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Party, U.S.A.

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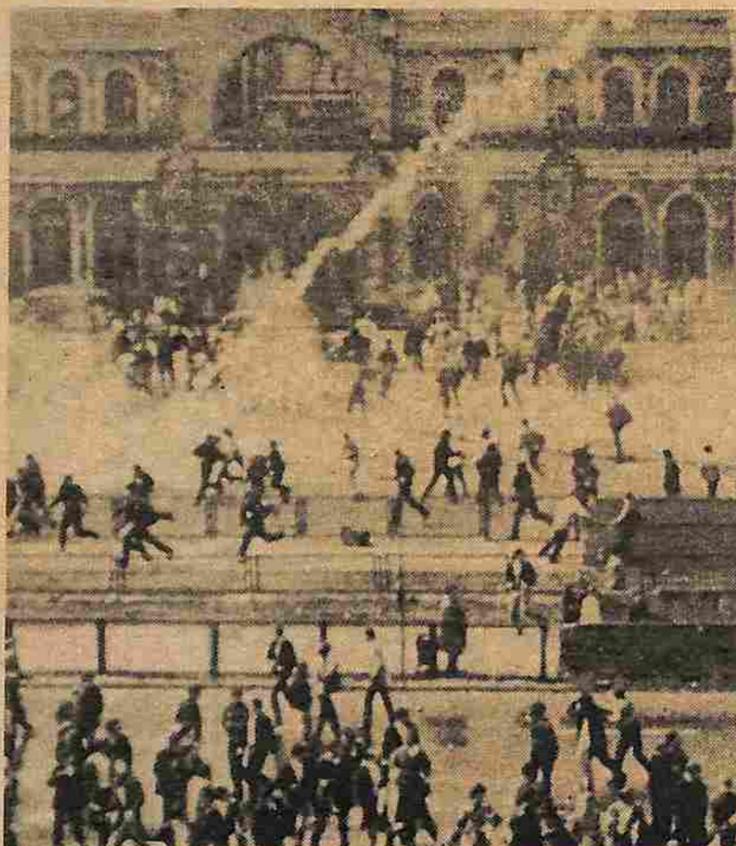
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May 1st, 1983

A Study In Comparative Piggery

Gdansk



Los Angeles



RCP Calls for Political Battle Around Olympics

The Pre-War Games

The following statement was released at a press conference in Los Angeles on Tuesday, May 3, and continues to be actively distributed to the press.

The Revolutionary Communist Party, USA is calling on people to mount a political battle around the 1984 Olympics to be held in Los Angeles to expose and protest these games as a hideous and monstrous part of intensifying preparations for waging a world war.

There is a great discrepancy between the stated purpose of these Olympics — “the true ideal, in the realm of sports, of the brotherhood of man” (1st U.S. Olympic representative) and the games planned for 1984. The staging of the Olympics in 1984 in Los Angeles can't help but bring forward the analogy to another Olympiad from the world's past. An Olympics where the imperialist nations in the name of “brotherhood” went all out, not only for the gold, but the propaganda, to boost their “civilized” images and to whip up their respective nation's patriotic fervor. This of course was the 1936 Berlin Olympics. “Games” which were nothing but an ominous precursor and even an essential part of the barbarous collision course these nations were already set on — World War II. The monstrous crimes committed from Dachau to Hiroshima in that imperialist blood feast actually pale in comparison to the magnitude of those concretely being prepared for in Washington, D.C. and Moscow today.

Around these 1984 Olympics there will be an attempt to unleash an orgy of patriotism for “our team.” Athletes will be transformed into the quintessence of nations, the events and the Olympics themselves into very concrete symbols of the jockeying for global dominance and the preparation for global confrontation going on today. The tentative selection of Ugly-American Bobby Knight to coach the U.S. basketball team is

Continued on page 10

The helicopters circled overhead continuously, their riders anxiously peering through their binoculars at the scene below. On the rooftops, the burly suit-and-tie types (the kind who look like their lifelong ambition is to someday be a combination bodyguard/hitman for a Las Vegas casino owner, and really make some big bucks) paced back and forth. The new special 84-man task force to “stop crime” in the area between downtown and that park was also in the field, their officially announced kickoff date being May First (although they had been smothering the area for over a week); the L.A. businessman's *Downtown News* previously reported that those they represent were especially concerned about May First events and the inevitable “violence, most of it instigated by... the Revolutionary Communist Party,” and were thus relieved that the task force would be there, sufficiently instigated by the proper authorities. In addition, there were the numerous motorcycle units with riot gear at the ready, the mounted horse patrols, the solid-colored unmarked metro squad cars with 3-4 uniformed types and the black-and-whites with only two uniformed in them. And of course, the not-so-undercover types desperately trying to look inconspicuous were on hand, as were some high-ranking officers of the soon-to-be-renamed Public Disorder Intelligence Division (PDID), who were there to point out certain key individuals to the more physically oriented grunts. On May First, they were all focused on ground zero — the inter-

section of Seventh and Alvarado — the northwest corner of which is the entrance to Damián García (formerly MacArthur) Park — the convergence point for this year's May Day action. The contradiction here was almost too glaring and the comparisons were being pointed out in every conversation.

An 80-year-old Polish woman summed it up best: “Russia, USA, all the same... it all stinks! These police, they are the Polish army.”

Of course it is no surprise to anyone when the LAPD puts a state of siege on May First, not to mention launches the brutal pig assault that is by now traditional. But it is quite significant when hundreds of proletarians and their allies defy the threats and intimidation of the bourgeois state and step out into the bright red May First sun. This is just what happened this year in L.A., as more than 500 people rallied at the corner of Damián García Park while another 700 or so packed the other three corners of the intersection.

This May Day crowd was made up overwhelmingly of Latino proletarians, some Mexicans and Chicanos, but mostly from Central America and particularly El Salvador. For many in this significant section of imperialism's gravediggers in L.A., recent world events have acted like an electric shock. Reagan's latest El Salvador harangue and the recent U.S. aggression and escalation in Central America have put the region on the front lines of the U.S.'s active preparations for

Continued on page 8

Yahoo Calendar, New Style

Things were already looking a little fishy upon the publication of a *New York Times* editorial on April 21. "Who Is Poland?" asked the editors in a headline. "Political symbols take on a special meaning for nations that are denied a normal political life. . . . For weeks now, populists have been trying to seize the legitimizing symbols of Polish society from the mailed grasp of Warsaw's paramilitary regime. Who shall be host to the Pope—the ideologists of Solidarity? Who is heir to the uprising of the Warsaw ghetto — General Jaruzelski's jackbooted police or the hounded remnants of Solidarity? . . . And who is entitled to commemorate May Day — the state that crushes unions or the defiant workers who try to keep them alive? As they say in Eastern Europe, to pose such questions is to answer them."

Whoaaa! What in the hell gives? The suggestion by this prestigious organ that Polish workers "seize" the "symbol" of the Pope is hardly surprising; nor is the idea that they do so vis à vis the ghetto uprising. But agitation to seize the symbol of May Day?!? A call for the rescue of what is normally anticipated in the press as a "staged, typically bureaucratic parade" (or, alternately, the "red holiday of barbaric, godless, communism")? This was news qualitatively more shocking than anything the *Times* has seen "fit to print" for decades.

Times editors were not alone. They were joined, among others, by the rest of the media in the U.S., which dutifully reported developments in Poland after the Solidarity underground called for protests on May 1st, and focused broad attention toward this day in that country. But it was the date of May First proper which witnessed the finale to this drama. On this day, demonstrators gathered in Lafayette Park, across the street from the White House, site of many previous political protests. They were young and old, some newcomers and other veterans of similar previous actions. Anxiously, they awaited the May Day message of an important political leader which, it was expected, would be a statement of support for the struggle of workers far across the sea. They did not depart disappointed. The message, carried and delivered by an important functionary, was conveyed with all the sincerity and conviction intended by its author: it hail-

ed the "heroic resistance" of the workers; it saluted "the courage" of people "who daily face intimidation and harassment"; it pledged "solidarity" with the workers and described their struggle as an "inspiring display of the indomitable desire for freedom in the hearts of men and women everywhere." Was this the message of a man trained in the tradition of a Eugene V. Debs or a Big Bill Haywood? Not exactly — not even a John L. Lewis or a William Z. Foster. This was the "May Day message" of . . . Ronald Reagan!

Say what you will about America's chief executive, but never accuse him of a failure to excel beyond limits where no man has ever ventured: just when it looks like an absolute pinnacle has been reached in bourgeois perversity and hypocrisy, there's Ronald Reagan to set a new record.

May Day: reviled, ridiculed, declared illegal, viciously attacked, its advocates beaten, arrested and murdered by gen- darmes of the U.S. ruling class in this country and around the world. In the very moments Reagan's statement was being issued in Washington, D.C., police were brutally setting upon May Day demonstrators in Los Angeles. We have yet to receive international reports, but it can be safely assumed that revolutionary May Day was greeted with no less repression elsewhere in the U.S. empire. In 1980, hanging up a revolutionary May Day banner in Turkey was a crime punishable by certain torture and probable death.

But then, Reagan wasn't talking about the U.S. empire. He was talking about "heroic resistance," "courage," and "the indomitable desire for freedom" over there, in the Russians' backyard.

The statement, of course, was delivered to a crowd of Solidarity supporters, timed to coincide with demonstrations in Poland on May Day. Reagan's efforts on behalf of "freedom-loving Poles" are longstanding: the U.S. fishing in troubled Soviet waters is not new. What is different is that May 1st would be chosen to send a pointed message, not particularly to workers in Poland, but to the Soviet Union and the world at large. May 1st is the traditional "festival" of prowess in the social-imperialist orbit, a day when the revisionists attempt to show solidity and power, internationally flaunting their armed might

(even if this has been covered with a "peaceful" veil of late). It is a reflection of heightening international contention that on *this* day, Reagan would declare that "the future of Poland . . . is a matter of deep concern, not only to the Administration, but to the American people." Ah, yes—the future of Poland . . . and the future of everything else.

Lenin once remarked that opportunism can be expressed in positively any doctrine one wishes, including Marxism. It is tempting to suggest that, similarly, U.S. imperialist warmongering and out-and-out war preparations can be expressed on and through positively any occasion one wishes, including May Day!

But this is a decade of the clash between conflicting trends of world war and revolution. While the imperialists go after each other, a comparative glance at press photos of May Day in L.A. and Poland led many to the same conclusion: Pigs in Poland look just like pigs in L.A.! Interestingly, the fact that there were even press photos to look at of revolutionary May Day in L.A.—that the event managed to get out to some degree in the national media—is in no small part due to inter-imperialist rivalry. The sudden discovery in the U.S. of the "righteousness" of May Day in Poland provided a certain opening for revolutionaries and for May Day in the U.S.—L.A. in particular, where the battle was the sharpest. For their own reasons, the U.S. rulers drew attention to May 1st in the opposing bloc and this made it all the more difficult to ignore it here, as has mainly been the case over the last couple years.

None of this, however, by any means prevented seasoned journalists from repeatedly pointing out that "May Day demonstrations in Poland were blacked out in the government controlled Soviet press." For all they cared, California could sink into the ocean: the whole reason for bringing up May Day in the first place was to expose the Soviet rulers, not the U.S. rulers! Others felt it necessary to confront the matter more directly. The Los Angeles *Herald Examiner* rushed to inform its readers that, "There is no comparison between the patriotic marches in Poland and Sunday's ritual scuffling at MacArthur Park between a handful of demonstrators and the police." Just in case anybody was wondering . . .

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More Reflections and Sketches

During the latter part of last year, the Revolutionary Worker ran a series of articles, Reflections and Sketches, edited from a tape by Bob Avakian, Chairman of the Central Committee of the RCP, USA. We are currently printing a new series of articles, More Reflections and Sketches, by Bob Avakian.

"Every child had a pretty good shot/to get at least as far as their old man got;/but something happened on the way to that place:/they threw an American flag in our face."

Billy Joel, "Allentown," *The Nylon Curtain*

"I'm not an American, and got sense enough to know it. I'm one of the 22 million victims of Americanism. I've never known any American dream, all I've ever seen is the American nightmare."

Malcolm X, *The Ballot or the Bullet*

One of the significant things about what is generally acknowledged as the worst economic crisis in the U.S. (and throughout its bloc) since the 1930s Depression is that many, many people are experiencing serious hardship for really the first time in their lives. In particular this is true of millions of mainstream blue-collar workers in the Allentowns across the U.S. Before the onset of this crisis, there was real meaning and expectation for these people in the notion of upward mobility, of moving up yourself or at the least seeing your kids "step up in life." For them, while it was never all it was cracked up to be, the American Dream was real, or at least not totally out of whack with reality.

But somewhere, somehow it all went wrong. It began sometime in the '60s; there was Vietnam ("they threw an American flag in our face") and then Watergate. Not only the old expectations but the old values—pride in your work, family, church—were weakened and couldn't seem to hold together the same way they had before. For these people, it is the American Dream turned sour; for them these are the worst of times.

For the proletarian millions, who have never known stability, respectability and the sense of having a stake—even if a small one—in the status quo, these are also the worst of times, in a different way. These are the worst of times, not because they are suddenly experiencing real suffering for the first time. As Lenin pointed out, for the masses in the position of the proletariat, this system and daily life under it is always a horror. For such proletarians in the U.S. the American Dream has never been anything but a mocking insult. While the outlook of Malcolm X was not that of the proletariat, it was nevertheless that of a revolutionary, a revolutionary nationalist hating the "American way of life" to his soul, and his sentiments, like those expressed in the statement cited above, had much in common with those of the revolutionary proletariat. For such proletarians, and especially for those class-conscious and aware of the revolutionary potential of their class, these are the worst of times because the crisis has not yet deepened enough and conditions have not yet ripened enough to mobilize and win over the necessary forces to seize power from the bourgeoisie.

Here I am not advocating some version of the old notion of "the worse, the better"—that is the worse times get for more people the better it gets for us. What is wrong with this notion, however, is not that it recognizes that a deep-going crisis, which inevitably involves the increased suffering of the masses of people, is necessary before a revolution is possible. What is wrong with this notion, as it has been held and applied historically, is the seriously mistaken idea that the mere development of such a crisis will, in and of itself and more or less automatically, deliver broad numbers of the suffering masses into the proletarian revolutionary camp.

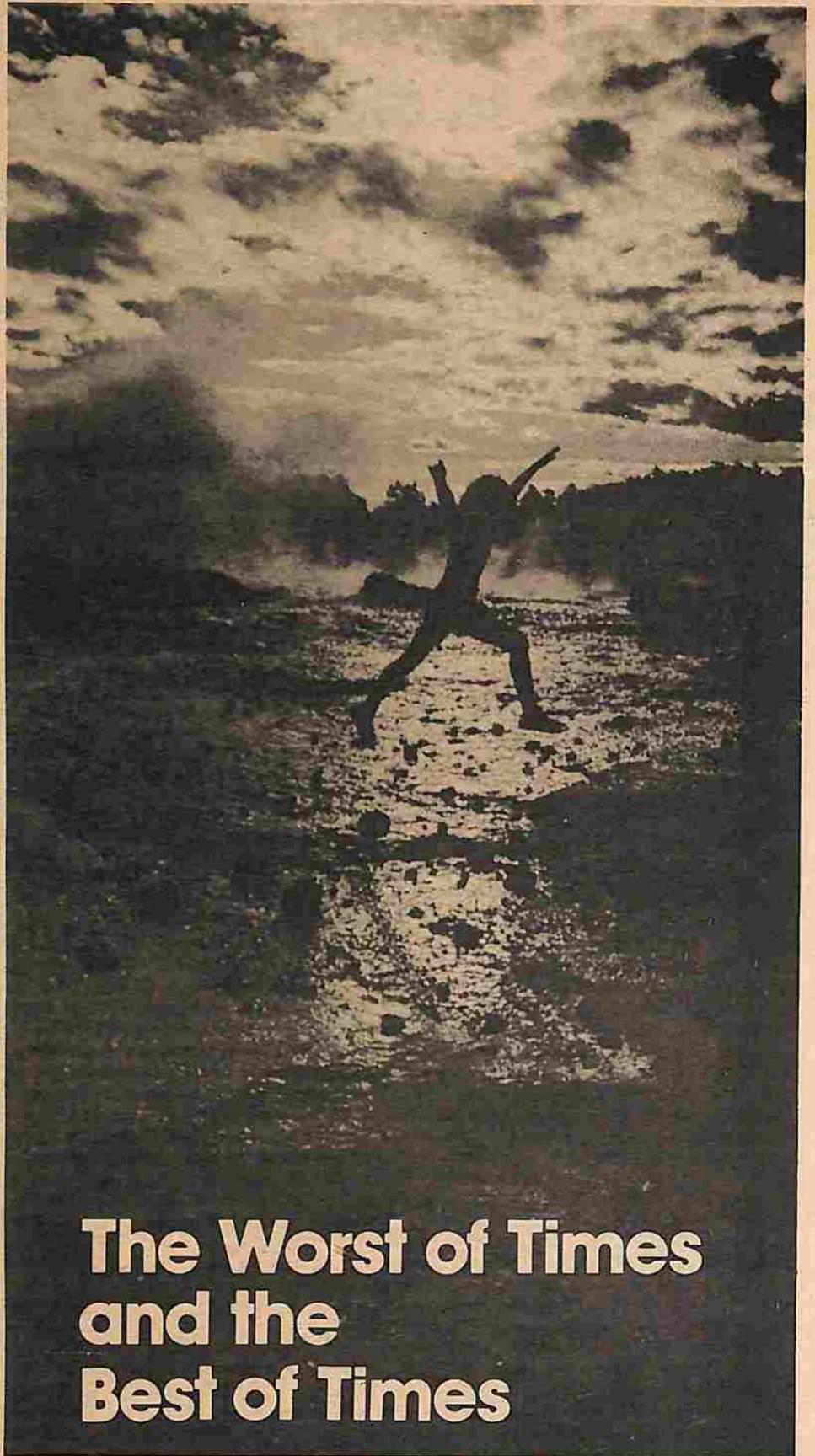
The truth is that the present situation, its development and its prospects are full of and propelled by contradiction. In particular the response of those considerable strata for whom the American Dream has turned sour is extremely contradictory, and will continue to be. It is not too long ago that our party, casting off much dead weight from the history of the international communist movement and rotten tradition associated with the Communist Party, USA, made the analysis that the mainstream, more unionized and better paid blue-collar workers were not and could not be the main social base to be relied on for the proletarian revolution; but at the same time we recognized the possibility, and necessity, of winning over (or at least neutralizing) as much of these sections of the broad working class as possible for that revolution (see the pamphlet *Charting the Uncharted Course*). Fundamentally and in their majority, the long-term interests of these workers lie with the proletariat and its revolutionary goal, but there are and will continue to be strong pulls in the opposite direction on many of them.

