TURNING THE TIDE

Vol. 5, #4 - July-Aug. 1992 - People Against Racist Terror
P.O. Box 1990, Burbank CA 91507 - Msg:213-461-3127/PART

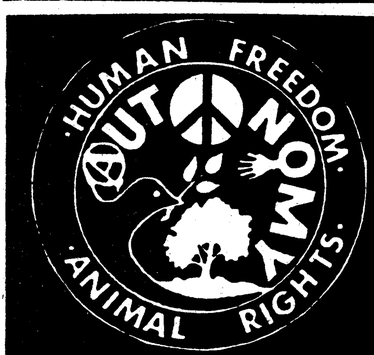
SATURDAY, JULY 25th 1992 - SHOW STARTS AT 4 P.M.

NO AGE LIMIT

"ROCK AGAINST RACISM" show at the

$5 DOOR PRICE

George Washington Community Center, 250 East Cypress Street in Anaheim. (By Anaheim Blvd & Lincoln)

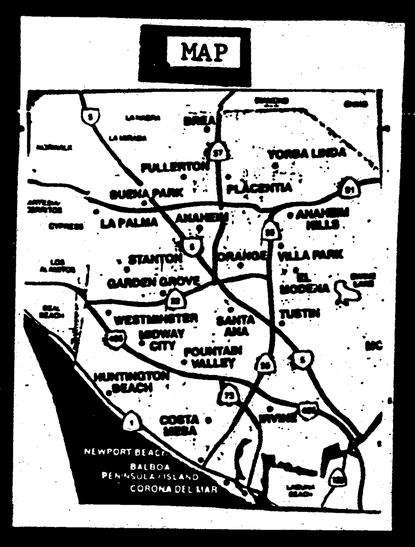


GRANTIC PUZZLE

LITMUS

GREEN

EMPIRISMO



Their will be a film slide show and a free vegetarian dinner served by **FOOD NOT BOMBS** (from Long Beach).Organizations will set up tables to distribute books, literatures,protest shirts,records,tapes,ect.This is an 7 hour event with 5 live bands and guest speaking. (Benefit gig for People Against Racist Terror)

Directions:<u>From Los Angeles and Long Beach</u>;Take 5 frwy South/Off on Lincoln Ave/ Left on Lincoln/Left on Anaheim Blvd/Right on Cypress.
<u>From South Orange County;</u>Take 5 North/Off at Lincoln/Right on Lincoln/Left on Anaheim/Right on Cypress.

ANTI-RACIST DEMO IN SIMI

More than 500 people, mostly local residents, rallied outside the Simi Valley courthouse, site of the acquittal of the four officers charged with beating Rodney King, to protest a demonstration organized by Mississippi-based white supremacist Richard Barrett on Saturday June 6. Barrett drew only a handful to his rally, called to support the verdict. He was surrounded by most of the city's police, augmented by county sheriff's deputies and other jurisdictions, and escorted from the scene after some anti-racist demonstrators began throwing rocks and soda cans. Police arrested six people, all counter-demonstrators. Two police officers and a Mexican photo-journalist were slightly injured by projectiles.

Barrett, who leads a miniscule group called the Nationalist Movement, runs a para-military training camp in Mississippi for nazi-skinheads, and has a long history of exploiting and fomenting violence by staging highly-publicized racist marches in areas that have seen racial turmoil. He staged a demonstration at the Democratic National Convention in Atlanta in 1988, and another to protest King Day in the same city the following year. He went into Forsyth County, Georgia to organize a racist united front after a civil rights march there was stoned, and into Dubuque, Iowa after a series of cross-burnings. Barrett has a history of staging his rallies in order to sue local jurisdictions for damages for failing to adequately protect him. Many residents of Simi Valley, already angered that their city was receiving a bad rap as a hot bed of hard-core racists because of the verdict in the King beating case, expressed dismay that Barrett's Nationalist Movement had chosen to exploit them to further his racist cause.

In the wake of Barrett's announcement, an ad hoc coalition against white supremacy quickly formed, involving both Simi Valley and other suburban Ventura county residents and activists from neighboring L.A. Two local groupings were formed, Mothers Against Supremacy and Kids Against Racism, which was initiated by several 13- and 14-year-old girls at area junior high schools. "We're not racists, and we're tired of lying to people about where we live," said Jennifer Roach, one of the students who started Kids Against Racism.

The ad hoc coalition, which organized the counter-demonstration and ran an open microphone rally all afternoon, also included the Simi-Conejo Valley chapter of NOW, L.A. Radical Women (which played a big role and brought organizers down from other chapters to help build the demonstration), People Against Racist Terror, ACTUP chapters from L.A. and Ventura County, the local NAACP, and Concerned Citizens of Ventura County, a group which formed in the the wake of the L.A. rebellion and which was already planning a march and rally against racism and police brutality for the following week. (PART also joined that rally, in which about 75 demonstrators marched through the city of Ventura.) They persisted in their plans, despite an attempt by the police chief, Paul Miller, to discourage local residents from holding a counter-demonstration. A wide array of groups showed up, including bikers waving anti-racist signs, Perot supporters, and Christian groups. The open mike format allowed for an airing and sharing of views and respect for differences.

Some violence did erupt after a small faction led by the International Committee Against Racism and Progressive Labor Party marched off to physically confront the half-dozen neo nazis who showed up with Barrett. Police attempted to declare the whole thing an unlawful assembly and disperse everyone. But rally organizers were able to convince them not to disperse the counter-demonstration and they continued their open mike program, which included some heated discussions about police racism. The rest of the afternoon proceeded peacefully.

Richard Barrett, whose white supremacist "Nationalist Movement," based in Mississippi, precipitated the violence attempted to paint himself, as he always does, as an injured innocent. Media coverage focussed in a sensationalistic way on the physical confrontation, falling in with this strategy. The InCAR action was typically counter-productive in this regard, and displayed an undemocratic "holier-than-thou" disregard for the other groups and individuals involved in the anti-racist demonstration. Barrett came to L.A. in an effort to provoke exactly this type of response, to poison the atmosphere and attempt to gain adherents and legitimacy for his racist extremism. Far from being intimidated by such a response, he thrives on it. He must be rejected by all people of good will, and exposed for the totality of his racist politics, not allowed to manipulate the media. The very next day, he participated in a racist anti-immigrant mobilization called "American Spring at the Mexican Border" where some of his nazi-skin followers stoned undocumented Mexican workers and one ran a truck at counter-demonstrators. Anti-racist organizers shouldn't surrender the moral high ground to such scum by initiating violence.

