine dönüşürebiliriz.

**KURDISTAN DEVRİMİ ORTA-DOĐU
DEVRİME AÇILAN KAPIDIR.**

Racist Police Attack

The People's Reply

Some Red Rebel supporters in the ghettos of London witnessed a brutal police attack, which started with the pigs jumping one black youth and trying to frame him up for drugs and ended with them arresting and brutalising a whole black family. The only member of this family who wasn't arrested by the shock troops in blue was their mother and that was only because she was at work at the time. The R.V. sent a reporter to investigate this outrage and talk to the people involved.

Government-sponsored terrorism by the police against oppressed peoples is a key part of their "democracy". Throughout the Gulf War, and after it, the imperialists have been whipping up their white chauvinism, waving their "proud to be bloody british" flag. White racists have been encouraged to carry out their filthy attacks on the people. Fifteen year old Rolan Adams and twenty-five year old Orville Blair were murdered by fascists in the space of 3 months in Thamesmead, South London. Such attacks are on the rise, by racists in and out of police uniform.

The so-much talked about "war on drugs" is another of the racist weapons that the police and government use against the people, especially the youth. Government propoganda creates the big racist lie that where there's black people there's drugs, criminalising the people by the colour of their skin. This drugs propoganda is about trying to get the people to leave it alone and look the other way when the police are brutalising and framing up black youth. The article here is one reported example out of a thousand unreported examples of what this so-called "war on drugs" is really about.

A 15 year old black youth leaves his grandmother's house approximately 4 0'clock in the afternoon. The next thing she hears



is him screaming. Police have jumped him and his friend on the stairs. The youth said they were minding their own business when police approached them, held up a bag of drugs and asked "Have you seen this before?" and then set about arresting them for possession of drugs, and beating them up. Yet another example of community policing and bobby on the beating.

Two sisters and a brother of one of the youth being arrested ran out to find out what the police were doing. The police said they were arresting the two youth for possession of drugs, but they never showed

any evidence. This was a convenient police excuse because these were a new kind of drug, they were an invisible drug, because they never existed in the first place. The police had dragged the youth into the van and tried to drive out of the area quickly, before the people saw too much of what was going on. When one of the sisters stood in front of the van, stopped it from moving away and demanded to know why they were taking her brother, then the 2 sisters and the other brother also became targets of the police brutality. This first sister describes what happened next:

"This one... (pig in blue) was continuously walking towards my brother, threateningly saying stuff, trying to provoke my brother and my brother was retaliating, he was responding back in the same manner, and why not?... it was like him against my brother... there was no community policeman stuff going on".

Police radioed for back-up:

"I told him to run, cos I know what they're like with boys, especially when they're black... when you're black and a boy, I mean that's just it, if they get you that's it. The back-up came... and he dragged my brother and he dragged him up and he slung him down and bashed him against the car... there were 3 of them on top of my brother on this car... his hand up against his back and his mouth was bleeding".

They threw this brother into the van also. The first sister says:

"All of a sudden this one that was walking towards my brother and threatening him, he dragged me, he grabbed my arms right up my back and he slung me on the front of the van and I started to scream because I just couldn't believe what they was doing to my brother".



The shouts of the people and the number of police vans brought the people in the area out to see what was going on. A crowd was developing, telling the police to leave them alone, they hadn't done nothing. What the police had planned to be a quick snatch of the youth, adding extra points to their monthly quota of arrests, was now turning into a not situation for them. The pigs were frantically trying to snatch the whole family, stick them in the vans and get out of the area and they were hitting out wildly. In all of the commotion, the pigs let go of the first sister, while at the same time they began to brutalise the second sister who came up to help.

This second sister, who was trying to pull the cop off her sister, was slung into a bush by the police and roughed up so much that they were tearing the clothes off her back and exposing her body. When they slung her into the van, handcuffed, police shouted at this sister, "SIT". She replied, "I AIN'T NO DOG, DON'T TELL ME TO SIT". When their mother's boyfriend came out and asked the police what they were doing to his family, they smashed him to the ground, they were kicking him there and they slung him face down into the van, so that one observer thought he might be dead.

The police again grabbed the first sister and, while arresting her and forcing her into the police car, they said to her "YOU PEOPLE WILL NEVER LEARN", meaning black people. And what is it the oppressed people are supposed to "learn" from this situation? To be obedient and passive to openly racist attacks? To accept the second-class status they are given in this apartheid Britain? In fact the people learn very well from these kind of brutalities how to stand up and fight back for their rights, which these racist stormtroopers in blue are paid to suppress.

The first sister was sitting in the police car thinking why was she here? She'd done nothing to be arrested, except to demand from the police to know why they'd arrested her brother. At this point, she jumped out of the car and ran for it, to the cheers of the crowd and shouts of "RUN". The police chased her back to her house and, finding the door locked, they kicked it in and dragged her out, and back to the car.

The sister says:

"The policeman who was driving, he turned round to me while I was making all this commotion... and he hit me and he says get down there and I hit him back, because he had no right to hit me. He hit me

I hit him back again...I didn't touch him so he hasn't any right to lay his hand on me, so I just told him that straight".

At the police station, out of the eyes of the people, the police felt more free to torture them. They pulled one of the youth out of the van, holding him by his arms and legs and holding him face down. As they carried him to the cells, they beat him with truncheons and continually dropped him on the ground, resulting in a severely bruised face.