Writing about times of severe crisis and revolution in another era and from the viewpoint of another class, Charles Dickens says of the period in which his novel, *A Tale of Two Cities*, is set, the period stamped by the bourgeois French revolution:

"It was the best of times, it was the worst of times, it was the age of wisdom, it was the age of foolishness, it was the epoch of belief, it was the epoch of incredulity, it was the season of Light, it was the season of Darkness, it was the spring of hope, it was the winter of despair, we had everything before us, we had nothing before us, we were all going direct to Heaven, we were all going direct the other way..."

There is much that rings true today in such a description of sharply contradictory reality. And it is crucial for the proletariat and its vanguard to not only grasp the objective fact of this contradictory situation and its development but to grasp as well the effects this has and the sentiments and tendencies it arouses—themselves all sharply contradictory—among the ranks of the proletarian masses and other strata too.

Here it is important to return again to those mainstream strata—blue-collar and white-collar as well—who see everything they strived for and believed in falling apart around them, or at least seriously threatened. To put this in broader perspective, it is useful to refer to an article, "Science and the Villager: The Last Sleeper Walks" by Richard Critchfield, appearing in *Foreign Affairs* magazine, Fall 1982.



The Worst of Times and the Best of Times

by Bob Avakian

The main concern of Critchfield's article is to find the ways to preserve tradition, reactionary values, particularly in the "third world," where he predicts significant changes in economic life, especially transformations in agriculture. In this context, Critchfield touches on some profound changes in U.S. society since the last world war:

"Since 1940 the number of Americans who farm has dropped from about 30 percent to less than three percent. This is probably the most fundamental change in modern American history. Its cultural consequences have still to be calculated." (page 14)

A little later Critchfield summarizes what he sees as some of these "cultural consequences":

"As post-1940 agriculture industrialized and farms got ever bigger and fewer, thousands of small farm communities died or moved toward extinction, and with them their churches and schools. Despite pro-rural feelings among presidents from Thomas Jefferson to Theodore Roosevelt to John F. Kennedy, the economic basis of American culture, never having been a village, shifted from small town to city. This has meant a weakening of church, family, the work ethic and the small town's sense of community. . . . millions of Americans are struggling to reconcile industrialized agriculture and its effect on rural society with emotions and values that lie deep in our past. A re-ruralization of America cannot restore lost values. This would require a probably unacceptable economic return to something like the pre-1920 subsistence family farm." (pages 16, 40-41)

Much of what Critchfield speaks to forms a good part of the basis for the appeal of the "new right", the "moral majority", etc., among many in these strata. And this is strengthened by the fact that the undermining of the old, largely rural-based institutions and values has meant, under the rule of the bourgeoisie and its outlook, that what is promoted as an alternative is "urban degeneracy," as it has been termed. Of course, especially in the circumstances of serious and deepening crisis and hardship, the bourgeoisie has also consciously played both sides of this same stupidity—that is, the bourgeoisie uses the urban degeneracy it and the decay of its system foster to build the "rise of the right"; and on the other hand, among those who are repulsed and frighten-

Continued on page 4

An Open Challenge to Gus Hall, Angela Davis and the Communist Party U.S.A.

It was an unusual way to celebrate May Day for some revolutionaries and supporters of the RCP on Saturday, April 30th. Together with others carrying white doves, they chanted loudly, "We Want a J-O-B so we can E-A-T" as the CPUSA May Day parade wound its way to Cleveland's Public Square and then back to the hotel for an indoor rally. While youth carrying the black Anarchist flag and one carrying the red flag for the first time were barred from entering the hotel, the revolutionaries proudly carried a giant placard into the rally site. Their homemade sign read, "Ronnie Reagan! Out Of Work For 6 Months. We're Hungry — Tired — Fed Up. We Want Jobs. Our Country Deserves Better." They listened attentively while James Steele, new chairman of the Communist Party's Young Communist League addressed its founding convention audience of 250. Departing extensively from his prepared

text, Steele was visibly upset that the CP had been identified in a newspaper article as the organization which held a rally at a Cleveland high school the day before to turn youth against America. He publicly disassociated his group from such unpatriotic activity.

At the climax of the rally, CP General Secretary Gus Hall took the podium to a standing ovation. Then as the Akron Beacon Journal later reported, "An anti-Reagan banner was ripped apart to reveal its true identity: 'A Challenge to the CPUSA to enter an historic debate on the subject 'The Soviet Union — Socialist or Social Imperialist?'" A young woman leaped on the stage presenting Gus Hall with the open letter as other copies fluttered into the audience. Security closed in, tearing up the sign, pushing the challengers out of the hall and successfully demanding the audience hand over copies of the letter. But the damage

had been done, the challenge to debate had been forcefully made to Gus Hall directly and before the press who expressed a great deal of interest.

Nor was it the last that had been seen of the open letter. Later that day, a revolutionary took advantage of the quality robot-training that the youth were receiving from the revisionists. All during the convention, the organizers hovered over 'impressionable' youth to keep them from reading any unauthorized literature, clucking, "You don't need that, everything you need is inside." So, the revolutionary merely walked authoritatively down the aisle of the convention, stopping at each row, handing out small stacks of the open letter with a command, "Take one and pass it down," while the youth obediently did as they were told.

Below is the text of the open letter presented to Gus Hall:

On May 22nd an historic debate on the nature and role of the Soviet Union in the world today will take place in New York City: "The Soviet Union: Socialist or Social-Imperialist?" In point of fact, the Soviet Union describes itself as a "developed socialist country" on the verge of communism! Not only does the Communist Party USA embrace this assessment, they have always strived tirelessly to cram it down everyone else's throat. If this were in fact true, it would indeed be a development of worldwide importance, affecting the future of all mankind, and certainly worth defending against all comers. It would demand the dispelling of all doubts, the exposing of all dishonest critics, and the upholding of mankind's future. But if it is *not* true, then it represents a damnable lie, cunningly used by a new gang of international exploiters to worm their way into revolutionary movements worldwide and subjugate whole peoples to the whip of a new master. Genuine revolutionaries should spare no effort in unmasking such imperialists masquerading as socialists (social-imperialist). Such are the stakes of the debate to which you are challenged.

It is the real world that has cast up this debate, as oppressed and exploited peoples all over the world yearning to end their oppression hold up the ideologies and social practice of every class, party and country to intense scrutiny. For its part, the Soviet Union holds itself up as both a global political force that should be supported, and, more importantly, a model of the future to which people worldwide should aspire. A model with shortcomings perhaps, but nevertheless "socialism as it has actually emerged in the world today." For our part, we brand it for what it is, a vicious international exploiter, ripped from the hands of the working class by a newly developed bourgeois class, and driven by the same laws of capitalist accumulation as the other imperialist powers to struggle for a war of world redivision. A newcomer to the imperialist banquet table, and as such short on needed colonies and spheres of influence, but nonetheless a major form of "imperialism as it has actually emerged in the world today."

Within the scope of these irreconcilable views, one thing can be said: socialist or social-imperialist are the terms of the debate, both as it presents itself to the world's masses for practical political choices, and as it presents itself in the sphere of scientific revolutionary theory. What other class besides the proletariat and the bourgeoisie is capable of exercising political power in modern industrial society and organizing society to serve its historical necessities?

For the international proletariat, and formulated first by Marx, socialism is not an end in itself but rather "the necessary transit point to the abolition of class distinctions generally, to the abolition of all the relations of production on which they rest, to the abolition of all the social relations that correspond to these relations of production, to the revolutionizing of all the ideas that result from these social relations." Precisely the revolutionary programme of transforming society embarked upon under the leadership of Mao Tsetung during the Cultural Revolution. The conscious activism of the masses themselves in making history which Engels described as "humanity's leap from the realm of necessity into the realm of freedom" — and this on a world scale.

That is, what makes a society socialist is the fact that a proletarian line is overall in command, that society is constantly being transformed, overcoming bourgeois relations and, most important, functioning as a base area for world

revolution. In fact, if socialist society is not repeatedly being "sprung into the air," the old division of labor and relations of society giving way to the new, it is capitalist relations which re-emerge even within the new forms, perpetuating and reinforcing relations of inequality and oppression. The inevitable result is the deadened, bureaucratic, hierarchical and philistine society of the Soviet Union today.

Where in the Soviet Union today do we see the masses themselves, led by a conscious proletarian line, struggling to revolutionize the relations of society and end all class exploitation and oppression? Where? Where are the workers themselves struggling to lead in the spheres of education, culture and science, and make these serve the class struggle? Where are the workers themselves actually overturning the control of encrusted bureaucrats? Where are the masses of women rebelling against their traditional enslavement to the household economy (after a full 8 hour day) and taking their part in the political life of the whole society? Where are the masses of workers *refusing* to haggle over how the bonus fund will be divided, and instead demanding to discuss how all social classes will be abolished along with all the relations of production on which they rest? Instead, all we hear about is gains in production — so many kilowatt-hours and so many days in orbit.

It was Mao Tsetung who addressed this question, pointing out that the Soviets were in fact "blinded by material gains": "What are material gains? Nothing but 50 million tons of steel, 400 million tons of coal, and 80 million tons of petroleum. Does this amount to much? Not at all. Now at the sight of this much their heads are swelled. What Communists! What Marxists! I say multiply all that tenfold, or even a hundredfold, it still doesn't amount to much. All you have done is to extract something from the earth, turn it into steel and make some cars, planes, and what-not. What is so remarkable about that?"

It is precisely the CPUSA and the other revisionist parties around the world that have found this remarkable: this Soviet "vision" of socialism, the "happy worker" with his nose to the grindstone in a harmonious, contradiction-free society, which they not only uphold but seek to impose on the rest of the world. The military junta in Poland must now nakedly attack the workers demonstrating on May Day (damn reactionary workers!). The Soviet bloc now finds itself mired in its own dirty little colonial wars in Afghanistan, Eritrea and Kampuchea, complete with helicopter gunships and napalm. And in the world as a whole, the gap between the living standard of the Soviet metropole and the mass of the world's peoples yawns into an unbridgeable chasm. How can these things be defended as socialism?

We are now challenging you to debate this most critical issue on May 22nd. The very debate which you have tried so hard to ignore, pretending there isn't even a question, is going to take place. People from many strata have stepped forward to uphold and participate in this exchange. Papers, contributions and inquiries have been received from all around the world. The people are now watching to see if you will defend the "vision" you have so avidly propagated. If you now fail to defend the Soviet vision of mankind's future, people can only assume that it is because it is indefensible.

Revolutionary Communist Party, USA

Worst/Best

Continued from page 3

ed by this "rise of the right" and its conscious know-nothingism, the bourgeoisie promotes urban degeneracy to produce further demoralization. This is a vicious circle which, so long as you stay within it, can only aid the bourgeoisie and reaction; but, in a perverse way, it is also an illustration of the fact that the bourgeoisie can offer no real solution, or no way forward.

It is significant that, in concluding his article and proposing a solution to the contradictions he points to, Critchfield, speaking on behalf of the U.S. imperialists, can only point backward, offering up a heavy dose of reaction with a pinch of utopia, a refurbished version of the American Dream:

"But science itself might provide a new high-technology economic basis to allow small groups of Americans to live comfortably and productively on the land. Our predicament is like that of the villagers (in the "third world"—B.A.): they have to find ways to keep their values; we have to find ways to restore ours. The villagers and ourselves all exist in the same continuum stretching unbroken through time. We stand at one end, the

most technologically advanced society ever. But what we must find most culturally meaningful is deeply rooted in the past. Let us look back, past the decaying cities, past the probably failed experiment of suburbia, past the dying small towns, to the living source of all human culture—the agricultural village. By helping its ancient civilizations adapt to our most advanced scientific techniques, we just could be exploring our own way toward a more civilized American living pattern." (page 41)

A fitting commentary on the fact that the productive forces of society have far outstripped the shell of bourgeois social relations and values in which they are confined—a contradiction which, Critchfield's idyllic pastoral pipe-dreams notwithstanding, is now approaching an explosive eruption and can only be resolved by violent ruptures—by revolution to overthrow and abolish these bourgeois social relations and values. □

Next week: Ronald Reagan, Nicholas II and the Spectre of Revolution

L.A. High: a school of war. As May 1 approached this year L.A. High became a "school of war," a training ground for revolutionary leaders, as well as a symbol of defiance that the bourgeoisie would go to great lengths in order to suppress. This has been clear through several weeks of coverage in the *RW*. The RCYB's preparations for May 1st had developed widespread interest and support which were coming to a head with plans for an April 29th breakout. While many wild and wide-ranging things did go down at L.A. High, both on the 29th and before, the breakout did not occur. What can we learn from all this?

The debate and struggle over the RCP's "Internationalist Call to May First Action" had reached the highest level ever. The school administration did its best to confound or ignore the political questions raised by the call, spreading lies designed to pit different nationalities against each other. They were (and are) terrified of an on-campus debate on the central question: which future, world war or world revolution? And after a point, they even discouraged discussion of these topics in the classroom. The administration was on the defensive, the RCYB's actions turned the school's attempts at suppression of political discussion into a rock, destined for their own feet.

One teacher pointed out the irony that this is a place for learning but when the kids ask questions in this case they get no answers from the school. This only forces them to ask bigger questions and creates favorable conditions for revolutionaries to lead people in truly higher education. Even among people on the outer perimeters of the political life there, the general understanding developed from the lie about May 1st as the day for "Latino students to go after Black students" (as the school had tried to say) to a faceoff between students who wanted to rename MacArthur Park *Damián García Park* and the school administration. Even this distorted view shows the breakdown of the administration's barrier of lies and silence.

As one of the RCYB members described it, "The teachers kind of promote the *RW* in a way. I mean some of them discredit it, but at the same time they're promoting it because they say 'this shit' and people want to know about this shit they're talking about With just a couple of RCYBers we have been able to, not alone of course — with the help of the administration . . . we've been able to influence the whole school."

L.A. High School is certainly favorable terrain for revolutionary internationalism. Many of the 3000 students are from Central America, Jamaica, Indochina and the Horn of Africa. Some have papers, some don't. About half the students are Black, many of whose mothers keep food on the table by working as domestics, while many of the immigrants' mothers spend their lives in the sweatshops of La Costura. Here at L.A. High you have youth that have been driven from countries oppressed by imperialism, some with experience in the revolutionary struggles there, meeting up with the Black youth raised in the belly of the beast.

The particularities of L.A. High, as well as the more favorable conditions overall, set the stage, but the key ingredient here is the existence of the Revolutionary Communist Youth Brigade at L.A. High, made up of youth who had emerged as the core of activists at L.A. High on May 1st, '82, whose plans were best expressed in their own words: "We shall burn the heavens if necessary to make revolution in this country and every corner of the world." The broader group of May 1st activists at the school stepped up their work as Friday the 29th approached. 1500 Internationalist Calls to May First Action, hundreds of the RCYB's poster/leaflet containing the Brigade's Principles of Unity and 50 *RW*'s were distributed on campus the final week. In addition they put out a special leaflet and distributed hundreds of them on the buses and to a dozen or more students who took them inside to distribute and help prepare the way for the breakout. It put the call to breakout that day in the context of developments towards world war and the significance of their revolutionary and internationalist actions on May 1st and strengthening the trend towards revolution on a world scale.

Some students ditched that day, others had considered it but decided that they

L.A. High

didn't want to miss the action. The question for the even larger number of advanced was becoming not so much should we break out on April 29th but how are we going to and then what are we going to do after we're out the gates?

