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May First International Workers Day We Only Want The Earth!



May 1st is the revolutionary holiday of the international proletariat, a class which truly has nothing to lose but the chains that hold it to a world-wide system of modern day slavery and murder. There is but one authentic meaning to this day: the determination of all who are exploited and enslaved, of all forces embodying the new and rising, to carry out revolution against this twisted order; the determination to leap forward — crossing barriers of language, nation and race — toward the abolition of all classes and class distinctions, the wiping out of the subjugation of one nationality to another and of women to men, toward the extinction of wars and of nation-states themselves, and the shattering of all tradition's chains. And there is but one way to truly celebrate this holiday: in struggle and rebellion, holding the red banner to the skies in every corner of the globe, and fighting as far forward as we can to the revolutionary future.

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The proletarians have
nothing to lose
but their chains.
They have . . .

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INTERNATIONAL
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Coordinating Committee

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THE POLITICAL CAMPAIGN OF LA MIGRA

In the past week, the Immigration and Naturalization Service has launched the most massive wave of raids of immigrant workers in many years, arresting over 1,000 the first day alone. This is the biggest series of raids since 1954. The raids are being coordinated nationally, with a target list of several hundred factories in nine metropolitan areas. On April 27, 250 were arrested in Chicago and driven straight to the airport for deportation. INS has told the Associated Press that it intends to arrest 2,000 in the Bay Area this coming weekend.

La Migra's brutal campaign is a calculated political assault, wrapped in all the trappings of the reactionary political order. Its name ("Project Job") and stated purpose (to clean out immigrants and make work available to American workers) drips with U.S. imperialist chauvinism and are blatantly

designed to lather up the Charlie Daniels crowd. And no doubt, there are more than a few present and would-be labor aristocrats who are now cheering their INS heroes on. In tumultuous times, the bourgeoisie must accustom its minions to strong, heady doses of this kind of poison.

But our rulers must also move to contain and intimidate the angry spirit that marks the ranks of immigrants in this country — and they are well aware of the political and social impact immigrants have on the struggle in the U.S. The current raids are profoundly political. There were full-page warnings in major Spanish newspapers and coverage throughout the media for days in advance. The INS had even an advanced briefing to journalists, Latino groups and members of Congress, laying out their plans a week ahead of the raids. What is this but a procedure aimed

at intimidation and terror? And it's hardly a matter of pure coincidence that the raids began on April 26 — in the very week that class-conscious proletarians gathered forces for the final push toward International May Day 1982.

In New York City, twenty-five youth of many nationalities at a high school in Brooklyn, upon learning of these raids

signed May Day T-shirts in a spirit of internationalist solidarity with those attacked by the INS, and met with RCYB members to discuss how to link up their rage at the raids with May Day itself.

This is very good, and bold initiative is certainly called for. These reactionary raids will certainly not go unanswered on May 1st!

FLASH

The INS suddenly scheduled the deportation hearing for the two Salvadoran revolutionaries who participated in the Salvadoran Revolutionaries Speaking Tour for the morning of Wednesday, April 28th. Neither the Salvadoran brothers nor their current attorneys were notified in advance directly by the INS of this hearing. More news on this calculated and outrageous attack in next issue.

Socialists in Her Majesty's Service

Before the month of April and the Argentinian taking of the Falkland Islands, her majesty's socialists in Britain, from Labour Party leaders Michael Foot and Dennis Healey to the left-wingers of that party like Mr. Tony Benn, spoke incessantly of things pacific. Decrying "Thatcherism" and increased military spending while layoffs and social service cuts multiplied, they floated out their plans for nuclear freezes and nuclear disarmament—even "unilateral nuclear disarmament"—as a key centerpiece of their program for "peace, jobs and freedom" . . . for Britain and the British that is. Tony Benn, for example, had proposed the seemingly radical step of unilaterally scrapping all nuclear weapons on British soil and barring the deployment of all U.S. nukes like the cruise missile. He termed his package a major step toward "socialism in our lifetime." On British TV Mr. Benn even likened Britain to an oppressed country only interested in neutrality and noninterference. He declared Britain would have to learn how to "defend itself without nuclear weapons and learn from the people of Vietnam and Afghanistan." Ah yes, the poor decaying British empire forced from its imperialist perch into the ranks of its former colonies. Obviously no one could quarrel with the patriotic calls of these social democrats to rally around the Union Jack to fight for a peaceful socialist Britain. Obviously no one would object to tiny Britain defending itself from external aggression. Such were the angelic poses and upside down pictures offered by the Labourites.

The April 11 issue of the *Manchester Guardian* gives the following account of the emergency meeting of parliament after the taking of the Falklands:

"It was an extraordinary debate. Tories who have probably not used the word 'fascists' in anger since 1945 were raging about human rights and despicable Latin American juntas. Labour MPs gave voice to simple unaffected patriotism of the kind usually confined to Right-wing John Stokes.

"We were all John Stokeses now. Why, they even cheered the class enemy — Dr. David Owen (of the Social Democratic Party — RW) — when he told Mr. Nott that if he could not see the value of negotiating with military

strength he should not be Defense Secretary.

"As for Mr. Foot, (head of the Labour Party — RW) he sat down to rapturous applause, in marked contrast to Mrs. Thatcher. And Mr. Patrick Cormack . . . later told him that 'for once you truly spoke for Britain.' So he had.

"The parliamentary triumph which has eluded Mr. Foot as Leader of the Opposition finally materialised on a day when it really mattered. It was an eminently decent speech — for individual liberty and international law. Whereas Mrs. Thatcher and Mr. Nott got it wrong Mr. Foot got it right. We knew the old boy had it in him — somewhere."

A bit of a change in tune boys. Now the chauvinist beat of your let Britain be Britain peace chorus stands out all the more sharply. Now the war drums are pounded. After all Britain has been attacked by those Argentinian dictators. But let's hear some more from Mr. Foot who likes to describe himself as an "inveterate peacemaker"; who called for a counter-invasion of the Falklands on behalf of the 1,000 Falklanders (and the hordes of British sheep, too, no doubt) who now suffer under Argentinian "fascist rule." "They have been betrayed," he thundered as he criticized the Thatcher government for its supposed laxity which helped bring on the crisis. One observer commented that, "It was a superb speech, couched in the kind of language which is quite beyond Mrs. Thatcher, even on one of her good days." At the same meeting Labour Party defense spokesman, John Silkin, jumped up to attack Conservative Defense Minister, John Nott. Silkin sniped at Nott for always talking about a "credible defense force" and when it came down to it the British military wasn't credible enough to intimidate Argentina. He called for Nott to resign, implying his own superior skill at defending the empire.

A couple of days later Dennis Healey, Labour's shadow foreign minister exclaimed, ". . . We have a duty to the nation and we shall fulfill it, as the leader of the opposition (Foot) did on Saturday when he spoke for Britain as a whole . . ." Following in Thatcher's footsteps, he invoked the rhetoric of the Allied imperialists in WW2, "We know from bitter experience that it is impossible to

negotiate with a military dictatorship, except against a background of strength. The dictator will never concede in negotiation what he can keep by force, so we on this side support the dispatch of the task force to the area . . . Too many people without experience of war see the choice as between armageddon and surrender." Trying to score a few points against the Conservatives, Healey went so far as to suggest that the Thatcher government was perhaps a traitor to Britain who had helped out the Argentinian enemy: "It (the Falkland invasion) is one of the most disgraceful episodes in British history. I do not believe there was collusion between the Foreign Office and Argentina, as some have said, but I do believe that the government's conduct, over three months if not longer, was seen by the Argentinian government as an open invitation to invade." Hear! Hear! Her majesty could ask for no more from her loyal opposition.

Former Minister of Technology, Mr. Tony Benn, as representative of the Labour Party's left-wing, was somewhat subtler than his colleagues (such tactics are necessary, of course) but his bottom line was just the same. Benn opposed the sending of the fleet but not on any principle to be sure. He only thought it bad tactics in dealing with what he termed a clear act of aggression by Argentina. He felt that, "The Argentine government having followed what was said by the Defense Secretary are in a position now where they can take an initiative against our battle fleet." In other words the defense secretary had betrayed Britain. Don't forget Mr. Secretary, "Loose lips, sink ships." Mr. Benn said further, "To submit our task force to attack by a Navy that is well equipped with British ships and weapons is to put them at risk to which they should not be put. There are also British interests in the Argentine and British citizens there, and when the memoirs are written Lord Carrington in my judgment will turn out to have resigned in part because no responsible foreign secretary could put at risk so great an interest, in pursuit of the objective that the Prime Minister has set." Deepening the critique he told his fellow social democrats that they ought not to be so eager to associate themselves with the sailing of the fleet since Reagan would "pull out the plug" anyway. Benn then called upon his fellow members of parliament to do their part in the midst of this crisis and not let all the burden fall on the shoulders of the foot soldiers, pleading, "We cannot leave our servicemen at risk

and claim our full Easter Holiday." Nothing like a Mr. Benn if you prefer your chauvinism with a little of the common touch. And nothing like having a Mr. Benn around should his patriotic skepticism be necessary and useful.

But we definitely aren't accusing Tony Benn here of anything he hasn't already admitted himself about being a strong advocate of a strong England and Western bloc. At a social-democratic conference held in Washington, D.C. in late 1980, he was only too eager to tell a press conference, "I'm a strong collective security man." Should anyone mistake his opposition to the deployment of Trident missiles in Britain as anything but purely tactical and with the highest interests of the war bloc in mind, Benn pointed out, "If someone were to ask me: What will give us greater security in the West (read: a better position to go down with the Soviets — RW) Trident missiles aimed at Warsaw or free trade unions in Poland, there isn't any question."

Meanwhile across the channel in France, the government of Francois Mitterand's Socialist Party was quick to join the chorus. The French socialists too have a long history of lofty declarations about peace. Yet one of the first acts of the Mitterand government was to resume the French nuclear testing program. French foreign minister Claude Cheysson denounced Argentina for its unprovoked aggression saying, "In the *Malouines*, Britain has been attacked from the outside, without there being the least symptom of a local revolt." *The Malouines* by the way is the old French colonial name for the Falkland Islands.

The ruling social democrats of West Germany also avidly hopped on the British war wagon. While an opposition politician, there was no more fervent peacenik in all Germany than Helmut Schmidt. Schmidt was a leader of the "Ohne Mich" (without me) campaign against German rearmament in the 1950s. He was elected to his post as Chancellor amidst a huge "stop the right" movement in Germany. Schmidt and the Social Democrats spent months attempting to focus the attention of the anti-war movement on stopping his opponent by the name of Strauss from getting in. They were joined by a host of revisionist and other opportunist organizations in promoting a single-minded horror of this right-wing warmonger. And at last, VICTORY. A social-democratic warmonger or rather an imperialist warmongering social-democratic party was re-elected

Continued on page 12

Bob Avakian Speaks on May 1st

Bob Avakian made a statement for May Day 1981, which is very relevant again this year. Below we reprint excerpts. The statement is available on a 30-minute cassette tape from RCP Publications and local bookstores for \$2.50; it was also printed in full in last year's May 1 issue.