The police said that the people "never learn", but the second sister quickly learned how the pigs carried out mental as well as physical intimidation, targeting her as a woman particularly. She says:

"the physical harm they did was nothing compared to the way they spoke to me... I just don't like to hear guys talking trash about women. They were just like really disrespectful towards me... I really disrespect a guy who hasn't got any respect for a woman".

She said later that she forced herself not to cry in the police cell, because "I didn't want them to feel like they'd broke me down". They threatened to strip search her and when she asked why, since they'd already torn off her clothes and left her exposed like that and handcuffed in the interview room, they said it was "routine". What this really means is "routine" mental and physical abuse by the police.

Inside the station, the first sister turned the tables on the police and put them on trial and shamed them:

"they was like all trying to be really polite and nice to you afterwards... all civil and all community-like... after they'd finished roughing you up. And you were supposed to swallow this. You're supposed to fall for this little game they were trying to play with you... they're trying to soften you up for when they take you to court, basically is what it is... if they be nice afterwards, maybe you forget all the little dragging and the little shoving and the little slamming against the car boot and the comments like "you people will never learn" and people were just totally abusing you. Maybe you'll forget that, if they try and soften you up after all of that. That's just a typical symbol of the police, you know, doing all of that and then trying to carry on like nothing's wrong afterwards and trying to friend you up.

"I saw that policeman again and all of a



sudden he'd turned into this little angel, this little sort of diplomatic polite policeman, once we were at the police station. And it was bugging me, I swear to God, when he said that, "You people will never learn". I'll never forget those words you know, cos I knew the police was like that, but to actually hear it... it really does hit it home to you, it really does. Like you hear people say stuff, but when you actually see it for yourself, it's a different thing.

"It was really bugging me and I wanted to question him on that and I said to him, what did you mean, "you people will never learn?" And he turns round to me and he goes (funny voice) "sorry, I'm totally lost". And I goes to him, when you was dragging me up against the car, slamming me up, dragging my arms up my back, you turned round and said to me "you people will never learn". Do you remember? And he goes, "no, what I said was you will never learn"... first thing he said when I asked him was something like, "oh I don't remember what I said" or "I don't remember my exact words"... then when I explained to him, when I revived his memory, he all of a sudden... remembered his exact words. And his exact words, as far as he was concerned at the police station, was that you will never learn.

"I turned round and said to him, oh, it's so convenient for you to remember your



Broadwater Farm.

exact words now, when just a minute ago you didn't remember your exact words. And he started to go red, and he goes to me, "you're boring", and I says to him, I just told him "up yours". Because, you know, I was really so "boring" that I caused him to blush, I caused him to be embarrassed... I was that "boring" that, you know, a minute ago he couldn't remember what he said, he couldn't remember his words, he couldn't remember relating any words to me whatsoever, but all of a sudden, my "boredom" caused him to remember his exact words. Now that's how boring I was, you know, so he just left the room after that".

Recalling the situation in the police station, the second sister says:

"I was in the cell and one of the police who took the fingerprints goes to me, "Am I all right?" And I just gave him one sour look and I thought to myself, yeah, you know, this is the best day of my life. Stupid idiot".

Police outrages like this, where the pigs target the people in an openly racist attack, expose the nature of the police and the state very clearly in the people's eyes. Such experiences change people's lives and set them to thinking about what kind of world this really is and what future there is for the people in it. One sister says:

"You wouldn't think that things like this would be going on in this time. They say these are modern times... and how everything is supposed to be advanced and stuff... it's like really frightening and really upsetting, cos you just don't expect that in the 90's... like the images they present, like everything's modern and everything's new and improved and stuff. It's not like that at all and that's just really frightening, especially when you've got younger kids in your family.

Like I've got 2 little nephews and with any disturbing things that you see, like people starving, people being abused, people being oppressed, the next thing you think after seeing that is, you know, the youngsters in your family, or the youngsters in the world and stuff, and whether they'll see anything better, any change in that. Or whether they'll just experience the same thing. And you don't want them to experience that... cos you just think it shouldn't even be going on now, let alone when they're old enough to understand it. You just hope they won't ever be old enough to understand it, you just hope they won't ever see it".

In one sense, we do live in "modern times", but in another sense we live in the same old times. Because beneath a few cosmetic changes, the nature of this society hasn't fundamentally changed. It's the same today as it was for mothers and grandmothers and right back. What the "modern times" have given us is not a world free of oppression, but a world of new types of oppression and modern forms of old oppression. They say that they abolished slavery over 100 years ago. The forms of the slavery may have changed, but the slavery of the people remains on a greater level than ever before, on a world scale, and here inside the ghettos of Britain. The truth is, the people will experience this same reality in the future as they experience it today - unless and until this reality of oppression is got rid of. And only the people in revolutionary struggle can change this reality.

The powers-that-be think they can criminalise the youth, treating the people

like animals. Well, the people get to see for themselves who are the real criminals, the police, who act like animals. They have a lot of power on their side - the police, courts, government, media, they all work against the people. But we have one very important power against them and that's the power of the proletariat and the people to stand together and fight and oppose this injustice and oppression. That's a real strength that makes the police afraid, when they see different people uniting together.

The brutalisation of the people by this oppressor system fuels the people's anger and determination to fight the power. Today people dream of a world where the next generation of young people don't have to go through this kind of life. So we've got work to do to make this dream a living reality. We need to organise the people in today's situation in a revolutionary way. Not to tell the people to look to MPs for justice, because there's no justice there. The people have got to look to themselves, they got to organise themselves and get an all-sided understanding of how this system works to oppress the people and develop the tactics to fight the oppressors today and have the far-sighted strategy to bury them tomorrow.