Because even more important than opposing and exposing racist groups wherever they rear their ugly heads is for progressive forces to take the initiative, in organizing and struggling for a just society that would no longer produce such fascist elements. Who profits from racism and benefits from the oppression and economic adversity the rest of us suffer from? On the food chain of exploitation, racism and oppression, Richard Barrett, Joe Fields of the nazi/Populists, and Tom and John Metzger are small fish. They are bottom feeders who go for the leavings of the real sharks, the corporate and political elite. While Barrett, Fields, and Metzger claim to be anti-establishment, they are tools of convenience for the businessmen and politicians who meet in lily-white enclaves like the L.A. Country Club, a symbol of domestic apartheid, and plan how to maintain their exclusive grip on power and privilege.

Barrett and his few followers are a menace mainly because they fit into the "divide and conquer" plans of the elite.

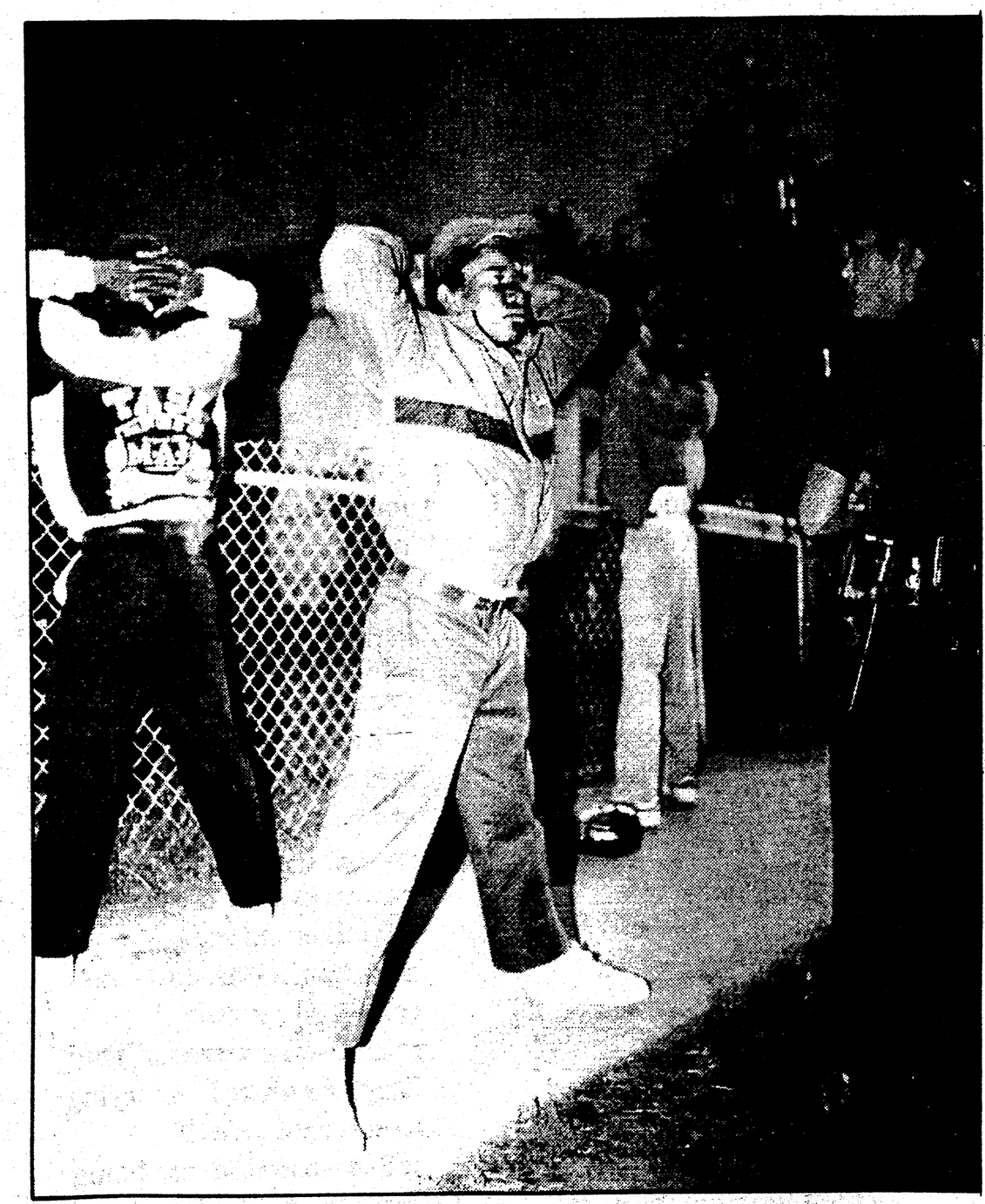
So it shouldn't be surprising that the police will mobilize to protect the free speech of fascists like Barrett at the same time that they sweep up and arrest anti-racist demonstrators on the grounds that they represent a threat to public order, as was done in L.A., San Francisco and elsewhere in the wake of the rebellion.

Anti-racists can rely on neither the state nor vigilante action to combat and eradicate racism, but on grass roots organization and support for self-determination.

AFTERMATH OF

Descriptions from across the political spectrum of the L.A. uprising in the wake of the police brutality acquittals are like the proverbial blind men trying to describe the elephant. One holds the tail and says the elephant is like a rope; another grabs the trunk and says the elephant is like a hose; a third holds onto the leg and says it must be like a tree trunk, etc. Each may be partially right, but substitutes the part for the whole.

Some on the left say the rebellion was the first multi-racial, multi-national bread riot. Others draw a parallel to the African American rebellion in Watts 27 years ago. Right wing Republican U.S.Senate candidate Bruce Herschensohn says the looters weren't angry, they were enjoying themselves.



Did the violence provide a catharsis and a chance for a new beginning in L.A.? Or, as others fear, did the events intensify racial animosity? Were antagonisms between Blacks and Koreans about racism, class, or cultural misunderstandings? Did the police gloatingly provoke the community, then stand back and let things get out of hand intentionally to embarrass the city's political leadership? Or just because they didn't care to put themselves at risk to protect Black, Hispanic or Korean neighborhoods? For L.A., the correct answer to this "multiple choice" quiz is "all of the above."

The L.A. rebellion was many different, sometimes contradictory things at the same time. It was an outburst of Black resistance to racism and injustice, against police brutality, economic deprivation and political frustration. For some people, it was a chance to vent rage towards whites, Koreans and others identified as members of oppressor groups, a chance for "payback" regardless of political goals or consequences. And for some, it was an unparalleled opportunity to stock up on weapons from sporting goods stores and pawn shops. At the same time, the rebellion was an uprising of the city's dispossessed Latino plurality, especially the super-exploited undocumented Mexicano and Central American sectors who have continued to grow in the face of the immigration reforms of the past few years, which have legalized a few while driving others further underground. Simple survival for them and for many Blacks mandated taking food, diapers and daily necessities from the stores.