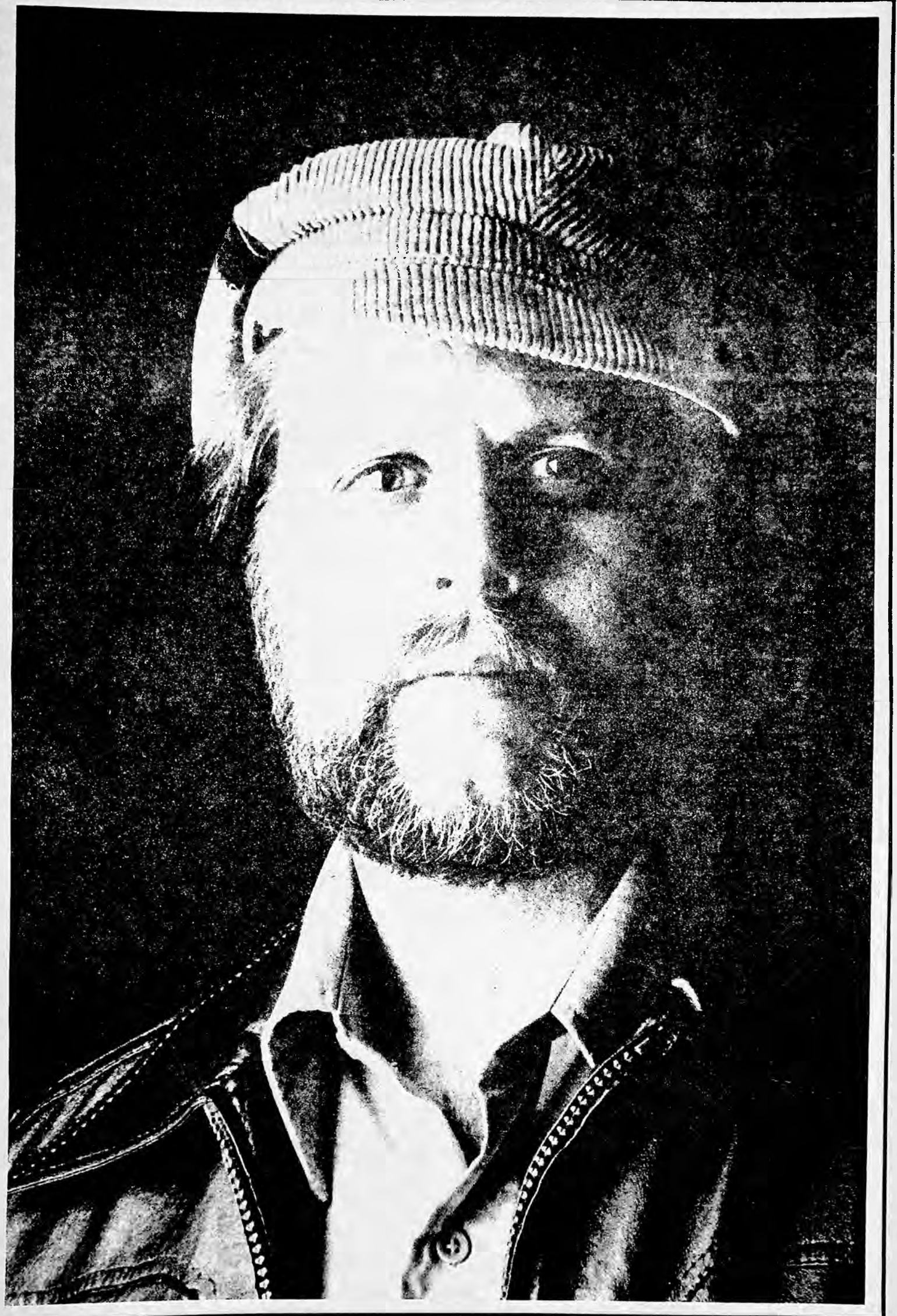
Can we in fact get the majority of people to unite for revolution? Yes we can. But we ain't going to get them all at one time, and more than that we ain't going to wait until we got 'em all at one time together before we talk, and more than talk, before we act together with millions of people to make a revolution. I've got a question. What's wrong with taking power with a minority of people? So long as we're talking about millions and millions and millions, with the class-conscious proletarians at the head, so long as we're talking about millions and millions of people, what's wrong with starting with a minority? And then winning over the majority? If you look at the Russian Revolution when it succeeded in 1917, and if you look at the Chinese Revolution through its more than 20 years of struggle, until it finally won nationwide political power in China in 1949, it started out with a minority of people rising up and seizing power in one form or another. In Russia they seized it first in a few cities and then they went on and took over the rest of the country, defeating the armed forces of the reactionaries on the battlefield. And in a different form, but fundamentally the same way, they did the same thing in China. And when it comes down to it, what's wrong if that's what we do here? What's wrong, if millions of people become politically conscious and strike when the objective conditions have become most ripe, establish a revolutionary regime, bring forward their revolutionary programme — which shows you the importance of the programme being brought forward now by the vanguard party in this country, the Revolutionary Communist Party — and on that basis and in the thick of the struggle, win over the majority of people who hate this system, but who don't believe that it is possible to have anything better, anything higher, that it's possible to rid themselves of this daily grind and hell of degradation, but who will come forward when they see, eventually, not a tiny handful, but millions strong enough to strike the first blows and rise up and proclaim a new revolutionary regime, actually holding power in parts of the country; what's wrong if we then go forward to win over the majority and conquer power and defeat the reactionaries thoroughly throughout the whole deal?

Now that doesn't mean that now is the time to jump up and try to run out all bad, helter-skelter, and try to do something which can't be done yet. Now it's hard, it's hard not to become totally impatient. In fact we should be impatient. We shouldn't be tolerant of this system and all the crimes it brings down, not only on us, but on people throughout the whole world. We shouldn't have an ounce of patience for us or for people throughout the world having to live under this system, but we've got to have what we might call revolutionary patience and perseverance. We've got to do the necessary kind of political work; and we've got to prepare ourselves and bring forward millions of more people, and politically train them and educate them in the course of and in the thick of struggle, in the course of and in the thick of political activity, in order to prepare to strike when the time is right, and not too prematurely and not too late. It's hard to be patient and the point is not to sit by with our arms folded and let them just whip up on us and let them continue to drive us down further and let them break us apart in such a way that we can never rise up even when conditions do ripen. The point is to actively prepare and to actively struggle to prepare to be in a position for when the time does ripen and when the conditions are ready so that we can rise up with the class-conscious forces at the head, win over millions and then go ahead to win over the majority and actually carry through the revolution all the way

And while on every day, on every occasion, in every situation where the oppressed rise up in struggle the red flag must be raised up in

their midst and put into their hands and waved defiantly in the face of the enemy as we go forward, at the same time, May 1st each year is a concentration of this. It is a time when together with our oppressed brothers and sisters of our proletarian class throughout the world we stride forward defiantly together and proclaim the communist future and proclaim the future of the proletarian revolution and the ultimate elimination of all classes and all exploitation throughout the world. And this, in a certain way, in miniature, is also an opportunity and an obligation that we cannot miss or avoid. Because if we're going to be prepared as things sharpen up, as they are stretched to the limit, when things, as the Party's *Programme* says, do indeed go up for grabs, not just in this country, but throughout the world, if we're going to be prepared for that then we've got to be politically active now. We've got to be rallying the forces. We've got to be welding those who do hate this shit into a class-conscious political force And in the swirl, and the complexity, and the confusion and the chaos of the situation when things do really ripen up toward a revolutionary situation and when the whole deal does go on the line and things are really up for grabs, at that point it's too late to come running out with the red flag and raise up the banner of the international proletariat If we wait 'til then, if we wait 'til everything is on the line, to begin creating public opinion, to begin rallying forward and training the advanced, to take further leaps in welding those who hate this shit into a class-conscious force, it'll be too late and we'll miss, even throw away, the opportunity and yet again another generation of people will have to suffer unnecessarily or more than necessary under the horrors of this system, the daily horrors, and face once again the monstrosity of an even more destructive world war. So if we don't take action now, if we let the opportunities that confront us today and that we're faced with and that we can seize today, especially a concentrated one like May 1st, the day of celebration of revolutionary struggle of the international proletariat, if we let that go by without raising up that banner, without taking initiative, without taking history more boldly and more fully into our hands, without finding the ways to break out and break free on an even broader and deeper scale, if we don't bring forward especially the youth, then

But not only the youth, because let the old people not be far behind, let them catch up with the youth. But let the youth be out there to the forefront because we know that they have been and they will be. Let them be bold and daring, let them come out on May 1st, let them challenge everything that's old and rotten, decadent and decrepit in this system. Let them raise up the banner and let the old people not be far behind, let them race to catch up with the youth to bring their experience and their whole lifetime of hatred for this system onto the political stage. Let's raise up our heads. Let's look to the far horizon. Let's see the opportunities shaping up, not just the horrors, but the real chance of perhaps putting an end to a system which creates such endless horrors and such terrible monstrosities. Let's raise up the banner of our class. Let's be on the political stage in an even greater way than the historic occasion of May 1st 1980. Let May 1st be a further leap and even more developed preparation for the time when we can rise up, win over and bring forward finally the forces of the masses of people, make revolution and march forward together with the whole international proletariat, having taken a great step toward its final emancipation but not stopping until together with the proletariat and oppressed masses throughout the world we have finally achieved that goal.



May First Greetings Criss

May Day Call of the CRC, Communist Party of India (ML)

Long Live the First of May

A new May Day. Every year the May Day comes, reminding us of newer and higher responsibilities. With every passing year the old pledges acquire new dimensions. Thus May Day remains ever inspiring, heralding us to destroy the old and decadent, create the new and vibrant.

The international proletariat has been singing the *Internationale* for the last one century and more. It was a tumultuous period, a period studded with momentous victories. From Paris Commune to the Great Proletarian Cultural Revolution, it is a glorious path crimson with the blood of our martyrs. In Chicago streets, when the proletariat fell down fighting, their blood turned into mighty torrents again and again hitting against and destabilizing the foundations of the old. When one fell there were hundreds to pick up the red flag and raise it higher. This ever widening and ever deepening spirit was reflected in the historic decision to raise Chicago's blood red Day to the May Day of the international proletariat.

The setbacks due to the loss of base areas of revolution has not weakened the struggle of the international proletariat and the enslaved of all continents. It has made them all the more determined to intensify their struggle for the expropriation of the expropriators. They are today ever more conscious of the alien trends which constantly keep on trying to vulgarise revolutionary Marxism to economism, to confine working class movement to the narrow limits of trade unionism and legalism. It is not by trailing behind and compromising with these alien trends but hitting hard to demolish them that the working class can raise its

banner of revolt. Doing so, they have to take up the challenge posed before them in the world today, a world marked by the two trends of world war and revolution.

It is for the toilers to once again pledge to raise the banner of the spirit of internationalism to its supreme pedestal. With this spirit only they can relive the glory of the Communards, the spirit of October, the march across Yangtze, the leap across the marshes of Mekong and the great moments in Shanghai. The toilers, the creators of everything, have the might to conquer the world and reshape it conforming to their revolutionary visions. On this May Day, let the toilers raise their battle cry; they can and will do it.

Today's turmoil in our country is pregnant with great possibilities. The millions upon millions of toilers in our country can brighten this land and their lives if only they kick away the soothsayers, the frauds and the prophets of doom from their path and dare to grasp the spirit of revolt the May Day inspires. Let this May Day be a beginning, a great new beginning to intensify the spread of this spirit to destroy the old and create the new along the length and breadth of our country. Wherever you are, whatever your number, come out boldly with the determination to keep the initiative in your hands. Let us make it a day to remember, a day to pledge ourselves to the cause of revolution, a day to declare our unflinching solidarity with the toilers of all continents.

May Day, 1982
—Central Reorganisation Committee,
CPI (ML)
(Reprinted from April 15 issue of
Mass Line)

Australian Revolutionary MAYDAY Committee

Dear Comrades,

The Australian Revolutionary May Day Committee has come into being. We are opposed to the old revisionist, reformist "leadership" that has contained the movement and does not hold any fears for the ruling class.