To do all this, we've got to have a proletariat's organisation, a revolutionary vanguard party that's built on foundations

opposed to the oppression of the people and the exploitation of the people, which looks at the world's peoples as one and commits itself to wiping out the world's biggest problem, world imperialism, public enemy number one.



**TOGETHER WE CAN MAKE THIS HAPPEN.
TOGETHER WE WILL MAKE IT HAPPEN.
JOIN THE R.V. AND FIGHT THE OPPRESSOR!**

One of our supporters, who witnessed this racist police attack, contributed this statement to the Red Rebel.

Five black people were beaten and abused by the police, two of these were young girls.

The police were pulling them about like rag dolls, their clothes were almost torn off their backs, their arms almost broken as they tried to stop the police hurting their brothers and step-father.

I bet you are thinking this is South Africa, well it was south London.

It sounds the same, it is the same as South Africa. The pigs are racist dogs and love to beat up black people.

People were trying to help and some were shocked by the police and what they were doing. Now they are seeing what this Government and its laws are all about. It's about trying to break people who have the guts to stand up to them in any way and anything they can to defeat them and their so-called Bosses.

It's about the pigs having the law on their side to beat and abuse people and get away with it.

But there are people who will fight back in any way they can. They will take the pigs to the pigs own courts and not back down.

*A pig in a car was laughing as people shouted at him for being a racist dog I wonder how long he will laugh for
When the people have the power and he has none.*

1991—Year of International Solidarity with the People's War in Peru

YANKEE GO HOME!

*Call by the Committee of the RIM
for a World-Wide Campaign*



The towering granite and steel wall of oppression that girds the world is being breached in the mountains of Peru. There the poor have risen up, guns in hand, and their guns are thundering a challenge to the imperialist rulers of the U.S. and other countries. Now these imperialists are seeking to blast them back into submission. Now is the time for all those who hate the world order to come to the aid of the people's war in Peru.

Peru is where the world revolution is breaking through today. Those at the very bottom of society, led by the Communist Party of Peru (PCP) and its Chairman Gonzalo, have formed a People's Guerrilla Army whose soldiers and commanders alike are mostly peasant men and women. They get their weapons by capturing them from the enemy, so they owe nothing to any power. Though this revolutionary army started very small and is growing step by step, its strength comes from relying on the masses of people for everything, from supplying bread and military intelligence to steadily swelling the ranks of fighters. They are defeating the army of the centuries-old order of domination, murder, rape and humiliation.

These revolutionary military victories have made it possible for the People's Committees to flourish. In these villages, it is the formerly downtrodden who now rule. They are seizing the land, replacing exploitation with voluntary cooperation and transforming the old social relations, habits and ideas accumulated through centuries of subjugation. Their red flag —our red flag — is now flying defiantly in the light of day above many villages where once the peasants' backs were stooped and broken by landlords and despots.

This war centred in the countryside can never be blockaded into surrender. Instead, it is the ruling classes, barricaded in the big cities, that are being encircled by this war drawing tighter and tighter around their strongholds each day. In Peru's shantytowns, the clandestine armed platoons of the poor are dealing blows, contributing to developing the people's war and preparing for the time when this war advances to the point where the cities themselves can be captured through urban insurrection.

The PCP is a participant in the Revolutionary Internationalist Movement, formed by Maoist parties and organisations in many countries as a step towards enabling the international proletariat to lead humanity to emancipation. These parties are waging revolutionary war or carrying out revolutionary work to prepare for waging such a war according to the conditions of their particular countries. Their goal is not a half-way revolution where a new set of exploiters emerge, but rather continuing the revolution until communism, the creation of a world without oppressors or exploiters in any form. In Peru today, after 10 years of people's war, the seizure of nationwide political power can now be seen on the horizon. This is irrefutable proof of the power of a revolutionary war waged by the masses of people, relying on them-

selves and led by a proletarian party wielding the Marxist-Leninist-Maoist ideology, a people's war fought not in the manner of reactionary armies but in a way that gives full play to the strengths of the masses of dispossessed.

The very success of the Peruvian revolution has set it on a collision course with the U.S. The Yankee rulers, despite their bloated bragging at the moment, are well aware of the danger of getting bogged down in what they fear will be "another Vietnam", a war that was a disaster for them, including within the U.S. itself. But they cannot allow the People's Republic of Peru to be born without a fight. U.S. exploitation of Latin America is the dirty secret behind much of Yankee wealth. Though the people who run the U.S. arrogantly consider Latin America their "back yard", hundreds of millions of Latin Americans long to break free of them. With a Maoist revolution Yankee power would begin to unravel.

The U.S. armed forces and CIA have been fighting secretly in Peru since the start of this war in 1980. Now the U.S. government is openly sending Green Beret "advisors", pilots and other armed personnel, along with helicopter gunships, jet bombers and river patrol boats. Pentagon planners are drawing up the charts for future large-scale moves under the pretext of "the war on drugs". They are also making political preparations, including preparing public opinion, for the possibility of massive intervention by the U.S. armed forces directly and/or through the U.S.-commanded armed forces of a neighbouring country.

In this, the U.S. can count on the backing or complicity of the world's governments. The Peruvian revolution has nothing to rely on but its own strength and the support of the world's proletariat and peoples.