A commentary appeared in the school's newspaper entitled "Why All the Graffiti? What Purpose Does It Serve?" "The Revolutionary Communist Youth Brigade has caused havoc and disharmony among the student body by plastering their anti-American slogans on our campus Don't they realize that Los Angeles High School is an educational institution with the supreme purpose of educational training? This campus is not a billboard for political propaganda!" Shortly after the appearance of this article graffiti appeared on the walls saying: "Stop May 1st Before It's Too Late."

In this highly charged political climate, and certainly the present international situation, the prospect of a breakdown of authority in a major L.A. high school, Black, white, Latino and Asian youth breaking free under the leadership of revolutionary communist youth forced the school administration, the LAPD and whatever other arm of the state had a hand in it to go to unprecedented lengths to maintain their control. They had already employed nearly every tactic at their disposal: coercion, distortion, threats of violence, suspensions and finally on Friday a virtual police occupation of the school and surrounding area.

The school had repaired every last hole in the fence, they had hired extra security guards for the occasion, they locked the corridors, they closed off the halls, they locked the gates, they assigned all teachers battle stations outside their classrooms during class breaks, they suspended students on the spot if they didn't clear the halls for their May 1st special four-minute class changes . . . and then there were the pigs. They were everywhere. They were in helicopters overhead, they were inside the school, they were in the park across the street, they were in unmarked cars and marked cars surrounding the school on all sides, they were in their communication truck parked out front, they even had pigs whose assignment was to shadow the RCYBers' every move. And when the school administration was asked by students and some teachers what was happening they replied "nothing, stay in your classrooms and out of the halls." The growing momentum of the breakout forced them to put the school under heavy manners.

Anticipation of the breakout was running high. During lunch, the time for the move, kids who usually eat in little scattered groups on Friday gathered in the cafeteria area waiting. A small grouping of reactionary students had prepared their counter-demonstration with eggs and signs. The lunch hour dragged on. A fight breaks out between two women students, this attracts the attention of the security. Time to go for the fence. Some commotion out in the street and a crowd of Latinos press up against the fence and the pigs immediately face them off on the other side, driving one of their cars into the fence. No one makes it over. Finally the bell rings and the students sigh in disappointment. Some booted and others called out "They didn't come."

A few individual students made it out on their own and joined the other May Day activists for the afternoon. One of the students who made it was stopped two blocks away by a pig and brought back to school to be suspended.

The rebel youth at L.A. High were at the heart of this year's May Day offensive in L.A. And beyond the school's walls, they went much further this year than last year's initial steps to break down national and cultural barriers in preparation for May 1st, going out to the housing projects in Watts, punk rock concerts, and a moving discussion with a group of actors after a performance of a Brecht play on the eve of May 1.

This core is made up of Latino youth. Some arrive here having experienced the revolutionary upsurges in Central Ameri-

A Decisive Difference

ca determined to be revolutionaries. Some, while searching for philosophy, were first attracted to the "great men" of Plato's world and Che Guevara's "21st Century Man."

In periods of crisis internationally they were propelled towards revolutionary activity. During the spring upsurge in '82 in El Salvador, inspired by the young guerrillas on the front pages of the newspapers, they made plans (only to be aborted by their parents) to go to El Salvador and advance the struggle with their revolutionary understanding and strength. They initiated contact with the RCYB seeking their help and preparing for the disruption they were planning for the military recruiters at their school's career day. In the midst of the complex situation in the Middle East last year, they sought out the *RW*'s analysis and ventured onto a university campus to attend a forum on Lebanon that the party participated in. They became familiar with Marxist philosophy at Revolution Books, and they began to take up dialectical materialism and had to go back and criticize the idealism of their previous study circle and try to win the others away from this philosophy. They ran into another circle of youth who were into anarchism which presented the group with new challenges. They were used to running up against the widespread influence of revisionism among the immigrant youth from Central America — but here was a different group, opposed to both the U.S. and the Soviet Union, disgusted by revisionism, but for *individual* rebellion.

As we have learned from and been inspired by the extent the RCYB at L.A. High was able to seize the time and create new things, we also need to learn from their shortcomings. The RCYB's plan for the breakout had its shortcomings. They did not prepare thoroughly to politically and organizationally lead the students forward under these conditions. Revolutionary tactics were needed that would help create more favorable conditions for the students to be able to bust loose even under the noses of all the repressive apparatus of the administration and the police.

These young rebels have taken bold revolutionary initiative and in transforming the situation at L.A. High have learned much and understandably have much to learn. Their experience has many positive lessons for the international proletariat. In fact the very origin and development of this core of advanced youth illustrate very vividly the point made in the RCP's recent Central Committee Report, "There should be no underestimating the potential revolutionary qualities of youth (and the point that they will come 'in their own way' to Marxism). This requires the development of a full-blown and vibrant Revolutionary Communist Youth Brigade." In this we have a lot to learn, but then that's what schools are for.

With a little bit of perspective — and in particular from the perspective of getting ready for revolution — something even more significant emerges as a lesson from the experience this year and last at L.A. High. And that is the importance of the existence of the RCP's line (specifically there, the RCYB) as an organized politi-

cal trend — more than just a vague and broad influence — but as an *organized* political trend inside this place. For a couple years in a row now, L.A. High has gotten the May First message. And, even more this year than last, broad numbers of people were drawn into political life. Advanced youth were trying to figure how to break out; everyone felt they would be affected one way or another; some of the intermediate forces politically even took up their own forms of activity — pushing for a debate, etc.

To some "veterans" of political struggle, reports of a situation like this have both a familiar and unfamiliar ring. "Familiar" in that the broadly stirring political atmosphere, with different forces being pulled into action, reminds one of the "mad days" of the '60s (though the forces, forms and stakes are different); "unfamiliar" in that a situation like that isn't exactly typical these days. And what makes the decisive difference? Obviously the objective conditions, particularly the ferment among Latino students who have in large part been first stirred into political life by the situation in Central America, is part of the picture; but it is clear that the decisive difference between L.A. High and a lot of other places is the existence of the party's line — or in this case the RCYB — as an organized political expression. This has provided the basis, as Mao put it, to "create favorable new conditions through struggle." There is a lesson here, that "small things" (in one sense) can be big indeed — big when looked at from the point of view of preparation for revolution, which, after all, is what all this is about.

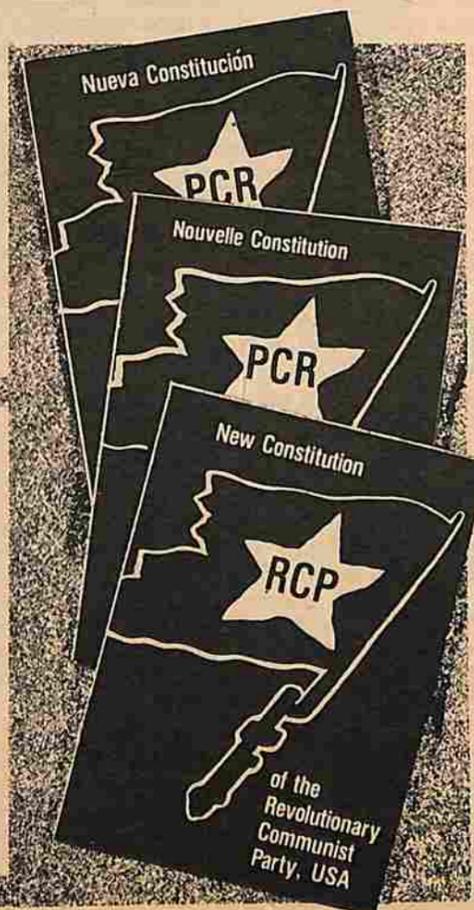
Speaking of concentrations of proletarians (particularly the factories, but also other places) the recent RCP Central Committee Report says, "Advanced people in these places should be recruited into the party." (And the point applies to the RCYB as well.) "This is not because 'there's nothing else better to do right now' — this is precisely the wrong and shamefaced approach to recruiting that must be broken with, no matter what else is happening at the particular time. And there is real potential for this right now, both in places where there is at present more immediate base-area potential and also in those where there is not. We should not 'step over a quarter to pick up a nickel,' that is, de-emphasize recruiting into the party on behalf of things that might seem more palpable."

In more than a few places right now, a handful of proletarians — youth and others — want to get trained. And if you don't believe that can make a difference

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Report From Detroit

May 1st and the days leading up to it in Detroit were marked by significant new manifestations of proletarian internationalist politics struggling to emerge against the smog of the overall stultifying political atmosphere and in sharp conflict with the forces of the state.

At one small plant with a workforce of about 100, a small group of Black veterans took it upon themselves in the weeks before the 1st to make International Workers' Day a question there. These proletarians — one of whom had known of Darnell Summers while stationed in Germany — took up Internationalist Calls to May First Action and *Revolutionary Workers*, and specifically requested calls in Polish and Yugoslav to distribute among the foreign born workers in the plant. On Darnell Summers Day, red armbands were distributed in the plant and five guys wore them for ten days. A red flag was put up at the plant and was still flying the week before May 1st. And one afternoon, this same factory parking lot became the site of a tape playing of Bob Avakian's May 1st, 1981 speech.

In the course of several weeks, at Central High School, an all-Black school in Detroit's Dexter Davison area, the case of

Darnell Summers and the red flag became broadly known and debated questions. A definite tenseness hung over the school and this increased as May 1st approached. Some 200 red flags were taken by the students as they entered the school Thursday and Friday morning and this became a focal point of conflict between the youth and the administration. On Friday, the 29th, several students determined to see the red flag fly on the inside brought their flags from home. Uniformed police prowled through the halls looking for trouble, as school security guards set up a check point at the main door to confiscate the flags. Most of the flags were snatched at the door, but some did manage to "break in." The principal felt compelled as duly appointed jail guard to take to the public address system and launch an attack against May 1st, warning the students not to take any literature or flags and most of all against going to the announced meeting point for a May 1st march that afternoon a few blocks from the school. Despite this higher education, the red flag was raised at the school that day. Along the classrooms on the second floor hallway, three students, red flags in hand, burst into classroom after classroom chanting, "Revolution,

revolution, revolution."

The Dexter Davison area is a Black neighborhood in central Detroit, where diverse strata live including more impoverished proletarians. Different nationalist forces have sought to establish a base there and it has been the scene of various political activities, going back to the '60s. At certain points along Dexter and Linwood Avenue, there's some heavy drug trafficking. And it was only last December that Shango, an Attica brother and a revolutionary fighter, well-known in the area, was murdered after a very suspicious confrontation with such drug elements, at the very time when he was becoming increasingly active in the Darnell Summers' case. While it can be said that there is surely a social base for a proletarian internationalist line in this area, the influence of the party is just beginning to be felt. And, as was well demonstrated this May 1st, those who wield state power have taken pains, as is often the case in such areas, to see to it

that a message is delivered about the stakes for serious preparation for revolution among the revolutionary-minded proletarians here.

Earlier that week the police lieutenant in charge of special operations made it clear that the police were going to deny the parade permit request for a march on the Friday before May 1st, and on top of that, they would see to it that the request did not reach the city council for approval until May 2nd! Despite their intention, the question of a permit was forced on to the city council agenda Thursday, April 28th. In an inter-office memorandum written to the executive deputy chief, the special operations unit made real clear how they saw handling the event of the upcoming weekend. They were ready to deploy — on the scene — close to 60 cops. This force would consist of porkers from the local precinct who would be on hand to monitor the movements of the march and a "strike force" composed of

Continued on page 15

The Snitch and the Secret Hearing

Following a secret hearing conducted over the objections of lawyers for revolutionary internationalist Darnell Summers, Judge Joseph B. Sullivan of the Wayne County Circuit Court, Detroit on April 29 refused to compel the prosecution to turn over to the defense, as required by law, the identity of an informer — one of the state's own snitches. This snitch, according to the state's own documents, was told by Milford Scott, only hours after the shooting of Michigan State Police Trooper Robert Gonser in 1968 that he, Milford Scott, killed Gonser, totally contradicting Scott's testimony alleging that Darnell Summers killed Gonser, which is the only testimony that the state has allegedly implicating Darnell in Gonser's death.

In 1969, Scott himself wrote a letter to the prosecutor stating that this testimony, the very same that he is now giving against Darnell, was a lie fed to him by the police in exchange for dropping other unrelated charges, which led to the dismissal of the murder charge against Darnell. And as those who are familiar with this blatantly political "criminal" prosecution will recall, Judge Sullivan already found that in rebringing this trumped-up charge against Darnell 14 years later, it was quite fine for the state to rely on this perjured and totally incredible "witness" Milford Scott, who is up for parole this year on a sentence of 60 to 90 years, and who the prosecutor himself, on the record, has refused to vouch for. Now, when the defense uncovers this important statement of this informer, the judge covers up his identity because he says it is "confidential." This is further actual *proof exonerating* Darnell and once again showing up

Milford Scott's testimony for the lie that it is — damn right the bourgeoisie is going to keep it confidential! They'd like to bury it at the bottom of the sea — exactly so as to bury Darnell Summers and the revolutionary and internationalist politics which he has upheld and deepened in the course of two decades and on three continents.

A look at the opinion that the judge wrote for the occasion further indicates the degree to which the U.S. and its bloc have been stung by these politics and their desperate necessity to push this railroad through as an object lesson to millions: without denying that the identity of this informant is "material and relevant" (which is putting it mildly given that his statement tends to exonerate Darnell), the judge denies the disclosure of his name because, get this, "at the time of the killing 14 years ago threats to murder witnesses cooperating with the police were made in more than one instance. It may be that time has cooled feelings, but this court is reluctant to arrive at that conclusion." What despicable poison! It is the state, as a matter of fact shown repeatedly in past evidentiary hearings, which has had at the essence of their "case" perjured testimony and lies, elicited only by means of threats and beatings coupled with promises of leniency, reduced charges, etc., etc. It is *their* witnesses who have changed their stories, contradicted each other, and admitted that the police made up the whole thing. The honorable judge has honorably never failed to give his stamp of approval to all such crimes on the part of the prosecutor. Yet, of course, now he brazenly dares to turn around and slickly accuse

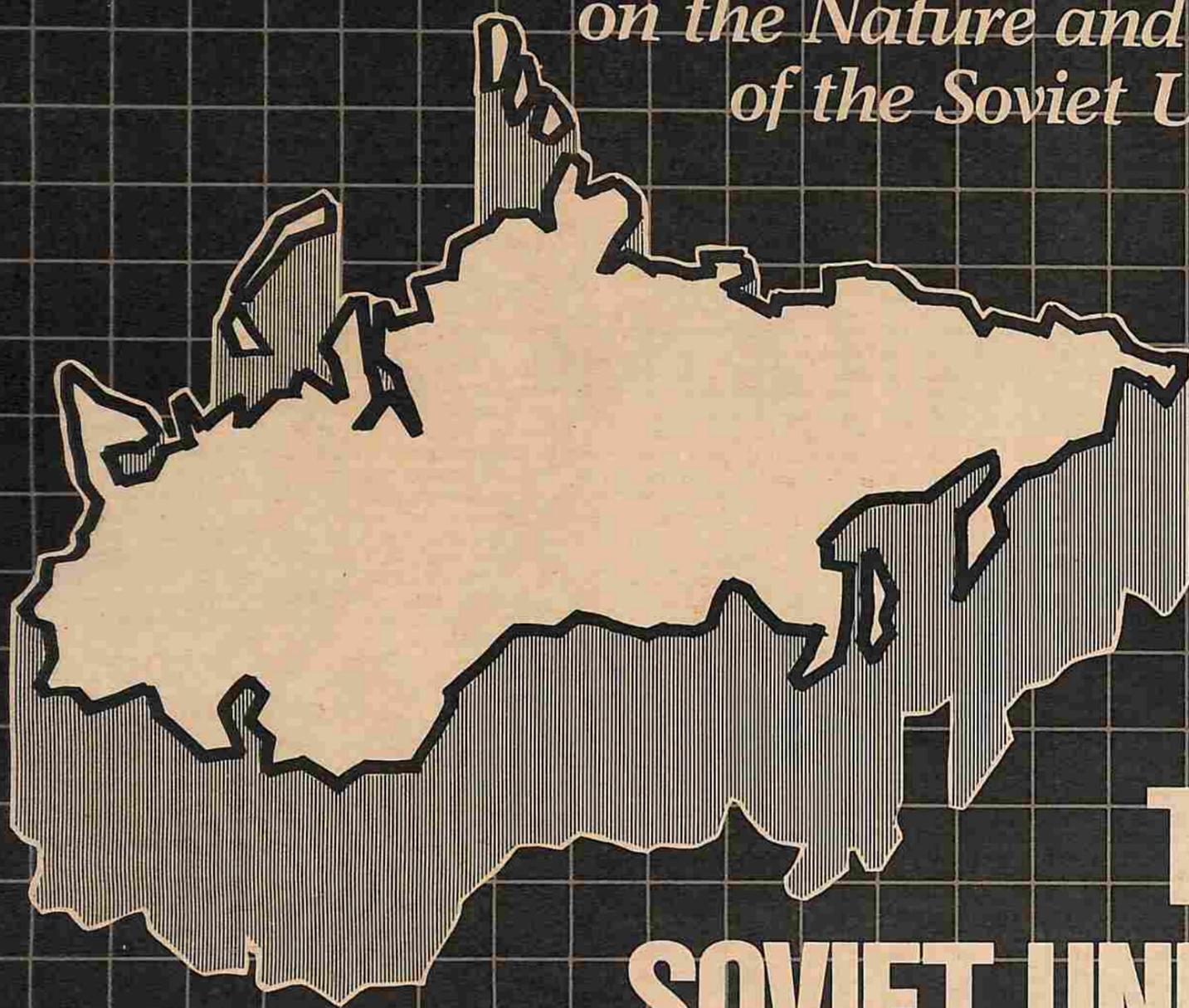
supporters of Darnell 14 years ago or maybe now of threatening witnesses who cooperate with the police. He is conveniently and hypocritically killing two birds with one stone — blaming the defense for the flip-flop of the prosecution witnesses and for why he himself is now covering up the name and location of someone with information that might further prove Darnell's innocence. That Darnell and his supporters have always relied on exposing to the masses of people the flimsiness of the state's "case" against Darnell and the truth that this is a political frame-up is something the judge is painfully aware of — in fact the same judge only recently denied Darnell transcripts of the proceedings to which he, as an indigent, is entitled on these very grounds, i.e., that there was a defense committee that went out among people including for financial support. They wrote the book (*How to Break Thumbs and Influence People, or Better Yet, How to Use Napalm Around the World*), but of course the judge did not and could not produce even one scintilla of evidence concerning such alleged threats from revolutionaries, but rather he just regurgitated fabricated allegations that the prosecution dragged up at earlier hearings, without a shred of evidence to back them up. In fact, this most respectable vampire in a cape wasn't even able to specify what such threats allegedly were, preferring to insidiously *allude* to such shit. It is they who all along have used such methods, coercing and cajoling as is the world-renowned style of their class, in order to manufacture non-existent evidence to railroad this revolutionary brother to jail for a lifetime. That such methods conti-

nue to be used and were at the source of this very ugly tidbit in the judge's current opinion becomes all the more clear when we see the whole opinion was the fruit of a rather unusual hearing ordered by Sullivan. The hearing, held earlier at an undisclosed time, was entirely in secret, attended by the prosecutor and the Michigan State Police but of course excluding defendant and defense counsel. Certainly it's no secret what bad-tasting and poisonous brews such cabals cook up while cackling and moaning deep in their dark little caves.

