



# REVOLUTIONARY WORKER

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# TIME'S UP IN TEANECK



April 12—Teaneck, New Jersey.

The cop car in the police headquarters parking lot in Teaneck, New Jersey flipped over in the darkness. So many people had hold of it that it went over like it weighed no more than a pancake. As the car crashed onto its side, a wave of satisfaction swept through the crowd. Hundreds of cheers and whistles went up. A huge orange oil drum came off an incline at the back of the parking lot, up into the air again, and down onto the top of another police car. More satisfaction. Rocks and bricks flew in the air. Cops in riot gear retreated. Police headquarters windows were smashed with crowbars and bats. The day after police shot 15-

year-old Phillip Pannell in the back, the youths in Teaneck rose up in righteous rebellion against the racist cops and powers.

Phillip Pannell was killed on Tuesday, April 11. The police claim that the cop fired when Phillip supposedly reached for his jacket pocket where later a gun was found. But witnesses say Phillip had no gun and that the cop shot him in cold blood. Leslie Johnson, Phillip's cousin, said on a radio program that Phillip and some friends were playing basketball in a school yard when a cop drove up, one hand on the steering wheel and the other holding a gun outside the window

pointed at the youths. Leslie said, "When everybody seen a gun, everybody just quit and ran. He [the cop] started chasing Phil and me, and he didn't say no warning or nothing. He just shot him in the leg, and he fell. And he was like, 'Ah, please don't shoot me no more.' And I was like, 'Please don't shoot him, don't shoot him.'" Witnesses said that Phillip got up with his empty hands in the air, and the cop shot him in the back. According to Phillip's cousin, "When I was there and they searched him, they didn't find no gun. That's probably why they told me to get back. When his mother came out asking why they shot him, they

told her, 'He was running, he was suspicious.' They didn't say nothing about a gun."

Teaneck is about eight miles from New York City, and Black people make up about a third of the population. The media describes the town as a model of "racial peace." But Black residents told the *RW* that Teaneck is a "little Harlem." In the 1950s there were still signs saying "No Jews or Negroes Allowed." Route 4 divides the town racially, and a high school student explained that "the police have different rules for the white side

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## Three Main Points

by Bob Avakian  
Chairman of  
the RCP, USA

What do we in the Revolutionary Communist Party want people to learn from all that is exposed and revealed in this newspaper? Mainly, three things:

- 1) The whole system we now live under is based on exploitation — here and all over the world. It is completely worthless and no basic change for the better can come about until this system is overthrown.
- 2) Many different groups will protest and rebel against things this system does, and these protests and rebellions should be supported and strengthened. Yet it is only those with nothing to lose but their chains who can be the backbone of a struggle to actually overthrow this system and create a new system that will put an end to exploitation and help pave the way to a whole new world.

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

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

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# ONLY REVOLUTION CAN SAVE OUR PLANET!

Those who rule over us like to brag that their system is the "best of all possible worlds." But the fact is, the capitalist system is strangling the very life out of this planet. The lungs of the planet are being ripped out as tropical rain forests are destroyed. The earth's protective shield, the ozone layer, is being depleted. And vast areas are being devastated from massive toxic waste. In a thousand and one ways this system is killing people because its law of "profit in command" means the total disregard for the health of the people and the environment.

In 1854 the Puget Sound Indians occupied a large area of land in Washington. When the U.S. government offered to buy the land, Chief Seattle wrote in his reply:

"We know that the white man does not understand our ways. One portion of land is the same to him as the next, for he is a stranger who comes in the night and takes from the land whatever he needs. The earth is not his brother but his enemy, and when he has conquered it, he moves on. He leaves his fathers' graves and his children's birthright is forgotten. He treats his mother, the earth, and brothers the sky, as things to be bought, plundered, sold like sheep or bright beads. His appetite will devour the earth and leave behind only a desert."

A hundred and fifty years later, the capitalists still control things on this planet. And they are still waging war on the earth. . .the air. . .the water. . .the sky. Mass movements around ecology have developed in countries throughout the world. People are fighting to "save the Earth." And in doing so, they are confronting the political question of what is the real cause and solution to this problem. There is a growing sense that there is something *deeply* wrong with a system that treats the earth and its inhabitants this way. And more and more, there is a feeling that only something radical and "earthshaking" is going to stop the destruction going on.

Many people also correctly see that there must be a "global approach" to this problem—that it is impossible to try and understand ecological issues in a narrow, "country by country" way. As Karl Marx said:

"From the standpoint of a higher economic form of society, private ownership of the globe by single individuals will appear quite as absurd as private ownership of one man by another. Even a whole society, a nation, or even all simultaneously existing societies taken together, are not the owners of the globe. They are only its possessors, its usufructuaries, and like *boni patres familias*, they must hand it down to succeeding generations in an improved condition."

Bob Avakian, Chairman of the RCP, has also addressed this question. In *Reflections, Sketches, and Provocations*, Avakian says, "A very profound analysis is concentrated in this statement by Marx, which gives from yet another angle an added emphasis to the importance of viewing things first and above all from the point of view of the world arena and the world struggle. Stepping back and viewing things from that standpoint, looking at the world map from this aspect, for example, it becomes clear that simply viewing the struggle in terms of how it should proceed in one particular country or one particular part of the globe cannot deal with the fundamental problems that mankind as a whole confronts in attempting to be, as Marx says, the trustees of the globe. And it cannot, in fact, lead to a qualitative change, to a qualitatively more rational approach to how to utilize the resources of the earth to further the emancipation of mankind and to advance human society. In a materialist sense, a country-by-country viewpoint, or a viewpoint of only being concerned about the advance in one nation or one part of the world, cannot even approach, let alone solve, this problem. So the land question in the final analysis is a global question."

Chairman Avakian then goes on to point out two important problems the people of the world need to solve to become "trustees of the globe."

The first problem is the national question. In countries dominated by imperialism the masses need to wage a people's war of national liberation. And in the future, the struggle to achieve national equality, even between states ruled by the proletariat, will remain a crucial part of the transition to this higher form of society that Marx referred to—a communist world.

The second problem is the question of small production. Small production and small ownership of land is widespread in the world today. And even after the proletariat seizes power, "Land to the tiller" will remain a just, revolutionary demand. It will not be possible to abolish "overnight" all private property and private ownership of the means of production. And the proletariat in power will have to learn to live with small producers while at the same time struggling to transform them and their outlook. As history has shown, this is bound to be a complex and difficult process, full of twists and turns.

All this underscores the fact that we can't approach the problem of "saving the planet" without taking a revolutionary internationalist approach. Only revolution can save our planet—revolutions aimed at getting rid of oppression in every part of the world. The issue here is not simply "protecting the species." At the root of the serious ecology problems threatening the planet today there are big political and economic problems—imperialist domination and poverty. And so if we want to solve today's problems of ecology, we have to address the question of the profound *lopsidedness* of the world.

The imperialist countries, both East and West, dominate a great part of the world's productive forces and enslave the great majority of the world's people. As Lenin pointed out, *parasitism* is one of the most important features of imperialism. Whole sections of the imperialist countries are devoted to nonproductive activities, while the imperialists plunder large parts of the world and exploit the masses there as colonial slaves. And some of the spoils from this are passed along to sections of people living in the home country. This parasitism is backed by the tremendous weight of military production and the threat of destructive weapons that could destroy the planet. These are the features of the lopsidedness of the world today. This underscores the responsibility of people right here in the "belly of the beast" to rise up and overthrow this system.

Marx's point that we are only the earth's possessors and that we must hand it down to succeeding generations in an improved condition underscores the importance of ecology. But as Bob Avakian points out, "More than that, it helps us to see more clearly how human society is indeed the *trustee* of the globe, and

how insane it is for different nations, and even different individuals within different nations, to be battling each other for control over little parcels of this earth in a way which can only maintain anarchy and stand as a great obstacle to human society consciously deciding how to best use—and at the same time preserve for the future and develop—the globe of which it is the trustee."

The capitalists want to cover up the fact that it is them and their system that's killing the earth and its people. These days it's fashionable for corporations to talk about "ecological responsibility." But the needs of this system are completely incompatible with ecological responsibility. And we are not all just common travelers on "Spaceship Earth." Those who rule have the power of life and death over us. We live in a world marked by classes and class society, by oppressor nations and oppressed nations, by oppressors and oppressed. And the destruction of the earth and its people is one result of the exploitative social relations carried out and maintained by the capitalist class.

The people of the world cannot allow this class of oppressors to remain the owners and abusers of the earth. The fate of the planet must not be left in the hands of a system that is completely outmoded and is already destroying the earth and its inhabitants. And no amount of individuals "changing their lifestyle" is going to solve this problem as long as the people don't have state power. Only revolution can save our planet. And only revolution can free humanity from the chains of exploitation—so that, in fact, we will be able to carry out our trusteeship over the globe and hand down to succeeding generation, a whole new world. □



**May First, 1990**

# **Phony Communism Is Dead. Long Live Real Communism! Mao More Than Ever!**

"Mao More Than Ever." Why do we say this on May First? Because, in today's world, when the oppressed look for revolutionary solutions, Mao's all-the-way revolutionary line and outlook stands out even more clearly as the only path to ending oppression. Mao Tsetung was the baddest revolutionary of our time, and he was a *real* communist. This is a banner that class-conscious revolutionary fighters must pick up this May Day, as we lead our sisters and brothers in battle. And it's a good situation for doing so.

This year, as May First approaches, one of the big events in the world is the crisis in Eastern Europe, the "Soviet bloc." Oppressed people everywhere have good cause to celebrate. These are oppressive regimes that are in trouble. They are not "revolutionary," "socialist," or "communist." The rulers of the West say different, but their shit is weak. When the U.S. rulers say the Soviet-bloc system has had big officials lording it over the people, monopolizing wealth and power, oppressing people because of their nationality, language and culture, sending troops around the world to enslave others—we know exactly what this "foreign" system is *because we live it every day in this "glorious free" U.S.A.*

Quiet as it's kept, these Soviet-bloc states are capitalist countries in a capitalist mess. They're now becoming more *openly* capitalist, but they've been that way since socialism was reversed in the Soviet Union in the mid-1950s. Almost thirty years ago Mao Tsetung—the great communist leader in the days when China was revolutionary—exposed this. He said socialism had been reversed in the Soviet bloc and "phony communism" was in charge. And he showed that this phony communism—or "revisionism"—meant that a new bourgeois class had come to power. He said these regimes had become new oppressors of their people and bitter enemies of revolution worldwide. Armed with this analysis, Mao and the genuine communist revolutionaries in China fought these Soviet revisionists for many years. And they led the masses to fight against a new bourgeois class in China, too, in the Great Proletarian Cultural Revolution (GPCR). Even though Mao's bitter enemies—the Chinese revisionists—came to power there in a coup after his death in 1976, the experience of the Chinese people in this battle against phony "communism" stands as the highest point yet of revolutionary history. It is rich in lessons in how to make revolution, *and* how to defend and advance it through mass struggle against new would-be exploiters.

Now the chickens are coming home to roost for these phony "communists." More than ever, Mao and his *real* communist vision are being shown to have been clearly right. In China, the new rulers (Mao's bitter enemies) have resorted to unleashing the army against the people in bloody massacres to preserve their fiction of "people's rule." In the Soviet bloc, these revisionists, headed now by Gorbachev,

are scrambling to adopt even more openly capitalist forms of rule in order to cope with the crisis and problems their state-capitalism has brought. These revisionists hid for a time behind the mask of "socialism" and tried to pickpocket the hopes and dreams of people for a new and just world. But their regimes—like all capitalist regimes—embodied neither hopes nor solutions. *That's* why they are in crisis. Not because "revolutionary hopes and dreams proved unrealistic," but because capitalism, in whatever form, is oppressive. That's why people with revolutionary hopes and dreams should welcome the troubles of these oppressors of the East, just like we welcome the troubles of reactionaries in the West.