The Revolutionary Internationalist Movement has declared an international year of solidarity with the people's war, starting December 26th 1990. The parties and organisations of the Movement will be taking responsibility for implementing this campaign in their countries, according to the conditions and their tasks. The need for this campaign stands out even more strongly in the wake of the Gulf war, which gave proof of the imperialists' appetite for intervention and also of the crucial importance of the political content, ideology and military strategy of any struggle which claims to oppose them. Already many people opposed to U.S. intervention in Peru have stepped forward to push this campaign out in other oppressed countries of Latin America, Asia and Africa and within the belly of the imperialist monsters, including the U.S. itself, and many more can be united in the course of this year of solidarity.

The cry "Yankee Go Home" will find an echo amongst all of the world's people who see in this revolution the embodiment of their own hopes for a completely different world, and among all those opposed to imperialist aggression. The Yankee imperialists can and will be stopped!

9 March 1991

On the Death of Chiang Ching and the Duty Before Us

"HUMAN LIFE IS LIMITED,
BUT REVOLUTION KNOWS NO BOUNDS".

Mao Tsetung,
in a letter to Chiang Ching.

"I WANT TO MAINTAIN
MY POLITICAL YOUTH FOREVER".

Chiang Ching.



Our class, the international proletariat, has been on the historic stage for a mere 150 years. Yet in that short span of time, it has waged earthshaking battles, launched tremendous efforts to seize and hold onto state power, and set out to create something new and unheard of in human history: a communist world free of classes and exploitation. Millions have dedicated their lives and given their lives to this cause. And from among them, in the storms of the struggle for the future, have emerged great leaders and standard bearers. Women and men who have dared, against brutal suppression and seemingly impossible odds, to lead the struggle forward, who have applied themselves to solving the problem of the liberation of the great mass of humanity. Leaders who have been far-reaching in their vision, fearless towards the enemy, loving of the people, unshakable in their conviction.

On May 14, 1991 one of the greatest leaders of the proletarian revolution, Chiang Ching, died in China. She had been imprisoned for fifteen years under the Deng Xiaoping government, and she died in captivity. Chiang Ching was married to Mao Tsetung. As a young activist, she had participated in the struggle to free China from foreign domination, feudalism, and bureaucrat capitalism. In 1949 that struggle triumphed and China began building a new socialist society. By the mid-1960s the Chinese revolution reached a whole new stage of liberation. This was the Cultural Revolution, and Chiang Ching emerged as one of its front-line leaders.

The Cultural Revolution was something new in the history of revolution. It was a great mass upheaval, led by Mao. It aimed at overthrowing leaders who had been part of the revolution but who now wanted to turn the new regime into the same old exploitation. It was a revolution within the revolution to see to it that the poor and excluded were not just in name, but in actual fact, running society. It was a soul-stirring attempt to permeate society with a whole new outlook of serving the people. As Chiang Ching explained, "it is easy to make revolution against others, it is hard to make revolution against oneself."

Chiang Ching was in the thick of this Cultural Revolution—as a leader and innovator. In its most complicated and stormy moments, she was there, guiding and defending it, working to keep its momentum and energy, assisting the masses in sorting out issues of right and wrong. She was on the tip of groundbreaking efforts to create a socialist culture. She put the decisive questions front and center stage. For whom is our art—for a small handful or for the masses? What must this art serve—the old and the dying, or the quest for a new world? The Cultural Revolution cut deeply to the very core of social relations and social habit. The struggle for women's liberation advanced to a whole new realm. The ideology of male supremacy was criticized throughout society. Women were encouraged to break out of stereotyped roles and functions. Childrearing was collectivized and men were struggled with to share in domestic labor. Again, Chiang Ching was a motivating force. And under her leadership, many films, operas, and modern ballets featured women shaking off the chains of oppression and tradition.

The Cultural Revolution was looked to by the oppressed all over the world. Here were the former "have-nots" and "nobodies" in command and creating something entirely new. The Chinese people stood up against the imperialists and their ways and carved out a whole new path. China supported world revolution and heaped contempt on the road of slavishly following the rich nations. Something higher than color TVs was the goal: liberation, new economics, new politics, new culture and even a new morality based on serving the people. For ten years, between 1966 and 1976, the workers and peasants of China hewed a path to the communist future and prevented a capitalist takeover by new

bourgeois forces grouped around the likes of Deng Xiaoping, China's current ruler. It was a remarkable achievement.

Chiang Ching was a central figure in the final showdown with the new class of bureaucrat-exploiters who plotted to snatch power back. The revolutionaries lost that battle in 1976. But a monumental battle it was, as Chiang Ching and Chang Chun-chiao, the leading defenders of Mao's line, went all out to mobilize the masses to prevent this takeover and pass on the lessons of history's most profound social revolution to revolutionaries around the world and to future generations. In October 1976, following Mao's death, Chiang Ching was arrested after a reactionary military coup. In 1981 she was tried for her role in the Cultural Revolution and sentenced to life imprisonment. For ten years she remained unrepentant, steadfastly opposed to the new government. When she died, the announcement was delayed by the authorities—who feared that her death might become a symbol of resistance as the second anniversary of the Tiananmen Square massacre approached.

Every day we are bombarded with the message that revolutions must go sour, that the people's leaders inevitably sell out, that everyone has a price. Chiang Ching gives the lie a million times over to this shallow and self-serving propaganda. Let the bourgeoisie speak for itself and its outmoded dog-eat-dog system. In Chiang Ching the proletariat had a leader who never wavered, who stood with and never lost faith in the masses, who never traded away principle for advantage and survival. Let us celebrate her example. Defying her prosecutors in court, she blared out, "It is no crime to make revolution." Taunting her jailers, she scrawled on the walls of her cell, "I am not afraid of death."