We are calling on the oppressed and exploited people to carry out a struggle against Imperialism of all types in their preparations to redivide the world and against their aims to place the burden of the economic and political crisis onto the backs of the people.

We are calling on the Australian people to smash imperialism and its dictatorship as the only way forward to Socialism.

We are calling on the Australian people to unite with all revolutionary movements across the world so that hammer blows will be aimed at the capitalist system on every front and can help to put an end to their plans for a third World War.

Revolutionary Greetings,
Australian Revolutionary MAYDAY Committee

Indigenous People's Solidarity Committee Australia

Central Committee,
Revolutionary Communist Party, U.S.A.

On May Day, the International Worker's Day and a day of solidarity with the workers and the oppressed all over the world.

The true history and ultimate fate of the indigenous people of Australia has long been distorted and ignored by the Imperialists here in Australia. Innumerable people from all levels of this Imperialist class, have participated in a long-term deliberate and carefully planned "cover up" designed to conceal from people in Australia and the world the crimes that were perpetrated against the indigenous people of Australia.

The current oppression of our people and our organization must be met by our battlecry and unite with the oppressed people of the world. Forward with Internationalism, we must fight colonialism and oppression and imperialism.

We must unite to smash Imperialism, it is the only way that we can win and bring true liberation to our people. We must unite with the working class and all oppressed people, minorities in Australia and the world. There is only one way for Australia — revolutionary armed struggle, with Mao Tsetung Thought. To take up people's power by seizing power. We live in the era when imperialism is heading for total collapse and the oppressed peoples of the world are advancing toward final victory. Sisters and brothers, May 1st is our day to take power into the streets and we must show our strength for all the millions of workers and oppressed who internationally raise the Flag of struggle and Freedom to overthrow the oppressors. An unarmed people are subject to slavery at any time. Forward with revolution.

Long Live the R.C.P., U.S.A.
Long Live Internationalism.
Long Live Revolutionary May Day.
Long Live the Unity of the Oppressed.
Long Live Mao Tsetung Thought.

Central Committee,
Indigenous People's Solidarity Committee,
Australia

Pan-Africanist Congress of Azania Solidarity Statement

The Pan-Africanist Congress of Azania takes the opportunity to join all national liberation movements of the colonized, semi-colonized and dependent peoples of the third world and workers' movements and parties in the capitalist countries in solemnly celebrating May Day 1982 by pledging militant and active solidarity with the struggles they are waging against national oppression, imperialist exploitation and intervention, and in the struggle to prepare for revolution.

P.A.C. of Azania calls upon all class-conscious workers' movements and parties in the international community to join together on this day to support the national liberation movement of the African majority and the workers of Azania in the struggles they are waging for the right of self-determination, national independence, and social emancipation.

May Day 1982 comes at the time when the workers' movement in Azania, spearheaded by the Black Independent Trade Unions, is on the offensive, waging a determined and consistent struggle aimed at bringing an end to national oppression, imperialist exploitation, and intervention. The P.A.C. of Azania is therefore calling on all class-conscious workers' movements and parties in the international community to unite on this day to isolate racist South Africa in implementing and supporting UN Resolution on Sanctions Against South Africa, including arms and oil embargos, sports and cultural boycotts.

Long Live Militant and Active Solidarity of All Class-Conscious Workers' Movements and Parties!
Long Live the National Liberation Movements of the Colonized, Semi-Colonized and Dependent Peoples of the Third World!
Long Live the Pan-Africanist Congress of Azania and the Azanian People's Liberation Army (APLA)!

**DOWN WITH THE OLD
ORDER AND FIGHT TO
BRING ALIVE THE NEW!
MAKE A LIVING FORCE
OF PROLETARIAN
INTERNATIONALISM!**

Cross the Planet

Ceylon Communist Party

The Central Committee,
Revolutionary Communist Party, USA.

Dear Comrades,

On the occasion of this year's international working class holiday of May Day, please accept, on behalf of our Party, the working class and revolutionary movement of Sri Lanka, our fraternal, revolutionary greetings to our class brothers and all other oppressed peoples in the USA. Across three continents and two oceans, we stretch out our hands of friendship and solidarity to our American brothers and sisters who are displaying marvels of heroism in their magnificent struggle inside the belly of the most powerful imperialist beast.

On May Day, when we unfurl our red flags and hold rallies from New York to Colombo, let us dare to dream about a world without imperialism and war, without exploitation of man by man or race by race. Let us dream of a brave new world which we will together build over the grave of world imperialism. Let us hurl defiance at the brutal imperialists and their running dogs in every country who are getting ready to drag the peoples of the world into the slaughter of yet another world war.

More than on any other day, on this day, we must strive to make the eternal truths of Marxism-Leninism-Mao Tsetung Thought cross frontiers of race, nation or language and forge a powerful world-wide chain which will smash all imperialists and abolish not only wars but all exploitation and poverty and want on this earth.

This year's May Day is being celebrated in the context, on the one hand, of heightened confrontation and intensified war preparations between the two superpowers, U.S. imperialism and Soviet Social imperialism and, on the other hand, amidst increasing struggles of the masses all over the world against both imperialisms and their efforts to drag the peoples to mutual slaughter in another world war to re-divide the world in their interests.

On May Day, the revolutionary call to turn the coming inter-imperialist war into an international civil war must ring round the world. In Sri Lanka, both imperialisms are manoeuvring, against mass opposition, to gain a foot hold on Trincomalee, one of our harbours which is one of the best natural harbours in Asia, in order to convert it into a forward base for controlling the oil routes in the Indian Ocean in the event of another world war.

In our country, we are striving to unite, under the leadership of the working class, all the forces opposed to the present government of the compradore bourgeoisie and its patrons, foreign imperialism (mainly North American). We are trying to persuade the masses that the present government cannot be overthrown by peaceful, parliamentary means; that, despite being decisively beaten three times in parliamentary elections, it revived to come back and rule the country; and that it can be overthrown once for all only by revolutionary means; and that, even for this task, we must forge strong international ties with our class brothers and all oppressed peoples in the world. This is the message that we shall place before the working class and the people of our country.

We have read your internationalist call to May First Action and fully endorse it. We have re-published it in the Sinhala and Tamil editions of our Party paper, "Worker".

Together, let us march forward with the international proletariat and all oppressed peoples towards a brave new world.

Yours fraternally,
N. Sanmugathasan
General Secretary
April 11, 1982

Unión Comunista Revolucionaria

"A Single Spark Can Start A Prairie Fire"

Dear Comrades of the RCP, USA:

For years, genuine Marxist-Leninists spread all over the world have been involved in giving May Day the revolutionary-historical meaning it deserves, stripping off the reformist and economist character that the opportunists and revisionists have given to that day.

As part of that important task, the UCR has considered it very valuable that the RCP, USA has been carrying out efforts for some years to give an internationalist stamp to May Day and turn this day of celebration into scenes of proletarian combat where the proletariat of the United States advances the struggle to overthrow the imperialist class, which is slaughtering not only the proletariat of the U.S., but which oppresses and sucks the blood of the peoples of the world. ;;And how beautiful is that struggle of the working class in the very heart of the monster!!

We trust that the whirlwind of the class struggle in the U.S. — where the working class has stepped onto the stage of the struggle to forge its own history under the Marxist-Leninist leadership of the RCP, USA — will sweep away the rotten and decrepit capitalist class. And May Day is a day which the world proletariat must wield like a revolutionary banner to push forward towards that day when we will overthrow by force the degrading domination of world capitalism.

The role of the RCP, USA and the U.S. working class in this struggle is very significant, because it is a question of the revolutionary struggle of a class-conscious force within an imperialist country which has been the leader of capitalism worldwide for decades, the gendarme which whips the peoples of the world, a powerful bastion of international reaction.

Therefore, the Unión Comunista Revolucionaria here follows with great interest the events that are developing in the U.S. today and we are optimistic about the development of the proletarian struggle in that country, above all because the proletariat is participating more and more in the fight to throw off imperialist exploitation and oppression.

The Unión Comunista Revolucionaria hopes that this May Day will become a revolutionary demonstration of the working class in the United States and all over the world, sharpening the pain of the headache of the reactionary rulers who hold us with a whip at our back. On this May Day, let the world proletariat demonstrate against the accelerating plans for world war of Yanki imperialism and Soviet social-imperialism!

You there in the United States, dear comrades, and we here in the Dominican Republic, welding the international unity of the proletariat this May Day, will advance further on the road to proletarian revolution, so that the day of total and final liberation of humanity will come, establishing the revolutionary dictatorship of the proletariat, socialism and — communism.

LONG LIVE REVOLUTIONARY MAY DAY!
FORWARD WITH THE WORLD PROLETARIAN REVOLUTION!
LONG LIVE MARXISM-LENINISM-MAO TSETUNG THOUGHT!
DOWN WITH IMPERIALIST WORLD WAR!
LONG LIVE THE REVOLUTIONARY WAR OF THE MASSES!

With communist greetings on May Day,
Central Committee, UCR
Dominican Republic
April 19, 1982



Two banners sent by ATIF (Federation of Workers from Turkey in Germany) carried at the Damián García Day rally April 22 in the Pico-Aliso Housing Project where he was murdered. The banner on the left says "Our Comrade Damián García is Immortal!"; on the right is a portrait of Ibrahim Kaypakkaya, martyred founder of the TKPM-L (Communist Party of Turkey Marxist-Leninist). During and after this Los Angeles rally, a banner was signed to be sent back to these comrades: "Suleyman Cihan and Ibrahim Kaypakkaya Are Immortal." (Suleyman Cihan, also portrayed on a banner sent by ATIF, was a TKPM-L leader who last year "gave up his life but not his secrets and his lofty ideal" under torture by the U.S.-backed Turkish junta.)

May First Greetings Criss Cross the Planet

MAY 1st

Correspondence

Atlanta to Azania

This statement was written by two Black activists from Atlanta, and signed by 50 other people. It has been sent out to Azanian refugee camps in Africa to be distributed there as a call for internationalist May First actions.

To the freedom fighters of Azania, those in bondage in South Africa, and those exiled throughout Africa:

A Call for May First Action

We, the oppressed people in Atlanta, and our party, hear the cry of the revolutionary action of our people in South Africa. Here, and around the world, on May 1st we will shout out so all the world can see the revolutionary force, to realize that we must crush the imperialist oppressor. In spite of America being the den of the dragon, we are conscious of the true nature of this so-called democratic system. We are not satisfied with what has been pre-programmed for the people of this country. On May 1st, the revolutionary proletariat everywhere must spring forward, another step closer to the fundamental change that is mandatory!

Basebesei Ba Lefaise Kopanang!
Workers of the World Unite!



April 16, 1982 — "Red Friday." Agitating for May 1st inside Price High School, Atlanta.