At the same time, for Blacks, Latinos and some whites alike, the uprising was a rupture in the social fabric, of "law and order," a chance to get something for nothing. Plenty of Mercedes Benzes were seen driving up to electronics stores, with their yuppie owners loading up with computers and cd players. The example of looting set by Reagan, Bush and the S & L robber barons was certainly not lost on the oppressed classes either. The poor see quite as clearly as the rich that the ruling values of this society have nothing whatsoever to do any more with a fair day's work for a fair day's pay or with material success through hard work.

To a certain extent, the rebellion was the doing of the police, who spent the early period after the acquittals gloating, harassing Black youths, and increasing tensions. Then they retreated from the streets without making a sufficient effort to quiet communities, prevent damage to stores, or notify motorists of trouble spots. During the unrest police killed at least a dozen people; none of these deaths are likely to result in prosecutions or even reprimands. Daryl Gates' arrogance dealt the death blow to his career and his political aspirations; he was finally forced into retirement and replaced with a new Black chief. The rebellion gave the state a chance to try out some of its repressive apparatus, including curfews, INS sweeps, mass arrests, and the use of the National Guard and armed forces for domestic control purposes; the whole operation supervised by FEMA, the Federal Emergency Management Agency originally designed by Reagan as governor in California specifically to deal with "civil disorders," Black and Hispanic rebellions.

The uprising was understandable and justified. It also, however, reflected the failure of the left to provide effective political leadership or direction over a long period of time. White "communists" whether followers of Stalin or Trotsky, white anarchists, even white peace and anti-intervention activists, have operated at the margins for so long that they had no discernible impact on the response of white people in general to the beating of Rodney King, the failure of the city's establishment to do anything about it, or the final injustice in Simi Valley. Black nationalists, internationalists or socialists seemed unable over the previous year, since the beating of Rodney King, to transform their community's anger into organized resistance. As a result, the rebellion dealt with only the most immediate and visible targets and problems. This is the context that allowed vengefulness to be directed on the basis of skin color. Despite the fears of the elite, after the first night's demonstrations outside Parker Center and City Hall, the unrest did not directly threaten the political and economic elite in Arco Plaza or elsewhere in fortress L.A.

Despite all the contradictory aspects of the uprising, it is not necessary to justify or defend every single act of every single individual to defend the uprising a whole or to demand an amnesty for those arrested for the rebellion, especially for curfew violations and crimes against property.

AN UPRISING

But it is also essential at this point to look towards the future. In the aftermath of the rebellion, the city's economic elite is trying its hardest to return to business as usual. "Rebuild L.A." under Peter Ueberroth, who approved L.A.P.D. plans for cordoning off the Black community during the 1984 Olympics, is another project of the city's corporate rulers, dressed up with some faces of color, to maintain control of the city's affairs. Many fearful whites have been arming themselves at a record rate. Most of the hysterical estimates of the early days have been revised downward -- there were actually 1/6 the number of fires, many fewer killings, and "only" 9000 arrests (rather than 19,000 as originally claimed). The L.A.P.D. is characterizing the gang truce, the most positive recent development in the city, as a plot to increase lawlessness and a scheme directed at law enforcement.

The cops are harassing every celebration of the effort of Black youth to stop killing each other, and despite the truce have just reassigned 40 aggressive anti-gang cops from around the city into south central. Hopefully, this will only reinforce the understanding of those trying to heal the breaches within the Black community as to who the real enemy is. More lives have probably been saved at this point, as the truce holds, than were lost in the uprising. Black youth are trying to purge themselves of the self-hate they have internalized from this racist society, which has led them to kill each other. Yet this laudable goal makes the cops, and the city's elite, decidedly uneasy. If young Black men stop killing each other, where will they direct their energy?

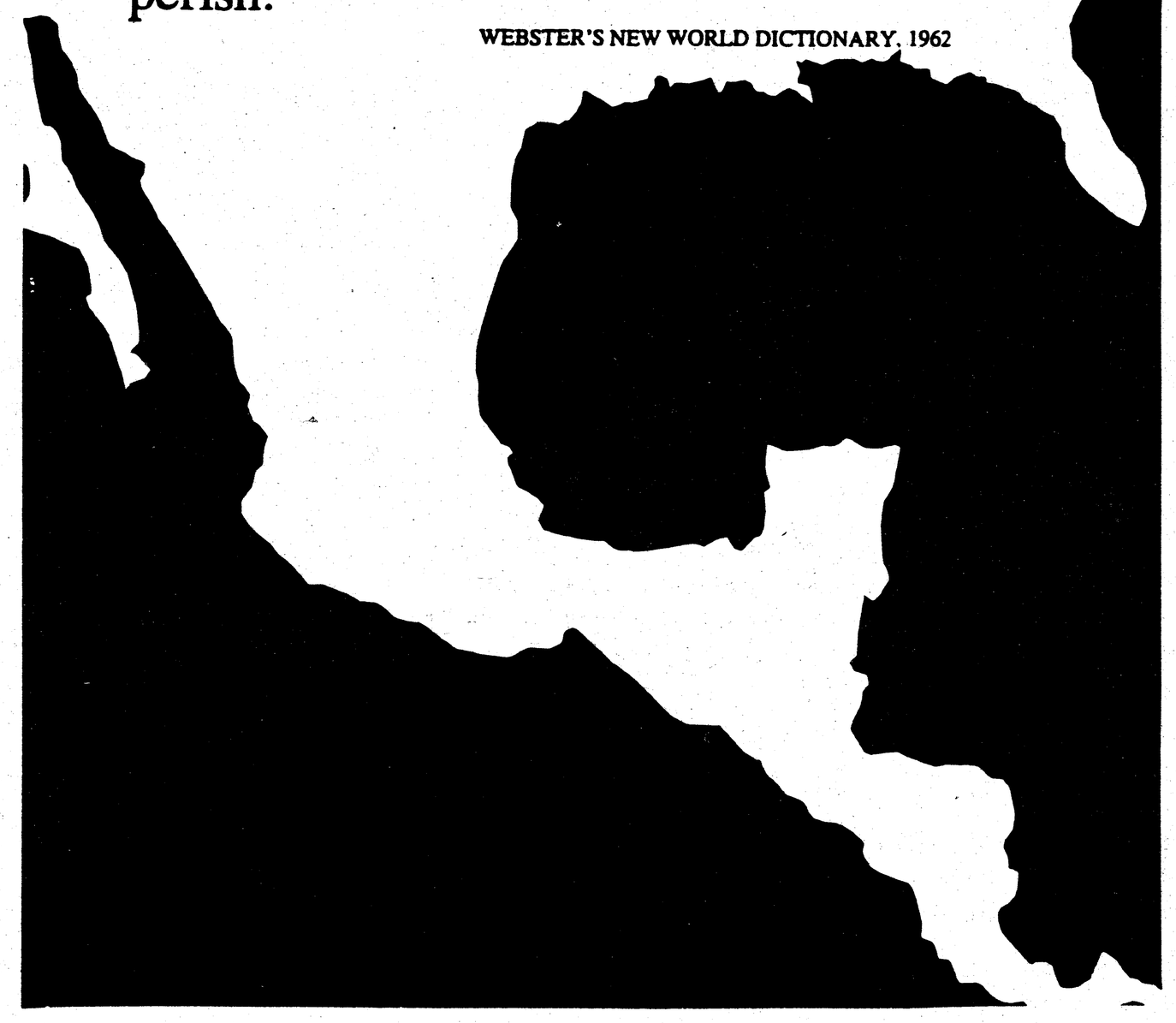
Look at the hostile reaction of the political and economic elite in L.A. and the U.S. to this attempt by young Black men and women to redeem themselves and put forward a sincere program for renewal in this society. Compare that with the recent efforts of the German government to incorporate nazi boneheads into their official youth programs. The German nazi-skins, who are still practicing and preaching virulent racism, still attacking immigrants and non-white Germans, are being given meeting halls to hang their swastikas in, make-work jobs cleaning their neighborhoods, and paid counselors to run recreation programs. The Black youth of L.A., trying to end a decade of self-destruction, are being given the back of the hand and demonized as extortionists and hooligans.