## **Revolutionary Answers**

But welcoming their troubles is not enough. It is time to step up and step out with the only real, revolutionary answers to all these oppressive capitalist systems—East and West. If there's one thing this crisis in the East shows, it's that seemingly stable, oppressive regimes can rapidly fall into deep crisis. What has seemed to be permanent and all-powerful suddenly looks vulnerable. Today, this is the situation in the East, but tomorrow it can be the situation in the West. This is a lesson we must draw from these events. But there is another, equally important, lesson. Nothing short of *real* communism provides the solutions for the problems of the people of the world.

It's a good time to sum some things up. For many years these phony "communists" spread a lot of illusions about what revolution was and wasn't. They slandered real revolutionaries and gloried in the "practicality" of their way. But now "their way" is even more openly bankrupt. "Their way" of "revolution" was not revolution at all: It was not a radical change of all the old ways. It was not an overturning of society from bottom to top. It was basically just a change of rulers at the top. That was what Mao said, and today its truth stands out more than ever. "Their way" of "revolution," which they tried to force on the people of the world, was full of dangerous illusions. "Peaceful change," "partial change"—anything but real revolutionary change. Posing, like godfathers, as "natural allies" of the oppressed, they preached that true emancipation could be won by some other, easier route than the oppressed emancipating themselves through people's war. Mao, and the Maoists of the world, fought this phony "communist" line with *real* communism—with the vision and the practice of fighting for all-the-way revolution. Now the false paths of revisionism are in more crisis and disarray than ever. So, for this reason, too—it's *Mao More Than Ever*, for those who want to be truly free.



## This System Stinks

Is this a "victory for Western capitalists?" They wish. Do they expect the people and the genuine revolutionaries to be discouraged, to set their sights no higher than this present system? They must be joking. But the world, as their system dominates it, is no joke for the oppressed. It is truly a pit of horrors. Oh yes, their system has a certain "dynamism," as they like to call it. But it is shark-like dynamism that eats people alive. It produces a distorted world, to serve a few rich masters in a few rich countries. The other side of this "success story" life for a few is the reality of misery for many. *Forty thousand children die each day in Third World countries*, while Western banks demand still more "austerity" programs to make these countries even "more fit" for exploiting. And, while life in the Third World most starkly shows the reality of this system, here in the belly of the beast life is hell for millions and millions of oppressed. It's a time when the system's "answer" for the mass of oppressed people is more cops, armed with more clubs, guns, and jails.

No, this is not the "best of all possible worlds." This isn't even *human*—in the sense of a world aimed at serving human need and measured by its achievements in meeting those needs. Instead, private profit is this system's only measure and motor. People's creativity is suppressed, passivity and "dog eat dog" are the system's currency. As communism's founder, Marx, put it, this is *prehistory*. This is primitive shit. And it doesn't have to be any more. The proletariat, the dispossessed "nobodies" of this system, can overthrow all this and create a whole new world.

## Marxism-Leninism-Maoism Liberates

Today in the U.S. the attacks coming down on the people have been getting sharper and all kinds of people have been standing up or trying to find the ways and means to fight. For all of them, for a whole new generation of youth, this is the time for real solutions.

The rulers of the U.S. have always attacked real communism and tried to scare the people away from it. For oppressors, this makes sense. Communism is a philosophy totally opposed to their outlook. Everyone has one kind of philosophy or another, and the slaves cannot really fight the slavemaster on his own terms, with his own outlook. Having the wrong philosophy is like having no soul. Phony "communism"—revisionism—is really just bourgeois ideology dressed up in Marxist clothes. And other philosophies that people take up to fight their oppression, such as nationalism and feminism, are *not* really radical enough.

This is where Marxism-Leninism-Maoism, real communism, comes in. Nothing less will do. "Any other attempted solution to this, which will leave the foundations of imperialism untouched and bring no fundamental changes in world relations and social systems, is utterly incapable of providing a way forward out of this howling madness. . . ." (Bob Avakian, *Bullets*, p. 31). We have a real solution. It is proletarian, communist revolution. It is a goal that is lofty and radical—the revolutionary overthrow of exploiting and oppressing systems *and* the continued struggle to overcome the class distinctions and divisions, the private property relations, and the social relations and ideas that come from these old relations. And this means abolishing them worldwide.

But communism is more than a vision and an ideal. It is a real historical movement and a revolutionary legacy. Marxism-Leninism-Maoism is a weapon that has been forged through a hundred years and more of experience of the world revolutionary movement. It has the power of that accumulated experience—of the victories and defeats, the mistakes and achievements of that revolutionary movement. It stands on the shoulders of the advances when the proletariat had power and began to transform the world—briefly in 1871 in the Paris Commune, for several decades in the Soviet Union until socialism was reversed by Khrushchev, and in China under Mao when the Chinese people achieved the greatest heights yet in bringing new, revolutionary relations into reality. It exists around the world today in the parties and organizations of the Revolutionary Internationalist Movement, who carry forward this legacy left by Mao.

We have Marxism-Leninism-Maoism and it really does shine a light for the struggle for liberation. But those who begin to understand this are the ones who have to shine it. We have to take it to the front of the battles of our people today, help them clear up their confusion as they fight their oppressors, and show others that there is a way forward and *out* of this madness. That's what is demanded of us—nothing less.

**"Dare we really do this? We dare not fail to do it."**

Bob Avakian, "May First—Dare to Join Those Forging the Future," *Bullets*, p. 24.

**Revolutionary Communist Party, USA**



## HOUND THE ENEMY GET UP IN HIS FACE— WITH THE MAY FIRST MANIFESTO—AND MORE!

May First is a day for revolutionary action all over the world by those who hate this system.

The Revolutionary Communist Party is calling on revolutionary proletarians, and all oppressed people, to make May First 1990 a day for a leap in bringing closer the day that this system will be brought down.

The May Day Manifesto will be issued as a special issue of the *RW* on May First. And that Manifesto lays out straight and powerful what we've gotta do.

"So, here it is, *our* answer to that question: what are you gonna do about it? Right now, we got to: **Take a bold stand, with cold revolutionary politics in command, and not let them carry out their plan: to pen us in, lock us up, hammer us down, and kill us off, while they're putting up that front, telling that Big Lie that this is what we want!**

**"And more, while we're battling them back, politically like that, we got to make this part of getting ready for The Time—and it can come soon—to wage revolutionary war."**

This Manifesto will be a special issue of the paper, and it'll be on tape. This cold truth, this liberating truth, has to be everywhere on May First. And it'll depend on the creativity, the courage, and the organization of the people to do it. As the Manifesto itself says: "At this time especially, a **hundred, a thousand ways should be found to make this paper play its role: to rouse the people and hound the enemy, all over the place—behind his back, under his nose, and right up in his face.**"

And, even more, this May First there should be other more powerful forms of people fighting the power, linked with the battle with the enemy around the Manifesto.



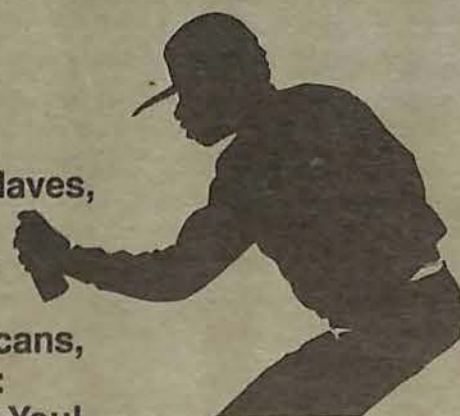
**Get ready for May First:  
Get your hands on the May Day  
Manifesto.  
Get into what it says.  
Get ready to use it as a key weapon  
in the political struggle  
against the enemy  
on May First.**

Revolutionary Communist Party, USA



**Outcasts, Downcasts, Slaves,  
Illegals & Rebels:  
It's Right to Rebel!**

**Racists, Rambo-Americans,  
Rulers of America:  
It's All Going To Fall On You!**



## Raise the Red Flag

# Damián García Está Presente

April 22 marks the tenth anniversary of the police assassination of Comrade Damián García, member of the RCP, on the eve of May 1, 1980. Each year, especially as May 1st approaches, we feel his presence among us—we the proletarians who have nothing to lose but our chains, who burn with a passion for liberation, who refuse to be enslaved. For all who feel this way, Damián García has come to symbolize a fearless devotion to the cause of all-the-way revolution—the only true road to freedom from the degradation and oppression of the imperialist system that comes down on the people of the whole world. We cherish and honor his memory. This year, more than ever, the memory of Damián García's life and his death inspires us, in the words of RCP Chairman Bob Avakian, to "Fear nothing, be down for the whole thing."

Ten years ago, a major battle took place right here in the U.S. which was part of, and designed to serve, not only the advance of revolution in this country but the world proletarian revolution. This was the historic battle for Revolutionary May First, when an advanced section of the proletariat put its stamp on the political landscape in this country and gave heart to proletarians and oppressed masses around the world. As a part of this, three revolutionaries scaled the Alamo—a symbol of the U.S. theft of nearly half of Mexico to create the

"American Southwest," a symbol of the continuing oppression of people of Mexican descent in that part of the country, and a symbol of U.S. domination over Mexico today. The three threw down the Texas flag and raised high the bright red flag of revolution over this despicable shrine of the U.S. empire. While the pigs fumed, the red flag flew for an hour that day as the revolutionaries proclaimed the determination of proletarians the world over to fight relentlessly for the downfall of capital. This was a call heard and welcomed around the world, symbolic of what must be done to the entire system of imperialism—and soon! As welcome a sight as this was to the oppressed everywhere, so was it equally hated by reactionaries of all stripes.

Damián García was one who feared nothing and was down for the whole thing. He was one of those three revolutionaries who stood proudly on top of the Alamo. When he was murdered by police agents in Los Angeles one month later, Damián was already known to millions, although to many not by name but by his picture on the Alamo. By murdering him in cold blood, the pigs were not only retaliating for Damián's righteous stand and courageous defiance of those who rule over the people, but also desperately hoping to stop the gathering momentum for revolutionary May First and send a message to the oppressed that

we can't fight the powers with our eyes on the prize of all-the-way revolution. But immediately, as word went out about this cowardly political execution, the people were angered and outraged, even while some understood that this is the nature of the enemy. Many millions lifted their heads, stiffened their resolve and opened their eyes to look more clearly at the cherished cause for which Damián García lived, and gave, his life. As a prisoner in the Atlanta city jail wrote at the time, "Damián García is dead but in his death I came alive."

Now, ten years later, the stakes are higher, for them and for us. Since 1980, things have not developed in a straight line forward for revolutionary forces around the world, and many things have not turned out as we expected. But in a very real sense, and even more important to grasp, there has been tremendous advance and progress in the level of struggle, ideological and political clarity, and organization of the international proletariat. Of major significance has been the unity forged in the formation of the Revolutionary Internationalist Movement—enabling revolutionary communists to find each other, to join forces and lead the proletariat and oppressed people of the world to fight with a common purpose and goals, with true proletarian internationalism. It is a profound tribute that no matter how hard the reactionary ruling classes try to stomp out

and bury revolution, resistance bursts forth anew—often when and where it is least expected. This has been increasingly the case in the last several years. Outstanding in this regard is the revolutionary warfare being waged in the Andes Mountains of Peru, led by the Partido Comunista del Peru (Communist Party of Peru), which is bringing great joy to the revolutionary forces around the world and invoking the hatred and wrath of the reactionaries. This May marks the 10th year of the people's war in Peru.