More May Day Banners and Greetings

- "Internationalist Messages from Kent State to the People of the World" — Double poster in English and Spanish signed with slogans and messages in seven languages by students at Kent State University in Ohio, where four students were killed by the National Guard on May 4, 1970 protesting the U.S. invasion of Cambodia. Sent to workers from Turkey in West Germany with a suggestion by the students to pass one along to the Eastern bloc.
- "Long Live the Great Unity of the Working People of the World" — Poster banner signed by street vendors and shoppers, Maxwell Street marketplace, Chicago.
- "In Solidarity with Workers in England — Break the Chains, Break Out, Break Free May 1" — banner taken to the May Day activities aboard a British ship in San Francisco (RW No. 152) and then sent to Britain. Signed by "Salvadorans and Nicaraguans for proletarian revolution worldwide."
- "To the Brothers and Sisters Fighting Imperialism and Social-Imperialism Worldwide: While the two superpowers, the U.S. and the Soviet Union, move closer to world war, clamping down on people around the world, revolutionary struggles are rising everywhere, from El Salvador to Poland, to Palestine, to Western Europe: the flames of rebellion and revolution are spreading. Right here in the U.S., as resistance mounts to their war plans, we must prepare for the revolutionary future in step with these courageous fighters. This May Day we stand in the international struggle of the people who dare to fight for the future!" — signed by 12 San Francisco cab drivers.
- "To the British Soldiers — Soldiers unite with the May Day Call, break the chains and join with the struggle of the masses around the world" — message by a group of Salvadorans in San Francisco.
- "To the Workers and Peasants of El Salvador On the Occasion of May 1: Your struggle against U.S. and Soviet imperialism is an inspiration to the oppressed of all countries to step up the fight on history's stage and seize the opportunities being presented in this decade by the world-wide system of imperialism, which is getting more and more ripe for revolution!" — message signed by 29 residents of the Morris Housing Project in Cleveland, Ohio.
- "Cabrini Kids for the Future — May Day — to Atlanta" — banner and messages from the Cabrini Green Housing Project in Chicago to the people of Atlanta.

Haitians in Miami

On the occasion of May Day, International Workers Day, there are three things that are very important to point out.

1) The economic crisis of the United States and the Soviet Union will bring them to the 3rd world war. In the U.S. there are right now 10 million people who are not working and there is no hope also for those who are young. For this reason we can say this big system is dying, and will go to its grave.

2) Russia is a big problem. It cannot feed its own people and the people in its satellites. There is only one way to satisfy its ambition, to go to war with its rival, the U.S. Both of them are readying and preparing a holocaust for your children and children of your children.

3) The revolutionary consciousness of workers is still weak because the workers have been largely influenced by the petty-bourgeois ideas. For this reason, it is our duty to mobilize and organize people everywhere and make them understand they can defeat reactionaries if they unite as a class.

One week from now it will be International Workers Day. We take the opportunity to send our greetings to Comrade Bob Avakian who has been obliged to leave the U.S. to go to exile because the U.S. bourgeoisie tried to kill him,

because he prepared himself and other comrades and workers ideologically and politically for the time when it will be possible to pick up arms to overthrow them.

Greetings for our brothers and sisters in Iran who continue to suffer under the Khomeini dictatorship after they kicked the Shah out. But Khomeini beware, because the people have got you, too.

We send further greetings to all workers in Europe, in Asia, in South America and Central America, and above all El Salvador, where peasants and workers are standing up, taking arms and working to change their lives. But they must be careful too, they must see not only the eagle but also the bear.

May 1st is our day. We must celebrate openly and show our enemies we are not sleeping, that we have decided to put forth Marxism-Leninism, Mao Tsetung Thought and defeat their reactionary armies.

So the workers' day must be celebrated and we must have the conviction that we will overcome the enemies — at that time there will be a new page in humanity's history.

Haitian Marxist-Leninists in Miami on the occasion of May Day

California Farmworkers Message to Ceylon

The following message was sent to Ceylon from a group of farmworkers in California:

We farmworkers, from Salinas, California, USA, a corner most exploited by Yanki imperialism, wish to express our solidarity with the oppressed of Ceylon and all the world in our struggle for liberation. ¡Viva la Revolución! ¡Viva Primero de Mayo!

One woman inscribed this additional

message above her signature:

All of us in this part of the world are with you and through this message we extend our hand, your friends from the revolutionary vanguard.

Another farmworker added:

On May 1st our strength shall be felt throughout the entire world, and here in the U.S. the slaves shall unite with our class worldwide in struggle.

Send May Day Reports Right Away! No May First Secrets!

Everywhere the red flag is raised on May 1st, 1982 and during the days immediately leading up to it, readers of the *Revolutionary Worker* must seriously take up the task of quickly reporting the historic events that occur. News of these events from every city and every sphere of society is essential for maximum worldwide impact. As Lenin pointed out, an important role of the revolutionary press is to insure that revolutionary actions do not remain "secret" actions. While in the past two years many reports on May 1st have come in right away, there have been more than a few cases where important events have not come to light for months. Comrades, every May 1st outbreak in every sphere must become part of the manifesto in our press. It is crucial that proletarian internationalists take the initiative on this front, acting in the interest of our class brothers and sisters worldwide. Reports hot on the heels of May Day actions will be key in enabling the Party and the masses to sum up the deep chords struck among the proletariat and oppressed and the broad impact throughout society, and, in doing so, deepen our assessment of the strength and influence of the revolutionary movement. As we have seen in the battles of May 1st 1980 and 1981, accounts of May 1st this year will not only enable us to assess the situation, but also will further enable the proletarian

forces to step up our work of creating broad revolutionary public opinion, inspiring hundreds of thousands more with the sights and sounds and profound significance of this truly international revolutionary holiday, through our revolutionary press.

Sharpen your eyes and ears comrades! Pick up your pens! Send written reports, tapes, and photographs right away to the *Revolutionary Worker*. Because of the great importance and difficulty in obtaining news of May 1st actions in various countries, those in contact with the revolutionary struggle in other countries should also try to get reports on May 1st from these countries. All of these reports, even if they are brief, should be sent to the *RW* immediately after May 1. In the days and weeks following May 1st, we will continue to publish further reports and more detailed information, including photos, news clippings (both from the revolutionary and bourgeois press), cultural materials from other countries, and so on. Send all materials to the *Revolutionary Worker*, Box 3486, Merchandise Mart, Chicago, Illinois 60654. Or deliver them to the RCP in your local area (see addresses, page 2). Keep in mind that the Post Office is part of the bourgeois state apparatus when writing reports and selecting photographs.

Message from an Indochinese

I am an Indochinese refugee. They say that all refugees are anti-communist. But I am a refugee, so what am I doing writing this letter? It's because I've lived under the oppression and humiliation of imperialism, and have seen much misery. Can people tolerate such a life all the way up to death? This is why I am looking for a way out of all this, not just for myself but for the millions of oppressed people. Under imperialism, people are divided by nationality. They say a person is this nationality or that nationality — as if people were born with two heads. How would they feel if they were called minorities? Therefore we must pursue this ideal of internationalism. Comrades, rise up, take up internationalism. This is our only real hope.

An Indochinese Refugee Youth
from the Bay Area

Statement by a Revolutionary Cuban

The following is a statement from a Cuban refugee living in the U.S.

"A Proletarian Call"

We want these few words to bring to the proletarian masses all over the world, a message of unity for this great day, May Day, as it approaches.

This day is heavy, many things depend on this day for the near future.

If we achieve joint unity in this effort, it will be a decisive blow to the imperial class, we need the participation of everyone, regardless of race and origin, we only want the participation of those people who have a strong consciousness and revolutionary feelings.

This is no adventure, it is the reality that we all must be conscious of and sure of. From here on another step must be taken by our revolutionary party.

We know there are great men in this country with proletarian ideas and that is what we need, the unity of all those people; it is the duty of all to participate.

We know in these times there are many political tendencies, but if we analyze them, we can come to the conclusion that only the proletariat is right and has the

power.

We foresee a worldwide catastrophe, and we have to struggle to avoid that catastrophe. We will feel guilty if we let that occur. And I repeat we want the active participation of those who stand as proletarians. We don't want those who just talk, we want to bring to life our proletarian feelings (as human beings and proletarians).

We are the ones to carry this message to the masses and at the same time, take out the call that we all need so much.

For example, I am a Cuban refugee, I had the opportunity as well as the displeasure to live in a country that says it is communist, but such communism doesn't exist in reality.

And I want to make a few things vividly clear to you about this system in Cuba that they say is communist:

Cuba today is very suffocating, because the proletarian people don't have the freedom to express what they feel. And everyone thinks that the revolution or the Cuban Communist Party are doing well, and that is not so, since the Cuban people don't have power; and the oppression is so fierce and the humiliation continues all the time.

The Cuban people through the years have been a revolutionary people.

They say that during the era of the republic (before 1959 — *RW*), Cuba was a country where there was freedom, and that is not so. Cubans have always fought for complete independence.

With this I don't want to lay out all the viewpoints in my country, only a clarification of what our party is seeking.

Fundamentally our party is for the worldwide unity of the proletariat. Also, we know that many people with proletarian ideas are confused about our ideology.

Our party only seeks to unite all nations in an atmosphere of peace and humanity, and we are all equal regardless of nationality, and we all have the same desire for peace.

Our party is different, and we uphold the ideology of Mao Tsetung and other revolutionary people.

In conclusion, with this brief message I want to let the masses know that we are fighting and we will follow the path of the proletariat, it is *our* day.

We urge all to seriously participate in this May Day.

Proletarians of all countries unite.

Vietnamese Brother Meets Mao . . . In The U.S.

The following is based on an interview by an RW reporter with a Vietnamese youth in this country who has become active in building for May 1st including translating the Internationalist Call to May First Action into Vietnamese.

Lu (not his real name) had been getting and reading revolutionary literature for some time. He was one of the quiet ones who would read a book, pamphlet, or a copy of the *Revolutionary Worker* (in Chinese) and not say much. He claimed he hardly understood English. But when he read the Internationalist Call for May First Action, something snapped. When asked to translate it, he did so almost overnight, from Chinese into Vietnamese. When he turned it in, he asked, for the first time, "Please, come talk to me more."

Talking to Lu was to watch the new contending with the old as he struggled against the revisionism he'd been trained in in Vietnam. But youth from revisionist bloc countries have visions of a world quite different than the ones in the Soviet textbooks. I asked Lu why he had translated the Call. He looked at me as if I'd asked a rather silly question, then responded in halting English, "Because I am a communist so I really want to do something for Marxism."

How had he become a communist? He was born in Vietnam to parents of Chinese descent. His father was a small business owner who supported the revolutionary war of liberation and the Vietnam Workers' Party (VWP). In fact his father, who now hates "communism" as he experienced it in Vietnam, originally in-

fluenced Lu to take up Marxism. Following the fall of Saigon, "If you were a Maoist you dared not talk. All Chinese-speaking Vietnamese were put in jail except for the youngest ones." Notably some of the most dedicated veteran fighters were targeted. The pro-Soviet forces saw these people's national origins as a threat to revisionism because they may very well be more inclined to take up Mao. Lu escaped becoming a political prisoner only because he was so young. Instead, ironically, he took up political responsibilities within the VWP involved in politically educating the youth. For two years his job was "to explain communism to people and in order to do that, I had to work with the masses, live with them, take care of them and try to understand them." In point of fact, he was being used by the revisionists for their own interests.

Lu spoke with loathing of the hand of the Soviet Union which quickly became so apparent. "The Soviet Union acts like America did in Vietnam. They have special hotels and restaurants—Vietnamese can't go in. Russians took over the black market (which the U.S. had built up to buy off the comprador bourgeoisie). Now it is run by the party and the police." He explained that Vietnam exported fruit to the Soviet Union and how on the loading dock, when a batch doesn't pass inspection, it's thrown into the ocean. They didn't give a damn about the fact that many people were starving.

A political education in the VWP was an education in revisionism. Lu pointed out a major contradiction the party created for itself. During the war, the

VWP told the soldiers of north Vietnam that the people of south Vietnam were totally impoverished. When the troops liberated Saigon and saw the concentration of wealth there, "they thought the economy was better there, they lost their belief, their respect" for the VWP and were no longer sure that they were doing the right thing in fighting for socialism. No one had bothered to tell them about the parasitic accumulation of capital in the cities.