Of course, Darnell's attorneys attacked these fabricated claims of threatening witnesses, along with the denial of the informant's identity. This was done as just one part of an application to the Michigan Court of Appeals for leave to appeal seven of Judge Sullivan's rulings, as politically motivated and contrary to the law. This application for appeal was filed May 4th in Detroit. Certainly amidst the sights and sounds of May Day, the contradictions that the state faces in pursuing their relentless railroad of Darnell Summers are apparent, but they are out for blood. At a hearing on May 2nd, in Sullivan's court, to settle preliminaries for the application to appeal, the judge and prosecutor set a November trial date over the objection of Darnell's lawyers. The message is clear — you may have your appeal, but when it's all over we *will* have our railroad of this revolutionary. Whether this is what comes down or whether Darnell will be set free and the cause of internationalism furthered is something the proletariat and its allies can affect. Pick up the gauntlet! Free Darnell Summers!

□

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A Study In Comparative Piggery Continued from page 1

world war against its Soviet rivals, and this is bound to have (and has had) a significant effect on those who have been pushed up from the turmoil and upheaval wracking Central America — and in most cases, this is not the first time that imperialism has dragged these people into political life.

Los Angeles has been estimated to have as many as a quarter of a million Salvadorans, more than any other city in the world except San Salvador. They work in the lowest shit-shop factories like foundries and garment, and the hotels and restaurants where they are forced to humbly serve the tourists and businessmen — or they work hardly at all, hanging around on street corners waiting for some employer to drive up so they can fight with each other over the "offer" of a day's work for as little as \$20; these latter proletarians, many of them still in their teens, have often been called "day laborers," but some of them told May Day activists to call them by the more accurate term "unemployed." In the current situation a significant section of these potential gravediggers is being thrust into action — kindling, and in many cases *rekindling* revolutionary fervor. Not surprisingly, this sentiment is greatly influenced by nationalism and revisionism. But a revolutionary, proletarian internationalist May First celebration in the heart of L.A.'s Central American barrio was bound, under these conditions, to be seen as an opportunity to take to the streets by a fairly broad number of these masses.

Despite their historically determined constant underestimation of the masses, the bourgeoisie in L.A. has long sensed the potential danger that this section of the population poses to their rule, and has acted in the finest tradition of American democracy. Pig sweeps, barricaded streets and a vicious reign of terror have periodically been rammed down these masses' throats in a concentrated effort to clamp down the entire neighborhood. The above-mentioned task force is but the newest wrinkle. But while the repression in the area is general and massive, the state has paid particular attention over the past couple of weeks to delivering a message in this neighborhood about the consequences of picking up the red flag. From the time of the April 20 appearance of revolutionaries in the city council declaring their intention of changing the park that saluted an imperialist warhorse to a park that honored a martyr of the international proletariat, LAPD units have been on a special rampage, making a big show out of jacking up entire families and handcuffing people while they run ID checks, for example. And such treatment has been especially intense before and after the appearance of red flags, *RWs* and internationalist banners in *Damián García Park* during the whole period leading up to May Day. Not only has all this been obviously calculated to

try and intimidate the immigrants and prevent them from playing an active role in the holiday, but the particular method has also been designed to convince the backward forces the revolutionaries are "responsible" for the terror of the state.

But the calculated terror has had a contradictory effect. There were many immigrants in the park area who didn't leave their apartments for the entire day of May First. On the other hand, there were many others, especially the youth, who were drawn to May Day, and the opportunity to go right up in the faces of the authorities with really revolutionary politics was seen as an important chance not to be missed. The *RW* heard about several incidents on the streets where parents tried in vain to get their kids to leave the action and come home. One incident that said a great deal about the mood that day occurred when a blue mountie, while wielding his baton against the crowd, inadvertently dropped it on the park grass. A 10-year-old neighborhood youth was nearby and the cop told him to pick up the weapon and hand it over. The youth picked it up, looked at the pig, hesitated, and then put it in the gutter and down a storm drain and slowly walked away. Cheers and applause erupted from everyone in the vicinity.

Significant Contingents

While 90% of the May First forces were drawn from the teeming apartment buildings and rundown hotels of the *Damián García Park* neighborhood, there were others who turned out in small but very significant numbers as well. For example, the youth from *Aliso Village* in the East L.A. projects — next door to the site of the murder of *Damián García*. Prior to the famed city council meeting, the youth in the area had made up their own banner to commemorate *Damián*, and in the words of one youth, "To show that it was the pigs, not us, that killed him." Perhaps that had something to do with the fact that this banner that had been carried in the city council chambers was immediately pounced on by the pigs and ripped off. But this only inspired the youth in the area to do another banner, with the words "Long Live *Damián*" emblazoned on it; it was so covered with distinctive signatures that one of the youth decided to color in the letters so that the banner's title would stand out and not be swallowed up by the writing on it. It was accompanied by a large red flag with more signatures and "East L.A." written cholo-style across the front. In the morning of May First, a group of about 20 youth (ages 5 to 16) in the projects had taken both the banner and the flag around getting signatures, and had generally turned the area into a festive red district — putting red flags up atop several buildings and on the balconies, and defying some of the older, more conservative residents in the process. As it became time to go to *Damián*

García Park, the youth formed up and marched to the bus stop. While many of them wanted to go, it was decided that some were just too young to face the heavy situation in the park. Two of the older youth went as representatives of all of them. They were well represented, since more than one May Day participant commented that the "Long Live *Damián*" banner managed to pop up everywhere during the day.

Another significant section of May First youth were the punks, several of them from local bands or other artistic scenes. They seemed to be a particular target of the pig's billyclubs. Of course, the rebellious punks are already hated by the authorities who take every opportunity to bust up punk gigs — and punk heads in the process. But there were some sharp particularities to the attention they received on May First. This was concentrated in the actions of one mounted guardian who ran down a punk carrying a red flag, stopped and told him, "Put down that goddam red flag." The youth refused. The pig then snorted, "Put down that red flag or I'll bash your motherfucking head in." The youth decided this time to comply — and ran off to join his friends across the street and continue May First action; it is not likely he will soon forget this incident. Meanwhile, the pig was overheard swearing about the punks and muttering, "... down here fucking with these immigrants," under his breath.

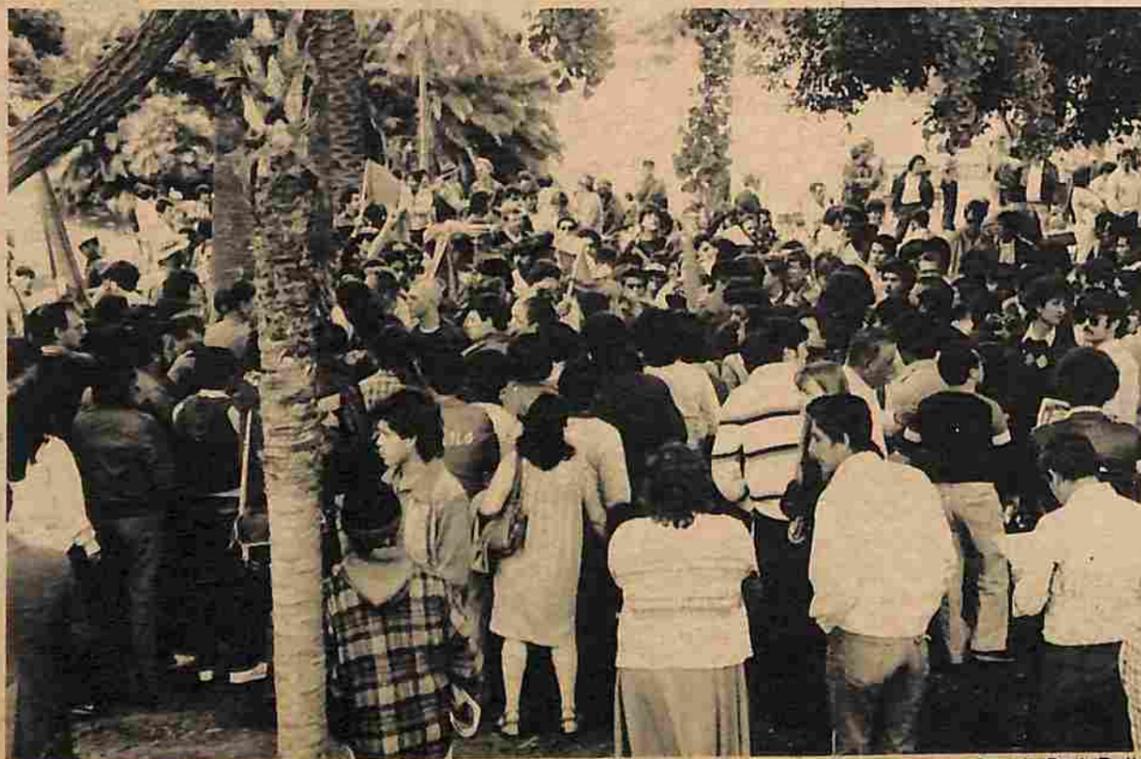
This mountie may have been just one of their robotic grunts but he understood well the concerns — and the strategy — of his leadership. A great deal of attention had been paid to attempting to isolate the more volatile and rebellious sections of the population — and especially the advanced among them — from each other; the idea is to make them feel that they are helplessly encircled by the forces of the state and the stultification and backwardness of a situation where most of their friends and neighbors have yet to awaken to political life. The immigrants are a particular problem for the bourgeoisie here, as the May First upsurge among Central Americans shows (and this is one important reason why Police Chief *Darryl Gates* has always stressed the necessity for his political operatives to stay abreast of world developments and their possible impact on the scene in L.A.), and keeping them isolated from other potential trouble spots is a prime concern.

While there were several Black people at May First, one significant section of the population that was nearly unrepresented — even in comparison to last year — was that of the Black youth. It is clear that the feeling of encirclement and isolation is particularly strong among the advanced Black youth in *Watts* and elsewhere in the ghetto. This is not only a product of the intense martial law atmosphere that the LAPD has instituted in the projects, although this should not be

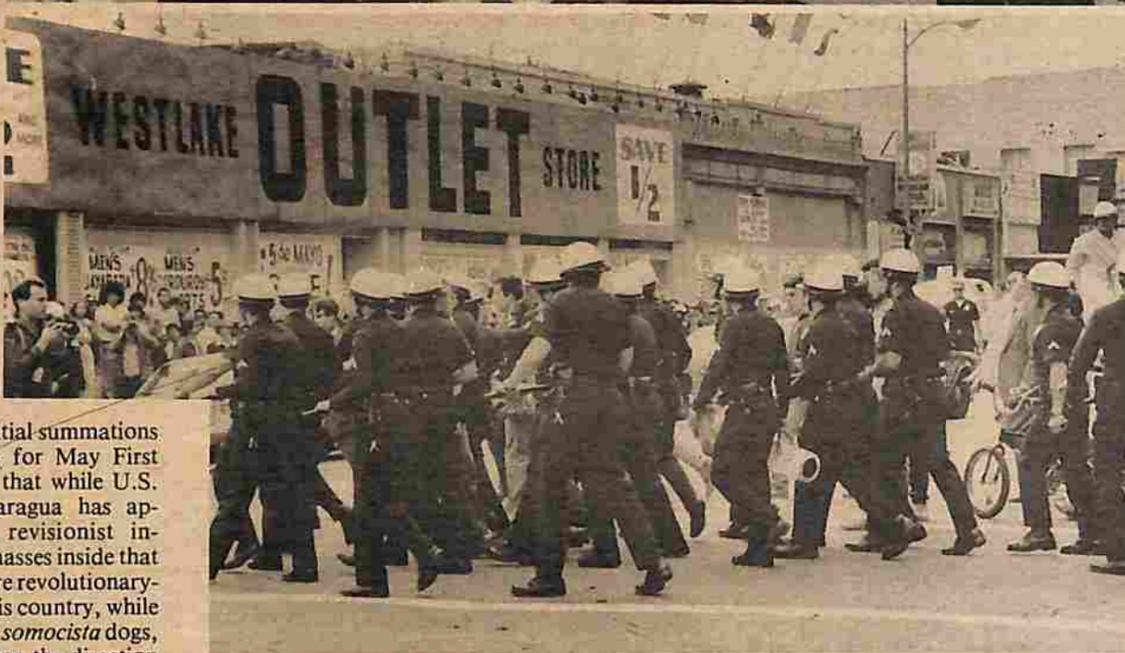
minimized; it is common knowledge that late night raids are possible at any time, and pig murder (as in "justifiable homicide") can easily be the result, and this *does* have an effect on the question of stepping out. But there is also a strong sentiment that the rest of the people are off into a bunch of backward shit — like drugs, some gang activity, etc. — and there is just no backing for the advanced. One form this took was expressions of disbelief over the possibility of "these people" ever transforming all of society, and a lack of understanding among the advanced Black youth of *Watts* of the importance of them *today* mounting the stage as crucial preparation for the upsurges of tomorrow — when "these people" will be open to a whole bunch of other things. There were a few Black youth at the rally who tried to more hang in the background, even at first pretending to an *RW* seller that they didn't even know what was going on; later one of them confessed that they had come because they had to see May Day, and were particularly on the lookout for the internationalist banners from other countries.

They were not alone. The banners that had been sent to May First organizers in L.A. from around the world once again electrified the masses, raising the political level of the rally by their very presence and inspiring a lot of thought about a future stripped of national divisions. "This is how it should be" was an expression that bounced from one May Day'er to another, and was heard on all four corners of *Seventh* and *Alvarado*. The banners that were sent to L.A. included: From the *TKPM-L* (Communist Party of Turkey Marxist-Leninist); from the *Grupo Comunista Revolucionario*, Colombia; and from the *Central Organizing Committee for the Revolutionary Communist Party of India*. Those that were and will be sent from L.A. included: From the *Native Americans* to the *People of the Marshall Islands and Palestine*; from L.A. High to *Berlin, Miami and Peru*; To the *Comrades from Turkey and Germany from Workers in Damián García Park*; To the *Revolutionary Proletarians in Poland*, from the *Latin American Immigrants in the Belly of the Beast — Down With U.S./Soviet Imperialist War Moves*; and one titled *The Internationalist Call to May First* (in Japanese) which says: *World Revolution Not World War* (in English and in Spanish) to be sent to *Japan* from the *Damián García Park* area. These internationalist exchanges in the present world context are of great significance, and are an important part of transforming the idea "world revolution not world war" into a material force.