Chiang Ching was a true hero. She stood by revolutionary principle, through the twists and turns of the revolution, because she served the people. The morality of the bourgeoisie is weak and rotten compared to this; it is based on nothing higher than serving self. Chiang Ching's strength was the strength of principles based on the people. Her actions show she understood that revolutionary principles have their basic source in the people and their interests. And the role of revolutionary leaders is to take these ideas and principles to the masses, because when the masses take them up, they become a giant force that shakes and changes the world. Persevering in this, even when sections of the people are influenced for a time by backward ideas, is true revolutionary leadership. This was the practice of Maoist leaders like Chiang Ching in the Cultural Revolution. And by sticking to this stand, through trial and captivity, Chiang Ching has made an immortal contribution to the people's cause.

And even in death, the powers in charge in China and around the world can only heap more scorn upon her. It isn't simply that what she stood for is so completely opposed to their social order and their mindset. That was horrible enough in their eyes. But she led millions in struggle against the class enemy. She led the masses to grasp their role as the makers of history and to grasp the science of Marxism-Leninism-Maoism that would enable them to do so. Here was a person in a position of authority who led the masses to challenge entrenched officials, the hierarchy and inequalities of class society, and the deadweight of tradition. For the guardians of privilege and reaction, these are crimes for which no punishment is too severe. For the oppressed, it is a shining example, a life that symbolizes what we are capable of...if, as Mao said, we dare to scale the heights.

What can we learn from Chiang Ching? What does her life mean for us today? Chiang Ching gave herself completely to revolution—she fought with

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Shortly before his death in 1976 Mao Tsetung wrote this letter to Chiang Ching:

"You have been wronged. Today we are separating into two worlds. May each keep his peace. These few words may be my last message to you. Human life is limited, but revolution knows no bounds. In the struggle of the past ten years I have tried to reach the peak of revolution, but I was not successful. But you could reach the top. If you fail, you will plunge into a fathomless abyss. Your body will shatter. Your bones will break."

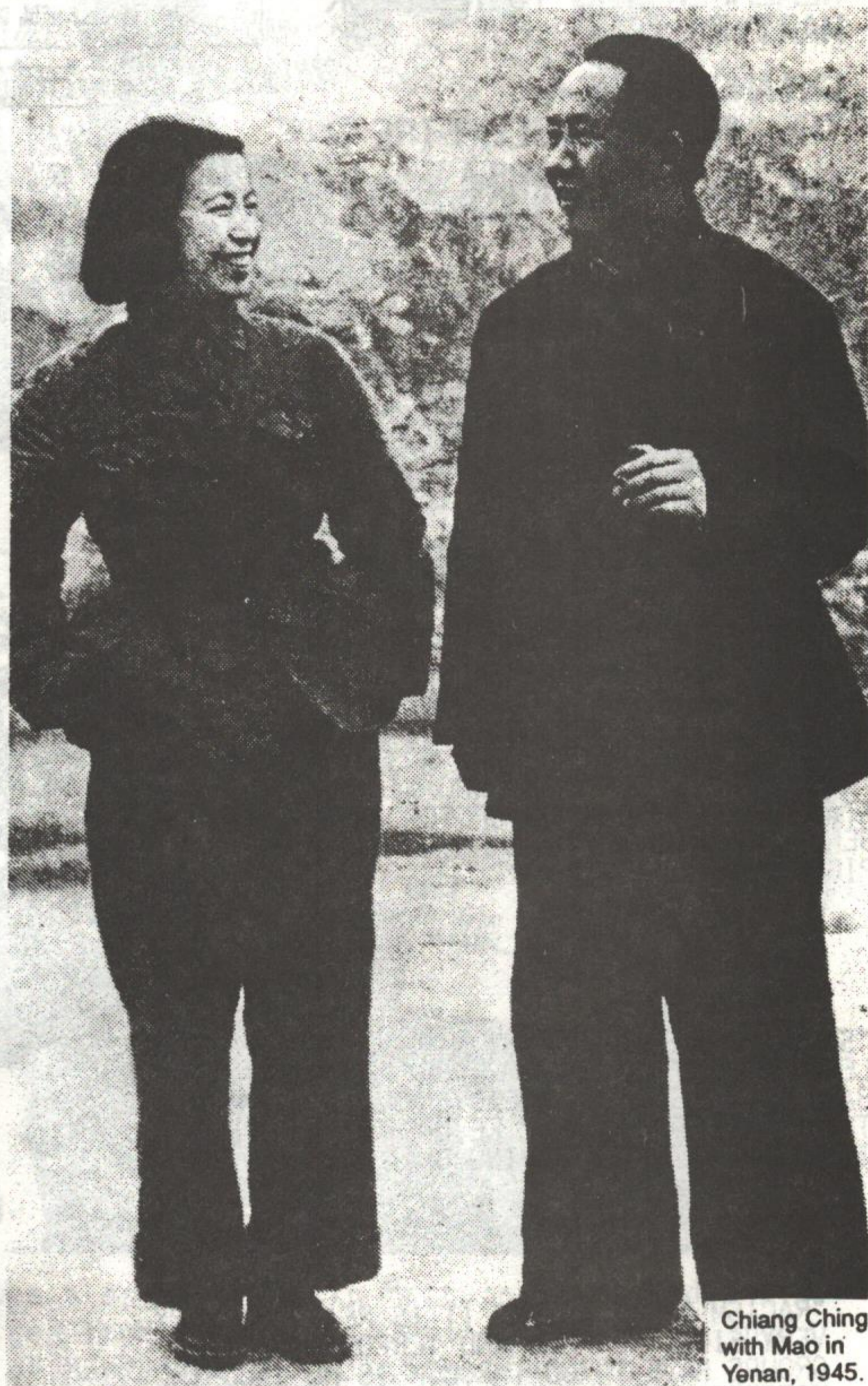
head, heart, and fist, and fought to the finish. She kept her sights on the final goal of worldwide revolution. But to get there, she understood that one had to plunge into the revolutionary process of solving new problems and contradictions. The international proletariat has had little experience in the cultural arena. But that didn't deter Chiang Ching from seeking to transform that realm. She investigated, applied Marxism to new problems, carried on bold experiments with artists, called for criticisms from the masses, and continually summed up what had been learned. The Cultural Revolution itself was something new in its scope and challenges. New forms of struggle, new forms of power, were discovered and tested. In tackling the great tasks of our cause, one must study and learn from experience. But *one learns revolution by making revolution*. Chiang Ching teaches us this.