When it came to major political questions facing the international communist movement, the VWP's pragmatic lies abounded. Lu told me the explanation he got about the break China under Mao made with Soviet revisionism and how it confused him. He had read Mao's "Talks at the Yanan Forum on Literature and Art" and liked him. He hated what he saw the Soviet Union doing. Lu said he liked the "pure theory" he'd read but that wasn't the way it worked in Vietnam. Apparently Lu took the theory of Marxism more seriously than he was supposed to.

Lu's father, afraid of what might happen to Lu due to his Chinese origin and his rebellious spirit, forced Lu to leave Vietnam and join him in the United States. In the United States, Lu met Mao. "I read about contradiction and about practice. I thought now that Mao was a revolutionary completely. Do you understand me?"

We came back around to May First. Of course he would carry the red flag. "It makes me remember the song, the *Internationale*, the times I struggled for the revolution, a good memory of mine." But what about today? How does he see the

urgency of these times, and the great possibilities for advancing world revolution?

In the midst of a discussion the night before, he had pulled out the Chinese and English translations of the May First Call, saying he had a question. The comrade talking with him said, "Fine, let's dig into any disagreement." "No, no, no disagreements, questions. My mind goes one way and the other way; doubts." And he compared the paragraphs from the Call in Chinese to the one in English until he found the proper one, and then the particular sentence in the paragraph. "Perhaps all this seems like dreaming. . . even visions." Last night to him it seemed like visions. But after their discussion, today he said, "I don't think the ideas in the *Revolutionary Worker* are dreaming anymore. Revolution will succeed. It may take a long time."

How did he view building for May First and participating in proletarian internationalist action in one of the target cities? "I think most of the Indochinese peoples don't believe in communism anymore so my coming will make a little meaning for May First." As I stood up to go, he promised to try to find the words to the *Internationale* in Vietnamese and again said he was looking forward to May First. When I did leave I thought about what Bob Avakian had written in "Stepping Up, Stepping Out," about May First, "Above all, as the May First Call stresses, it must be a living manifesto of proletarian internationalism." Fresh forces like Lu are becoming a key part of this manifesto. □

THE WOMEN WARRIORS OF 1917



In those junctures of history where weeks and months put their brand on the course of an era, where the masses of people waken and rise against the old order, an indispensable and powerful current in the raging torrent which brings alive the new is what Marx called the feminine ferment. The women of the Commune, cannonières and petroleuses, were unrepentant for their leap onto history's stage. No less so were the women of the Russian revolution. As part of the proletariat's first successful seizure of state power — though that was later reversed and capitalism restored — they defied the lords of heaven and earth, including husbands and fathers, to break out of the bounds of a "woman's role" and to storm into every sphere of revolutionary activity. The centuries-old image of the mothers of Russia, ignorant, silently and uncomplainingly enduring their pain and suffering seemingly without end, was shattered by red-kerchiefed Natashas and Tatyanas — and even more strikingly by their sisters of the feudal Islamic areas of the Soviet East — who took their place in the ranks of revolution — no, more accurately, forged *new* places — carrying underground papers in hidden corsets, commanding companies of the Red Army, conducting propaganda among the soldiers at the front, and so on. It was for this that Lenin remarked, simply, that

without them we would not have won. It has long been a revolutionary axiom that, as Lenin put it, "The experience of all liberation movements has shown that the success of a revolution depends on how much the women take part in it." What was demonstrated by the women of Russia was that this is not simply a case of numbers, of adding quantitatively to the ranks of the revolutionary forces. What is at stake is the very depth and sweep of the attack mounted on the old order — for how would it be possible to rip asunder every strand in the web of oppression that ensnares humanity, to shrug off the clawing hand of the past, without women not only breaking their own chains, but joining with all the oppressed to truly become masters of the earth.

In taking this first step along this path, the women of Russia were forced to grapple with the profound questions of the times, especially those thrown up by the world war then raging. The ruling class of Russia was maneuvering frantically to pull together every section of society behind their war effort. Little was overlooked. In the salons of the aristocratic and bourgeois ladies of Petrograd (the name St. Petersburg having fallen in the very first official wave of anti-German exuberance), the Prussian military chords of Wagner and Strauss gave way to Slavic dirges and romances. Native feudal costumes were *de rigueur* for the women — boyarina dress for the ladies, peasant blouses for the proletarian women. The leading women's journal *Women's Cause* set the proper tone for all Russian women, invoking the spirit of Mother Russia, with a cover picture of Roman matrons stoically handing their sons and husbands into the jaws of the gods of war and declaring that Russian women would fight too, but "with love and mercy." Anything but full devotion to the war effort was not only declared treason to Tsar and country — it was as good as giving the enemy bullets with which to shoot down their men at the front.

Opposition to the War

In the last years before the war, the "peace" issue had often shared the program with the issue of the "vote for women" among international women's groups, including socialist ones. Only weeks before the war, at the Rome Congress of the International Council of Women, the French woman Marie Verone and the German Regina Deutsch had ended their speeches with pledges of peace and then crossed the platform to embrace amid tears and thunderous applause. Shortly thereafter they had given a new pledge — to support their respective governments. In England, leading suffragettes launched a campaign to pin white feathers on draft evaders. The outlook of putting the concerns of women of their respective countries above all else led many of the women's groups in these imperialist countries straight into the paws of their governments, who dangled reforms like the vote in front of them in return for their war efforts. The Russian government, that bastion of chauvinism, now announced at women's rallies that "We will struggle with you for your justly deserved rights." The League of Women's Equality answered the call with their



1919 — A detachment of working women from the Vasilyevsky Island district of Petrograd right before their departure for the front in the revolutionary civil war.

"Summons to the Daughters of Russia": "We women have to unite: and each of us, forgetting personal misfortune and suffering, must come out of the narrow confines of the family and devote all our energy, intellect and knowledge to the country. This is our obligation to the fatherland, and this will give us the right to participate as the equals of men in the new life of a victorious Russia." This pledge of chauvinist fealty in exchange for the promise of an equal share in the plunder of the Tsarist empire had all the "proper qualifications" of course: that certainly we oppose the war, but it's a fact and we might as well make the best of it.

Those who actually, in deed, opposed the war were, among women as among men, at first a relative handful. The number of political strikers went from over a million in the first six months of 1914 to 3,000 in the last six months. But from the beginning revolutionary women played an indispensable role in the underground work which was to come to fruition by war's end.

In the years of the war, though the Bolshevik party was hit hard by repression, the revolutionary internationalists set up underground printing presses to funnel literature printed abroad into Russia. One woman, a youth during the war, recalled what happened on International Women's Day in 1916: "The Bolsheviks distributed a number of anti-war proclamations . . . With the guidance of some of the older comrades we got them out at the Trubochnoi factory, where I worked. I remember well the time I got the first leaflet I was to distribute. I read it so many times, I'll never forget it:

Comrade working-women! Today is a day that proclaims our solidarity, a day when the toiling women, breaking the age-old chain of autocracy, slavery and humiliation, proudly step forward in the ranks of the international proletariat for the battle against our common enemy — capital. For a long time we did not know the face of our enemy, but felt him at every step . . . But at last we came to recognize it and to engage it in struggle. But the black scourge of war shattered our proletarian organizations for a while, mountains of repression closed our press-

es, the triumphant government ruthlessly dealt with our representatives, the class-conscious proletarian men and women; our sons, our husbands and brothers spilled their blood on distant fields, their very lives going for new markets, new land and new slaves for exulting capital . . . Is it to be that our voice of resistance will not ring out, the voices of hundreds of thousands of unfortunate mothers and sisters? Will we but cry unheard tears, grieve with secret sighs, and pain with inescapable torment — it must not be, comrade sisters! In every land the proletarians are rising against all-oppressive capital, and so must we, proletarian women, raise our voices . . .

Sisters! The government has sent our sons to their crucifixion for the sake of capital. Build your revolutionary organizations, band together in workshop and factory, office and shop, and let us roar in the face of insatiable capital: "Enough blood! Down with the war. Bring the criminal autocracy to justice!"

Long live the international unity of the proletarian men and women of the world! "I was trembling, but I was glad. I stuffed the leaflets into the inner part of my jacket and set out . . . I walked on my legs like always but I couldn't even feel them . . . I reached the workshop, and began working. It reached midnight, the women were all exhausted. They no longer had the strength to fight the overpowering need for sleep. A number lay down right on the cement floor and began to slumber. I also lay down, and put my few leaflets right in the midst of everyone. A few minutes later I returned to my machine. I kept looking, and suddenly, the women all sat up, they began to glance at the leaflet, then to read it, then to mutter back and forth. I heard a few say that there was something to it, that it was well-written! But it's true, there were also reactionaries, accomplices of the Okhrana, who on the spot took the leaflets to the authorities. After this surveillance was greatly intensified . . ." (An indignant report from police authorities in the southern city of Kharkov notes that one of these IWD proclamations was posted right on their door!)

At the St. Petersburg Higher School

for Women, a group of revolutionary students posted a proclamation on International Women's Day, 1916. It was torn down by pro-war women students, then put up again during the night, then torn down yet again. The revolutionary women gathered a flash demonstration, organized by word of mouth, where 350 sang a revolutionary song, and then quickly dispersed as the police moved in. The administration the next day sponsored a public meeting which drew 1,000, to proclaim the solidarity of women with those fighting and dying at the front. The battle for public opinion raged.

Conferences of anti-war women were held in Europe, which were attended by the Bolshevik women who fought for an internationalist line. Socialists in the U.S. invited Alexandra Kollontai, who had joined the Bolsheviks in 1915 out of disgust at the way the other socialists of Russia jumped into bed with the Tsar, to make a speaking tour of the U.S. to present the internationalist line of Lenin. She spent almost 6 months touring 80 cities, speaking in English, French, German and Russian, stirring furious controversy — the press called her a "German agent" — and rallying the internationalist forces in the U.S.

The February Revolution

By 1917, the forces stirred into action by war were gathering. The Russian government was desperate: mutinies stalked the army; peasant revolts were simmering; the number of political strikes was rising; and the women of Moscow and St. Petersburg undertook mass looting for food. One measure the authorities took was to mobilize women into combat, forming units known as "Death Battalions," especially chosen to exemplify a savage devotion to die for the fatherland. The purpose was to serve as a striking model to women — and to men as well. As the English suffragist, Emmeline Pankhurst, said while speaking during a tour she was making to raise Russian morale for the war effort: "Men of Russia, must the women fight? Are there men who will stay at home and let them fight alone?" The Bolsheviks called them "Shame Battalions" — and in the increasingly rebellious ranks of the army of

that time, they did in fact manage to achieve a certain ironic equality with their gung-ho male counterparts: 20 members of the Women's Death Battalion were killed by outraged soldiers, the whole unit disarmed and disbanded at gun-point.

In January 1917, a report from the Okhrana, the Russian secret police, warned the head of the Petrograd police that "Mothers of families, exhausted from endless lines at the shops, suffering at the sight of their sick and half-famished children, at this moment are much closer indeed to revolution than are Messrs. Milyukov, Rodichev, and Co. (bourgeois liberals and social-democrats in the opposition parties — *RW*): and of course they are more dangerous because they constitute a mass of inflammable material for which only a spark is sufficient to cause it to burst into flames."