This internationalist understanding was struggled for — *hard* — by a handful of advanced proletarians who had been trained in the party's line (principally through the *RW*) and also have some organizational ties with the *RCP*. One of these proletarians led a squad of newly active forces drawn from the day laborers corners — that is the unemployed — who upon learning that there had been various proletarian staging areas set up around town to bring people to the *Damián García Park* area, demanded to have a staging area of their own. Since they already lived in the area, they picked another nearby park. At one point in the rally, the veteran leader (called "mi general" by many of his neighbors, only half-jokingly) called on people to step forward and express their own revolutionary sentiment and agitation. When most of this centered around *El Salvador* and *Central America*, the leading proletarian struggled for them to develop a more global understanding and to agitate about revolution all around the world. This kind of struggle went on continuously through the day between the leader and his squad, even while overall the squad was playing a leading role in helping to draw the masses into action, calling on them to not just be supporters but active May Day participants. As this politically vibrant scene developed, the profound effect of an advanced core on the broader masses became much clearer to two of the newer guys in the squad. They began to



Damián García Park Rally



point out to all around that right at the very moment, the banner they had made on a day laborers street corner in L.A. was being carried by workers from Turkey in West Germany.

The other exciting new political and organizational development was the formation of a youth squad — about two dozen youth led by RCYB members, including from L.A. High and others. During the course of the afternoon, the Brigaders picked up the Aliso youth, some youth from another high school in L.A. (where the students want to start a Brigade chapter) and a lot of the Latino youth from the neighborhood, including some who had been to a "peaceful" demonstration downtown put on by the quasi-Trotskyite group, PL (Progressive Labor Party). This squad played a significant and vital role in the tactical developments of the day, but one of the most interesting aspects of it was the fact that many of the youth in it were strongly influenced by Che Guevara and other representatives of revisionism's "left wing." Some lively struggle around revisionism and the nature of the Soviet Union characterized the proceedings.

A question arises here: since there were so many new forces being jolted into motion on May First, and the revisionists already had a certain political strength and influence over them, how come they were running with the revolutionary communist/proletarian internationalist trend, and why was it that the revisionists were not more in a position to use them for their own ends this May First? For one thing, the revisionists, once again, did not really try to mobilize any activity — at least militant activity — among these masses on May Day. One might be tempted to think this was because the revisionists were embarrassed about what was happening to their brother revisionists in Poland on May First, who were busily suppressing workers' demonstrations there, and therefore would just as soon forget May Day. But if revisionists were capable of being embarrassed by reactionary things they or their partners did, they would have long ago been shamed into political retirement. That, unfortunately, is far from the case. While the situation in Poland might have contributed somewhat to their May Day silence in L.A., the basic fact is that now the revisionists in the main have other strategies at work. Not that they will never have use for some militant activity — but right here and now their reactionary aims are being pursued largely in other ways — ways they don't particularly want disrupted by volatile activity by revolutionary-minded Central American

masses. Additionally, initial summations of the activity building for May First would seem to indicate that while U.S. aggression against Nicaragua has apparently strengthened revisionist influence on many of the masses inside that country, some of the more revolutionary-minded immigrants in this country, while despising the U.S. and its *somocista* dogs, have also been questioning the direction of things there. And there is a further big advantage of the proletarian revolutionary forces in the U.S., an advantage created through struggle led by the RCP but that has, for now, become part of the objective conditions of the holiday. It's definitely true in L.A., but even more broadly, when you say May Day in the U.S. (as opposed to other countries) you mean *revolutionary internationalist* May Day. Nevertheless, it would be a fatal error if the revolutionary forces in any way minimize the continuing strength that revisionism has over this and other sections of the masses, and the need to struggle to break its hold particularly over advanced people and to build the organized strength of revolutionary communism among them.

More Pig Plots

But on this May First, the masses in Damián García Park and on the other three corners of Seventh and Alvarado were participating in some active preparations for revolution. It was all much too much for the boys in blue. Their reign of terror had not had the desired effect, and what's more, some of their actions might have actually helped out the wrong side. At least, there were rumblings of such complaints surfacing in various high places. Their actions at the city council meeting had splashed pictures of pigs grabbing and handcuffing revolutionaries all over L.A.'s front pages, and while the intimidation factor was fine in their eyes (and even the *L.A. Times* had cooperated by once again trying to paint the party with the "violent" and "confrontational" brush — as in T-E-R-R-O-R-I-S-T), nevertheless, the story had once again made the issue of Damián García's murder a focus of controversy; furthermore, the fact that the confrontation broke out when the cops tried to arrest Hayden Fisher (a comrade of Damián's on the Alamo, and wounded when Damián was murdered) was threatening to surface as well, bringing up the possibility that further unpleasant exposures might see the light of day. Once again, the L.A. political police controversy, with the RCP in the middle of it, was making headlines — and the 1984 Olympics were even closer at hand than before.

In that context, a significant article appeared in page 2 of the Spanish-language newspaper *La Opinión* announcing the May First rally scheduled for the following day, and getting into the politics of the event, the call for the renaming of the park and so forth. And of course, there was media all over the place ready to cover every move. One pig was overheard saying to a newsmen, "It's hard to do anything to these people these days."

Well, not exactly. In fact, the police had a plan. Early on, they arrested a guy carrying a bullhorn. The charge? Possession of a bullhorn without a permit. Then, they stopped a car that happened to be carrying some red flags and the Damián García Park banner. The car was impounded and the woman driver arrested. The charge? Possession of a can of mace without a permit. She has a permit. But other ways were discovered to get banners, bullhorns, and so forth into the rally site. So, at the appointed time (after the police had barricaded the streets), a squad of Bible-wielding reactionaries (which obviously included some undercover pigs among them) moved into the rally site and began to head for the main agitators. It was quite obviously a pre-planned set-up and the local radio stations began dutifully reporting the "confrontation" between this puny squad of pig agents and the hundreds of May Day ralliers. However, they hadn't counted on the squads of advanced proletarians. First, the youth moved in and sealed off the reactionaries from the main speakers, moving them further away. Then, as the mounted pigs began to move in towards the crowd the squad of advanced proletarians began to criss-cross the intersection, marching to one corner and then another, sweeping in new forces at each stop. The youth squad also joined in with its own mobile march, and once again, the pigs had been caught by surprise. It took them a while to recover. Finally, when the banner from the TKPM-L was unfurled, they could hold off no longer. They charged the demonstration at one location, and then when it regrouped, charged it at another spot, making sure to beat several key people, including a baby holding a red flag.

resting in her mother's arms. Several women were singled out for beatings in the abdomen, including one who is pregnant. Then, in a move that was designed to leave the maximum impact on the particular social forces in the area, the pigs lined up all those they had stopped against the wall and went down the line, singling out those they wanted to arrest. Just like in the U.S.'s fascist neo-colonies of Latin America.

After taking away the principal targets for the afternoon, the pigs dispersed the crowd. They were greatly aided by a sudden, massive hailstorm — highly unusual in L.A. at any time of year. However, instead of leaving, several hundred people hung around for a couple of hours, waiting underneath awnings and inside stores and then on the corner itself. Meanwhile, the pigs were explaining why they attacked. "Their use of the bullhorn and various traffic violations, like walking against the light, prompted us. We decided to do something before the crowd did." Sources of the *RW* have revealed that the police were very uptight about the video tape shown on CBS station, Channel 2. According to our sources, certain police officials expressed their intention to confiscate the footage even if they had to "strong arm" the station. Whether they succeeded or not, we don't know but by the 11 o'clock news in Los Angeles, the footage had been edited. An onlooker who'd been watching the day's activities, but not involved himself, turned to his wife and commented with disgust, "It was a dry run for the Olympics." And the *L.A. Times*, as if it overheard the comment, ran an *almost* accurate account of the police attack — as if to complain about the LAPD's lack of political sophistication. The beat goes on in L.A.

As the bourgeoisie presses ahead necessarily pulling the masses into political life, first one section and then another and so forth, the opportunities for the proletariat and its party will be great — and what is required of it, even greater still. In that light, May 1, 1983, presented some valuable training experience, and more clearly illuminated the path ahead. □

World Music Festival, Jamaica: The Exploitative Essence

RW,

A few months ago I went to the World Music Festival in Montego Bay, Jamaica and thought RW readers would be interested in some of my observations on this event. On the bill were some of the best Jamaican reggae musicians — Peter Tosh, Jimmy Cliff, Black Uhuru, Rita Marley and the Wailers, Toots and the Maytals, etc. — along with a number of righteous British and American groups, including the Clash and English Beat, all of whom were surrounded by more mainstream rock and soul groups — Grateful Dead, Squeeze, Stacy Lattislaw, etc. This diverse line-up attracted several thousand visitors to the island, mostly from the U.S. and a few from Canada, Latin America and Europe. Though the crowd was mixed, I met loads of radically-minded youth — even an artist from Caracas, Venezuela who was a devoted Clash fan.

Contradictions were rife from the beginning, but commentary on this festival from reporters like the Jamaican journalist from Voice of America I heard on the radio down there characterized the "problem" as a simple antipathy between reggae fans and rock fans. ("Bad vibes" between them.) While the reggae/rock rift did play a part, that was largely owing to the less than inspiring content of the rock which was imported: the Beach Boys' Yankee-invasion was just as tedious and insulting to most rock fans as it was to everyone else. The *real* "problem," however, lay in the extremely exploitative nature of the whole event itself.

I began to get hip to the depth of this when I was greeted at the first ticket checkpoint by numerous blond, beefy types wearing the official festival T-shirt emblazoned with swaying palm trees and "Welcome Back" (Jamaica's new tourism slogan). These guys were employees of Feyline Productions, a big concert outfit out of Denver who put on the event in collaboration with the Jamaican government; they handled the acts, as well as backstage security and admission to the festival side of town. I put it this way because throughout the 3-day concert no Jamaican without a ticket was allowed onto the entire peninsula where the concerts were held — which was also the site of the foreigners campground, a luxury hotel and the American yacht club. Yards of

chainlink fence with guards every few feet, plus four elaborate ticket gates, as well as the exorbitant ticket prices themselves, had the apparent intent, and definite effect, of keeping Jamaican attendance at this event to a minimum (only 30% of the audience the first night) and further, was evidently meant to confine it to largely more middle class non-Rasta folks. One Jamaican youth I met hitched 3 hours from Kingston only to find he couldn't afford a pass — then had the unforgettable experience of being approached by an American scalping tickets ("A white boy trying to sell me a ticket in my own country — Jah know I couldn't believe it!")

The opening "act" of this festival was the new Bob Marley Performing Arts Center, built especially for this event (and the many more giant concerts planned). The keynote speaker was Jamaica's Prime Minister Edward Seaga. The sickening irony of this episode hits full force when you consider that Seaga, who is better known in Jamaica as CIAga in honor of the guns that "elected" him in 1980, stands squarely against everything Marley represented (and may well have been mixed up, along with others, in the questionable goings-on around his death). Yet there he was welcoming this audience with a recitation of stolen Marley lyrics: "May you lively up yourselves and for these three days at least, may you forget your troubles and dance."

This performance was certainly not an announcement of any let-up in the systematic police harassment of Jamaican dreads or the general assault on the Rasta culture, as I witnessed regularly during my trip. No, this was a rather brazen attempt to appropriate the reggae sound to the needs of the ruling classes and seemed to be something of a departure from their former approach; I was reminded of a leaked memo from the Jamaican Tourist Board to its branches written in 1975, which I ran across in the book, *Reggae Bloodlines*: "... a good part of the attraction of reggae music to its metropolitan audience is the anger and protest of the lyrics. We obviously face a contradiction between the message of urban poverty and protest which reggae conveys and that of pleasure and relaxation inherent in our holiday product. In short, when we promote reggae music we are promoting an

aspect of Jamaican culture which is bound to draw attention to some of the harsher circumstances of our lives. All the articles written on the sound so far do this. Our view is that we should leave other agencies and local music interests to carry the ball from here."

Evidently, the Jamaican rulers are taking a different tack in confronting this contradiction these days, what with the head of state picking up the ball and all. Perhaps they've recognized the obvious, that reggae is taking over the island culturally, becoming a major export, and turning into a real hot potato for them and a lot of other interested parties internationally. So they face a greater necessity to redirect the thrust of the music away from the "harsh" and into the love marsh, including trying to "re-interpret" Marley as a mellowed-out dude who just "drew people into communion with each other... the true meaning of One Love," as Seaga put it that night.

Of course the reggae sound itself (like rock and soul and any other musical form) is quite adaptable to airhead lyrics and recycled pop tunes of the type that were getting a lot of airplay on Jamaican radio when I was there. But it has not been so easy for those trying to tame reggae because the outrage that fueled this music from the beginning continues to be a major driving force within it, and, as was clear from the concert, the pacesetters and chief "attractions" remain the proud and militant artists who are carrying on in this defiant spirit, despite pressures to soften up.

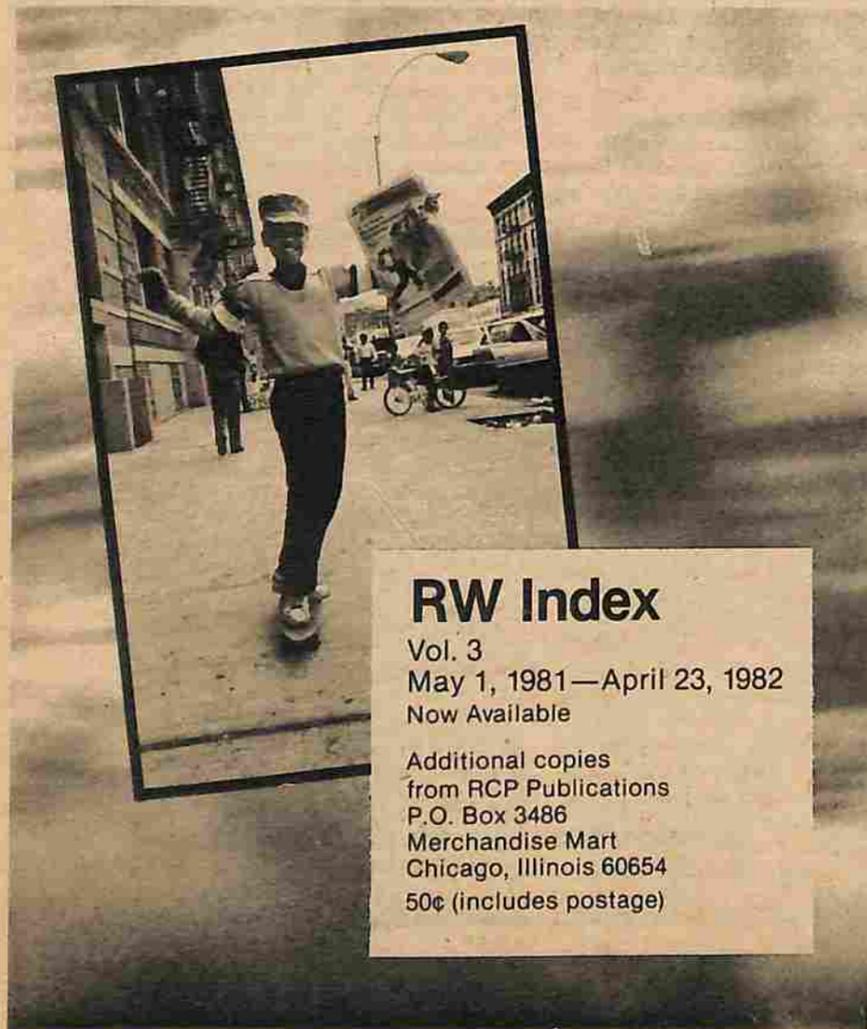
These government efforts to gain more control of this musical "product," in conjunction with enhancing their "holiday product" (a growing source of foreign currency), gave birth to this World Festival child, with all its imperialist features. David Wakeling, lead singer for the English Beat commented: "This is the right-wing realignment festival, isn't it? The Ronald Reagan-Edward Seaga 'stop-talking-to-Cuba-and-give-us-back-our-tourists' festival. And this Bob Marley business is a way of defusing his power, turning his sincerity into a marketable commodity." (Just as an aside, I noticed in *High Times*, the trade journal for the international reefer and cocaine traffickers, that such internationalist comments from the Beat and the Clash at this festival were categorized as "imperialist

arrogance," telling the Jamaicans what to do, etc. — when everyone knows that all the people down there want is tourists and more tourists to wait on hand and foot. In this effort, *High Times* joins hands of course with the Jamaican government whose "Come Back to Jamaica, What's Old Is What's New, We Made It For You" tourism campaign also must attempt to enlist the hearts and minds of some apparently less than enthusiastic Jamaican masses in "building this black man's hell in a white man's paradise," as one reggae song puts it.) I noticed in the local newspaper the announcement of a national essay contest for school kids on "How We Can Make Jamaica A More Pleasant Place for the Tourists." Of course, this is the mandatory program here anyway; during the festival, for instance, the huge sound system forced a complete power shutdown of one non-tourist area of Montego Bay, which is the second largest city in the country.

The ultimate enforcer of this regime also made itself felt in time for this event: word had gone out before the festival that the *USS Nimitz* would dock in Montego Bay for the duration to give the 6000 sailors aboard some R&R. We were only spared this repulsive display of U.S. swagger, the rumors went, because the brass decided it would be unwise to move a battleship so near to Cuban waters right after the death of Brezhnev.