There have been some positive developments since the uprising. A number of coalitions have been developing in the African American community, reaching out with a revolutionary perspective to gang members and other young people. Kamal Hassan of the Malcolm X Grassroots Movement reports that the rebellion served to discredit the petty bourgeois "Negro" leadership of politicians, businessmen and preachers, and many Black youth, in and out of gangs, are turning to more radical voices for an effective analysis and strategy. Michael Zinzun, a former Black Panther who leads the Coalition Against Police Abuse, is hoping to pressure the City Council into placing a radical proposal for an elected citizen police review board and a special prosecutor on the November ballot.

The first authentic united front of various Asian and Pacific Americans has been put together specifically to join in the effort to rebuild L.A. and to relate to other communities. It remains to be seen whether these and similar efforts can shift the balance of power and shape an intiative that will create the basis for effective grass roots unity, and set a new direction for L.A. and the nation. For more information, contact the Coalition for Justice, c/o Malcolm X Grassroots Movement, 5356 Crenshaw Blvd., Los Angeles CA 90043 (213) 299-4412.

con-sume (kən-soom′, kən-sum′), *v.t.* [CONSUMED CONSUMING], [OFr. *consumer;* L. *consumere*, to use up, eat, waste, destroy. <*com-*, together + *sumere*, to take.] 1. to destroy, as by fire; do away with. 2. to use up; spend wastefully; squander (time, energy, money, etc.) 3. to drink or eat up; devour. *v.i.* to waste away; perish.

WEBSTER'S NEW WORLD DICTIONARY, 1962



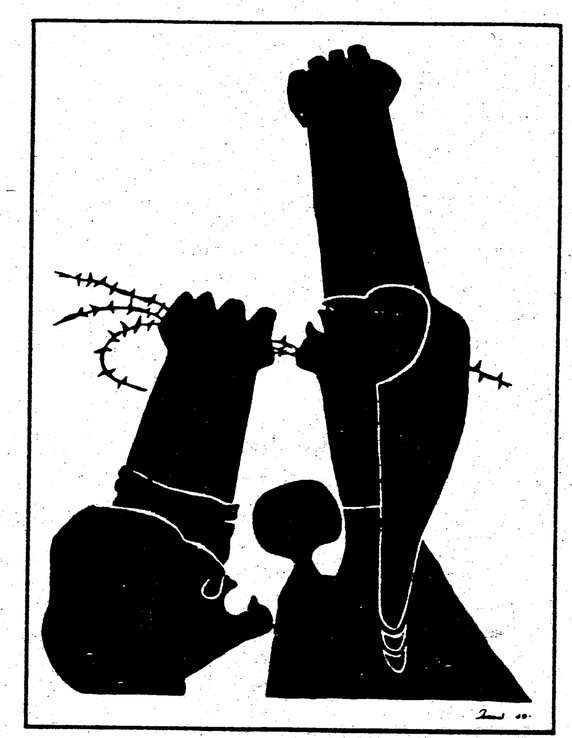
RACISM 101

For the past several years, white supremacist groups like the Ku Klux Klan and David Duke's National Association for the Advancement of White People have been claiming that they are not racists. They say they are not motivated by hate, but simply proponents of "white rights." Duke, Thom Robb, Shawn Slater, Metzger and others say they are trying to redress what they claim is current discrimination against white people.

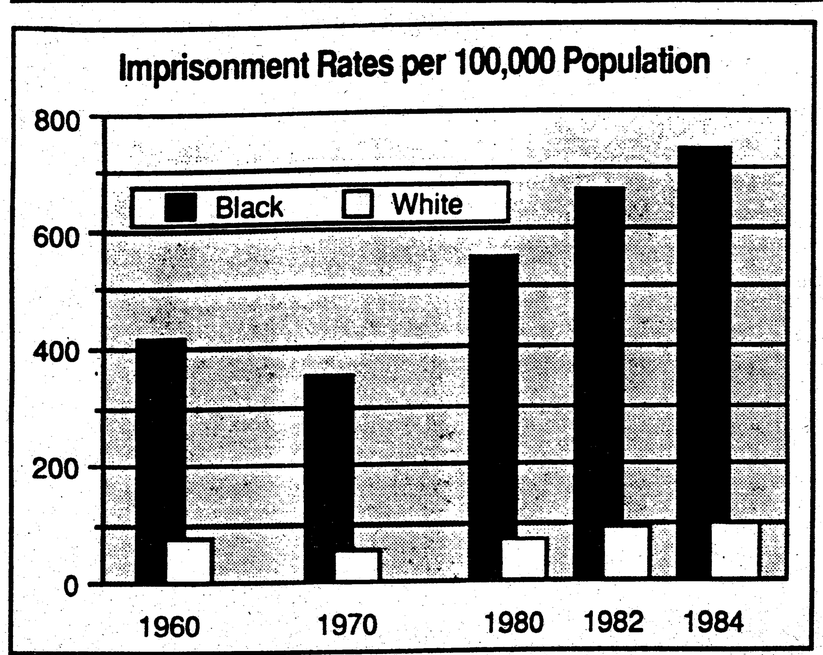
Some people have been seduced by these arguments. But their essential dishonesty should be evident. No white racists, claiming that Black people now enjoy unfair advantages, would be willing to exchange their own conditions of existence and their own supposed "oppression" for the situation of Black people in America, or that of most Mexicanos, Puerto Ricans, Central Americans or Native people.