The proletarian revolution is the most thoroughgoing revolution in human history. It must continually make new breakthroughs. But if you are committed to that you must be willing to criticize and question, to go up against what may be considered the normal and accepted way of doing things, even within the revolution, and to defy self-proclaimed experts and social pressure. Chiang Ching had to fight every step of the way to be a leader. She was a woman revolutionary in a society just a few years out of forced marriage and the binding of women's feet. Her political stands, the same as those of Mao, often put her in a minority position. She was blocked, hounded, and derided. But she persisted. *Going against the tide is a Marxist principle*. Chiang Ching teaches us this.

For Chiang Ching the revolution had to continually advance. She recognized the special role of youth in socialist society in bringing forward the new and sweeping away the old cobwebs of habit and convention. During the Cultural Revolution millions of young people formed up into Red Guard units that incited mass criticism of every facet of society. Chiang Ching encouraged their rebellious spirit, yet also worked to temper it with the ideology of the proletariat. She looked to the youth; the youth looked up to her. Chiang Ching understood that once you freeze, or lock, the revolution into fixed ways of doing things, you no longer have a revolution, but a new oppressive order. *A revolution cannot stand still. The new must supersede the old. It is right to rebel against reaction*. Chiang Ching teaches us this.

Finally, Chiang Ching teaches us to fear neither our enemies nor death. She was firm and confident in the future. And we are part of that future. The Chairman of our party, Bob Avakian, has sounded a call: Fear Nothing, Be Down for the Whole Thing. It is a call for the oppressed and their vanguard to rise to the occasion of preparing today, through bold political struggle, for great revolutionary battles ahead. That attitude of "fearing nothing," of despising the enemy and loving the people, was the attitude of Chiang Ching. The "whole thing" is the complete and planetary abolition of classes and class distinctions, a society of freely associated individuals consciously transforming the world.

It can be said that our party, what it stands for, what it knows to be the history-making struggles it must lead, has everything to do with the experience and legacy of the Cultural Revolution. But it can also be said that in order to be equal to the historic tasks before us we must dare to live like Chiang Ching. And to this we dedicate ourselves. That is the most fitting, the most glorious, tribute we can pay Chiang Ching.



Chiang Ching with Mao in Yanan, 1945.

**CHIANG CHING, LIVE LIKE HER
FEAR NOTHING, BE DOWN
FOR THE WHOLE THING**

CENTRAL COMMITTEE OF THE REVOLUTIONARY COMMUNIST PARTY, USA

NEW Anti-Imperialist Students Magazine!

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CHIANG CHING -
THE UNQUENCHABLE FIRE
THE GULF MASSACRE.

THE NEW ANTI-STATESMAN (OR WOMAN)