The exploitative essence of this festival was not lost on the more rebellious people in the audience, and was also noted by a number of artists from the stage. Bourgeois efforts to offer up the "reggae/rock split" as the central contradiction looked mighty puny when stacked up with the real deal going down in Montego Bay that week. Besides, that old rift itself was bridged numerous times during those 3 days, whenever the musical content soared — like on the last night when, after having been moved out of their earlier scheduled slot to the rather inauspicious hour of 5 a.m., the Clash warmed up the crowd, including most Jamaicans, as the band ripped into a rocking "London's Burning!..." or when two hours later, the same crowd rose again for Peter Tosh and the sun, and we all closed the concert singing "Get up, stand up, Stand up for your rights..."

A Reader



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The Pre-War Games

Continued from page 1

a perfect example. Just as the MX missile has been dubbed the "peacekeeper," Knight is a fitting example of what the imperialists do mean by "brotherhood." And as Don Miller, head of the U.S. Olympic Committee so bluntly put it, "It would be tragic if the Eastern bloc countries were highly successful on our soil and dominated the games." Already the deluge has begun about how the '84 Games are an important opportunity to show the world how "America and her system of free enterprise is still great and strong."

The RCP is calling on all those who oppose imperialist plunder and monstrous preparations for world war; all those who are sickened by orchestrated jingoist appeals and who desire to call out this imperialist extravaganza for what it is to join in various ways to expose and protest the 1984 Olympics.

Widespread publicity has been given to the FBI and the local police's bolstering of security for the Games. Even \$50 million has been allocated by the Pentagon for the possible deployment of troops.

This is nothing less than a blatant attempt to chill and suppress political protest by those who would dare to oppose what these Games represent. It is also aimed at terrorizing and suppressing the people of the barrios and ghettos of Los Angeles, especially the youth. To pull off such an imperialist spectacle in Los Angeles, great pains must be taken so that the "undesirable" local population doesn't get in the way or spoil the image of this "greatest country on earth."

While we are confident that the LAPD, et al., will act in their normal professional manner, we will not, nor will others, be cowed by this beefed-up state apparatus. It is just one more indication of what is at stake in the pre-World War III Olympiad.

To be perfectly clear to the terrorist-baiters of the police and media, the target of these activities is not Olympic athletes or any individuals linked with the Games. This is a call to wage a political protest and a political battle against what these '84 Olympics represent.

To the athletes who will be competing in L.A., especially from the so-called great powers: we urge them to find the ways to reject being unwitting pawns for imperialist propaganda purposes and to use the opportunity of the Games to genuinely break down national and language barriers and *especially* to seek out and fraternize with those who are supposed to embody your own country's enemies.

May 1st In Poland: Revisionism Isn't Resting Easy

A year and a half after the imposition of martial law, and many months since the last visible signs of rebellion, over 20 Polish cities were rocked by illegal demonstrations and street fighting on May Day. Tens of thousands clashed with police.

In Gdansk some 40,000 engaged in running melees with forces of order, regrouping again and again as the state unveiled its now standard paraphernalia of repression — searing tear gas, powerful water cannon spraying blue dye to mark the demonstrators, and the biting, lead-filled clubs wielded by programmed ZOMO pigs. In Warsaw, police in hundreds of armoured cars sealed off the volatile Old Town district to no avail as Sunday mass became assembly points for thousands who infiltrated the streets yelling, "Solidarity lives." People lobbed rocks and tear gas canisters back at police in fluid hit and run tactics. Similar scenes were repeated throughout the country — Krakow, Nowa Huta, Posnan, Gdynia, Bydgoszcz, Wroclaw, Lodz, Szczecin, etc. Thousands have reportedly been arrested.

The Polish Press Agency reported that 7 million people flocked to the official government May Day proceedings nationwide, including 200,000 in Warsaw. The revisionist events caused one Western reporter, interestingly, to describe those in attendance as "the section of the workers" which supports the government. The revisionists do, after all, hold state power in Poland, and they are not without a social base. Official estimates, however, were undoubtedly arrived at somewhat creatively and ignored such embarrassments as occurred in Gdansk, where thousands who started out attending the official march ended up

deserting it for the Solidarity action downtown.

Particularly ludicrous was Gen. Jaruzelski's pronunciato at the government's official May Day in Warsaw that those who would "sow chaos" were "only a miserable margin without any chance of success." In the days preceding, the junta had launched a massive campaign of intimidation, repeatedly detaining prominent Solidarity figures for questioning, rounding up scores of "suspected demonstrators," seizing radios, transmitters and printing presses in some 10 cities, and even managing to grab two key leaders of the Solidarity underground. On the eve of May 1st, sales of alcohol were banned, the ZOMO fanned out downtown in major cities in a show of strength, and Deputy Prime Minister Rakowski made a well-publicized trip to a steel plant at Nowa Huta. There, he told the assembled workers that the government was not rattled by threatened demonstrations: "We have nerves of steel."

How appropriate, then, that the next day the sound of steel grating and shattering nerves could be heard in the streets of Nowa Huta where the fiercest street fighting of the holiday took place! One man was killed by authorities as steel workers took to the streets, smashed police vehicles and built barricades from park benches and newspaper kiosks, from which they showered riot police with rocks and bottles. And it is worth noting that such protests erupted throughout Poland despite the array of tacit bargains that have been struck in recent months between the various parties to the "Polish affair" — bargains which have reflected, among other things, certain adjustments in the U.S.'s Polish

strategy made for "current realities."

There was, for instance, the "tacit" deal last December in which the Catholic Church agreed to cool things out considerably in exchange for Walesa's release and the promise of a Papal booking on the Polish circuit this summer. And, as one observer put it last week, "The Pope is the church's (read: the West's) ace." The church has, however, run into certain contradictions in carrying out Western strategy while continuing to posit itself as the "repository" of Polish aspirations. As *Newsweek* magazine noted: "... new confrontation between the underground and the government poses a genuine problem for Roman Catholic leaders in Poland. If the church backs Solidarity's plea for demonstrations, it could jeopardize John Paul's homecoming; if it ignores the union plan, it will anger many Poles who are already disappointed by Cardinal Josef Glemp's repeated calls for both sides to act moderately..."

Church officials thus were obliged to reject a last minute Polish government request to cancel celebration of Sunday mass (and thereby deprive protestors of assembly points) as a bit too much to ask under the circumstances, even as Glemp issued the usual warnings against the "dangers" of demonstrating on May 1st. The government responded by screeching (quite correctly) that, "Those who preach Christian love are in fact involved in political operations" and delivered a reminder that "a deal is a deal" by hosing down the *inside* of St. John's Cathedral in Warsaw with water cannons. Meanwhile, Lech Walesa — who since his release has been given to some rather shameless, Western-inspired flipping and flopping — managed to stay "high and

dry" by covering himself both ways with what was well-publicized as indirect but, mind you, "tacit" support for the underground's call for May Day manifestations.

However, as the events of May 1st week have revealed, Poland remains a vexing problem for the revisionist bloc. The rites of spring have once again called forth some stubborn and decidedly un-taciturn social forces capable of skewing their best laid strategems for keeping the lid on tight. And while the Western media has tried to milk this for all it is worth, some of the more unpredictable elements visible in these latest upheavals are not at all necessarily to their liking either. Interestingly, on May 3, Constitution Day, thousands again took to the streets in Warsaw, Gdansk, Krakow, Nowa Huta and Lubin, as what PAP called "street brawls", broke out once again between demonstrators and police — this despite the specific urging of the Solidarity underground for people to refrain from further demonstrations.

One incident in Warsaw revealed something of the forces that are of general concern here (i.e., those prominently featured in TV footage of the street fighting, frequently wearing bandanas). In a somewhat rattling display of sharp-edged humor, a crowd of nearly ten thousand otherwise silent marchers sardonically broke into prolonged applause whenever they were confronted by riot police. The ZOMO finally freaked out and moved in, vamping on people with a vengeance. Above the din, one ZOMO commander could be heard exhorting his men to: "Beat the young ones!... Beat the young ones!" □

"We'd like to help you out—which way did you come in?"



The following item is taken from a March *Playboy* article on the Los Angeles Olympics. The statement is by one John Miller, a mercenary who fought against the IRA, and has "just gotten back" from Angola, who is describing the "many problems" he sees in the security of the L.A. games. Foreign-born proletarians, please note:

"... To compound the problems, you're also dealing with a nation of nice guys... The U.S. is a paradise for the terrorist. Everyone wants to help here and usually does. Especially to help people with a foreign accent. You can't even look over a fence in Russia."

Above: A typical group of good samaritans eagerly searches for persons with a foreign accent who may be in need of their generous services. These are U.S. Border Patrol agents, shown here wearing infra-red night sights—a real crew of American nice guys.

From Mother Smith— Mother of Shango, A Message To Step Out On May Day!

The following leaflet was written by the mother of Shango (Bernard Stroble), a leader in the Attica rebellion and recently active in the struggle to free Darnell Summers. Shango was gunned down by low-life assassins outside his Detroit home on December 1, 1982.

It's a dangerous thing to oppress the people, and this is internationally—Africa, El Salvador, Poland. I don't care how great your weapons are. I don't care how great your technology is. What kind of country is this? They can't even feed the old people—some old people survive off dog food and picking garbage. Veterans fought in World War II, Korea, and Vietnam. And for what? To come home to an empty plate... tossed away like used toilet paper. The rich are taking away people's cars, taking away people's homes at gunpoint. There's only one cry for May Day; It's a human cry... a cry of the slaves... and May Day is a cry that must be heard around the world. And I don't care if you're black white Jew or Gentile. The cry of May Day is universal.

We're too complacent. How can we be complacent with millions of alcoholics and drug overdoses? When you fight you don't just fight for things that can be seen right now today. The things we see today are temporary. You need vision and the victorious spirit. I've marched all over for the people, supporting Attica, supporting social changes here and around the world and people say, "Well, what have you accomplished?" And I say: I've lifted up a standard, A standard for others to strive for of fighting for change.

And this is what May Day does. It raises a standard for revolutionary change, saying to the oppressed that we don't have to live like this, that we won't always live like this.

Like Shango said in Attica—I'd rather die like a man rather than live like a dog. We must lift up our voices like a trumpet. May 1st isn't just for Marxist-Leninists—this is for everybody who is oppressed. What are we living for anyway? Look around us on Linwood and parts of Dexter, the drugs and all businesses closed, ravaged. What are we to tell our children and point them toward. We tell our children to find a cause—and what better cause than to turn the world right side up. Tie themselves together like mountain climbers and climb. You know they killed Shango. And told me to get out of town. But they haven't denied my spirit. Stand up come out to May 1st.

Mother Smith

Boston

A highly successful internationalist rally took place on May 1st in Harvard Square, Cambridge, next to Boston. The crowd of 75 people which came for May Day was quite diverse: it included people of many nationalities, proletarians, students and a good number of punks and other youth. The rally focused around several internationalist statements written for May Day. Two of these follow: the first is one from "an untypical un-american internationalist"; the second one is from Ed Hasbrouck, who was recently convicted in Boston for refusal to register for the draft.

On this day, May 1st, the revolutionary holiday of the working and oppressed people internationally, I'd like to extend those greetings to, and unity with, the struggle of all the nations of the Native American Indian people.

I was raised as a "typical american", and systematically fed the standard myths of "america's great heritage", complete with john wayne leading the cavalry charge to rid the land of so-called savages. But I've learned to see through those ragged holes that have worn through the mask of "american freedom and democracy". And of the many things I've seen, nothing has disgusted me more than the bitter hypocrisy of the genocidal policies used to plunder and oppress the Native American people.

I've learned that "Thanksgiving Day", that sanctified american tradition, began as a pilgrim celebration of a massacre of a nearby Indian camp. I've learned how a man who became an american president, andrew jackson, through trickery and force, used the tribes of the southeast to fight against each other and against the british in order to advance america's expansion in that area. I've learned of america's first experiments in germ-warfare, using smallpox to conquer the people of the northern plains. Of how to this very day, u.s. government policy distorts and belittles Native cultures, denies the traditional fishing rights by which they subsist, and that the remnants of Indian lands are poisoned with chemical wastes and raped by strip mines. Of how those warrior leaders who have dared to stand up and lead their people in total resistance from Tecumseh, Crazy Horse, and Chief Joseph, to Leonard Peltier, Anna Mae Aquash, and Roque Duenas, have been murdered or thrown into dungeons in a vain attempt to crush the People's Spirit.

I HAVE LEARNED TO HATE YOU
AMERICA

for all these crimes and the many more that can be counted against you around

the world. And I'll say now what I've felt in my heart for years — I AM NOT AN AMERICAN — AND I'M PROUD TO BE COUNTED AS ONE OF YOUR GRAVEDIGGERS! May it be a deep and permanent grave.

It is in the spirit of burying america, and all that it really stood for, and all forms of imperialism and oppression, that I extend my hand in struggle to all internationally who are fighting for this goal. And especially to the Native American people, upon the death of america, may your cultures bloom to the fullest — let us learn from each other through unity and struggle, leaving behind what is old and worn out

AND LET US BLAZE A NEW PATH
TO THAT BRIGHT REVOLUTION-
ARY FUTURE TOGETHER

—an untypical unamerican
internationalist

To the friends of revolution:

In the spirit of the anarchists of Chicago, by whom May Day was first celebrated as a revolutionary holiday, I join with you in the struggle to create a human community. I welcome your willingness to proclaim yourselves as communists. I hope that it will encourage others to carry proudly the red flag, the black flag, the pink triangle.

Part of my belief in non-violence as both a means and an end of a living revolution is a belief in the power of truth (Gandhi called non-violence itself Satyagraha, "truth force"). We must not be afraid to speak truth to power. We cannot afford this paralysis of fear.

Those who live "the American way of life" will die by it. The "American way" is the way of exploitation, of oppression, of greed, of irresponsibility to our world and to our future. I am no more willing to live "the American way" than to die for it in Latin America, the Middle East or Europe. I believe that the continued existence of the U.S. government is incompatible with the continued survival of life on earth.

It is taboo, it is sacrilege, it is "un-American" to point out these facts. Communism is the devil incarnate. 49% of the people of Massachusetts (according to a recent poll) would prefer nuclear war to Communist rule. But this taboo on advocacy of change is a barrier to change itself.

I hide none of my beliefs. When I told the government of my refusal to register for the draft, I told them "there will be revolutionary change or there will be nuclear annihilation." I have many doubts as to how that change will come about and what it will bring, but I have no doubt as to its necessity. In this spirit of revolution I join in your celebration of May Day 1983.

—Ed Hasbrouck

May

The Forbidden Crossing

A delegation of two proletarians — one from East Palo Alto and one from San Jose — went to the super-elite ivory tower of Stanford University on May Day, meeting with progressive students and professors there. The delegation had worked hard to prepare an event that would be new and highly political — and it was, although perhaps in ways that were unexpected.

At a literature class, proletarians were asked what kind of books they had read that "had impact on your life?" The proletarians' answer: books by the revolutionary Chinese author Lu Hsun, Conquer the World... by Bob Avakian, The Tao of Physics, a book which they felt helped understand the question of matter in motion.

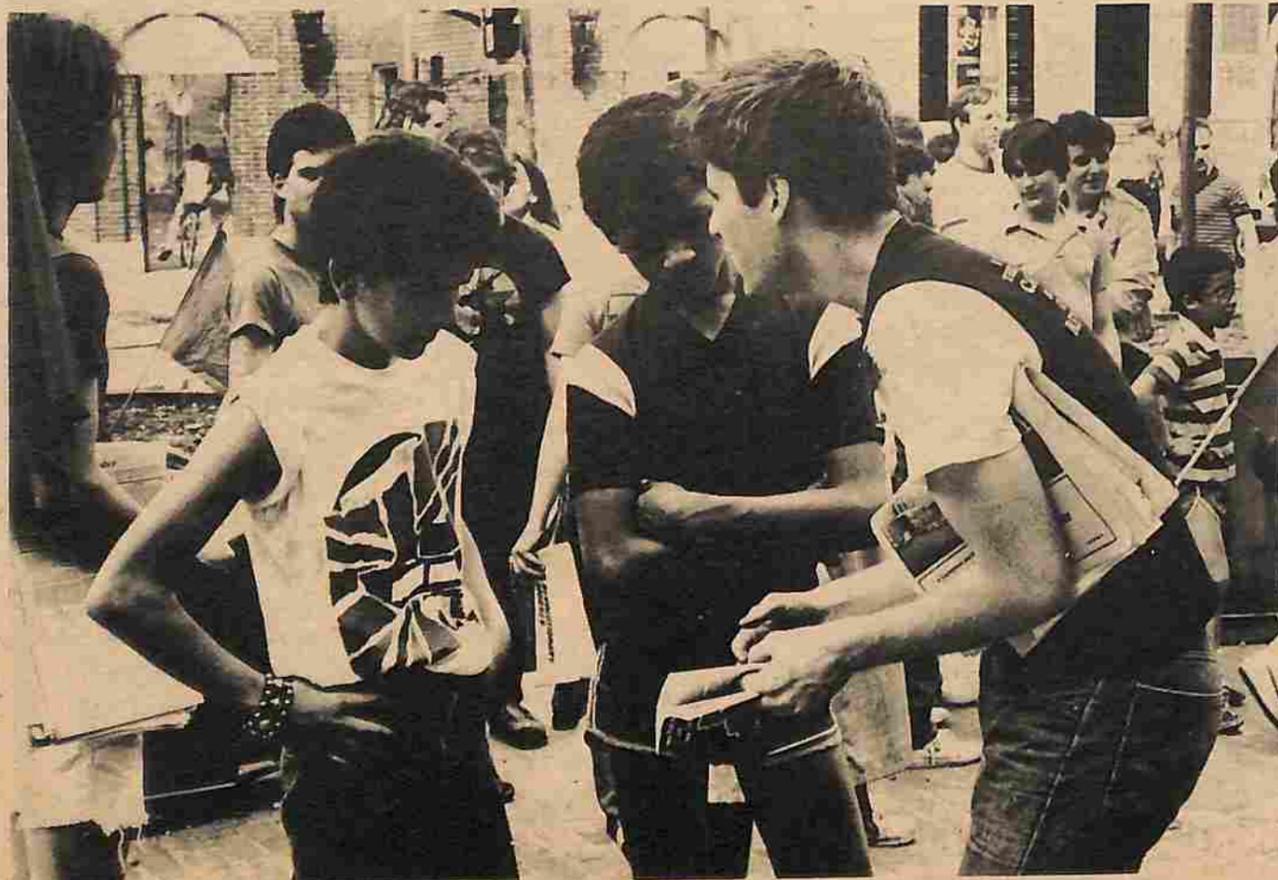
Later at a hall in the Student Union which had been decorated with numbers of copies of the "Internationalist Call to May First Action," fifteen to twenty students and a reporter from a local paper talked with the proletarians. Impressions of both the literature class and this meeting are conveyed in the correspondence below from one person in the delegation:

At first I failed to see the significance of crossing the bridge and going to Stanford. Especially when we went to the class in Contemporary Chinese Literature. It seems they were expecting some poor, degenerate proletarians there. Those students did not know what to expect. What is the proletariat supposed to look like? I felt like they expected us to juggle something.