Yet even though the specious nature of these claims are evident, many white people claim that they "don't see what Black people are always complaining about." A lot of white people say that they themselves are not racists and they don't see that racism is such a big problem.

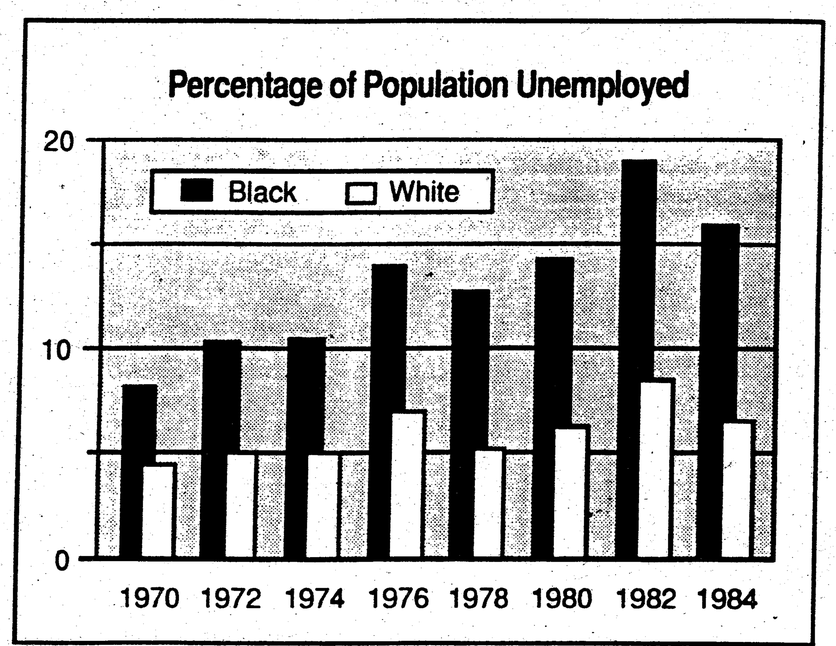
Perhaps this is only a case that, once again, none are so blind as those who will not see. But in the interests of taking at face value these arguments PART is presenting this summary of the material reality of racism.



Johnny Imani Harris



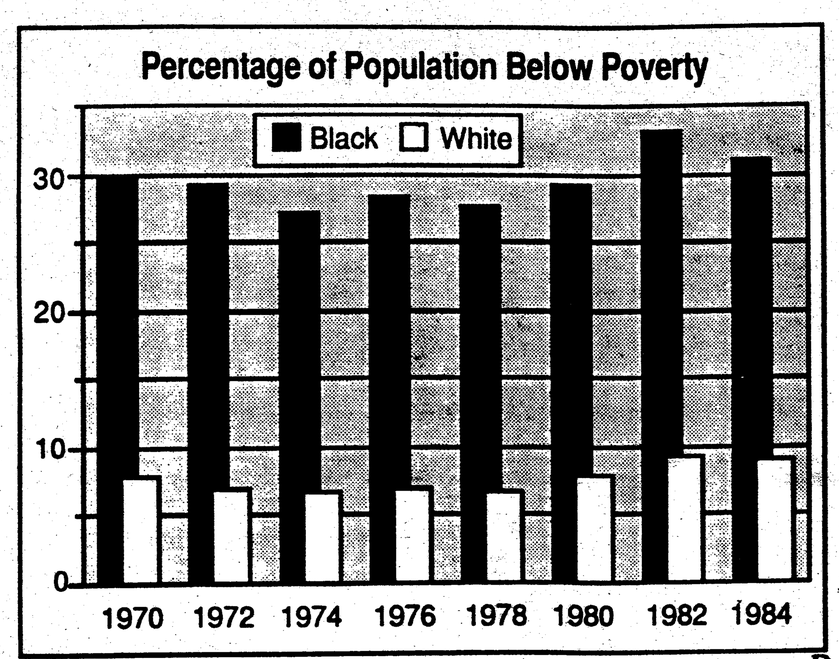
The prison population in the U.S., the largest in the world, is disproportionately Black, Latino and Native American, and the disproportion is even greater on Death Row. U.S. Blacks are more than three times as likely as South African Blacks to go to prison; eight times more likely than white Americans. Current statistics show that one in three Black male youths are in custody or under some form of parole or probation.



RACISM AND THE CRIMINAL JUSTICE SYSTEM:

The racial skew in U.S. courts and prisons is so extreme that it is not an exaggeration to assume that the system is expressly designed to criminalize Black people. A study in the 1980's in L.A., for example, showed that Black people go to state prison about 20% more often than white people arrested for the same crimes, and serve sentences of from one to two years longer, on average. This is so despite another study by the Rand Corporation which showed that higher percentages of Blacks and Latinos than whites were released after being arrested because of insufficient evidence to substantiate the charges.

The U.S. Supreme Court upheld the constitutionality of the death penalty a couple of years ago, ruling it is legal even though there is a racial disparity in its application. The death penalty is much more likely to be imposed if a victim was white than if the victim was Black.



RACISM AND ECONOMICS

It is widely recognized, even in official unemployment figures, that unemployment is always at least twice as high among Black people as among whites. Official figures undercount also the larger percentages of underemployed and "discouraged" Black workers. This gap persists during good times and bad. It tends to get worse when the economy contracts or stagnates, but sometimes it worsens even when the economy improves. In Milwaukee, WI, for example, as total employment rose in the 80's, it shifted from manufacturing to non-manufacturing. Unemployment among whites dropped from 5.3% to 3.8%. But among Blacks, official unemployment rose from 17% to over 20%. Actually, among inner city Black and Hispanic youth around the country, joblessness is over 50%.

Black men's earnings, even when comparably employed, are lower than those of white men; Black women's lifetime earnings are the lowest, even in comparison with those of white women. These differentials too have persisted in the years since civil rights ordinances and affirmative action have outlawed employment discrimination. This is because affirmative action is at best an individual solution to a collective and institutionalized problem. It directs Black people seeking economic improvement into competition for a place in the white corporate and government power structure, and is no substitute for community based economic development. Nor has it created a bias in favor of Blacks in hiring. A study by the Urban Institute in Chicago and Washington DC in 1991 showed that in roughly 500 audits of pairs of Black and white young men who were closely matched in education, age, size, experience and other attributes, the Blacks faced discrimination 20% of the time. In comparison, only 7% of the whites were denied equal treatment.