Shining Path

THEY'VE GOT US WHERE THEY WANT US AND WE ALL JUST ACCEPT THAT WELL DONT YOU THINK IT'S TIME WE STARTED TO HIT BACK



S16 GROUP

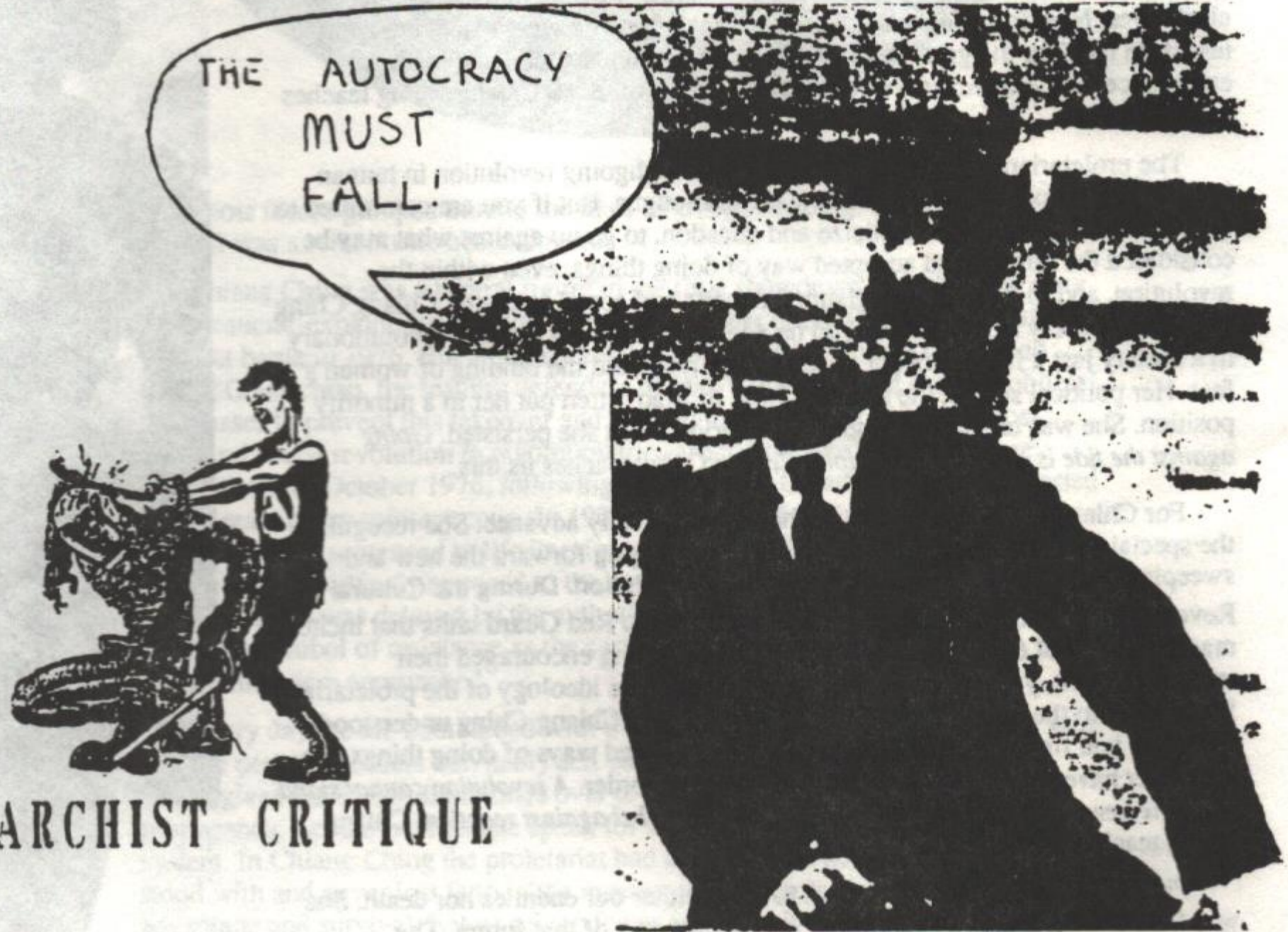
PROGRESSIVE NEWSPAPER OF THE COLLEGE STUDENTS UNION

No.1 Vol.1

JUNE

THE 90's: A TIME FOR HARD-EDGED, ALL-THE-WAY REVOLUTIONARY POLITICS!

"WHEN THE TIME COMES AND REVOLUTION IS IN THE AIR WE WILL FORGE A NEW ARMY OUT OF THE OPPRESSED AND DOWN-TRODDEN. IF YOU WANT TO FIND THE RED ARMY OF TOMORROW, LOOK TO THE YOUNG BENGALI CHILDREN WANDERING AROUND THE PLAYGROUNDS DAUBED IN FASCIST GRAFFITI, THE BLACK YOUTH HANGING AROUND THE STREETS WHERE THE BIN MEN NEVER COME AND THE WHITE HOMELESS, DENIED PROPER ACCOMODATION IN CITIES FULL OF EMPTY HOUSES. OUT OF THIS RAGGED ARMY WILL COME A BREATH OF CLEAN AIR. IF YOU ARE WONDERING HOW THEY WILL ARM THEMSELVES, YOU CAN SEE THEIR GUNS TODAY IN THE HANDS OF THE OPPRESSOR. IT IS THEY, WHO HAVE BEEN GROUND DOWN MOST BY THIS OPPRESSIVE SYSTEM, WHO WILL STAND IN THE VANGUARD OF TOMORROW BEHIND BARRICADES OF BURNING PIG VANS".



ANARCHIST CRITIQUE

"SO YOU'RE RICH, HEALTHY, MIDDLE-AGED & CHILDLESS. SO WHAT DO YOU DO? ADOPT? NO, YOU BUY A BABY. THAT'S ALL SURROGACY REALLY AMOUNTS TO. THE BUYING OF HUMAN LIFE, OR MORE PRECISELY, TO START WITH, THE HIRING OF A WOMAN'S BODY".

"FOR CHIANG CHING FINALLY THE STRUGGLE IS OVER. THE GREY LIFE OF A POLITICAL PRISONER HAS BEEN REPLACED BY THE DARKNESS OF DEATH. SHE HAS GONE WHERE THE REVISIONIST CHINESE GOVERNMENT CANNOT FIND HER, LEAVING BEHIND HER MEMORY AND AN EMPTY SHELL THAT ONCE HOUSED HER UNDAUNTED SPIRIT. FAR AWAY A WOMAN LEADER A GUERRILLA PATROL THROUGH THE TANGLED JUNGLES IN THE PERUVIAN ANDES. THE SUN IS SETTING, CASTING LONG SHADOWS BUT THE WOMAN URGES HER COMRADES ON. THE DARKNESS HOLDS NO FEAR FOR THOSE WHO WALK A SHINING PATH. THE WOMAN SIGHS AS THE LIBERATED ZONES DRAW NEAR & IN HER DARK & PASSIONATE EYES BURNS A FLAME: THE UNQUENCHABLE SPIRIT OF CHIANG CHING".

"RACISM ISN'T A JOKE IT IS REAL AND VERY, VERY SICK. THE FEAR AND TERROR MINORITY GROUPS HAVE TO GO THROUGH IS NO LAUGHING MATTER. ATTACKS ON THEM ARE ON THE INCREASE IN SCOTLAND AS A WHOLE AS GROUPS LIKE THE BRITISH NATIONAL PARTY (BNP) & NATIONAL FRONT (NF) AND EVEN THE KLU KLUX KLAN ARE BUILDING MORE SUPPORT. THEIR MAIN RECRUITING GROUND IS IN THE SCHOOL PLAYGROUND, HOW OUR CHILDREN SHOULD BE SUBJECTED TO THIS FILTH IS DESPICABLE".