From the vantage point of the imperialists, the situation in the world is too much out of control. But from the viewpoint of our class and the oppressed around the world it is not yet enough out of their control. Efforts to change the agenda to forge a different future must be urgently taken up.

In this country, the RCP,USA has called on the revolutionary masses to:

**Take a bold stand, with cold revolutionary politics in command, and not let them carry out their plan: to pen us in, lock us up, hammer us down, and kill us off, while they're putting up that front, telling that Big Lie that this is what we want!**

A war on the people is being carried out under the guise of the "war on drugs." "Residents only" barricades are installed in neighborhoods to isolate and ghettoize (gestapo-style) the oppressed,

This is part of a statement issued by Bob Avakian in response to the murder of comrade Damián García in April 1980

Death comes to every man or woman—this is something that no one can avoid or change, but the content of people's lives, and their deaths, the cause to which they are dedicated and given, this is something which people cannot only affect but something which makes a profound difference, not just or even mainly for themselves, but for the masses of people and ultimately for mankind as a whole. To die in the causes for which the imperialists and reactionaries have and will on an even more monstrous scale enlist the people. . . or to give up living and to die a little death on your knees passively accepting the torment and humiliation and the crimes committed against yourself and others by this system; or to consume oneself in futile attempts at self-indulgent escape; all this is miserable and disgraceful. But to devote your life, and even to be willing to lay it down, to put an end to the system that spews all of this forth and perpetuates it, to live and die for the cause of the international proletariat, to make revolution to transform society and advance mankind to the bright dawn of communism—this is truly a living, and a dying, that is full of meaning and inspiration for millions and hundreds of millions fighting for or awakening to the same goal all around the world. Such was the life and death of Comrade García, a fighter and martyr in the army of the international proletariat.

Bob Avakian, Chairman of the Central Committee of the RCP  
April 1980



Damián García (right) organizing workers in Los Angeles in 1980.



March 20, 1980—Damián García raises the red flag on the Alamo.

allowing all manner of pigs free rein behind the walls. Housing projects are turned into prisons, while new prisons are built and quickly filled. Police murders and police sweeps hit the people on a daily basis. A war on women threatens the return of back-alley butcher shops and demands that women submit to male domination. A war on immigrants means barricades, roundups, concentration camps and deportations. Racist pogroms and assaults on Black youth are happening. Like a desperate mad dog, the enemy is viciously lashing out at the people at every turn.

In the face of the enemy's clampdown, there is growing struggle and increased desire—especially among the youth—to take on these attacks. It seems there are many brothers and sisters out there who would like to see this monster brought down and today wouldn't be any too soon, but we have to pull together, organize and politically train those forces today to stand in the forefront of many millions more who will be there when the time comes. This was the role that Damián García joyously chose to play. Today many more are needed to take up his example, join the vanguard, and lead the masses. As Chairman Avakian has said: "As we lead masses in going up against the system in militant political struggle today, we have to build for the actual people's war of tomorrow."

In these times, the example of Damián García shines brightly and lights up the only course worth taking—a determined preparation to be able to seize the time and make revolution right here in the U.S., so that the specter that so terrified and enraged the rulers ten years ago, of Damián and his comrades atop the Alamo, can become a raging material force that makes their worst nightmares—and our fondest dreams—a reality.

Our class, the international proletariat, has throughout history and from all over the globe brought forward many brave fighters, heroes of the people. And among those the most precious of all are those who not only rebel but who make

the whole content of their lives the fight to abolish all class divisions and all oppression from the face of the globe so that humankind can be free to advance to a higher form of society. There have been many revolutionary martyrs whose lives were cut short in the service of the struggle, taken from us too soon. The commemoration of these comrades is an important part of the class struggle. Each side has their symbols, their models to look to and learn from.

Damián García está presente. Damián García is among us. He is in the ghettos and barrios, the factories and schools, the prisons of the South Bronx and Los Angeles and the San Francisco Bay Area and all the other cities of this country. And he is in the mountains of Peru, waging People's War under the leadership of the Communist Party of Peru, and in the Azanian townships fighting against South Africa, and everywhere in the world where people chafe under the burden of oppression and rise up against it. A Puerto Rican brother said it quite well: "I think Damián García was a great revolutionary. His soul will never die, his spirit will never die. It's among the masses of people now and it will always be there. It's a great expression of what the working-class people should be doing. If he was the man to take a stand like that, I know there's more out there who could take a stand like that and show the bourgeoisie that we can put them in their place, which is nowhere. I know we can overthrow this system if we just try hard enough and want it bad enough, which I know everybody does. But we can't fight only with anger, we have to fight with consciousness and overthrow the system. Because for the future to come, if we want a future, we'll have to overthrow the system, period."

On April 22, the tenth anniversary of the police assassination of Damián García, it would be right on time if the red flag of revolution, the flag of our people that Damián held high over the Alamo, were flown everywhere that Damián García está presente. □

*Damián García is dead  
But in his death I came alive*

*Every day we are murdered bit by bit  
I am 40 years old  
A veteran, and a Black man  
My brother has been murdered  
Cold-blooded, gangster scum death  
I'm running out of patience*

*Damián García is dead  
But in his death I came alive*

*He held the blood-red flag as his own blood flowed  
I never knew I had a flag  
Until Damián García died  
Rage is nothing new to me  
And I've seen death before  
But I'm 40 years old and running out of patience*

*Damián García is dead  
What you gonna do?*

*I'm gonna take his place, motherfuckers  
And if you slit my throat and open my belly  
I was dying anyway bit by bit  
I lost an eye in the army, got shot in the back by a pig  
I'm 40 years old, run out of patience  
Ready for Revolution*

*Damián García is dead  
But in his death I came alive*

*Pass me a red flag  
Hand me a gun  
And when the time comes and we all ready  
I'll be one with millions  
And I'll whisper to myself  
This one's for you, Damián  
'Cause in your death I came alive*

# A Question of Power

## How Revolution Fought Pollution

**A** new factory stands in the middle of a farming area, five miles outside the city. The whole area has been transformed into a mixture of small factories, houses, open fields, and scattered warehouses containing stockpiles of industrial and agricultural goods. The people in this small community pay attention to questions of environmental protection as part of their daily lives. Teams of workers and peasants meet with scientists, technicians and students to study questions of philosophy and science. Together they work out ways to turn toxic waste—previously dumped into rivers and buried in the earth—into useful products. Knowledge is not seen as the private property of a small elite group of people with their noses stuck in the air. Instead peasants and scientists work together to find alternatives to harmful chemical fertilizers and pesticides.

People once illiterate and oppressed by landlords and government officials are now in control. Those who once had no say in running things are now counted on to solve the problems confronting not only their own community but the country as a whole. Everyone is encouraged to take part in mass campaigns to deal with pollution: Workers, peasants, and youth, who once had no future other than hardship and unending poverty. Older people, previously treated like useless "waste." Women who once had no life other than serving their husbands and children. And people with physical and mental disabilities, once locked away in institutions and shunned by society. These are the people now running society.

The government puts the health and welfare of the people before profit. Factories institute measures to prevent pollution and deal with industrial waste, even if it means losing money. And where there are still corrupt officials and factory managers implementing harmful policies, the masses are mobilized to make criticisms and then take matters into their own hands to turn the situation around.

Is this some utopian society we can only dream of but never achieve? No, in fact it is a picture of the recent past! This was reality in revolutionary China under the leadership of Mao Tsetung. In 1949 the proletariat seized power in China, kicked out the imperialist dominators, and set out to build a whole new society free of oppression and exploitation. This is a history suppressed and kept a secret. But this history must be brought out and popularized because it has great revolutionary relevance and implications for people struggling throughout the world.

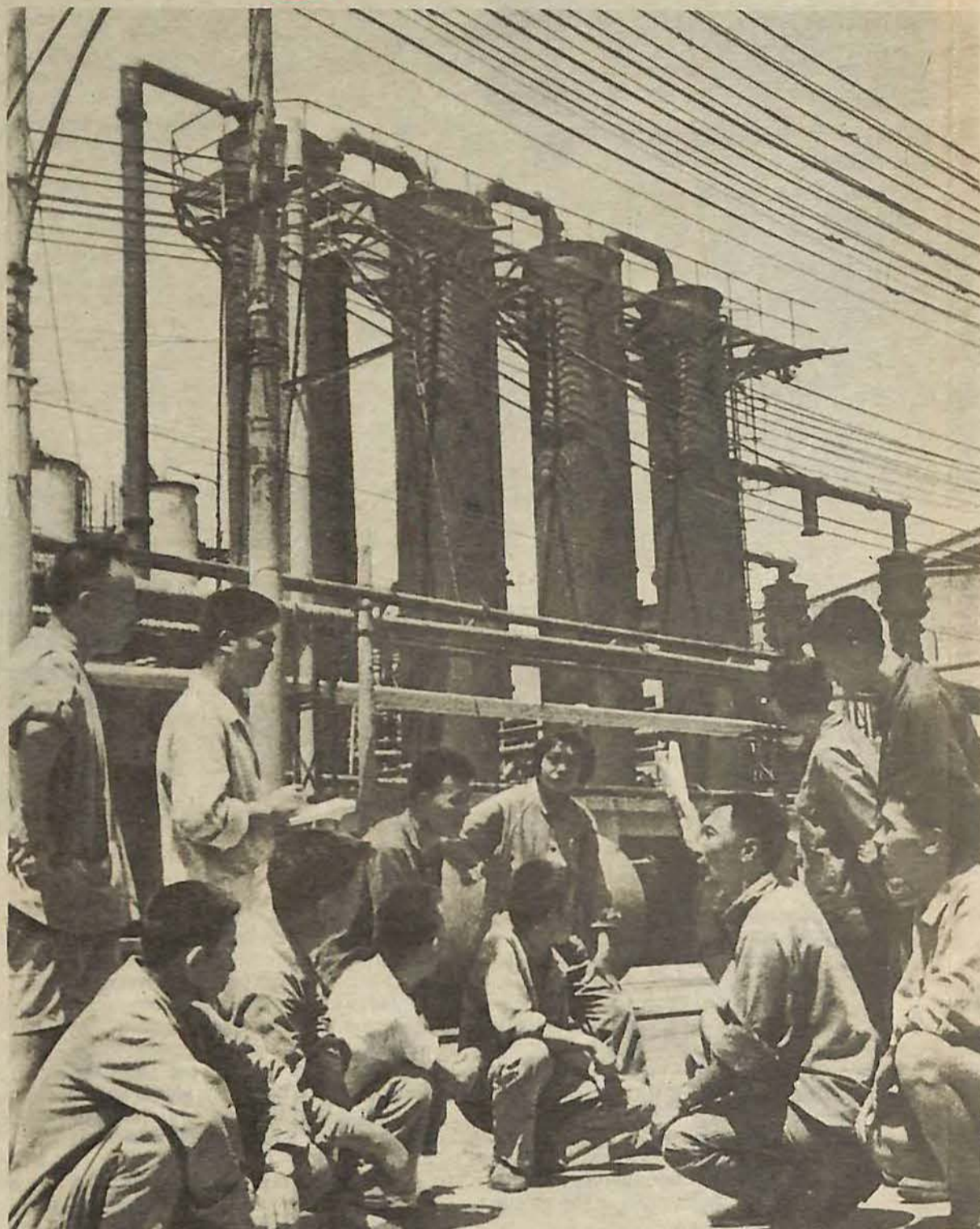
China was a poor, backward country with the scars of hundreds of years of oppression by foreign powers. But after the proletariat seized power millions of people were mobilized to make revolutionary transformation in all spheres of society. Industry was built at a very rapid rate but in a way that consciously paid attention to the problems of pollution and toxic waste. Science was put in the hands of the masses to develop advanced means of dealing with the problem of industrial pollution on a mass scale. And there were pathbreaking advances in developing alternatives to harmful chemical pesticides, like the use of parasitic bees against crop-eating insects.