In fact, income and employment differentials understate the extent of Black-white economic differences. A study of wealth based on the census showed that whites on average were three times as wealthy as Blacks. White households wealth was four times their income; Blacks' assets amounted to only 2.5 times income (in addition to being based on a lower income). White wealth was more heavily in financial assets (which make money). What wealth Blacks possess is mainly in household goods (homes and cars). What's more, poor Black and Hispanic people are tightly concentrated; recent census figures show that over 80% of poor African Americans live in poor census tracts. Sixty-seventy percent of poor Latinos live in poor areas. But among whites, only 30% of the poor live in poverty-stricken areas. Relatively speaking, the white poor are dispersed among other white people, while poor Blacks and Latinos are isolated not only from whites and the larger society, but even from better off members of their own nationalities.

Black areas are redlined for insurance, loans, and housing, driving out those Blacks with some economic wherewithal to other areas where they will at least face less discrimination from banks and insurance companies.

study of industrial development in the south showed that corporations have avoided areas with large Black populations. During this same period, Blacks lost their farmland at a rate 2-1/2 times higher than small white farmers. More than 95% of all Black farms have been lost since 1920, compared to a 54% decline in white operated farms in the same period.

RACISM AND HEALTH

The health and medical situation of Black people is so dismal that it reduces the life expectancy and raises the infant mortality rate overall for the entire U.S. Despite an overall decline in infant mortality rates, Black babies are almost twice as likely as white infants to die in the first year of life. In 1950, the Black infant death rate was 61% higher than that for whites; by 1979, it was 91% higher. Even among well-to-do Blacks, infant mortality is high, apparently due to disproportionately low birth weight. Infant mortality in poor inner city communities in the U.S. such as Detroit is higher than in many third world countries, including much of Central America. This reflects the absence of medical care and the exclusion of Blacks from medicine. While medical school enrollment increased by 50% in the U.S. between 1972-82, it remained virtually flat among Blacks. The total number of Black physicians increased slightly, but declined as both a percentage of all doctors and of the Black population.

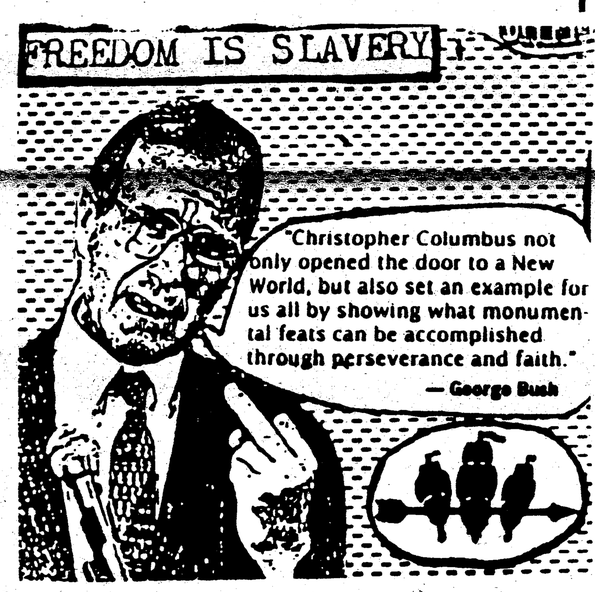
Disparities show up in every area of medical care. Whites, for example, are 3-1/2 times more likely than Blacks to receive potentially life-saving coronary artery bypass surgery. Life expectancy for Black people has actually been dropping steadily. Until 1984, Black life expectancy, while shorter than that for whites, increased at roughly the same rate and narrowed the gap in actual years. But since 1985, as white life expectancy has continued to inch up, the average life span for both Black men and women has grown shorter. Black men in Harlem are less likely to live to age 65 than men in Bangladesh -- 55% of Bengali men, but only 40% of Black men in Harlem live to reach 65 years. One recent federal study showed that for 30 years, Blacks with serious ailments have been much more likely than whites to be rejected for disability claims under Social Security, especially on appeal. A study of Black death rates compared to whites in the 1980's showed an annual excess of 59,000 Black deaths over the number than would have died if the white death rate had applied. This excess represented 42% of all deaths of Black people annually.

RACISM AND IMMIGRATION:

For many generations, immigration to the U.S. was limited on a consciously racist basis. For many Asians, immigration was either outlawed entirely for long periods or restricted to men. Women were not allowed in, so the U.S. could take advantage of Chinese, Japanese and Filipino laborers, while preventing them from establishing families or having children in this country. Immigration throughout most of this century was controlled by laws written while the KKK was at the height of its power as a mass organization, and reflected the Klan's anti-immigrant politics. The explicit bias in what immigration was allowed was towards northern Europeans, in establishing quotas for admission to the U.S. from each country based on percentages of the U.S. population from those countries in the last century. The U.S., for example, closed its doors to most refugees from Hitler's terror (while later happily admitting a host of nazi collaborators who had desired scientific or espionage skills).

More recent reforms modified the open racism of U.S. immigration policy, and allowed a wave of immigration from Asia and Latin America, to take jobs this country needs done but can't fill. But this has only sparked a new wave of explicitly racist anti-immigrant organizing. Visa lotteries and new immigration laws passed have restored a bias in favor of northern Europeans. Studies conducted under the Immigration Reform and Control Act have shown that such measures as employer sanctions have resulted in wholesale discrimination against all Hispanics and Asians; this is because the hostility toward "illegals" is focused on a racially selective basis, ignoring Irish, Eastern Europeans and others who enter or stay illegally, targeting "non-whites."

In fact, U.S. immigration policy has always been two-faced. The history of importation of people of color to do the back-breaking work is central to U.S. development, beginning with the slave trade, and proceeding through the use of Asian and Mexican labor on the railroads, mines and fields of the west. Illegal U.S. immigrants to Mexico, who refused to abide by that country's ban on slavery, fomented Texas independence and the U.S. war on Mexico to expand slavery and make the U.S. into a continental power (thereby setting the stage for both the U.S. Civil War and the subsequent Indian Wars). Having incorporated a massive and resource rich of Mexico, imposing a new border, the U.S. can hardly be surprised to find that border is porous. To this day, illegal immigration of third world workers is an economic enterprise akin to the drug trade -- it is made illegal not to prevent it, but to keep it more profitable as a black market, and to keep the workers more easily exploitable, less able to defend their rights and organize.



RACISM AND THE ENVIRONMENT

The recent global ecology summit in Rio de Janeiro, Brazil, has focussed attention on the relationship between protection and restoration of the environment and the set of issues referred to as the "North-South" conflict, between the developed and the developing nations. The real issue here is a history of race based colonialism. Western economic growth and environmental devastation has been based on a history of land theft and genocide of native peoples in all corners of the globe by the European powers and their settler colonists.