PRICE 50 P. (& POST) FROM OUR BOX

MAY DAY 1991 Raising the Red Flag of MAOISM

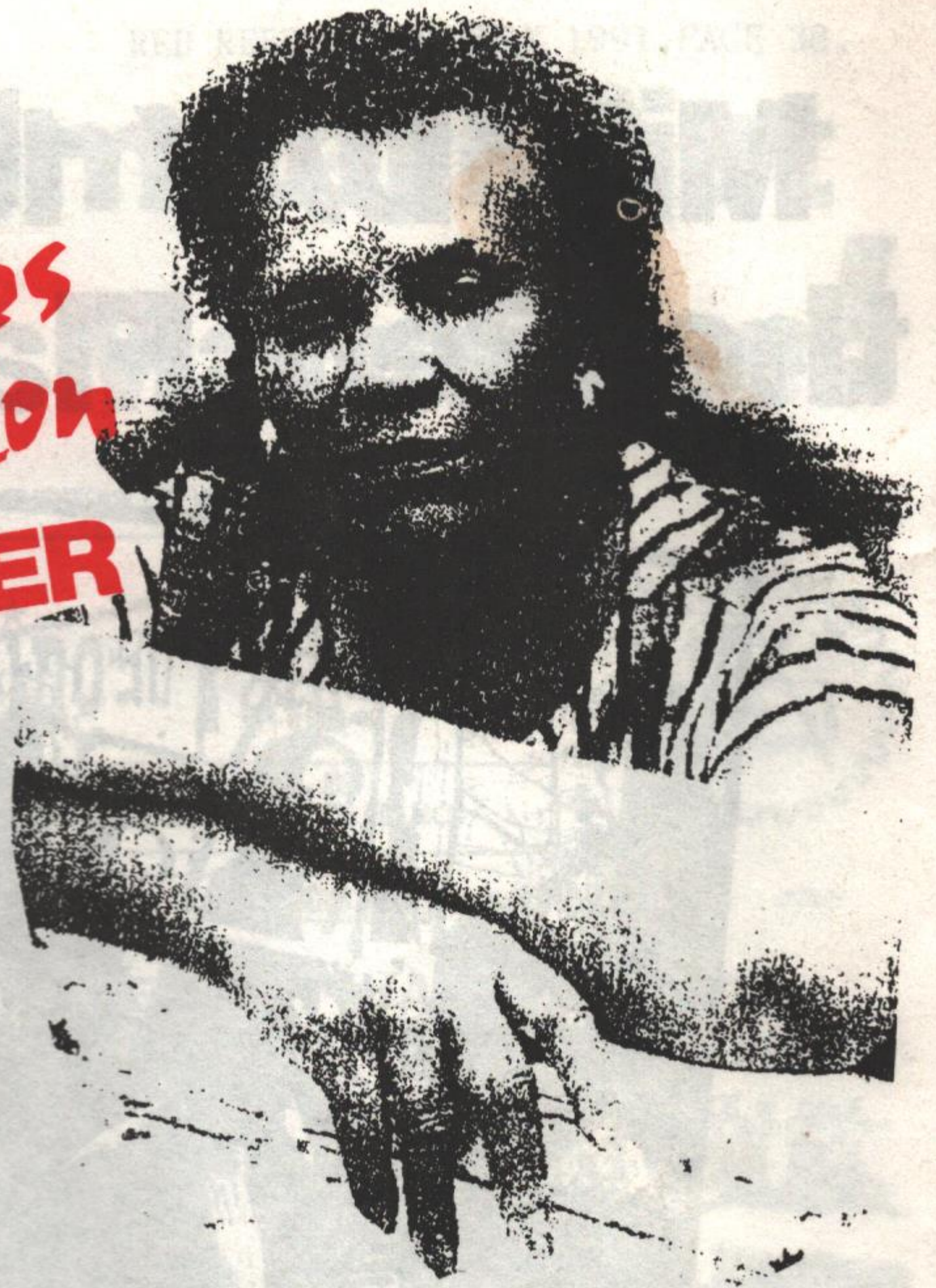


This year's International Worker's Day was a special day in Britain. It marked a significant organising of the Maoist forces from different parts of the world in London. Marching under the united banner of Marx, Engels, Lenin, Stalin and Mao, comrades from this country, Turkey, Peru, Kurdistan and Iran chanted united proletarian slogans, raising up the people's war in Peru, the Kurdish struggle, the spirit of proletarian internationalism. In bright sunshine, the Maoist contingent of over 200 people marched in the front ranks of the demonstration. The spirit of the young Kurdish and Turkish youth in our ranks shone bright. Along the path of the demonstration schoolchildren could be heard joining in the chants of "LONG LIVE MAOISM", intoxicated by the spirit of the event. This new level of organisation among the Maoists & their supporters is a living example of international proletarian unity to be built on for the future.

Red Rebel
INTERVIEW

30 years
in Babylon

JAMAICAN SISTER
SPEAKS OUT



Racist The
Police People's
Attack Reply

**The Gulf War & the
Kurdish Question**

Ex-Brit Soldier
Disowns
The Butcher's
Apron!

**Körfez Savaşı ve
Kürdistan Sorunu**