Not all the problems of pollution and environmental protection were solved in revolutionary China. For instance, they were not able to solve the problem of pollution from widespread coal burning before the counterrevolutionaries turned back the clock. But the important thing is that the masses began to chart a *revolutionary* road and approach to solving these problems. And this was done as part of waging the class struggle and continuing to build socialism. And this was done by going up against all kinds of sabotage by forces in society that wanted to take China down the capitalist road. It showed that it is *capitalist* industry and not industrialization in and of itself that is the cause of pollution and environmental destruction. And it showed what can be achieved when the people have power and revolutionary politics are in command.

Following the death of Mao Tsetung in 1976, a group of capitalist-minded high government officials launched an armed coup d'etat and seized power back from the people. Today the restoration of capitalism has brought rampant industrial pollution back to China. But the lessons of the Chinese revolution cannot be taken away from the people of the world.

The following story focuses on how the Chinese people successfully fought pollution and industrial waste. But even more, it is a story of how they did this as part of building a whole new society aimed at getting rid of class inequalities and all oppressive relations and ideas.

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Plant leaders in revolutionary China collect workers' ideas on pollution.



Fish harvested after the fight against pollution cleaned the Nunchiang River.

**R**evolutionary China in the 1960s: Tsitsihar was a city of one million people. Fish from the Nunchiang River accounted for half the output of the entire province. But the number of fish in the river was dropping markedly. In the winter when the river froze over, large numbers of dead fish were found and the catch dropped to 17.9 percent of what it had been in 1960. The fish were dying because every day, industry was dumping 250,000 tons of sewage and water containing chemicals into the river.

In 1968 the Tsitsihar Municipal Party Committee and the city's revolutionary committee set out to solve this problem. More than forty scientists and technicians from fourteen research organizations were mobilized to come to Tsitsihar and work with local workers, fishermen and technicians to survey the river. They found that between December and April, while the river was frozen, a yellow sticky mass was growing at the bottom of the river, giving the water a terrible smell. It was organic matter, a fungus, and it was growing because of large amounts of sewage and industrial chemical being dumped into the river. Water containing this yellow gunk consumed 22.5 times as much oxygen as normal water and this is why the fish were dying.

A team of workers, cadres and scientists was formed and the first thing they did was go out among the common people and ask their opinions and what they thought should be done. These ideas helped establish clear guidelines:

1. Benefit to the people should be the starting point.
2. Keep future generations in mind—solutions should



# Revolutionary China

## on

be long-term and not just aimed at the immediate problem

3. The problem should be considered from all sides so that while eliminating one hazard another one would not be created.

Stressing self-reliance, the team didn't wait for top-down orders or financing. They worked out a proposal and, after more discussion with the masses, a final plan was worked out. Factories would now be responsible for recovering their harmful waste and finding the ways to put it to good use. The sewage and waste water free of chemicals would now be stored in reservoirs to be used for irrigation.

At the Tsitsihar Sugar Refinery, new shops were set up to turn industrial waste into useful products. From lime residue, 1,400 tons of low-cost, quality cement was produced each year. From cinders, two million bricks a year were produced which were used to construct more shop buildings. Shops also made alcoholic spirits from the tailroots of sugar beets, produced two tons a day of distilled alcohol from waste honey, and in a pool near the paper mill 150 tons of pulp a year was trapped and used to make packaging paper.

In June 1970, workers, peasants, army men, students and neighborhood residents all worked together on a project to divert sewage for irrigation. Every day more than 5,000 people came to the work site and in six months they built a large reservoir and dam.

In January 1971, tests for oxygen in the water in Nunchiang showed there was five to ten times the oxygen there had been the year before. Both the yellow mass and the terrible smell had disappeared and the number of fish in the river had begun to increase.

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Like the people in Tsitsihar, millions of people throughout China were mobilized to deal with the problem of pollution. But it didn't happen without class struggle. There had to be struggle over the question of "For Whom" and "For What?"

During the Great Proletarian Cultural Revolution, debate raged among the workers. Should a factory serve itself and its production or the people as a whole? Were they going to take the road of "profit in command" or make decisions on how the plant should be run based on, as Mao said, "serving the people wholeheartedly" and paying attention to the health and livelihood of the workers and peasants?

Some 2,300 people worked in the Shanghai Electrochemical Works. Liquid waste and solid residue from the plant, such as sulfuric acid and calcium sulfate, were polluting the rivers and damaging nearby crops. Often workers had to wear masks for protection and the peasants had to be paid compensation for damaged crops. The attitude running things was that productivity alone was the goal of the factory. The pollution problem couldn't be solved without overthrowing this attitude.

In 1972 the workers told one Western journalist, "As a first step, we sent workers to check up in the fields. They were horrified at the harm being done and the effect it would eventually have on the worker-peasant alliance. We set to work, relying mainly on the knowledge and initiative of the veteran workers. Within three months, and with an investment of 10,000 yuan,\* we discovered how to turn a bad thing into a good thing."

The results were impressive. Of the 92,000 cubic meters of waste gas produced each month, 85 percent was treated. Of the 29,000 tons of liquid wastes produced each month, 75 percent was treated. And in 1972 the factory recovered 3,000 tons of new chemical raw materials and used this in thirty different projects to produce useful goods.

The plant produced hydrofluoric acid and the fumes were extremely toxic. But research showed this gas could be converted into cryolite, a sodium-aluminum fluoride which is used in the electrolytic production of aluminum. The average cost to do this was 4,000 yuan a ton. But the market value of cryolite was only 1,400 a ton. So what this meant is that each ton actually ended up costing the factory 2,600 yuan to produce. From a purely economical point of view, this was certainly not "profitable." And in fact, in 1972 the factory produced 39 tons of cryolite at a loss of almost 100,000 yuan. This was ten times the amount the factory had been paying out per year to peasants to compensate them for damaged crops. But as a *China Reconstructs* article put it in February 1973:

"What benefits the people, the country and the whole is given first consideration in everything that is done. Therefore some areas and enterprises allocate a certain portion of their funds for treatment of sewage and other

wastes. This may yield them little or no profit, but from the point of view of the whole, of preventing pollution of the air, rivers and water sources, protecting aquatic life and supporting agriculture, this means great profit indeed."

Only in a socialist economy where profit is not in command could the problem of industrial waste be solved this way. And only in a socialist society run in the interest of the people and not in the interest of big capitalists could there be an overall policy of implementing anti-pollution measures, even those that ended up being *anti-profit*.

## TURNING THE HARMFUL INTO THE BENEFICIAL

Throughout China a mass campaign was launched against the "three wastes": waste liquid, waste gas and waste slag. The call was put out: "Turn the harmful into the beneficial." Again there was struggle over how to look at the question of "waste." Was this just an inevitable "evil" of industrial society that the people had to live with? Should this be dealt with by just gathering it all up and dumping it somewhere? Was this a problem that everyone and every factory had to be concerned with?

In making a product, resources are partially transformed into new products and the rest becomes "waste." But the question was, how to look at this "waste"? From which point of view and with what attitude? The masses of workers were mobilized to study Mao's philosophical works, especially the law of contradiction that recognizes that everything divides into two. They took the attitude that "There is no limit to people's ability to know and transform the objective world."

From the metaphysical point of view, waste cannot be used. But the revolutionary materialist and dialectical view held that "waste" under one condition could be valuable under different conditions. And so "waste" could be transformed into something useful. Left to itself, industrial waste poisons and pollutes the environment and harms the people. But when the composition of these wastes are studied and manipulated, they can be turned into useful raw materials and products. So instead of looking at this as a "disposal problem," the masses struggled to look at it as a "use problem."

One example: A cotton mill that had been burning its cottonseed shells to get rid of them. The workers analyzed the shells and found that they could be processed to produce furfural, an organic compound. In addition the workers found that acetone could be made from the waste gas and glucose could be made from the waste residue of the furfural production. Residues left from the glucose were made into glycerine, alcohols, and artificial flavorings.

The workers did find that with some materials the negative "waste" characteristics remained dominant and they could not find a way to turn them into something harmless and useful. But this did not discourage them. The people had confidence that waste "contradictions" could eventually be resolved favorably. And they continued to work at this because they understood that industrial pollution is in direct contradiction to the fundamental purpose of industry in China: To produce goods that improve the lives of the people.

## THE REVOLUTIONARY PRINCIPLE OF MANY USES

As early as 1956, Chairman Mao put forward the principle of multi-purpose use. This was an important part of dealing with the "three wastes." And it also promoted the development of China's economy. Wherever possible changes were implemented according to these guidelines:

- A factory is divided into several parts.
- One raw material is used in many ways.
- A piece of machinery is used for many purposes.
- One worker is capable of many kinds of work apart from his specialization.
- A factory can produce many things while mainly making one product.

These principles helped to break down divisions and inequalities within various industries; between different factories; between different departments; and between different kinds of workers. It went against extreme specialization, put less emphasis on the differences between workers with different skills, and helped to narrow the gap between large and small plants.



Raw materials recovered from wastes in a Shenyang pharmaceutical factory.

The development of local small industries to recycle "waste" was promoted in many areas. And many people were drawn into the campaign who were not part of the regular workforce, like retired workers, women working at home, and people with physical disabilities. Small factories run by neighborhoods, schools, counties, cities or production teams were set up. And in many cases these self-reliant teams had amazing results.

For instance, the masses in the Tangku District in Tientsin set up dozens of small chemical works making scores of chemicals by utilizing the "three wastes" from nearby big plants. The muddy water from the Tientsin Soda Works was used by a small factory to produce calcium chloride. The waste in producing calcium chloride was used by another small factory to produce salt for industrial purposes. And the residue from this was utilized by still another small unit, a middle school-run factory, to produce sodium chloride which is used in various chemical processes.

## PEOPLE ARE THE MOST PRECIOUS RESOURCE

As Mao said, "The masses have boundless creative power." And the success of the campaign against the "three wastes" depended on arousing the broad masses to discuss, struggle over and take the initiative to develop means and methods to solve the pollution problem.

Under capitalism, environmental pollution is a serious threat to people's lives and to nature. But it is not in the interest of the capitalists to let the people know about this problem and it is not profitable for them to deal with pollution. But in revolutionary China, developing production was done in the interests of the people. And so it was seen as a good thing to recognize and publicize the extent of pollution because only in this way could the masses be mobilized to solve this problem.

In capitalist society the idea is promoted that "people are the problem" or that destruction of the environment is an inevitable product of population growth. But in revolutionary China *people* were seen as the most precious resource. And what was key in mobilizing the people to solve the problem of pollution was the masses' political consciousness and enthusiasm for building a new socialist society. As one *Peking Review* article put it, "The masses are the heroes and practice brings forth truth. The workers and staff on the

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\*In the early 1970s the yuan was equivalent to about fifty cents.

# U.S. Drops Poison and Counterrevolution on the Andes

Deep in the rain forests of the Upper Huallaga Valley in Peru, a sinister program using a deadly herbicide (chemical plant killer) is being carried out by the U.S. government. The herbicide is tebuthurion, known by its trademark "Spike." The U.S. claims that Spike kills coca bushes without harming other plants and says that it will be an effective weapon in their so-called "coca eradication program." But many environmentalists and scientists warn that the herbicide could do serious damage to the ecology of the rain forests and to the people living there.