Six months earlier hundreds of women in Petrograd and Moscow had taken part in a food raid, smashing and looting a major meat market — the commandant of Petrograd was badly cut by flying cobblestones. Then, on International Women's Day 1917, thousands of women took to the streets of Petrograd once again, their sights now on bigger game. Rallying the striking workers of the giant Putilov works, they initiated street-fighting with the police. The troops were called out to disperse them. The crowd, led by the women, formed rings around the soldiers, grabbed their bayonets with their hands and berated them, argued with them, pleaded with them not to wield their weapons against the insurgents.

The tsar's advisors contemptuously dismissed these events as "a petticoat rebellion." Less than a week later, the centuries-old crown of the Romanov dynasty was rolling in the dust, the Tsar arrested, the government overthrown.

Numerous forces contended for the allegiance of every sector of society in the turbulent days following this first stage in the revolution. The bourgeois Provisional Government announced the calling of the Constituent Assembly and that for the first time in any land women had the right to vote. Tyrkova, a leading suffragist of the times, relates — with more than a little cynicism — how this news was received by women on the streets. She approached a crowd of women lined up at a baker. "I congratulate you, citizenesses," she announced, "we women of Russia are finally going to get our rights." The women, tired of waiting in line, looked at her with indifference. Then a nearby soldier smirked and said: "Does that mean I can't hit my wife?" At this, the crowd livened up. "Oh no you don't honey," they shouted. "None of that. You just try it. Nothing doing. Let ourselves be beaten any more? Not on your life. Nobody has the right now."

But capital still ruled Russia, though now without its autocratic allies, and the war continued. Everywhere Lenin and the Bolsheviks raised the standard of proletarian internationalism and of advancing the revolution to the next stage. One woman student in Petrograd issued a short but quickly famous pamphlet, *Why I Am Becoming a Communist*. Her answer: "Because Lenin and the Communists are the most furious foes of capital."

In October, the Bolsheviks led the class-conscious proletarians in insurrection, ripping Russia right out of the imperialist chain which had plunged the world into war. It was here, in the proletarian revolution, that the feminine ferment reached new heights.

Women on the Front Lines

Almost immediately congresses of women were held at the initiation of Lenin and the Bolshevik party to bring the fury of women fully to bear on the old order.

In the manner of those chaotic times, agitators were sent out by the Bolsheviks and the Soviets for the purpose of "mobilizing women in the fight for Soviet power; to combat domestic slavery and the double standard of morality; to establish centralized and collective living accommodations in order to release wives from household drudgery; to protect women's labor and maternity; to end prostitution; and to refashion women and thus give communist society a new member."

Though the organizers had prepared for only three hundred delegates at the first of these conferences, over a

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INTERNATIONALISTISK UPRÅB OM HANDLING DEN 1. MAJ

Til arbejderne, de undertrykte og alle som tør kæmpe for fremtiden.

Verdenskrig og revolution.... Den kommende 1. maj, arbejdernes internationale dag vil være præget af sammenstødet mellem disse to retninger i nutidens verden. Dette angiver situationen — og mulighederne — for alle landes revolutionære arbejdere til at gøre noget ved det hele.

1. maj er den revolutionære arbejdsfridag for verdens arbejdere og de øvrige ejendomsløse masser, som udgør den del af det klassesdelte samfund der ikke har noget at miste udover de lænker som binder dem til et verdensomfattende system af nutidigt slaveri og myrderi. Der er kun en virkelig mening med denne dag: at slaverne og de udbyttede beslutter sig for at bruge alle deres kræfter til at virkeliggøre det nye og kommende, at fremme omvæltningen af det vanvittige system, at overvinde sproglige, nationale og racemæssige kløfter og gøre et spring fremad for afskaffelse af alle klasser og klasse forskel undertrækelse af en nation gennem en anden og af kvinder gennem mænd henimod afskaffelse af krige og af nationalstaterne selv, og af alle de forældede fordomme og gamle vaner. Og der er kun en måde at fejre denne arbejdsfridag, nemlig med kampe og oprør der kan holde den røde fane oppe i alle verdensdele og vinde så meget terræn som muligt i kampen for den revolutionære fremtid.

Historien bevæger sig i fortsatte udbrud, som flammer op og igen aftager, kun for at bryde frem igen endnu stærkere. Under vor tids rystelser ligger en konflikt, der er af afgørende og bogstaveligt talt jordsrystende omfang.

På den ene side forbereder begge de to imperialistiske magtblokke, anført af USA og Sovjetunionen, sig på at føre verden ud i krig på grund af det kvik-sand som de selv har sørgt for at have i mens de prøver at holde sammen på deres imperium og fortsat glider henimod atomkrig. Sådant er dette systems forrykte lovmæssighed, og dertil kommer at de nu som tidligere vil søge at forpeste hver "deres" folkemasser med krigsbejstring, stille tropperne op og få dem til at slå hinanden ihjel under feltråbet "frihed og demokrati" (vestlig imperialistisk betegnelse) eller "retfærdighed og frigørelse" (sovjetsk imperialistisk mærke).

Og hvad står så overfor dem? Netop det som de aldrig tager med i deres beregninger, nemlig massernes revolutionære sindelag og deres kamp, der breder sig som en brand i undergrunden, fra Gdansk til El Salvador og videre til de haitiske flygtningelejre i Florida. Det høres i ungdommens råb — de samme accents lyder i Englands gader og fra bjergstierne i Eritrea — frygtløst pegende på kejserens nøgenhed og udfordrende hans rig. Endnu engang kunne man få øjne at se, som brændte af længsel efter befrielse, mens de genspejlede nattehimmels flammeskær. Endnu engang kunne man mærke hjerternes dunken i takt med fodslagene fra stormende fødder og genlyden fra helgenbilledernes klir, klir, glasskår. Revolution — en røde flamme der brænder i verdens undertrykte nationer og blusser op selv i de imperialistiske landes mest centrale fæstninger, med det afgørende kædeled for revolutionen: rollen og lederskab af den klassebevidste proletariat i alle lande.

Sammenstødet mellem drivkræfterne for den imperialistiske krig og for den samfundsmæssige revolution er den smelteovn, hvorfra fremtiden bliver formet. Den 1. maj skal revolutionens styrker bringe klargøringen til opgøret en tand længere frem.

Den dag skal en forbedret forståelse lyse op: Det spirende proletariat, der forstår opgavens internationale omfang, er uforsonlige overfor alle former for reaktion og kender sin historiske rolle som er intet mindre end verdens erobring. Tilførslen af friskt blod til arbejdernes fælles kamphandlinger i de forskellige verdensdele skal være afgørelsen om at fortsætte, som Lenin udtrykte sig: "... ikke ud fra indstillingen 'mit eget' land ... men ud fra indstillingen *min andel* i forberedelsen, i propagandaen, i fremskyndelsen af den proletariske verdensrevolution".

Det er nu der er brug for opfindsomhed og handling der kan hæve beredskabet i almindelighed og finde udveje til at bruge den 1. maj til at fremme forberedelsen, og det kræver et brud med den pestbefængte fortid. De revolutionæres opmærksomhed må hæves op over det elendige plan, hvor man bare kommer traskende bagefter hvad som helst der bevæger sig, og kun fortæller folkemasserne hvad de allerede ved og således holde dem åndeligt og politisk indespærret i deres eget lands klumre sovekammerluft. Den tilsyneladende enkle men fuldstændigt forkerte beregning hvor hvert lands folkelige kampe — selv revolutionære kampe — "tilsammen bliver" en verdensrevolution må kasseres til fordel for leninismens revolutionære calculus. Særligt i en akutte krise som bliver af verdensomspændende omfang må proletariatet også være global i dets overblik og handlingsplan og samordne dets kræfter til en enkelt hærs afdelinger. Gennembrud bare i et eller i nogle lande fører til en svækkelse af hele fjendens rådne struktur og åbner op for endnu større revolutionære muligheder. I denne ånd og denne retning må klassebevidste kræfter omgående stræbe efter et fælles program, en fælles strategi og en fælles organisation på international plan for den revolutionære kommunistiske/proletariske internationale linjes styrker.

Måske virker alt det her som rene drømme, eller enda som visioner. Javel,

men intet mindre end visioner — som gennemtrænger hverdagens røgslør og afdækker og forklarer de virkelige årsagssammenhænge — er nødvendige nutildags. Blev Lenin ikke i 1917 beskyldt for at være fantast? Blev Mao Tsetung ikke det samme ved starten af Kulturrevolutionen i 1966? Og alligevel forandrede ikke deres drømme verden og menneskelighedens udscende, og viste sig at være mere virkelighedsnære end de trælse tålsomhedserklæringer om at vælger den "mindste onde" og opfordringer til at "bevare benene på jorden"? Denne revisionisme og reformisme er en "realisme", hvis grænser er bestemt af de nuværende forhold under imperialismen ... og igen idag, nu hvor verden vil se kroner rullende i gadekanterne under omstændigheder der vil give de revolutionære nogle nye muligheder. Skal vi da ikke også stille efter de samme højder som blev udeppet af Lenin og Mao Tsetung?

Derfor udsender det Revolutionære Kommunistiske Parti, USA denne opfordring:

Lad den 1. maj blive vidne til, at der i USAs eget bagland kommer udvandringer fra fabrikker og skoler og revolutionære politiske aktiviteter af mange forskellige slags i det sociale byggeri, i fængsler, på gadehjørner og i hellige områder og fæstninger, så det giver genlyd hos millioner, ikke blot her men rundt omkring i verden, at der virkelig er en voksende del, selv nu, der "forbereder tankebanerne og organiserer styrker" for revolution i denne imperialistiske bastion.

Men lad også den 1. maj 1982 afsløre en levendegørelse af drømmen om det internationale proletariats forening i form af fælles aktioner overalt — fra de af imperialismen undertrykte nationer til kapitalens egne hovedlande. Lad den foregribe kommende styrkeprøver, som blot for en dag eller to, lad den hjælpe med til at forberede vejen for de ikke længere så fjerne dage, hvor proletariatet vil frigøre hele landområder og gøre sig til herre snart her, snart der — blive trængt tilbage men atter vinde frem — bølge efter bølge, idet det frigør så meget af verden som muligt fra den snærende imperialistiske lænke. Lad så 1. maj solen skinne allevegne på revolutionens røde faner, blomstrende som roser, der har presset sig vej igennem en stenørkens hårde beton — som det uovervindelige liv mellem smuldrende brokker i ruinerne af det forgangne.

Det Revolutionære Kommunistiske Parti, USA



1 Mayıs'ta

Uluslararası Dayanışmaya Çağrı

İşçilere, ezilenlere ve gelecek için savaşa cesareti gösterenlere:

Dünya savaşı ve devrim...Bu iki akım arasındaki şiddetli çatışma ULUSLARARASI İŞÇİ GÜNÜ 1 MAYIS'ın gündeme gelişini belirlemektedir. Bu olgu, her ülkede devrimci işçilerin tavır ve eylemleri için sahneyi oluşturmakta ve onların çıkarlarını belirlemektedir.

1 Mayıs, günümüzün modern kölelik ve katliama dayanan dünya sisteminin zincirlerinden başka gerçekten kaybedecek hiç bir şeyi olmayan Enternasyonal Proletaryanın devrimci bayramıdır. Bu günün sadece bir tek doğru anlamı vardır: Tüm sömürülen ve köleleştirilmiş olanların, yeniyi ve doğmakta olanı içeren ve temsil eden bütün güçlerin bu bozuk, çarpık düzene karşı devrim savaşı verme kararlılığı; tüm dil, ulus ve ırk engellerini aşarak sınıfları ve sınıf ayrıcalıklarını yoketmek, bir ulusun öbürünü erkeklerin kadınları ezmesini ortadan kaldırmak, savaşların ve milli devletlerin sonunu getirmek için ahşıla gelmiş zincirini kırarak ileri doğru atılmak kararlılığıdır. Ve bu bayramı kutlamanın sadece bir tek yolu vardır: mücadele edip savaşım vererek, kızıl bayrağı dünyanın her köşesinde göklere çekerek ve devrimci geleceğe doğru mümkün olan en ileri mevzilere dek dövüşerek.