Vast areas of the world were and continue to be dedicated to growing crops desired by the Europeans. The threat to the rain forest presented by the need for land to graze to produce another billion hamburgers had its origins in the "mono-culture" -- one-crop economies imposed on the Third World by companies like United Fruit and immortalized in such popular phrases as "there's an awful lot of coffee in Brazil." Today, adding insult to injury, the U.S. and other developed nations want to export their waste and their toxic industries to the Third World.

What's more, this pattern is reproduced within the U.S. Toxic waste dumps and polluting industries are located disproportionately in communities of color. In a city like L.A., where it would seem that air pollution would not discriminate, the existence of toxic hot spots which correspond to areas with predominantly Black and Hispanic populations demonstrates that even the air with we breathe can be the vehicle of discrimination. A recent study of Black and Latino youth from south L.A. who had died of non-medical causes (mostly violence) showed that these teenagers were already losing their lung capacity to pollution caused lesions; had they lived, they would've been candidates for severe lung diseases like emphysema or cancers by their 30's. Such situations are repeated around the country, from uranium mining on Native reservations to pesticide poisoning of mostly Mexicano farm workers and their families.

Of course, in the long run, none of this race related ecological destruction can be confined to one group. The classic case of the massively devastating effects of colonialism might be Oklahoma. Land hungry white settlers swept into this beautiful green Indian territory. They stripped the land of its ancient and "unproductive" forests to create private agricultural holdings. Within a couple of generations, the loss of the forest produced a sustained drought. The precious forest topsoil, without the trees to anchor it, dried up and blew away, in the famous "Dust Bowl" of the 30's, driving the white Oklahomans before it.

NAZIS ATTACK MEXICANOS AT BORDER

Several dozen nazi-skinheads and other white supremacists, waving confederate flags and flashing stiff-arm Hitler salutes, staged a picnic and protest of non-white immigration in San Diego on June 7, dubbed "American Spring at the Mexican border." Gathered in the shadow of the 10-foot-high steel wall implanted by the INS along the Mexican border in the San Ysidro district of San Diego, the racists were challenged and out-numbered by a spirited counter-demonstration. The rally had been promoted by openly racist propaganda, unlike earlier events such as "Light Up the Border!", which were more circumspect and claimed only to oppose illegal immigration. Both Tom Metzger's WAR organization and the Liberty Lobby/Spotlight/Populist Party network had boosted the event, and Mississippi-based "white nationalist" leader Richard Barrett, in California for a series of racist events (see story on Simi Valley) also attended.

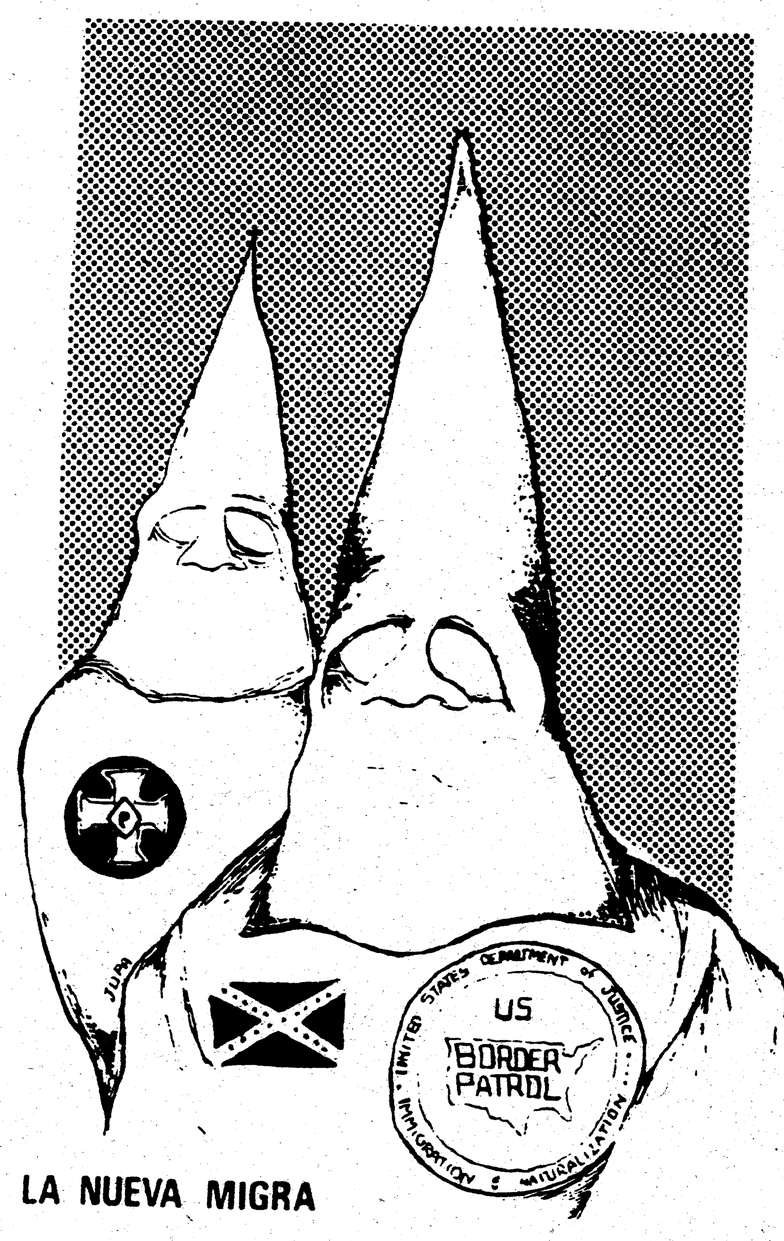
As word spread about the planned rally, a counter-demonstration was belatedly organized, led principally by local chapters of MEChA, (Movimiento Estudiantil Chicano de Aztlan) from San Diego State and UC San Diego and several community colleges. Other protesters included the Chicano Moratorium, the AFSC Border Project, Border Witness, San Diego Anti-Racist Action, People Against Racist Terror, and MUJER of UCSD. The counter-demonstrators rallied earlier at Chicano Park in San Diego, then established a picketline along Monument Road, leading to the racist "picnic" off Dairymart Road adjacent to the border. One of the racists ran his truck at and into several of the demonstrators, running over a banner. Police asked for video-tape, eyewitnesses, and for the banner, from MEChA at Cal State Dominguez Hills, which showed an impression of the truck's tire tread. Police took Butch von Greenhagen, a 27-year-old nazi skin from Azusa, CA into custody, but eventually released him, claiming insufficient evidence. (Nazi skins locally have taken to adding "von" to their names to emphasize their "Aryan" identification.)