The upper valley region of the Huallaga River runs from the Andes mountains into the jungle, passing through the tropical foothills where peasants cultivate a large part of the world's coca leaf. The people of the Andes have chewed coca leaves for thousands of years, especially under the burden of oppression and hunger since the Spanish conquest. Today, coca leaves grown in the Upper Huallaga are bought by Colombian drug dealers and processed into cocaine to be sold mainly in the U.S. Hundreds of thousands of peasants have become dependent on the income from this crop for their survival. They are victimized by landlords and police, who often work together.

The Upper Huallaga Valley is also one of the areas throughout Peru where the revolutionary people's war led by the Communist Party of Peru is winning victories and gaining influence. The growing U.S. military intervention in Peru is concentrated in this region. Last September the U.S. set up a Vietnam War-style firebase at Santa Lucia. The base has a runway longer than the one at Lima's international airport, and armed helicopters, U.S. Drug Enforcement Administration agents, and hundreds of Peruvian police are stationed there. The U.S. involvement in Peru is being carried out under the cover of the so-called "war on drugs," but it is clearly aimed at the advancing people's war. And the use of Spike is part of this increasing intervention.

Spike is approved for use in the U.S. by the Environmental Protection Agency

and is used to clear away mesquite and other hardy woody bushes in the dry lands of the American Southwest. But the herbicide had never been used in a wet, tropical, and hilly area like the Upper Huallaga. The EPA label on Spike warns that it is "an extremely active herbicide which will kill trees, shrubs, and other forms of desirable vegetation" and should be kept "out of lakes, ponds and streams."

Two years ago the U.S. government began testing of Spike in the Upper Huallaga jungles. But the program met immediate opposition. Environmentalists said that Spike could destroy many plants other than coca, contaminate water supplies, kill fish, and even poison the entire Amazon river system. A Canadian priest who pastors a parish in the Huallaga Valley warned about the herbicide: "It's non-selective, it's going to kill everything. There is no way of limiting it to a coca field. A bit of wind, a bit of rain and it's complete destruction. And, obviously, in an area so virgin in its agricultural development, that's going to be disastrous for the whole Amazon region."

The Peruvian newspaper *El Diario*, which is under attack from the police and reactionaries for its sharp exposures of the government and its widely read coverage of the people's war, reported last year on the finding of a Peruvian commission's study on the effects of Spike: "Once the ground has been sprayed with the herbicide, the plants will die over a period of time that could last up to three years. It would be a period during which vegetation could not grow, and the duration would depend on the concentrations of the herbicide in the soil. There is a strong possibility that fumigation with tebuthurion will result in massive erosion of the soil, virgin forests as well as coca fields. It is clear that if this erosion is extensive, the result would be the desertification of part of the Peruvian forest."

Faced with the possibility of a big public uproar, Eli Lilly, the American chemical manufacturer of Spike, refused to sell the herbicide to the U.S. government. But American officials have been



Helicopter gunships piloted by American D.E.A. agents out of Santa Lucia firebase used against Peruvian revolutionaries.

pushing hard to use Spike in Peru. Walter Gentner, the head of the Department of Agriculture's narcotics lab, protested the rush to approve Spike before all the facts were in: "There are at least 350 species of plants in the area where coca grows. What about the reaction of each of these to the residual tebuthurion that may be in the ground?" Gentner had to quit the job after being demoted by his bosses.

The U.S. government accused Eli Lilly of "going AWOL" in the "war on drugs" and pressured the company to sell the herbicide. A State Department official claimed that Spike "is less toxic than aspirin." The U.S. government, along with the media mouthpieces, have gone on a chauvinist counterattack. Articles in the *New York Times* and other newspapers accuse the Peruvians in the Upper Huallaga Valley of *already* damaging the area ecologically by cutting down trees in order to grow coca and dumping chemicals into rivers.

The U.S. went ahead with the testing of Spike in a number of locations in the Upper Huallaga Valley. Several other herbicides are reportedly being tested in Peru as well. *El Diario* reported that, on March 20 last year, two brothers, ages 6

and 7, died of poisoning after playing all day in their father's field which had been sprayed the week before with a "whitish granular powder" by DEA helicopters. The incident took place in northern Huánuco, one of the areas where the testing of Spike was going on.

The State Department's Bureau of International Narcotics Matters (INM) now says that the testing of the herbicide and the analysis of the results are almost complete. They claim that the initial findings show that Spike is effective in killing coca plants and does "minimal damage" to other plants. This information is now being "shared" with the Peruvian government.

The INM's "test results" are clearly contradicted by many scientists and even the U.S. government's own Environmental Protection Agency. Why is the U.S. government pressing ahead like a bulldog with its Spike program?

As with the whole "war on drugs," the use of Spike is not aimed at getting rid of drugs but at the oppressed in Peru and the people's war. As *El Diario* pointed out, "The fascist and corporatist government headed by Alan García Pérez has been using the herbicide 'Spike' in a desperate attempt to exterminate the

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frontline of production are all for eliminating pollution and improving the environment and they have boundless wisdom in effectively controlling pollution. Once their enthusiasm for socialism is fully brought into play, the difficulties of getting rid of the 'three wastes' are easily and rapidly solved."

At one oil refinery, an incorrect, revisionist line was in command. In the beginning, only a handful of people were relied on to get rid of the plant's toxic waste. For eight years these people worked behind closed doors and the approach they took was to "think big," try and copy foreign methods, and come up with expensive plans. But nothing was accomplished this way. Then during the Cultural Revolution this line was criticized and a new approach was taken: Faith in and reliance on the people. The masses were activated and "three-in-one" teams were put together made up of workers, technicians and leading party cadre. These "three-in-one" groups were set up to insure that the wisdom, initiative and creativity of the ordinary people was taken into account and that leadership did not employ the method of "expertise in command." The new team made use of whatever they had on hand and combined practices from other countries as well as methods developed in China. Without asking for money from the state, in four months they built equipment which eliminated pollution and recovered more than 3 million yuan worth of liquid tungstic acid each year.

In another chemical plant in Tsingto, Shantung, fifty older workers decided to try and extract silver from broken thermos bottles and mirrors. After some 200

experiments they developed techniques to recover silver from industrial waste water as well as from discarded film and mirrors. In four years, from waste water, they extracted 1,250 kilograms of silver and recovered seven other materials, including gold, alum and magnesium sulfate—all using methods they developed themselves.

### ENDING THE BIG CITY BLUES

The imperial powers of Europe, Japan and America exported capital to China in the last half of the nineteenth century and developed industries to exploit cheap labor and take advantage of unprotected natural resources. Factories were built exclusively in the large coastal cities, where there were concentrations of workers and where it was easier to transport products to foreign markets. These huge cities became centers of pollution as factories spewed out poisonous smoke and dumped toxic waste.

Capitalist experts accused Mao Tsetung of being a utopian romantic who was against modernization. But the fact is he developed a truly visionary critique of the capitalist city—and after China was liberated in 1949, the new socialist government set out to radically transform China's cities. In Shanghai the first stage included covering the open sewage channels and building boulevards above them. Three hundred miserable slum areas were torn down and new "workers' village" housing projects were constructed on the sites, providing

new homes for over a million people. Next there were adjustments made in the distribution of industry. About 1,000 factories located near residential areas were considered particularly harmful. So between 1953 and 1957 the government began relocating most of these factories outside the city. These plants were also renovated to reduce pollution, improve working conditions, and facilitate production. New industrial plants were mainly set up outside the cities. And new factories were required to have plans for preventing and dealing with pollution.

The policy in revolutionary China was to build smaller industrial towns and avoid over-concentration of industry and population in the big cities—not build up the cities at the expense of the countryside; not favor the urban population at the expense of the rural masses; and not further, but work to overcome, the antagonism between city and countryside. All this meant less industrial waste and garbage had to be disposed of in any one place, and these smaller communities provided a more healthful environment for people to live in.

Small towns outside the cities were encouraged to become self-sufficient. Big industries were most often concentrated where there were large deposits of raw materials so the development of smaller industries was a way that widely scattered natural resources could be more fully utilized. These smaller industries could meet a wide variety of local needs, such as clothes and tools for farming. And neighborhoods and villages were able to set up small-scale factories to process scrap materials.

But even more importantly, the decentralization of industry made it possible to unify industry and agriculture and narrow the gap—and the inequalities—between the city and the countryside. This was part of working to abolish "the three great differences" in society: Between industrial and agricultural develop-

many peasants who have been joining the armed struggle being carried out by the Communist Party of Peru."

The U.S. is not only carrying out ecocide in Upper Huallaga Valley but also genocide. It is like what the U.S. did during the Vietnam War, when they dropped huge amounts of the poisonous chemical Agent Orange on the Vietnamese people and their land.

The U.S. rulers blame the people in Upper Huallaga for harming the rain forests—this turns things upside down! Domination by big powers like the U.S. and semifeudal exploitation have devastated the lives of the masses of Peruvians. Because of this, large numbers of Peruvians have been forced to turn to petty production of coca to squeeze out a living. Although peasants in the Upper Huallaga Valley also grow bananas, rice and other crops, they are not able to survive without small plots of coca. The people's war in Peru is aimed at overthrowing this downpressing system and setting up a new, revolutionary society based on the interests of the masses.

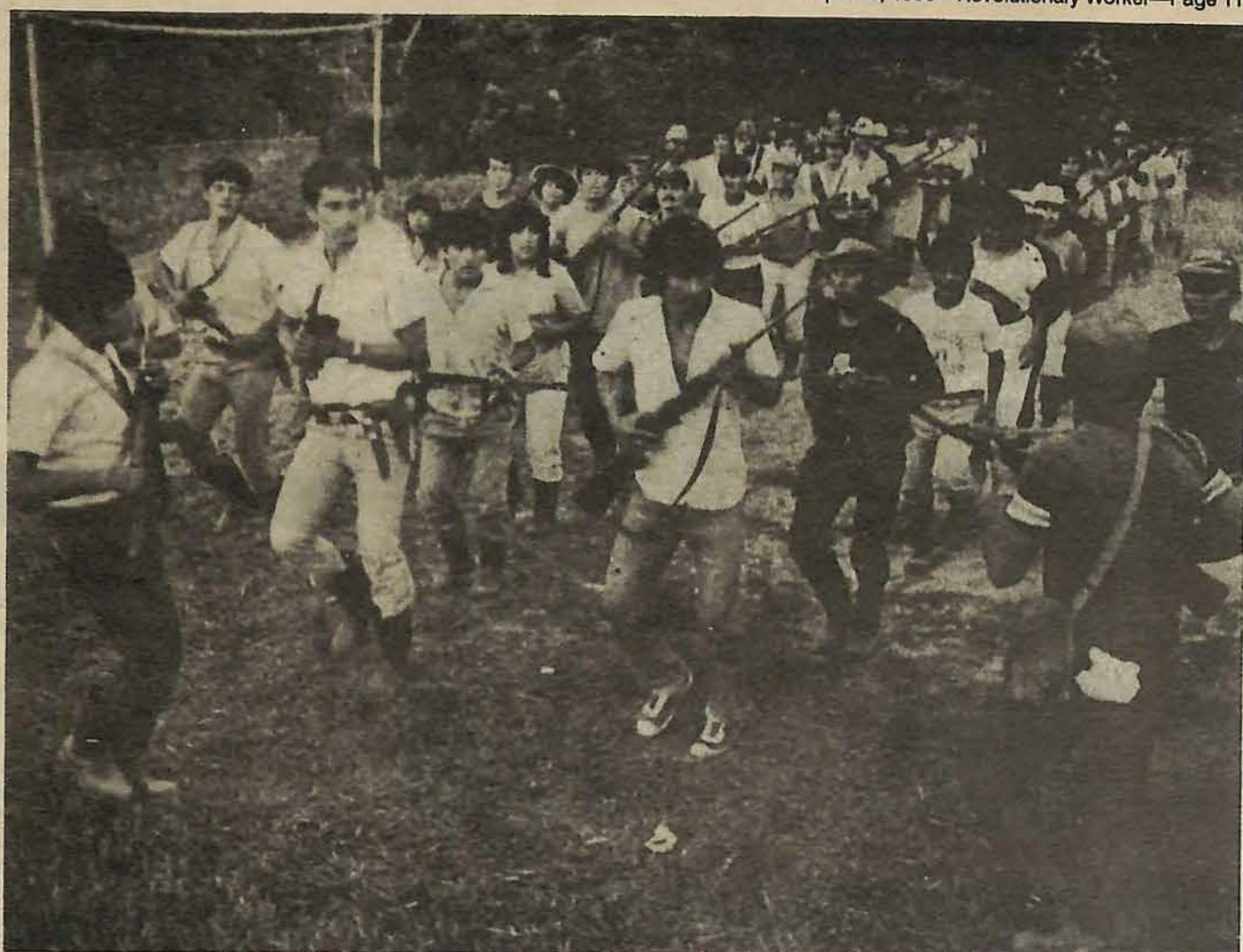
It is the Peruvian government and ruling classes who benefit the most from this drug peddling, since the billions of dollars in income from the drug traffic help ward off the collapse of Peru's dependent economy. And behind the Peruvian rulers stands the U.S. government, which itself has been involved in drug trafficking to finance the Contras and other covert operations.