Tarih parlayıp yükselen ve ancak yeniden patlamak üzere alçalan rahat yüzü bilmez çalkantılar içinde ilerler. Bugünkü titreşimlerin altında derin ve gerçekten tüm dünyayı sarsan boyutlarda bir kargaşa yatmaktadır.

Bir yanda ABD ve Sovyetlerin başını çektiği her iki blok içindeki emperyalistler, kendi yarattıkları bataklıkta debelenmekte, nükleer çatışmaya doğru sürüklenirken, imparatorluklarını ayakta tutmaya çabalarak savaşa hazırlanmaktadır. Kendi sistemlerinin sapık mantığına mahkûm olan emperyalistler aynı zamanda "kendini" kitlelerini aynı mantıkla dahada zehirlemeye, kitlelerini sıraya sokup (Batı emperyalist stili), "özgürlük ve demokrasi" veya (Sovyet emperyalist stili) "adalet ve kurtuluş" bayrağı altında birbirine kıydırmak zorundadırlar.

Ya onlara karşı ? Hesaba katılmaması bihmedikleri tek şey— kitlelerin Gdansk'dan El Salvador'a Florida'daki Haiti'li iltica kamplarına kadar yeraltı ateşleri gibi yayılan devrimci ruhu ve devrimci savaşıdır.

Kralın çıplak olduğunu inatçı bir isyankârlıkla bağuran ve imparatorluğa hodri meydan çeken gençliğin , İngiltere sokaklarından Eritre dağlarının eteklerine kadar aynı şiveli bir yankıyla çınlayan haykırışında onu duyabilirsiniz. Onu, gözlerin gece vakti göklere vuran alevlerde yansıyan kurtuluş isteğinde yeniden parlayışında görebilirsiniz. Onu, yüreklerin taarruza geçen ayakların ritmiyle çarpışında, parçalanmış putların yankısında duyabilirsiniz. Devrim -tavin edici halka her ülke'de sınıf bilinçli Proletaryanın devrimci rolü ve önderliği olmak şartıyla ezilen ülkelerde parlayarak yanan ve hatta emperyalizmin merkezi şatolarında bile kıpırdanarak canlanmaya başlayan kızıl bir alevdir.

Emperyalist savaş güçleri ve sosyal devrim arasında şimdi yükselmekte olan çatışma, geleceğinör-sünü oluşturmak tadır. 1 Mayıs'ta devrim güçleri buna hazırlık için ileri atılmalıdır.

1 Mayıs'ta şöylesi bir görüş ortalığı aydınlatmalıdır: Proletaryanın bilincini, onun Enternasyonalist niteliğini, gericiliğin her türü ile çatışan antagonyizm'ini, ve onun bir dirhem taviz vermeyeceği

dünyayı fethetme görevini içeren çekirdeği hedeflemek. Dünyanın değişik yörelerdeki işçilerin ortak eylemlerin birleştirilmesinde, Lenin'in belirttiği gibi, " 'benim' ülkem anlayışından değil...dünya Proletar devriminin hızlandırılmasında, propagandasında ve hazırlığında 'bana düşen görev payı' anlayışından hareket etme kararlılığı esas olmalıdır".

Bu hazırlıkları şimdi aktif ve acil bir şekilde yerine getirmek ve bu süreci dahada ilerletmek bilhassa 1 Mayıs'ta yeni yollar açmak için geçmişin ölü yükünden sıyrılıp kurtulmak gerekmektedir. Devrimci göz ve yürekler her öne çıkan mücadelesinin kuyruğuna takılmanın, kitlelere zaten bildiklerini söylemekle yetinmenin ve onları ruhen ve siyasi olarak ulusların dar sınırları içinde mahkûm eden anlayışın yürekler acısı seviyesinden daha yukarıya çevrilmelidir. Tek tek ülkelerdeki halkların mücadelesinin -hatta devrimci mücadelesinin bile-birbirine eklenerek "toplanmasıyla" dünya devriminin oluşturulması anlayışı, Leninizim'in devrimci matematikinden bu, basitliği ile cazip görünen ama baştan sona yanlış olan aritmetiğin sökülüp atılması gerekir. Bilhassa bütün dünyayı saran boyuttaki yüksek gerilimli bir krizde, proletaryanın bakış açısı geniş ve yüksek boyutlu olmalıdır; Proletarya güçleri tek bir ordunun bölükleri gibi koordine edilmelidir. Bir veya bir kaç ülkedeki zinciri kıran gelişme bile düşmanın köhne mevzilerinin bütününe zayıflamasına ve daha geniş dünya devrim fırsatlarına yol açabilir. Böyle bir ruhla ve bu doğrultuda, sınıf bilincine sahip güçler ortak bir program, ortak bir strateji, Enternasyonal çapta Devrimci Komünist/proletar Enternasyonalist akımın ortak bir örgütü için acilen ileri atılmalıdır.

Belki bütün bunlar bir rüya...hatta hayal gibi gelebilir. Güzel! Bugün gerekende hayalden-günlük cenderenin görünüşte normalin peçesini, ardında yatan gerçek işleniş gözler önüne sermek için yırtıp geçen hayalden-aşağı değildir. Lenin değilmiydi 1917'de hayalperestlikle suçlanan? Mao değilmiydi 1966'da? Ve onların düşleri değilmiydi dünyanın, insanlığın çehresini değiştiren, "ehven-i şer" ve "gerçekçi olma" için çağrılardan daha gerçekçi çıkan? Bu revizyonizm ve reformizm, sınırları emperyalizm ve mevcut olanla belirlenen bir gerçekçiliktir. Ve bugün yeniden, dünyadaki gelişmelerin taçları kaldırıp hendeklere fırlatacağı, devrimciler için fırsatlar hazırlayacağı bir zamanda hortlamaktadır. Lenin ve Mao'nun eriştiği dorukları bizlerinde hedef alması gerekmiyormu?

Oyleyse ABD Devrimci Komünist Partisi'nin şudur çağrısı:

1 Mayıs, ABD içinde, fabrikalardan, okullardan boşalan kitlelere, işçi mahallelerinden hapishanelere ve emperyalizmin kutsal saydığı her yerde, her mevzide devrimci eylemlere şahit olsun: sadece burda değil tüm dünyada milyonlar, emperyalizmin şatosunda daha şimdiden "bilinçli kafaları hazırlayan, güç toplayan" bir devrimci kesimin giderek büyüyen varlığından haberdar edilsin!

Bundanda öte, 1 Mayıs 1982, emperyalizmin ezdiği halklardan, kapitalin kendi kalesi içine dek uzanan birleşik eylemlerle Enternasyonal Proletaryanın birlik emelini sergilesin; bir iki gün için bile olsa, geleceğin habercisi olsun, o kadarda uzak olmayan günlere, Proletarya'nın bu gün burda yarın orda kurtarılmış alanlar yaratacağı, iktidarı kapacağı, geriye zorlansa bile gene ileriyeye fırlatarak emperyalizmin köhne, çarpık prangalarından dünyanın mümkün olan en büyük kısmını kurtaracağı o günlere hazırlık olsun. 1 Mayıs güneşi, betonu parçalayarak her yerde biten güller gibi açılan, ölüme mahkûmun çürüyüşü, enkazı arasında yokedilemeyen hayat gibi dalgalanan devrimin kızıl bayraklarını aydınlatın.

ABD Devrimci Komünist Partisi.

An Internationalist Call to May 1st Action

To the Workers, the Oppressed and All Who Dare Fight for the Future:

World War and Revolution . . . The clash of these two trends marks the approach of May First, International Workers Day. This sets the stage—and the stakes—for the actions of revolutionary workers in every country.

May 1st is the revolutionary holiday of the international proletariat, a class which truly has nothing to lose but the chains that hold it to a world-wide system of modern day slavery and murder. There is but one authentic meaning to this day: the determination of all who are exploited and enslaved, of all forces embodying the new and rising, to carry out revolution against this twisted order; the determination to leap forward—crossing barriers of language, nation and race—toward the abolition of all classes and class distinctions, the wiping out of the subjugation of one nationality to another and of women to men, toward the extinction of wars and of nation-states themselves, and the shattering of all tradition's chains. And there is but one way to truly celebrate this holiday: in struggle and rebellion, holding the red banner to the skies in every corner of the globe, and fighting as far forward as we can to the revolutionary future.

History moves in restless outbursts that flare up and then subside, only to erupt again, still more intensely. Beneath today's tremors lies a conflict of profound and literally earthshaking dimensions.

On one side the imperialist powers of both the U.S. and the Soviet-led blocs prepare for war, thrashing in quicksand of their own making, trying to hold their empires together while lurching toward nuclear conflict. Impelled on this course by the madman's logic of their system, they are also impelled to further infect "their" masses with that logic and line them up to kill each other off under the banner of "freedom and democracy" (Western imperialist style) or "justice and liberation" (Soviet imperialist style).

And against them? The one thing they never reckon on—the revolutionary spirit and struggle of the masses, spreading like underground fires from Gdansk to El Salvador to the Haitian refugee camps of Florida. You can hear it in the shouts of the youth—the same accents echoing in England's streets and the foothills of Eritrea—defiantly pointing to the emperor's nakedness and challenging his empire. You can see it in the eyes that once again shine with a vision of liberation reflected in the fires of night-time skies. You can feel it in the heartbeats once more pulsing to the rhythm of charging feet and the echoes of shattering icons. Revolution—a red flame burning in the oppressed nations of the world and stirring even in the central fortresses of the imperialist countries themselves, with the decisive link being the revolutionary role and leadership of the class-conscious proletariat in every country.

The clash now building between the forces of imperialist war and social revolution will be the forge on which the future is cast. On May 1st, the forces of revolution must make a leap in preparation.

On that day a vision must shine forth: the embryo of a proletariat conscious of its international character and its antagonism to all forms of reaction and of its historic mission to do no less than conquer the world. Infusing the workers' common actions in different quarters of the globe must be the determination to proceed, as Lenin put it, "not from the point of view of 'my' country . . . but from the point of view of *my share* in the preparation, in the propaganda, and in the acceleration of the world proletarian revolution."

To actively and urgently carry out such preparations now, and to find the ways on May 1st especially to push this process forward, demands a rupture with the dead hand of the past. Revolutionary eyes and hearts must be set above the miserable level of tailing after whatever struggle comes to hand, telling the masses what they already know and keeping them spiritually and politically bound within the confines of their nation. The deceptively simple but thoroughly wrong arithmetic in which the struggles—even revolutionary struggles—of the people of each country "add up" to a world revolution must also be thrown off for the revolutionary calculus of Leninism. Especially in an acute crisis that will be global in its dimensions, the proletariat too must be

global in its outlook and approach, coordinating its forces as detachments of a single army. Breakthroughs even in one or several countries lead to a weakening of the whole rotten enemy edifice and open up still wider world revolutionary possibilities. In this spirit and direction class-conscious forces must urgently go forward toward a common program, a common strategy and a common organization on an international scale of the revolutionary communist/proletarian internationalist trend.