Chanting "Raza Si, Migra No! White Supremacy's Got to go!" and other slogans linking the racists to the Border Patrol, the mostly Chicano-Mexicano demonstrators, about 200 in number, marched the length of the road surrounding the base of the hillside on which the neo-nazis had encamped. "We came here to show these white racists that we were here first, and that we're still here, and we're not going anywhere," said one demonstrator. "And we're here to show our own people not to fall for the lies that we owe everything to Columbus."

Demonstrators were also angered over continuing violence by the Border Patrol. A high speed chase by the agency had resulted in a car crash in Temecula nearby earlier in the week, and taken the lives of five high school students. A dozen undocumented workers in the truck that was being chased were also injured. In a recently released report, Americas Watch, the independent human rights montoring organization that has usually focused on Latin American countries, denounced the INS for human rights violations in its treatment of the undocumented. The report, along with the deaths in the chase sparked renewed calls for a civilian review board to oversee the agency's enforcement operations.

After marching, the counter-demonstrators took part in a car caravan through the border community of San Ysidro, rallying briefly at a park to end the day. After the counter-demonstrators left the scene, several nazi skinheads peeled off from the racist conclave and started stoning migrant workers crossing over from the Mexican side of the border. Police moved in to separate them and the racist "picnic" closed up early.

"American Spring" is only the latest in a series of racist mobilizations aimed at stirring up anti-immigrant hysteria and blaming immigrant workers for all the growing problems of our society. It reflects a continuing alliance between repressive agencies of the government, reactionary and demagogic politicians, and hard core racist elements which pose as being anti-establishment, but actually work hand in glove with the state to maintain exploitation and oppression. More "respectable" anti-immigrant groups like the Federation for American Immigrant Reform and the English Only movement have served as a conduit for hard core racists and fascists to influence broader sectors of public opinion. The ties of English First, U.S. English, FAIR and Negative Population Growth to openly nazi groups based on Hitler's eugenics theories of aryan supremacy are well documented. So are the ties of the "America First" Populists and "Stop Immigration Now" to the American nazis and the Ku Klux Klan. What we are seeing today is similar to the 1920's, when the KKK became a mass organization, entrenched in both the Democratic and Republican parties, and combined racist terror with political action to shape U.S. immigration law on an explicitly racist basis for three generations.



LA NUEVA MIGRA

"American Spring" provides ideological cover for and incitement to the Border Patrol and individual racists to carry out brutality and violence against undocumented migrants in particular, and Mexicanos and other people of color in general. The recent killing in San Diego (see last issue), the high-speed chases that resulted in 5 deaths in Temecula, the human rights violations documented by Americas Watch, are the bitter fruit of the racist hysteria fomented by American Spring. In L.A., immigrants have been scapegoated for the recent uprising. Even a "liberal" politician like Rep. Tony Beilinson has signed on to a racist effort to scrap the 14th Amendment and amend the U.S. Constitution to restrict citizenship. Immediately after American Spring, which called for militarizing the border, Rep. Elton Gallegly of Simi Valley introduced legislation calling for the U.S. to deploy the armed forces to seal the border. Right after American Spring, a Border Patrol agent in Arizona shot and killed an unarmed undocumented worker in the back, left him to bleed to death, and attempted to cover up his killing. He was charged with murder only after another agent decided to end his complicity. Perhaps, if Mexico had enforced its immigration laws more strictly when the slavers and gold-hunters encroached on its territory and fomented a war to expand the U.S., none of the current problems would be facing us.

PART has a report documenting the involvement of neo-nazis in the current "Anti-Immigrant Hysteria", available for $2.00 postpaid from PART, P.O. Box 1990, Burbank CA 91507.

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SUPREME COURT DEFENDS WHITE, MALE SUPREMACY

The recent Supreme Court decision declaring restrictions on cross-burnings to be unconstitutional was predicted by PART over a year ago when the court accepted the appeal of the conviction of a nazi bonehead for burning a cross on a Black family's lawn in St. Paul, MN. It was preceeded by a similar decision in favor of Richard Barrett's Mississippi based Nationalist Movement, in which the court ruled that it was unconstitutional to require Barrett to pay for the security his provocative demonstration in Forsyth County. These decisions illustrate the futility of relying on the state to deal with the problems of racist terror. In regards the Barrett decision, we do not want to strengthen the hand of the state to limit demonstrations, because such powers are much more likely to be used against progressives than against racists.

Concerning the cross-burning ruling, PART reiterates its position that burning a cross is not free speech, but racist terror and intimidation. As we said a year ago, burning a flag is the symbolic speech of those who oppose oppression and genocide. People who burn crosses, on the other hand, are issuing a terrorist threat against Black and other oppressed people. Such action should justifiably be criminalized.

The lesson to be drawn, overall, is that we need a militant and effective grass-roots movement to combat racism. Such a movement can create a social and cultural space that promotes solidarity and anti-racism among white people. It is appropriate to challenge and expose racist groups whenever they mobilize openly, and to make it clear that the political costs of such racist manifestations will be a strengthening of the anti-racist movement. It is right to be demonstrative and confrontational, and to defend ourselves if attacked. It's wrong to ignore the racists, and there is no need to stay away or organize elsewhere is they are showing up. But we should make it clear that it is the racists and the state who are the source of violence, and not discredit ourselves by initiating physical attacks. Provocative actions may well be the work of provocateurs.

In another predictable decision, the Court gutted "Roe v. Wade," the decision making an abortion the constitutionally protected private decision of a woman, by upholding a Pennsylvania law imposing restrictions and obstacles. The so-called "center-rightist" justices tried to pretend that they were maintaining that decision while actually inviting the states to enact ever more severe impediments to a woman's right to choose. Anti-abortion forces expressed anger at the court, mainly to justify their direct action campaigns against women seeking medical care and health care providers. Such rhetoric incites the kind of violence that has flared up again. In the weeks before the court decision, a hand grenade was discovered outside a New York clinic the night that it had been the site of an anti-abortion protest. The same night, a clinic in Redding CA, scene of repeated anti-abortion violence, was firebombed and burned down. The court decision represents the continuum between the state, the "religious" right, and the terrorists.

Again, the lesson is not to rely on the state to defend women's rights. The pro-choice movement needs to broaden and deepen its social analysis, and stand against racist violence and genocide, and for reproductive rights. Taking a leaf from the right's handbook, women's groups are beginning to dvelop direct action, such as the capacity to abort without medical approval. But such strategies, while laudable and necessary, just like the Underground Railroad during slavery days, are insufficient. We need to have a strategy for uniting progressive forces to fundamentally transform the racist and sexist power dynamics of our society.