The U.S. rulers fear that Peru will be decisively lost to them and that other countries in Latin America, where conditions are also ripe for revolution, will follow. This is their main concern in Peru.

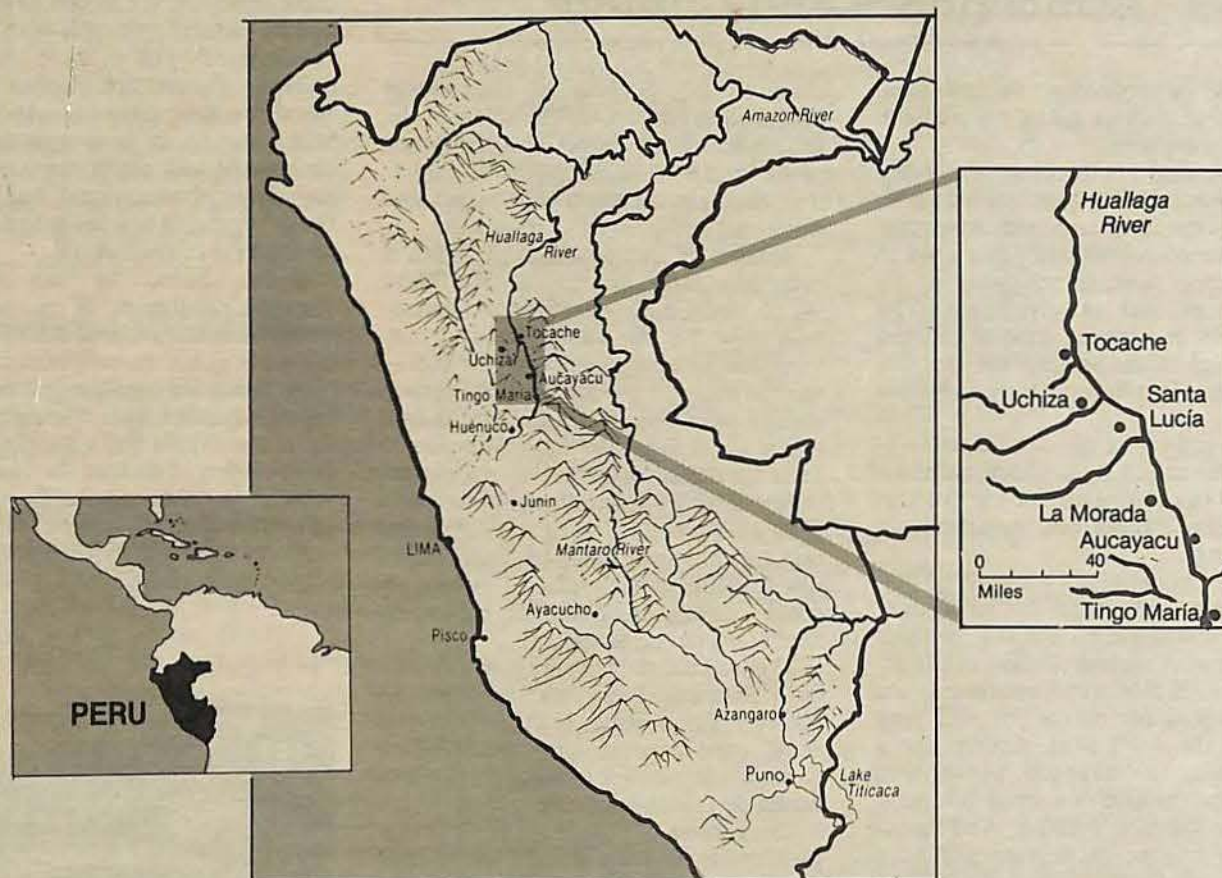
And in order to attack the Peruvian revolution, the U.S. is willing to poison the rain forests in Peru and cause even more suffering to the people. The U.S. government carries out their intervention in Peru in the name of "eradicating coca." Isn't it the men who rule the U.S. and their whole system that needs to be eradicated through revolution? □

**CORRECTION**

In the "National Call for a Conference: Down with U.S. Intervention in Peru" by the Committee to Support the Revolution in Peru which appeared in *RW* No. 550, Esmeralda Brown was incorrectly listed as an endorser of the call. Ms. Brown, a Panamanian activist and coordinator of Women's Workshop on the Americas, is scheduled to be a speaker at the conference in New York to be held April 21 at Hunter College.



Fighters of the Communist Party of Peru.



ment, between country and city life, and between mental and manual labor.

In one area in Hopei Province, party cadre, peasants, workers and technicians worked together for ten years to experiment with ways of utilizing industrial waste waters. By the early 1970s the city's daily 400,000 tons of sewage were being processed to fertilize and irrigate 12,930 hectares of farmland. (One hectare equals 2.47 acres.) And communes that before had not had enough water and fertilizer were doubling the amount of rice they could grow. The industries were also saving nearly a million yuan a year in waste disposal costs. And at the same time commune-owned industries were set up to transform agricultural wastes, like cottonseed shells, corncobs, and sugar residue into useful products.

In this way, industrial wastes were transformed to increase agricultural development. And agricultural wastes were used to expand small industry.

This kind of policy would be impossible to implement under capitalism where the cities are built in order to serve the development of capitalist business and industry. It would be impossible in a capitalist society where cities are built at the expense of rural areas and dominate and literally feed off the countryside.

China's policy of decentralization was also a crucial part of the proletariat maintaining power. And this will be true in future socialist societies as well. As Bob Avakian, Chairman of the RCP, said in *Eye on the Prize*, "Mao understood that if you allowed yourself to be more and more crowded into the cities and hinged everything increasingly on the cities you were increasingly vulnerable to imperialist attack, that is, outright military attack. Your ability to wage revolutionary warfare in opposition to such an attack would be undermined. The nuclear weapons of the imperialists and their other weapons of heavy and mass destruction would be that much more powerful against you the

more you allowed yourself to go in the direction of favoring the city over the countryside and concentrating all your strategic and crucial resources and forces, including people, in the cities."

**A QUESTION OF POWER**

The mass campaigns in China to deal with the problem of pollution showed: It is the social system and the political line taken that determine whether or not economic development will harm the people and destroy the environment. Pollution is inevitable under the capitalist system where high profits are sought and production is highly competitive and anarchic. The capitalist mode of production means that profit determines: what is produced, the choice of techniques, and the location of industries as well as distribution. And all this determines the relations between people and the relation between people and the natural environment. Under the capitalist system this can only mean rampant pollution, harm to the health of the people, and continuing destruction of the planet in a thousand different ways. And it will take a revolution today to deal with the continuing crimes of pollution by the capitalist system. Only by seizing power can the people deal with this problem.

Without the people's armed power seizing control of industry, machinery, and the land, it is impossible to eliminate the mad anarchy of capitalism and stop companies from polluting and producing harmful and useless things.

Without a revolutionary government that leads the masses to exercise all around dictatorship over society, it not possible to unleash the the people's enthusiasm for building a new society free of exploitation and the people will not be able to take up and solve the problem of pollution.

Without the destruction of the capitalist economy based on exploitation and profit, it is impossible to utilize advanced technology, not for profit, but for the benefit of the people.

Without people's control of the newspapers, radio, and television, it impossible to uncover and bring mass attention to the problem of environmental destruction and conduct the kinds of mass campaigns needed to popularize successful solutions and arouse millions to take up this problem.

Without supervision by a politically conscious people, it is impossible to stop corrupt officials and heads of industry from running things with complete disregard for the health of people and the environment.

Without revolutionary control of society, it is impossible to struggle against knowledge itself being treated as the private property of an elite section of society. Without power it is impossible to break the monopoly on knowledge and skills by technicians and supervisors; educate and train the masses to take up political, philosophical and scientific questions; and unite the leadership and creativity of the masses with scientists, intellectuals and experts to work together to solve the problems of pollution and environmental destruction.

Without freeing scientific research from the control of capitalist government and corporations, it is impossible to develop new technologies to solve the problems of waste and destruction caused by industries.

Without a revolutionary government committed to proletarian internationalism, it is impossible to address and solve the problem of pollution accumulating and destroying the environment on a world scale.

Only by seizing power and proletarian revolution can the masses understand and solve the problem of pollution and environmental destruction. □

# We've Seen the System...



Copper smelter in Arizona.

## CRIME OF IMPERIALISM:

### Ruining the Earth's Atmosphere and Climate

Because of capitalism, we now have two historic changes going on with the earth's atmosphere:

1. Chemical pollutants, especially chlorofluorocarbons, have created a hole in the ozone layer over the Antarctic. (Chlorofluorocarbons are gases used in aerosol spray cans, in refrigerators, air conditioners and in styrofoam. The ozone layer is a special zone of charged oxygen high in the atmosphere that absorbs some of the harmful radiation from the sun.)

Continued use of these pollutants will destroy the ozone layer. More radiation from the sun will reach the earth's surface causing cancer and mutations in living things.

2. The uncontrolled burning of gas, coal, wood and waste by imperialist society is starting to measurably increase the amount of carbon dioxide in the atmosphere. If this trend continues, the new composition of the air will trap more of the sun's heat. Acting like a greenhouse, the changed atmosphere would raise the earth's average temperature over the next decades. And an increase of only a few degrees will have catastrophic effects: Major areas of food production will be shifted hundreds of miles affecting billions of people. Rising oceans would flood coastal areas.

U.S. imperialism says its civilization is a model for the world. But what imperialism is doing to the earth alone reveals what a lie this is! The U.S. has 6 percent of the world's people, but it consumes

close to 50 percent of the energy produced in the world! The rulers of the U.S. and other imperialist countries profit from a brutally lopsided world system; they rip off the whole planet and waste vast amounts of its resources.

Because of this lopsided situation, if even one large country of the Third World like China were able to successfully copy the West and started to consume fuel at a rate similar to the U.S.—the resulting production of carbon dioxide would speed up the greenhouse effect. Or similarly, if oppressed people in the tropical countries of Africa and Asia were even able to develop the same level of air conditioning and refrigeration technologies that U.S. imperialism has developed, the released pollutants could trigger epidemics of cancer by destroying ozone in the air.