Yet even the fact that we went to that class (the class had taken a vote — 8 for us, 4 against) was very significant. Stanford is a very different type place than Berkeley. In Berkeley you see political stuff all over, all over walls, revolutionary books. Stanford is a "stuffed shirt," a "normal" place. At Berkeley people are much more open to things. Even if you've never been exposed to anything, in Berkeley you'll get exposed to things. At Stanford, one of the students asked us, "What is oppression?" This exchange was more "shocking" because it took place at Stanford.

We had discussion with a whole group of students. We had an open discussion, all kinds of views were expressed. One foreign student thought that classes should be "radical" centers of debate and discussion. Also a lot of people were for reforms. If you changed a few things, passed some propositions, you could clean up this country's act and things will just fall into place. But things don't work like that. This came out when a Black Stanford student suggested that East Palo Alto should be incorporated into Palo Alto and this would relieve the oppressive conditions. She doesn't live there, isn't from there. You can get so bogged down in this grassroots stuff. Look at the Vietnamese people — no matter how much they tried to get their villages together, they got bombed by the U.S. With such a narrow view you could lose sight of what's happening in the world as a whole, you have to change the whole nature of this system and get rid of imperialism...

A lot of students were really struggling, "How could we help?" He's obviously not going to become a revolutionary. We obviously weren't lying about our conditions. These students may think about this stuff now. But you can't win them in one day, there's got to be follow-up so that this experience takes hold. In college there's almost an element of "Bohemia" — a lot of students get off on discussion like that so that they can feel advanced — so if you only cross through that barrier once any sentiments they felt might get tucked under the rug. It's very significant we got together — but we need to follow up to keep on reaching out.



Harvard Square

1st Correspondence

Anti-Trident Protest

A crowd of a thousand people in Groton, Connecticut, demonstrating against construction of the Trident missile, was joined by a delegation of revolutionary proletarians from New York City on May First.

The demonstrators — families with young children, a group of five young Franciscan friars dressed in the long flowing habits of their Order, veteran anti-nuke activists — formed a mile-long human chain in front of the General Dynamics Electric Boat Division shipyard, target of frequent past anti-war actions. Amidst all this waved red flags and May Day banners of the proletarian delegation.

Many people were visibly affected by the presence of several Haitian revolutionaries in the May Day group, as these comrades became the spark for animated discussion of the peace issue and especially what imperialist "peace" means for Haitians and for billions of others around the world every day.

"Haiti, where we come from, has the highest infant mortality rate in Latin America," read a statement from the Groupe Haitienne Internationaliste Révolutionnaire. "Life expectancy there is 48 years old. 90% of the Haitians cannot read or write . . . while a tiny group of bloodsuckers, supporters, paid and armed by the U.S. and other imperialist countries are slaughtering the civilian population and subjecting them to all types of misery."

"The war the imperialists, the U.S. and USSR, are preparing to launch will be an extension and continuation of the same politics of oppression . . ."

The statement concluded:

"... we don't want to sign no peace pact with them (the imperialists — RW). On the contrary we want to defeat them, and re-appropriate the stolen world from them. We are also urging all people who really want peace in the world to seriously think about what it would mean to overthrow this rotten order and replace it with a just order. Only then will peace be attained."

As the impact of these politics rippled through the crowd, one long-time activist became enthusiastic, saying there was more political debate going on than at any anti-nuke demonstration before. Most often the interchanges took the form of pointed questions, as in this description by a Haitian revolutionary:

"One of the organizers of the demonstration asked, 'Are you violent, are you a revolutionary? Basically we are pacifists.' He himself could not be for revolution. Because he had never known hunger. He never went without a place to sleep. His family is from New England and they have two houses, one for the winter and one for the summer and he has a lot of money . . . When I told him I was from Haiti he said he knew that the U.S. government was supporting fascist governments in Haiti and around the world, but what people in the U.S. should do is be non-violent. . . ."

One proletarian from Latin America was asked: "Why are you here? Because there are a lot of people . . .?" He relates his answer:

"The question is not to be here because of a lot of bodies but it's a question of class consciousness . . . I told him the proletariat has been missing from this and the petty bourgeoisie and the middle classes are coming forward around world war. That the proletariat has knowledge and the battle plan for revolution. He told me 'We don't know too much about the proletariat. Maybe we can unite some day and change this whole madness.'"

Most of the marchers came from around Groton, an area dotted with military-related industry and dominated by General Dynamics and the Navy submarine base at Groton itself. In the heart of what is supposed to be a "stable area"

for imperialism, this sort of political climate is not at all what the bourgeoisie likes to see. It is for the proletariat, however, a fine sign indeed. □

Miami

This year was the first time that May Day was celebrated in Overtown, where just five months ago Black people fought the cops for several days following the cold-blooded murder of Nevell Johnson.

In the days leading up to the First, a group of youth in Overtown wrote and helped circulate a banner to be sent to Detroit: "To proletarians everywhere: Make the planet rock — don't stop — Revolution in the '80s — Go For It!" Over 80 youth signed the banner in a few days, adding all kinds of personal messages expressing the fierceness of Miami's youth — "Stop Killin' People All Over the World" . . . "Revolution Right On" . . . "No Stoppin' That Rockin'" . . . "Watch Out, We're Coming."

May First represents going beyond rebellion to revolution, and this was hotly debated in the days leading up to and on the First itself. Fifty red flags and arm-bands were distributed in Overtown on the First itself, finding their way onto bicycles, antennas, hatbands, necks, and arms. Several *Programmes* were sold in the community, accompanied by much discussion about the road forward, what the party means by proletarian internationalism, the nature of national oppression, the role of youth, and the woman question. There is a deeply felt need among a revolutionary section of Black people in Miami for revolutionary organization, but with a wide variety of views on what that organization should be and do. In that context many were looking very seriously at the line and program concentrated by May First.

Seattle

The well-known "revolution corner" in Seattle's Pike Place Market erupted in dazzling crimson on Saturday, April 30th, the day before May Day. To the normally busy market area came 150 to celebrate the First. For more than two hours debate and struggle raged, backing up vehicle traffic for a couple of blocks and turning the streets in the market into

a revolutionary festival. The atmosphere was charged with internationalism.

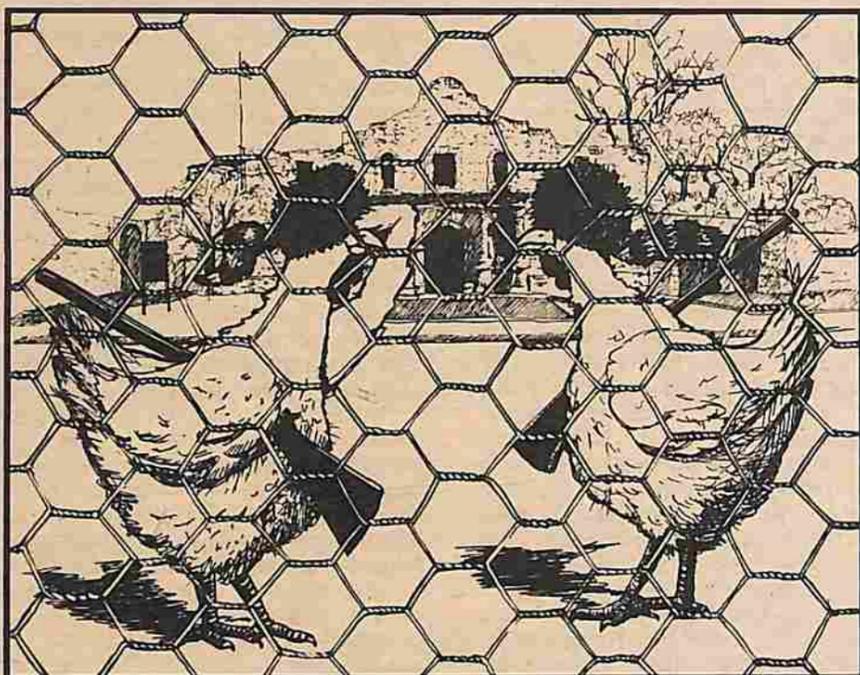
"Avante Bandera Roja" pierced the air. A Latino brother turned to acknowledge and found that it was an Iranian revolutionary that had greeted him in Spanish. A former Red Guard in revolutionary China, who met the RCP the day before, showed his enthusiasm for May Day as he ran from street-corner to street-corner participating in everything he could find. A Mexican helped a Portuguese read the Call to May First Action in Spanish. A Cheyenne Indian signed a banner in his native language. Two Filipinos paraded through the red-bricked market with their red flags thrust skyward. Different corners in the one block area around the main entrance were knotted with people: Black, white — proletarians and others, of all nationalities. In twos, threes, fours . . . and then a hundred at a time, people grouped and seriously took up serious questions.

Youth in particular were in the forefront, as when one reactionary (who

had obviously been checking in with consciously low-profile pigs) attempted to hang the American flag on top of a large clock that overlooks the market entrance. One youth climbed up, ripped the flag down, and hoisted the red flag. He and his friends disintegrated the red, white and blue, as tears welled up in the chump's eyes. From below, laughter resounded.

The following evening, the night of May First itself, some 40 people converged in the Yesler Terrace housing projects for a rally. About 50 residents took some part in the rally, the red flag march, or the impromptu closing agitation. Kids and youth took up red flags and signed a banner that was going to be sent to comrades in Turkey. A variety of people spoke: an anti-nuke activist; a Black poet, fresh from a reading that had been, in part, dedicated to May First; an Iranian comrade, and others. Like the day before, the *Internationale* was sung by those who had gathered.

Fitting Tribute To Alamo Defenders



Item: San Antonio authorities claimed on Friday, April 30, that someone from the RCP had called, saying they would take down the flags at the Alamo and replace them with red flags. The RCP made no such call as the authorities quite possibly know. But on this pretext, during the early hours of May Day, the Alamo was entirely encircled with chicken-wire to protect it. . . .

Berkeley Forum On Causes and Solutions For World War

A forum at the Cal. Berkeley campus on the Friday before May Day brought together people from the most radical trends in the anti-nuke movement to dig into and debate the questions surrounding world war.

Entitled, "What Will It Take to Stop World War?: A Forum on the Underlying Causes and Solutions," the gathering was something of a first in this arena, featuring panelists speaking for pacifism, radical feminism, libertarian/socialism, an independent Marxist, and the RCP. It was addressed by a proletarian from San Francisco's Mission District, reading a statement jointly written by a group of proletarians from the Mission, including some who had been part of revolutions in Central America.

Earlier, the proletarians had gone to Sproul Plaza in the heart of the campus with an internationalist May Day banner sent from Turkey, and one that they had made. At first students were standoffish, but then, drawn by the banners, they started to come over with questions especially concerning May Day, but also on the hot issues of the moment: world war, the PLO and Lebanon, and so on.

At the forum, a provocative political atmosphere was generated by the wide

range of views on the panel and by the statement and contributions of the proletarians. Are there laws of imperialism impelling a clash between two imperialist war blocs? Should activists today aim at building a big mass movement, capable of "withdrawing consensus" from the imperialist and militaristic policies now dominant? Or is preparation for proletarian revolution in the greatest possible sections of the world the only way out? How do we look at the Green Party in Germany?

People also struggled to understand questions raised by Marxist-Leninist analysis. Does such a thing as the proletariat even exist in a country like the U.S.? Is the whole train of development of Leninism, including the line of building a vanguard proletarian party, historically bankrupt or of key importance?

The following is the text of the statement by the proletarians:

This statement is being read on behalf of proletarians who are here today and also those who wanted to come but could not. We would like to say that we are happy to be part of this historic event here where many different forces are meeting

here in this room to put out different views on the source and solution to world war. And especially, in the spirit of celebrating May Day, International Workers' Day, we are quite excited about coming over to the university and crossing some barriers that the oppressors always say is sacred territory—never to be touched by the class of slaves.

Some of us are here today after much struggle in our own minds over whether we had anything to contribute and what effect would this have on people here and other proletarians who are not yet ready to take this step. But this question of world war and what we do in the face of it has earthshaking dimensions to it—and the proletariat does have something to say about it.

We have been much inspired by the actions of the anti-nuclear movement against these preparations toward world war. Some of us were at Diablo Canyon last year—and we are glad to see how the movement has matured and advanced. This last action at Vandenberg was a real blow to the imperialists—when people climbed over fences to seriously confront their military preparations. We have much to learn from this and it is arousing

Continued on page 14

May 1st Correspondence

Philadelphia

In Philadelphia, May First was celebrated on the north side, a predominantly Black area which in the '60s was a base of the local Black Panthers, and which only two years ago erupted angrily at the police murder of a 17-year-old youth. On the evening of May Day itself, a group gathered in a local church, which had been obtained with the support of some Iranian students, two local bookstores and a representative of MOVE. Those participating included party members and supporters, several local residents, representatives from the MOVE organization, and people who had been active in the case of Mumia Abu-Jamal (a well-known Black journalist sentenced to the electric chair for supposedly shooting a cop). Statements were read from the RCP, the MOVE organization, and the 19 Bahman Student Organization in the USA.

Hawaii

Schoffield Barracks, home of the "Tropic Lightning" Battalion and the U.S. Army's main base in Hawaii, felt the impact of May Day as revolutionaries converged on its main gate.

Hawaii is headquarters for the largest



Hawaii

command area in the world and home-base for over 60,000 troops who engage in training and bombing exercises, cruise the Pacific and Indian Oceans, join in war games throughout Asia and the Pacific... and a section of whom have, as one G.I. told us, "been thinking a long time about the insanity of this war." As red flags went up outside the base, a long line of G.I.s in cars began to back up, people stopping to listen to the agitation

and taking literature, while pockets of people gathered on parts of the street; a scene also began to develop on the balconies of some apartments across the street which house some of the better-off G.I.s.

Suddenly two flags — Soviet and American — went up in flames. A couple of G.I.s in a car typified one kind of reaction to this: they stopped their car, stared, and immediately snapped up about four

Revolutionary Worker newspapers from sellers; while from some on the balcony came jeers and catcalls.

All the while, pigs of various agencies had been stationed in low profile throughout the gate area; after the flags burned these made a show of force, including two military Central Intelligence Division pigs uncovering tear gas guns, and Hawaii police blocking off each end of the highway leading into the base. But the situation was not favorable for the pigs as, right under their noses, one GI took a bunch of May Day stickers, a Puerto Rican GI asked for some red flags to put up inside the base, and people continued to gather. The blockade was soon lifted.

The actions of the G.I.'s stood out against the background of serious threats levelled by the base command against anyone who came to the gate for the May Day action, and the constant harassment and surveillance directed especially at Black and Hispanic G.I.'s and their families at the base.

Revolutionaries, including a bold handful of youth and a number of proletarians, then marched through the neighboring military community calling on people to sign a banner with the RCYB Pledge of Internationalism which some youth had made to send to the Philippines. □

Berkeley Forum

Continued from page 13

some debate among proletarians.

We also think that our experience being under the boot of U.S. imperialism in the oppressed countries can bring light to what is the only realistic solution to world war—which is making revolution in this country and all around the world. The reason that we cannot make this statement in person is because of the fact that many of us are from countries oppressed by imperialism all around the world. We are a threat to the imperialists in our homelands where we have refused to accept their subjugation, and now we're forced to come here to this so-called land of democracy and opportunity. We're still determined to fight imperialism right within its belly. And we will not submit to the crumbs that this bourgeois democracy is throwing to us—but instead stand in rejection of what the red, white and blue represents. For these reasons, we must take precautions so that we can continue to be part of the force to prepare for the day when we can seize the opportunity to make revolution here and all around the world.