The so-called "advanced countries," both East and West, can't serve as the "model" for anyone. If the rest of the world *even tried* to copy this kind of society, life itself on the planet earth would be threatened!

The answer of U.S. negotiators to this problem at an international conference on the hole in the ozone was: Let the imperialist countries keep their refrigerators and the Third World can't have them! Their solution is: keep the poor countries poor. But the real solution is: this lopsided setup where imperialist countries hog the resources of the world cannot continue any longer.



Destruction in the Amazon rain forest.

## CRIME OF IMPERIALISM:

### Ripping Out the Lungs of the Planet

Big forests counteract the greenhouse effect, because trees take carbon dioxide and turn it back into oxygen. But while imperialist industry pumps out carbon dioxide, imperialist finance destroys the world's remaining forests at a shocking rate: tens of thousands of square miles a year.

All the countries with huge tropical forests are oppressed countries in the Third World. These countries are caught in a brutal vise caused by their debts to imperialist banks. Unable to pay even the interest on their billion dollar debts, these countries are forced to exploit any and all natural resources with complete ruthlessness—just to stave off financial collapse. Forests are cleared to export wood for debt payment. And they are being burned to clear new ground for cash crops and cattle ranches—also to pay debts. International bankers even "help" by giving new loans to finance the destruction of the forests!

Brazil, home to the important Amazon rainforests, is on the edge of financial collapse because of over \$70 billion in debts. Its rate of deforestation has *quadrupled* over the last decade—to 20 million acres a year! In one Brazilian state, the World Bank has financed the clear cutting of an area the size of Great Britain. In another state, Barclays Bank of Britain recently burned half a million acres of Amazon forest to create two huge cattle ranches. Such stories are

repeated *hundreds* of times, in a dozen countries. One observer in Indonesia said the countryside looks like the country declared nuclear war on itself.

The destruction of forests has monstrous consequences. Whole tribes of native peoples are being destroyed in Brazil, the Philippines and the Congo. Sometimes they are deliberately murdered by land speculators.

Clear cutting is when the hillsides are stripped of trees. This leads to massive erosion of the land. The run-off dirt fills the river beds. This erosion caused floods that killed thousands of people in Bangladesh and is destroying vast coral reefs in the Philippines. The World Bank's own experts estimate that "some 15 to 20 percent of the world's estimated 3.5 to 10 million plant and animal species may become extinct by the year 2000."

But the main long-term effect of imperialist logging could be on global climate. Burning of Third World forests is currently causing between 15 to 30 percent of the annual global carbon dioxide emissions—greatly contributing to global warming. Millions of tons of methane and nitrous oxide from the fires erode the earth's ozone layer every year. In the past, Brazilian forests alone provided a quarter of the new oxygen generated on earth each year.

Imperialism is *ripping out the lungs of the planet.*



Above: Tons of toxic waste shipped from Europe and dumped in Nigeria.

## CRIME OF IMPERIALISM:

### Spills, Leaks, and Bombs

The names of Bhopal, Chernobyl, Prince William Sound are famous. But *every single day* there are massive leaks and spills—most are covered up and unknown to the people. Just a few examples:

- All living things in the whole Rhine River in Europe were killed in 1986 when fire in a pesticide plant caused a massive spill. News of this "river murder" was suppressed in the U.S. media.

- Because imperialism has built its society on petroleum consumption, oil is pumped across the globe—from oppressed countries that produce most of it to oppressor countries that consume most of it. Massive spills of oil take place all the time, flooding the oceans with slicks and "tarballs." In recent years spills like the Exxon Alaska spill have happened off the coasts of oppressed countries in the Caribbean and the Middle East. And nothing is done (or even

# And It's Wrecking the Planet



December 1984—children killed by Union Carbide's poison gas in Bhopal, India.

contaminated milk and other products by selling them to the Third World. And they dealt with contaminated Scandinavian reindeer by simply destroying the herds—devastating the culture of oppressed Lapp people.

• What is the growing imperialist response to the "toxic waste problem"? Ship the waste to oppressed countries and let people there die from contamination! Dangerous dumps of chemical and nuclear waste are being set up throughout the Third World. Target locations in-

clude Guinea Bissau and Angola in Africa; Chile, Peru, Paraguay and Honduras in Latin America. Revisionist pig Deng Xiaoping now offers imperialist powers dump sites for lethal nuclear waste in the deserts of China.

This society went from slaughtering buffalo and Indian peoples—to developing nuclear "overkill" for the whole planet. Can anyone imagine that this system can seriously deal with the destruction it causes daily?

## CRIME OF IMPERIALISM: Agriculture That Kills

Imperialists say their "modern agriculture" is "the most productive in history." But the truth is they enforce harmful agricultural methods in oppressed countries in order to serve imperialist profits: Fields that used to produce food for local people now produce cash crops for the world market. Small peasant farmers using traditional methods are replaced by a few capitalist plantations who buy chemical pesticides and fertilizers from imperialist monopolies.

This imperialist agriculture poisons people while it impoverishes them:

• Western imperialism forces Third World countries to use chemicals that are considered too dangerous for use within so-called "advanced countries." On the plantations which raise coffee for export to the U.S., peasants are poisoned by DDT—a pesticide banned in the U.S. The chemical pesticides that accidentally killed all life in the Rhine River cannot be legally used in Europe for food production. But they are produced in Europe for shipment to the Third World.

• Cow's milk sold in Guatemala has DDT levels 90 times higher than is legally allowed in the United States. People in Nicaragua and Guatemala carry 31 times

more DDT in their blood than people in the U.S.

• The World Health Organization estimates that every minute of every day someone is poisoned by pesticides in the Third World. At least 5,000 pesticide deaths a year are estimated. Many side-effects like still births, deformed babies, cancers, etc., are currently impossible to estimate.

• Within the U.S., the massive poisoning of largely immigrant farmworkers is scandalous and intolerable. At the same time, the rate of poisoning in the Third World is 13 times higher than in the U.S.!

• In most cases these pesticides contribute nothing to "feeding the hungry." In Indonesia, the estate-style farms that grow export crops (coconuts, coffee, sugar cane and rubber) consume 20 times the pesticides used by small food-growing peasant farms that are cultivating seven times more acreage than the estates.

Imperialism deliberately poisons millions—even while it robs them and dominates them at the point of a gun. A social system that turns even food production into a death industry must be overthrown. □

said) about the damage this causes people and wildlife.

• Over decades, the bomb industry of the U.S. has secretly leaked radiation from its sixteen plants and laboratories. Some scientists say the bomb makers have created unpublicized "death zones." In Ohio and Colorado, major flows of poison radiation are seeping into water tables. At the Hanford nuclear breeder reactor the government even conducted secret tests to keep track of the people they were poisoning with "vented" radiation.

• Major patches of the earth have been turned into Love Canal-type toxic zones: northern New Jersey, western Poland, West Germany's Ruhr, and many more. When imperialists talk of "cleanup," it

is a lie. They have never developed ways to reverse the damage they cause.

• In 1985 a leak at a Union Carbide pesticide plant sent a cloud of deadly poison through the crowded streets of Bhopal, India. Union Carbide did not even know what their gases would do to humans. They couldn't even suggest first aid measures. Their research was designed to produce poison and profits—not protect people. Thousands died.

• Throughout the Chernobyl nuclear disaster, the Soviet imperialists simply claimed there was no danger to the people. They still say there is no danger. In the West the response was just as sinister: West European capitalists first used the leak to fan nationalist anti-Soviet hysteria. Then they dealt with



Mexico—airplane loaded with West German pesticides sprays fields and farmworkers.

# How Capitalism Sabotages Recycling

Every year, in the U.S. alone, close to 200 million tons of solid waste from the cities is buried in the earth or burned in incinerators. This amounts to 90 percent of all the garbage cities produce. This means only about 10 percent is recycled. And these figures don't even include the solid waste from factories, mines, and farms which is about twenty times the amount of city waste. Nor does this include the tons of liquid chemical waste and garbage dumped in waterways.

Many people recognize that recycling is necessary and crucial to the very life of this planet and its inhabitants. Recycling one ton of steel not only conserves the raw materials needed to make a new ton of steel—it also averts 200 pounds of air pollutants, 100 pounds of water pollutants, and almost 6,000 pounds of mining wastes. Recycling newsprint saves 23 percent of the energy that would be needed to produce it from trees.

But the very structure of capitalism stands as a direct barrier to society's ability to conserve resources in a thoroughgoing way. The whole way resources are owned under capitalism—largely by private capital—prevents the widespread implementation of recycling programs. Recycling efforts continually run up against the law of profit. Capitalist enterprise constantly seeks to externalize the cost of recovering spent resources, making recycling a marginal activity. And, in some cases, recycling has actually become a way to sustain and increase the wealth of capitalists and their further ability to foul the earth.

## The Very Structure of Capitalism Undermines Recycling

Under capitalism the way prices are determined, the law of profit, and the anarchy of production and the market work against recycling becoming an integral and major part of the productive process.

Some people say if the "marketplace" were just left alone, it would automatically lead to more conservation. They argue that as a resource is depleted, the value in recycling will go up and so even-

tually entrepreneurs will enter the "recycling business." But under capitalism, depletion of natural resources also increases the value of natural resources that remain untapped. And the rarer resources become, the madder the drive to rip them from the earth. Check out how elephants are being made extinct—hunted down and slaughtered as their ivory becomes increasingly rare and therefore more valuable. Under capitalism, when a resource becomes threatened, it is not protected. It is more greedily grabbed.

The experience of small grassroots recycling programs gives one picture of how capitalism sabotages recycling. In the last twenty years environmental activists throughout the U.S. have established nonprofit, volunteer neighborhood recycling centers. But these recycling efforts have not been very successful in the dog-eat-dog environment of capitalism. These centers face the constant situation where their recycled materials can't find any buyers because it is cheaper to buy nonrecycled paper. When the price of paper falls, the exchange value of recycled fiber often plummets to zero. And the market for paper can be so glutted that dealers charge \$20 per ton just to haul away recycled newsprint. Ironically, falling prices can be the market's response when a lot of paper gets recycled.

Various government policies and regulations also work against recycling. Laws going back many decades, called "depletion allowances," actually discourage the use of recycled materials by giving tax breaks—as high as 50 percent of net income—to corporations that use untapped, nonrenewable resources like oil or aluminum ore. Freight tariff regulations also discourage recycling by making the transportation of natural resources less expensive than the transportation of recycled materials.

In 1973 one EPA study concluded that under existing economic conditions, recycling is less cost-effective than burial in a landfill unless the recycling center can process at least 600 tons per day—a staggering volume. Yet the report specifically recommended that there be no

changes in the tax credits and freight tariffs that are a big part of making recycling "not cost effective" in the first place.

Over time, most grassroots recycling centers have had to close down. Some have managed to survive by instituting regular curbside pickups of recyclables. But even the most "pathbreaking" grassroots recycling programs have not been very successful. One example is the Ecology Center in Berkeley, California. Its director told the *RW* that although it began free monthly pickup back in 1973, it still must get a lot of funding from the city. When the market for recycled goods falls, the city provides subsidies, sometimes paying double or more for what the center would receive from selling the recycled goods on the market. So in terms of being "profitable" the center is constantly "living on the edge" and the city, which leases land to the center, has constantly threatened to switch to a private recycling corporation. Given all this, and despite hard efforts to reach a goal of recycling 50 percent of the city's residential refuse, the Berkeley center has achieved only a 12 percent recycling rate.

## Corporate "Recyclers" Are Polluters and Hypocrites

Grassroots recycling experiments have mainly ended up paving the way for cities to grant lucrative waste-hauling contracts to private companies. As landfills filled up and disposal costs skyrocketed in recent years, big business saw the profit potential of large-scale recycling programs. These programs generally entail regular curbside pickup—charging fees—and semi-automated, multimillion-dollar processing plants called materials recovery facilities (MRFs). These facilities carry out recycling in order to make profit, not in order to conserve resources and protect the earth and its inhabitants. And furthermore, some of the corporations involved in this recycling are among the biggest polluters!

In Seattle, collection of recyclables was added to curbside garbage pickup in February. Residents are encouraged to

recycle as much as possible and are charged for each can of unsorted garbage they set out. The northern half of the city is serviced by Waste Management, Inc. (WMI), the largest waste hauler and landfill operator in the United States. This Chicago-based multinational corporation, which earns half a billion dollars a year, is widely regarded as one of the worst polluters of the planet. At some of its landfills, incinerators run by subcontractors belch pollutants into the air and bury toxic ash below the soil. WMI's recycling operations amount to just a small sideline to these dump activities. And despite the dollar incentives used, Seattle, with one of the most celebrated urban recycling programs, is able to recycle only 34 percent of its trash.

A similar curbside program was begun in 1989 in San Mateo County, California. This one is run by Browning-Ferris Industries (BFI), a Houston company headed by William Ruckelshaus, former EPA director under Presidents Nixon and Reagan. It is the second-largest waste hauler in the U.S. and operates over 100 landfills worldwide. BFI was recently named by a Boston investment firm as one of the worst polluters in the nation. At a single hazardous waste dump in Louisiana it has had to pay \$2.5 million to settle lawsuits for 2,500 violations.

The 3M Corporation (Minnesota Mining and Manufacturing) is portrayed as a leader in waste reduction because of a corporate-wide program to recycle its own wastes. Over the last fifteen years, it saved \$300 million this way. Yet 3M remains one of the biggest sources of petrochemical and other pollutants. The money it saves from recycling allows it to expand its earth-fouling ventures. Similarly, Ft. Howard Paper Co. boasts that many of its products are made of recycled fiber, yet the company's paper plants are noxious polluters of the air and water around Green Bay, Wisconsin.

Recently, MacDonald's announced plans for recycling its polystyrene fast-food containers. Yet by its own claims, not more than 6.5 percent of this plastic packaging will be recovered. And the very process of continuing to produce



Natasha Parnell holds a picture of her brother Phillip who was murdered by police.

## Time's Up in Teaneck

Continued from page 2

and the Black side." A teacher said that the students "are definitely harassed by the police department. If they have a decent car, they are stopped and ticketed. If they're walking home, they're followed almost on a daily basis, from one end of the town to another."

Phillip's murder was the last straw for the Black youths in Teaneck. There was an outpouring of anger against the racist powers. "This system is for the rich white people," an angry youth told a TV news reporter.

As soon as Phillip's body was taken away from the scene of the shooting, youths were pounding the doors at the police headquarters shouting, "Murderers, murderers!" and demanding to be let in. This went on late into Tuesday night, and the protests continued the next day. About 100 youths marched with pieces of red ribbon on their clothes—red was Phillip's favorite color. They blocked traffic in front of the police precinct and smashed a car windshield—a taste of what was to come after nightfall. As word spread, there was outrage all over the New York City metropolitan area over this new police murder. A Black radio talk show in New York that day was flooded with calls about the shooting.

Faced with the intense and growing rage among the people, Teaneck's Police

Chief Burke said, "We're going to let this thing burn itself out." The NAACP and other "respectable Black civic leaders" tried to chill things out and called a candlelight vigil for Wednesday night.

From the beginning the vigil felt like a political time bomb. A few hundred youths held a fast-paced march from the school where Phillip was killed to the vigil at the municipal building complex which also holds the police headquarters. There were about 1,000 people at the rally—mainly Black youths but also many older Black people and some white people from the area. Some political activists and youths came from New York City, including members of the Revolutionary Communist Youth Brigade. Controversy and debate broke out in every section of the crowd. The "civic leaders" called for "peace" and "calm," but most youths would have none of such talk and shouted angrily at the podium. Others stood with small candles in their hands, listening to the arguments.

"Please, please. Calm, let's have calm."

"We've had enough with calm. We want to tear this place down!"

"Today we kept the town from burning."

"It's time for some positive action now! No more demonstrations, man!"

The "respectable leaders" pleaded with people to disperse and meet in



polystyrene releases harmful toxic fumes into the atmosphere. MacDonald's whole "recycling" claim amounts to nothing but a hypocritical public relations gimmick.

### Recycling Through Exploitation

How do these big companies make profit from recycling when grassroots efforts so often fail? One reason is the sheer scale of their operations. BFI's director of recycling in San Mateo told the *RW* that they collect almost 100 tons of recyclables per day from homes and businesses. The great bulk of the program's revenue comes from reselling these materials, whose value (at average market prices) is far greater than what customers pay BFI to haul them away. Still, every time the price of recyclables falls, BFI must stockpile materials for weeks until the prices recover. These are the periods when a smaller, nonprofit center would most likely fail.

Recycling is also profitable for these companies because they exploit labor. Not only is there the unpaid labor of residents cleaning, sorting, and bundling

recyclables for pickup, but many urban centers employ Black and other oppressed people at near-minimum wages for the hard labor involved in collecting and processing materials. In San Mateo, the county provides recycling companies with day-laborers—people receiving welfare or mental health care. And recycling companies also profit off of the extreme impoverishment of homeless people who are forced to rummage through garbage and spend hours collecting aluminum cans—only to be paid pennies.

Still, even these big for-profit recycling vultures have not been able to achieve satisfactory rates of recycling. A 1989 survey of seventeen curbside recycling programs in the U.S. found they recovered an average of only 15 percent of residential trash, even though an estimated 90 percent is capable of recovery by existing methods.

### Incinerators vs. Recycling

The EPA has mandated that cities recycle 25 percent of their refuse by 1992. This "regulation" amounts to a permit for cities to burn or bury the remaining 75 percent of their trash. It allows in-

cinerators to continue belching poisons like dioxin into the air, earth, and water.

When the U.S. nuclear industry faltered in the late 1970s, many of its firms tried to restore their profits by aggressively promoting city trash incineration. Between 1983 and 1987 alone, 173 city incinerators were purchased at an average cost of about \$100 million. Currently about 300 more incinerators are being considered.

These incinerators are direct, long-term obstacles to recycling. Profitable only if they run at 85 percent or more capacity for twenty to thirty years, their contracts require cities to put enough trash into them or pay the difference. So garbage that could and should be recycled is sent off to be burned, undercutting any serious effort at large-scale solid waste recovery.

Barry Commoner, in his new book *Making Peace with the Planet*, brings out how the government shields the incinerator industry against recycling efforts. Last year a proposed new trash incinerator in Spokane sought licensing from the EPA. Recycling advocates pointed out that under the Clean Air Act of 1970, the facility would have to remove from the trash anything that would create haz-

ardous waste if burned. Since this would make incinerators unprofitable, the National Resource Recovery Association—a pro-incinerator industry group that is part of the U.S. Conference of Mayors—wrote a letter to EPA Director William K. Reilly stating that "EPA can lawfully set only emission limits. . . it cannot prescribe particular technologies nor waste management strategies such as recycling to meet those limitations." In other words: Corporations are not to be denied the freedom to pursue profits any way they please, even when this means blatant disregard for the problem of pollution. In June 1989 Reilly ruled in favor of the incinerator industry, allowing the Spokane plant to be licensed.

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In the United States a whole mass movement has developed around recycling. But these efforts have been constantly sabotaged by the workings of capitalism.

Under capitalism, where profit is in command, industries cannot and do not concern themselves with the health and welfare of the people and the planet. There is unrestrained pollution, constant efforts to cover up and "get away" with toxic dumping and the production of all kinds of products that are harmful to the environment and difficult to recycle.

Under capitalism the cost of separating and extracting recyclable materials from garbage is a lot less profitable than just using up more raw materials and depleting the earth's resources. But in a revolutionary society where the proletariat has seized power, the private ownership of production and the law of profit will not stand in the way of making recycling an integral part of all economic activity. In such a future society, industry will not be run in a way that kills people and the planet. Only when state power is in the hands of the people will it finally be possible to carry out methods of recycling and conservation in a thoroughgoing way.

Increasing numbers of people are joining the "recycling movement" in this country. And many people sincerely think that if everyone just does their "small part" we can put an end to pollution and the destruction of the earth. But under capitalism these efforts can only be wasted. And the truth of the matter is, all the time and energy being expended by people trying to "recycle capitalism" would be much better put to use working to overthrow this system!

The problem today isn't that just not enough people are involved in recycling. The problem is the people don't have power. □

small discussion groups. The youths stepped forward with razor sharp anger, as police in riot gear ran out of their own parking lot. There were about 200 youths, including young women, and they acted quickly, collectively and decisively. One group would sweep in and demolish a car and then pull back as another group moved in on another target. Within fifteen minutes eight pig cars had been seriously trashed and windows of the police headquarters and other municipal buildings smashed. The youth then swept down the mile-long commercial strip of Teaneck Road, smashing up white-owned businesses. For a couple of hours they virtually owned the street. It looked and felt like a long-awaited festival.

The Black youths in Teaneck took matters into their own hands and made their stand clear. And this influenced and strengthened others. A CNN news spot on the rebellion showed two Teaneck youths, one Black and the other white, talking about the situation in the town.

Black youth: "The cops in this town harass us. This is not one incident—this happens all the time."

White youth: "Maybe they do treat Black with less respect. . ."

Black youth: "No way, there's NO question. They DO treat Blacks in this community harder than they do whites."

White youth: "I agree, I agree."

The youths in Teaneck had a message for people all over the U.S. and beyond—a message that no one could drown out or ignore. □



April 12—  
Teaneck,  
New Jersey.

### Notice to our readers:

The Chinese comic edition of *Red Women's Detachment* which the *RW* has been running in issues 546 (March 5, 1990) through 551 (April 9, 1990) does not appear this week. It will be resumed soon.

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"We have been correctly emphasizing that world war is not *necessarily* part of the development of a revolutionary situation in any particular country, including in the U.S. In other words it is not an absolutely necessary part of the ingredients that would go into making up the possibility for a Beginning. What I'm saying here is another part of emphasizing that ours has never been and should not be a 'world war only' viewpoint. Again, to be provocative, we are not advocates of world war. We are not people whose highest aspirations are to see a world war so that maybe somehow we can do something good in the context of that. We are advocates of revolution and proletarian internationalism and the proletarian world revolution: *that* is what we're working for. Of course, we always welcome crises, particularly profound crises of the imperialist system, not only in particular countries but worldwide. We recognize this heightens possibilities, but we're not hinging everything certainly on the outbreak of world war. And neither must we, in my opinion, in a sort of passive sense hinge everything on even a more favorable eruption of contradictions on a world scale, on a more favorable forcible readjustment of relations on a world scale. We shouldn't hinge everything, including the question of how to approach making a Beginning in the U.S., on this. We have an active, not a passive, role to play both in terms of what we do in the U.S. in particular and also in terms of our contribution to the world struggle.

"To look at this from a slightly different angle, we have to forge a clearer picture of what a revolutionary crisis—or a situation that would lead to the possibility of an actual armed insurrection with a real possibility of winning—what such a situation or such a crisis looks like in a country like the U.S."

Bob Avakian  
Chairman of the RCPUSA  
from "Making New Leaps in Preparing for Revolution"

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