The first point we want to make is that living under the boot of U.S. imperialism in the oppressed countries is very different from living in an imperialist country. Living in the oppressed countries we see very clearly that the world is divided into two sides: the majority of the exploited masses, many kept illiterate and whose lands are raped and plundered by the bloody hand of imperialism, and on the other side—the ones that do the exploiting and plunder—the U.S. and Soviet imperialists and other lesser imperialists. This is a very unjust and unequal relationship.

For example, some of us from El Salvador have seen with our own eyes how this works. There are big corporations such as Texas Instruments and U.S. Steel who are exonerated from taxes when the labor is cheap. Another instance is this railroad system which was constructed by the U.S. with Salvadoran labor, and was used to transport materials such as coffee, cotton, sugar cane, out of the country, and that railroad system was rented to the Salvadoran government for many years. Well, the railroad began to fall apart and needed repair—so the U.S. decided to sell it to the Salvadoran government. This would require the government to get another loan and thus be more under the boot of the U.S. There's no end to this kind of stranglehold. This is a lopsided relationship—and we can give you a million more examples, but many of

these crimes you probably already know about.

But the point is that this lopsided relationship is getting more sharp. We just heard on T.V. two days ago from the mouth of that dinosaur Ronald Reagan that he's asking for an open-ended check from Congress for millions of dollars increase in the budget for military "aid" to El Salvador and he put it straight out there that any rebellion against the "people's elected" government in El Salvador will not be tolerated. Has there ever been a people's elected government in El Salvador or in any other oppressed country for that matter?!? Everything has been elected and determined for you at the point of a gun to your head—such as dragging people out of homes and villages—committing cold-blooded murder to force others to submit. I remember a particular instance during the Duarte regime when people came out into the streets to conduct peaceful demonstrations and they were dispersed with bullets.

So—we have learned through bitter struggle how to deal with them. The only road forward is to wage armed struggle for a complete transformation. Some may think that this sounds so violent and maybe we can get rid of this horror without bloodshed, without sacrifice, and without confronting the imperialists straight on—but this is an illusion, and quite a dangerous one. Why would we want to promote the illusion that if we show them that we will be more "reasonable" that they will stop oppressing us? Seems like this logic is upside down—in fact, if you don't go up against them you will get destroyed by them. What Mao Tsetung said is very true: where there's oppression, there's resistance. We live by that law of society—and that's why there does exist another road forward for the oppressed people of the world in opposition to the road of nuclear destruction at the hands of the imperialists.

The situation today as we see it is that both superpowers—the U.S. and the USSR—are engaged in sharp rivalry, both compelled to go to war and want to drag us into it. We hear all kinds of talk about peace and disarmament coming out of the mouthpieces for both imperialists. These are not peace talks at all—these are words coming from hypocrites. The U.S. has the MX missile and a whole line-up of more mobile ones—like the Cruise and Pershing. Some are more powerful and others have more mobility. Nevertheless, these are actual hardware being perfected for use and the Soviets are doing the same—equally as vicious. They're talking about if the U.S. places their missiles in Europe, they will respond in kind by placing their hardware right in

the U.S. backyard—like in Cuba or Nicaragua. Based on this reality, the stand and policy of the international proletariat must be clear: we will work for the defeat of our own government and support revolutionary struggles of peoples against the shackles of imperialism. We are for the complete elimination of all forms of imperialism—and around this point we would like to say that we will not be satisfied with just part of it. Like the cover of the *Revolutionary Worker* quite adequately describes our aspirations—*We Want the Whole Earth*. We do not want to go through sharp struggle just to replace one form of exploitation for another and a revolution in one country is part of the world process of completely eliminating imperialism from the face of the earth.

Not only is there the revolutionary struggles of the masses in the oppressed countries against imperialism that forges another road—but another very important stream of revolution that merges with it is the one comprised of the masses struggling for a proletarian revolution in the imperialist countries. Now, many of you may think that this is ridiculous because the working class in the U.S. seems to be more characterized by the Big Mac and Fries to Go, America is No. 1 kind of worker. Actually, being from the other side of the lopsided relationship, we were pretty skeptical too about the possibility of revolution in a country such as this where the condition of life is fairly comfortable and the workers are cushioned from stark degradation because of certain crumbs that the imperialists have been able to dish out to them. But upon closer examination—we realized that the fact that there are increasingly more immigrants like ourselves forced out of our homelands into the belly of the beast creates a tremendously explosive situation for them. They're like sitting on sticks of dynamite getting ready to shove all that's rotten about this dying system right up their asses.

We are proud to say that we represent the *real* proletarians who truly have nothing to lose but our chains. We want to disassociate ourselves from those bought-off workers who belly-crawl to the imperialists for a few crumbs and betray the revolutionary interests of the international proletariat. In fact, we find anything associated with upholding America as thoroughly disgusting. That's why we don't like that slogan — Jobs Not War — it misrepresents why the proletariat opposes war. Isn't it narrow and actually promotes a chauvinist view — that as long as their preparations for war doesn't touch *my* job, I don't give a shit about what the imperialists are doing to the rest of the world. Let's not overlook

the fact that those jobs came from the blood and plunder all over the world.

So, you see — thanks to the way imperialism works, the working class in this country is not so "American" anymore. As foreign-born workers in this country — we stand with the oppressed minorities here in a common struggle against imperialism and support fully the rebels of Turkey, India, Peru and other parts of the world. We have nothing to lose but our chains — but a world to gain! And on this day — since we are already breaking with tradition — there is one more rule we'd like to break. It is usually the case that we come to the university to learn from books. But today we would like to present the panelists with some books that we hope you will study in conjunction with transforming the world. One book is Lenin's *Imperialism, the Highest Stage of Capitalism*, and the other is also Lenin's, *What Is To Be Done?* It is only through this science of Marxism-Leninism, Mao Tsetung Thought that we can truly liberate ourselves.

Long Live May Day.

Long Live Proletarian Internationalism. World Revolution—Not World War. □



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OF CAPITALISM

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Dear RW,

Red Salute! Read *Revolutionary Worker* March 4 issue regarding women. We from underdeveloped countries thought that condition of workers at America is somewhat better as compared to this part, as imperialist countries can spare some part of loot for workers, but facts given by you of sewing machine workers ("Women of La Costura") are really horrible, showing no difference of workers' fate at all continents.

Christianity and women — article ("The Christian Case Against Women") shows oppression of women by religion. Coincidentally we have also collected a few quotes from Hindu religious literature which I am sending to you. Hope you will publish to share this common experience that religion in all shapes and at all continents plays one and the same reactionary role although name or ritual may be different.

With Revolutionary Greetings,
A Reader in India

CONDITION OF WOMEN IN HINDUISM

Following are few quotes from Hindu religious literature:

"At thirty year of age a man may marry a beloved girl of twelve years or (if), he is thrice eight years, (he may marry a girl of eight years), if his religious duties would (otherwise) be unfulfilled he may marry at once."

The Ordinances of Manu
Completed and edited by Edward W. Hopkins, Oriental Books Reprint Corporation, New Delhi, 1971, p. 261

"She who, restrained in mind, speech, and body, is not unfaithful to (her) husband attains the abode of (her) husband, and is called virtuous by the God."

"By the conduct for women, (She who is) subdued in mind, speech (and) body gets her prominent fame and the abode of (her) husband in the next world."

Ordinances, p. 133

"Having used the fires for the last rites to his wife dying before him, he may marry again, and again establish (the sacred fires) also."

Ordinances, p. 133

"For he who guards his wife with diligence guards his posterity, his (ancestral) usages, his family, himself, and his own duty."

Ordinances, p. 246

"To bear Children, to take care of them when born, and to oversee personally the ordinary affairs of life (These acts) each for each depend on the wife."

Ordinances, p. 249

"Drinking (liquor), connection with bad people, living apart from their husband, wandering about, (untimely) sleeping, living in the house of another man (These) are six things that bring shame on women."

Ordinances, p. 246

"They (Women) regard not beauty nor do

Letter from India on

The Hindu Case Against Women

they care for youth whether the man be beautiful or ugly, they cry, 'It is a man,' and enjoy (him)."

Ordinances, p. 247

"The husband then, knowing the natural disposition of these women, as it was originally formed by the creation of Parajapati, should take the greatest pains in guarding them."

Ordinances, p. 247

"A sterile (wife) may be over married in the eighth year (after marriage), if her children have died (she may be over married) in the tenth (year), if she bear (only) female (Children) in the eleventh year, but instantly, if she says disagreeable thing."

Ordinances, p. 258

"But if a woman having been over married leave (her husband's) home in wrath, she would instantly be put in confinement, or be set aside in the presence of the family."

Ordinances, p. 258

"But she may at will (when he is dead) emaciate her body by (living on) pure flowers, fruits, (and) roots. She may not, however, when her husband is dead, maintain even the name of another man... She must till death be subdued, intent, chaste, following that best (law) which is the rule of wives of a singleman."

Ordinances, pp. 131-132

WOMEN FIT FOR MARRIAGE ACCORDING TO MANU

"Let him marry a woman not malformed, with a prosperous name, that walks like a hanisa or elephant, with slender hair locks and teeth (and) soft bodied."

"But she who has not a brother, (or whose) father is not known, let not a wise man marry her, through fear of the law about a daughter's sin."

Ordinances, p. 48

"No act is to be done according to (her) own will by a young girl, a young woman, or even by an old woman, though in (their own)

houses. In her childhood (a girl) should be under the will of her father, in (her) youth, of (her) husband, her husband being dead, of her sons; a woman should never enjoy her own will."

Ordinances, p. 130

"She must always be cheerful and clever in household business, with the furniture as well cleaned, and with not a free hand in expenditure."

Ordinances, p. 131

"Though of bad conduct or debauched, or even devoid of (good) qualities, a husband must always be worshipped like a god by a good wife..."

"The good wife of a husband, be he living or dead (if) she desire the world (where her) husband (is), must never do any thing disagreeable (to him)."

Ordinances, p. 131

"She who, having left her own base (husband), attaches herself to an excellent one, is blamable indeed in the world, and is called *para purva*."

Ordinances, p. 131

Following are few quotes from Vishnu Samhita. All but one are taken from Dutt Manmath Nath (Tr) Vishnu Samhita, in the Dharma Shastra Hindu Religious Code, Vol. IV, Cistro Publication, New Delhi, 1979 (all except the last one).

WOMEN NOT WITNESSES

"Now about these, who (can not be cited as witnesses) the King, a Srotriya, a religious mendicant, a cheat, a thief, a dependent, a woman, a boy, a desperado, an aged person, a drunkard, an insane person, a cursed man, an outcaste, a hungry man, one stricken with thirst, one addicted to vices of gambling, etc. and one blinded by attachment (shall never be cited as witnesses)."

p. 839

BATH AFTER TOUCHING A MENSTRUATING WOMAN

"Bathing is laid down after having touched one who has touched a corpse or a woman in her menstruation, achandala, or a sacrificial post."

p. 873

MARRIAGE

"A man shall not marry a wife belonging to the same gotra — nor one born of low parents, nor one suffering from any incurable disease, nor one who has got an excess limb or bodily appendages nor one who has a lesser number of limbs, nor one whose complexion is extremely brown..."

p. 874

WIFE/GOD HUSBAND

"A woman desirous of bathing in a sacred water, should drink the water washing the feet of her husband, O S'iva or of Vishnu, she should, thereby, attain to the most excellent stations."

Arti Samhita Dharam Shastra Hindu Religious Code, Vol. II, Como Publications, New Delhi, 1979, p. 303

DUTIES OF WIVES

"They are as follows:

- 1) To observe the same religious rites as their husbands.
- 2) To serve her elders mother in law and father in law, as well as the god, and Atithis (arrived at her house).
- 3) To keep her household articles cleaned, and in proper array.
- 4) Not to be lavish in her expenses.
- 5) Not to practise love charms with roots or drugs.
- 6) To observe auspicious customs.
- 7) Not to decorate her person during the stay of her lord in a distant country.
- 8) Not to restore to house of strangers.
- 9) Not to stay at the windows or doors of her house.
- 10) Dependence in all acts.
- 11) Dependence on her father husband and son.
- 12) To live the life of an ascetic (Perfect chastity) after the death of her lord, or to follow him in the funeral pile.
- 13) Wives have no religious sacrifice, penance or fasting apart from their husband, by serving their husbands they are glorified in heaven."

Dutt Manmath Nath (Tr) Vishnu Samhita, Vol. IV, The Dharma Shastra Hindu Religious Code, pp. 875-876

Such are condition described for women in Hindu religion which is so reactionary and responsible for women's mental slavery. From most reactionary Manu's writings one "Shalok" (religious instructions) is given as such in English as below:

"Pashu, Shudra Aur Nari Ye Sab Taran Ke Adhikari"

(It means that animal, lowcaste person and woman, all three are meant for suppressing.)

give them a piece of their mind.

The next day a group of seven youth in the Dexter Davison area did an internationalist exchange to the youth of El Salvador. They had been up at the convergence point Friday and had a lot of sharp questions for the revolutionaries. And they had been inspired by the banner from Colombia. They said they wanted to do an exchange to the youth of El Salvador because they were the ones that Reagan was trying to send them to kill. The exchange read: "Seven youth in Dexter, some of whom have been beaten and used by the rulers and their pigs in blue, send May Day greetings to the youth of El Salvador. Amerikkka isn't our country. Signed, seven youth from Dexter, April 30, 1983."

On Sunday, May 1st itself, a brief rally was held in the Chene Warren area. This was the neighborhood where 17-year-old Black youth A. C. Wilson was viciously gunned down by a reactionary Arab store owner last March. Dispersing from the rally site in a move that thoroughly baffled the accompanying pigs and threw them off guard, the marchers regrouped outside the market where A.C. was killed. This was followed by a short march through the community. A particular highlight for the youth was a banner from the unrepentant youth of Miami which read, "To the Proletariat Everywhere, Let the Planet Rock, Don't Stop, Revolution in the '80s, Go For It." □

Detroit

Continued from page 6

elements of the youth crimes unit (the gang squad), the mounted division and the tactical services section. The plan was to hold the "strike force" in reserve until the order was given by the site commander to sweep in and break the march up with a show of overwhelming force. And with all this worked out in advance, the police officials claimed that the permit should be denied because of the "RCP's history of provoking confrontation with the police and other citizens!" With a liberal/social-democratic image to protect and somewhat vulnerable to exposure if they denied this permit to march, the city council in a grand invocation of First Amendment rights granted a permit "subject to the conditions of the police department."

Taking advantage of a recess in the council meeting, a woman in authority on the council who has long-standing ties to the revisionist Communist Party, reopened the question of the permit. She utilized the presence of the police chief himself at the meeting as an "unprecedented opportunity" to get at just what conditions the department would place on the march. The aim of this maneuver became quickly apparent as several council members railroaded through an amendment to the permit that changed the time for the

march from 3 to 6 in the afternoon to an hour and a half period between noon and 2 o'clock, a time when the strip on Dexter — site of the march — is quite empty and when the youth are still in school.

Shortly after 3 o'clock, about 25 marchers started forming up at the convergence point on the corner of Dexter and Elmhurst, behind a huge banner which read "Revolution in the '80s — Go for it!", signed Revolutionary Communist Party, USA. A banner from the Grupo Comunista Revolucionaria from Colombia, which portrayed a large globe wrapped in chains that were being broken by a hammer, said, "Make Internationalism Something More Than Words and Take History Into Your Hands!" It caught the attention of several youth who remarked, "Where did that come from? I knew it couldn't be from here."

A number of people were attracted to a flyer written by Rev. Mozie Smith. It was titled "From Mother Smith — Mother of Shango, a Message to Step Out on May Day!" (The statement appears on p. 12.) Meanwhile red flags were being taken up especially by the youth — some moving on, others hanging out down the street. There were people from the neighborhood, some who had just gotten flags, others who took them in hand Thursday as red flags and RWs got out in the neighborhoods around the convergence point. And there were those who'd come from other parts of the city to check out

the march and what was going to happen.

It was in the midst of this scene that a revolutionary started to speak about the significance of May 1st. People came out from the stores and shops along Dexter to listen.

Suddenly, and as planned, the police attacked the march. The police commander ordered the speaker arrested under the pretext that no march — even on the sidewalk — would be permitted between 3 and 6. Meanwhile, the "strike force" had been brought within a block of the march and from every direction pigs in cars, on motorcycle and on the hoof surrounded the march. About two hundred people had gathered on the scene, and the hatred of the oppressed for the marauding pigs was evident. From a third story window, one brother waved a big red flag, chanting, "May Day, May Day."

A number of store owners on Dexter who had earlier put May First Calls on their counters were outraged by what happened and wanted to know what they could do. Several called Rev. Smith; these people, she said, "Were looking for change and they knew they couldn't do it themselves. They wanted some leadership. And they wanted to know why the permit had been changed and why the march was attacked." Over the course of the weekend a number of other allies of the proletariat, angered by what happened Friday, called the police department to

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