Perhaps all this seems like dreaming . . . even visions. Well and good! Nothing less than visions—visions that pierce the veil of the everyday and seemingly obvious to reveal the real mainsprings lying beneath—are required today. Was not Lenin in 1917 accused of being visionary? Was not Mao in 1966? Yet did not their dreams change the face of the world and humanity, and prove more real than the appeals to choose the "lesser evil" and "be realistic"? This revisionism and reformism is a "realism" whose bounds are determined by the framework of imperialism and the status quo . . . and again today it comes at a time when world events will set crowns to rolling in the gutters, opening up great opportunities for the revolutionaries. Must not we too aspire to the same lofty heights scaled by Lenin and Mao?

This call then from the Revolutionary Communist Party, USA:

Let May 1st witness, within the U.S. itself, breakouts from factories and schools, and revolutionary political activity of many different kinds in housing projects, prisons, street corners and every sacred sphere and stronghold, signaling to millions not just here but around the world that there is indeed a growing section even now "preparing minds and organizing forces" for revolution in this bastion of imperialism.

But more, let May 1st, 1982 reveal the dream of international proletarian unity coming to life in unified actions stretching from the nations oppressed by imperialism into the very citadels of capital itself; let it politically foreshadow, if only for a day or two, and help prepare the way for, the not-too-distant days when the proletariat will liberate territory and seize power now here, now there, pushed back only to surge further forward, emancipating as much of the world as possible from the twisted chains of imperialism. Let then the May 1st sun shine everywhere on red flags of revolution, blooming like roses pushing up the concrete, unconquerable life amidst the rubble and decay of the dying.

Revolutionary Communist Party, USA



**Put the Stamp of the
International Proletariat
on New York, Atlanta, L.A.**

ИНТЕРНАЦИОНАЛИСТИЧЕСКИЙ ПРИЗЫВ К ПЕРВОМАЙСКИМ ДЕЙСТВИЯМ

Рабочим, угнетённым и Всем, которые осмелятся бороться за будущее:

Мировая война и Революция ... Столкновение этих двух тенденций отмечает приближение Первого Мая, Интернациональный День Рабочих. Это устанавливает положение и ставки активностей революционных рабочих в каждой стране.

Первое Мая--революционный праздник интернационального пролетариата, класса, которому совсем нечего терять, кроме цепей которые держат его под мировой системой современного рабства и убийства. Единственным подлинным значением этого дня является решительность всех эксплуатируемых и поработанных, решительность всех сил воплощающие новое и поднимающиеся, выполнить революцию против этого отвратительного порядка: решительность прыгнуть вперёд--пересая барьеры, нации и расы-- к отмене каждых классов и классовых размыч, к искоренению подчинения одной национальности другой, женщины - мужчине, к вымиранию войн и самых наций-штатов и к разрушению всех цепей традиции. Настоящий один путь правды встречи праздник--в борьбе и восстании, вздымая красный флаг к небу во всех уголках глобуса и борясь так далеко как можно за революционное будущее.

История движется беспокойными взрывами, то раздражаются, то утихают, чтобы вспыхнуть вновь с устроенной силой. Под сегодняшними дрожаниями есть конфликт глубоких и буквально землесокрушительных размеров.

Империалистические силы обоих, Американского и Советского, блоков готовятся к войне, борясь в пльвуне сделан ими самими, всё ещё сдерживая империю вместе пока они кренятся к атомному конфликту. Принуждённые к этому курсу сумасшедшей логикой своей системы, а также побуждаемые к дальнейшему заражению "собственных" масс подобной логикой, они проводят линию уничтожения друг друга под стегами "свободы и демократии"--западный империалистический стиль--или "справедливости и освобождения"--Советский империалистический стиль.

А против них? Единственное, на что они никогда не рассчитывали--это революционный дух и борьба масс, простирающийся как подземные огни от Гданьска до Сальвадора и до лагерей гайтанских беженцев во Флориде. Это слышится в выкриках молодежи--те же акценты резонируют на улицах Англии и подножьях Эритрея--указывая с открытым неповиновением на обнаженность короля и оклика его империю. Это--в глазах, вновь светящихся мечтой освобождения, которая отражается в огнях ночного неба. Вслушайся в биение сердец!--опять бьётся по ритму срочно наступающих ножек и в эхах разбивающихся образов. Революция!--красное пламя, горящее вугнетённых нациях во всем мире, волнуящее умы даже в центральных крепостях империалистических государств. Главным звеном является революционная роль и руководство классово-сознательного пролетариата каждой страны.

Возникающий конфликт между силами империалистической войны и социальной революции будет кузницей, на которой будущее отлится. Первого Мая силы революции должны осуществить прыжок в подготовке к этому.

В этот день мечта должна загореться: эмбрион тролетариата осознает его интернациональный характер, его антагонизм ко всем формам реакции и его историческую миссию самого завоевания целого мира. Действия трудящихся в разных частях света должны исходить из определения данного Лениным: "не с точки зрения 'своей' страны ... а с точки зрения моего участия в подготовке, в пропаганде, в приближении мировой пролетарской революции."

Активное проведение необходимых приготовлений и нахождение путей, с помощью которых на Первом Мая можно дать толчок этому, требует разрыва со смертной рукой прошлого. Революционные глаза и сердца должны быть настроены выше ничтожного уровня следования по пятам какого-либо события которое оказывается под-рукой, говоря массам то, что им уже известно и держа их духовно и политически связанными в пределах собственной нации. Обманчиво простая, но абсолютно ошибочная арифметика та, в которой сражения--даже революционные--людей всех стран "добавляется" к мировой революции, такая же должна быть исключена--а вместо хвачена революционное исчисление Ленинизма. Особенно в острый кризис, который будет глобальным по своим масштабам, пролетариат так же должен быть глобален при своей перспективе и подступе, координируя свои силы, как отряды одной армии. Прорывы, даже в одной или нескольких стран, ведут к ослаблению целой гнилой структуры врага и открывают ещё более широкие горизонты мировых революционных возможностей. Обладая такими духом и направлением, классово-сознательные силы должны срочно стремиться к общей программе, общей стратегии, и общей организации на международном уровне революционного коммунистического/пролетарского интернационалистического направления.

Возможно всё это кажется сновлечением ... мечтой. Хорошо! Это мечта, которая пронизывает завесу сегодняшнего дня и, несомненно, открывает подлинные пружины громадного механизма--мечта, так необходимая сегодня. Ведь в 1917 г. не обвинился Ленин в визионарности? И в 1966 г. Мао? И в то же время, не изменили ли их мечты лицо мира и человечества? Не оказались ли настоящим чем призыв выбрать "наименьшее зло" и "быть реалистичным". Этот ревизионизм и реформизм--"реализм", которого предел решаются по раме империализма и статус-кво. Опять сегодня этот ревизионизм является когда, благодаря мировым событиям, венецы будут кататься в желобах, открывая великие возможности для революционеров. Так не должны ли мы стремиться к самым величественным высотам, указанным Лениным и Мао?

Поэтому--этот призыв Революционной Коммунистической Партии, США:

Пусть Первое Мая в самых США будет свидетелем мятежных взрывов школ и фабрик, революционной активности различного рода на гэтто и баррио стройках, в тюрьмах, каждом уголке страны и в каждом святом круге и оплоте. Пусть праздник станет сигналом для миддионов, не только здесь но повсюду в мире, что есть в самом деле растущее сечение даже теперь "готовая умь и организируя сили" для революции в этом Оплоте империализма.

Пусть Первое Мая раскроет мечту единства интернационального пролетариата воплощающуюся в жизнь, благодаря объединенным действиям простирающимся от угнетенных империализмом наций до цитаделей капитала. Пусть он станет политическим предзнаменованием--даже на день, или два--поможет подготовить путь к недалекому дню, когда пролетариат освободит территорию и захватит власть, то здесь, то там--толкан назад только волноваться дальше вперёд, освобождая как большую часть мира чем возможно из цепей империализма. Пусть солнце Первого Мая горит везде на красные флаги революции, цвета как розы првивающие бетон наверх--неповедимая жизнь среди шебена и гниения мертвячны.

Революционная Коммунистическая Партия, США

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Her Majesty

Continued from page 3 and the nation saved. Now Mr. Schmidt and company can go about preparing politically and militarily for war as a key part of the Western bloc and even calling for a reunited Germany (the dreams for the united fatherland never died). Such stunning victories are the inevitable result of all these "stop the right," "stop Thatcherism," or "stop Reaganism" campaigns. Inevitably it is her majesty's loyal opposition or the socialists of the German nation or something of the sort who gain, while disarming illusions and social-chauvinist poison are promoted broadly among the masses.

In Britain now all the Labour Party's pious condemnation of the "Iron

Lady's" warmongering has been put on hold. Not only are there calls to stand united against the "Argentine aggressor" but the criticism of Thatcher is that *she* may not be handling the war planning properly, pulling the Labourites into a war cabinet, etc. The daggers and bayonets come out so readily and quickly. And all of this over a set of tiny islands — just think what will happen when it is a case of the European continent itself being involved!

Of course, the peacemongering side of these gentlemen has far from disappeared. After the Falklands affair they will be back on the job you can be sure. In fact you can count on their demagoguery to accelerate as world war approaches. As many an imperialist spokesman, including the likes of Henry Kissinger, has pointed out, it is necessary that people be convinced that all avenues for peace have been exhausted before going to war. It must appear that it's the other imperialist

bloc that is the aggressor. A big peace movement oriented toward the glorious goal of saving the British empire would have to respond firmly to "Soviet bloc aggression" — after all it is they who threaten the peace just like those Argentinian fascists who invaded those loyal British subjects' peace on the Falkland Islands.

And this is precisely the terms which Mr. Foot, Mr. Healey, Mr. Benn, et al, are trying to set up: How can Britain be saved; how can British avoid getting nuked. There is, of course, only one way to save the British empire and that's by it coming out on the winning side of a world war and getting a bigger piece of the plunder of the world than it now has. Unilateral Disarmament . . . fine, say the imperialists, let's talk about limiting the targets for nukes on British soil; let's talk about limiting the damage our home turf receives. And guess what, coincidentally the main emphasis of the U.S. now for

Britain's role nuke-wise is to establish a strong *submarine*-based Trident missile system anyway. (None of these new missiles will be on British soil at all.) Such eloquent men of peace!

We can only thank her majesty's socialists for giving us such a splendid glimpse of their essence in the past weeks. The natural and logical extension of their unilateral disarmament and nuclear freeze talk is precisely the chauvinist display which has taken place in the Falklands affair. Let there be no doubt the patriotism and loyalty of these chaps is surpassed by no one. Let them speak for Britain, stand for Britain, and sink with Britain

Correction

In the article, "A Great Lesson, An Historic Crossroads," from last week (RW No. 152), the name of Donald Reid Cabral, head of the triumvirate controlled by the U.S. and backed by the Loyalists, was misspelled.

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THE KILLING THINGS ABOUT THE DEATH OF JOHN BELUSHI



The news that death had come to John Belushi, whose irreverent and rebellious humor had endeared him to millions, carried with it a sense of unmistakable and sudden loss. And, it carried with it something else as well: a naggingly familiar stench, emanating from the "official" version of the events surrounding Belushi's death on March 5th. For one thing, the authorities' circuitously developed tale far from jibes with known facts; the only thing consistent about it is its pattern of deceit. For another, the list of progressive artists who have died under suspicious circumstances, or who have been murdered, is just too damn long and too damn indicting to allow for any unquestioning acceptance of the claim that Belushi simply burned up in the drug-fed flames of self-immolation.

Right from the beginning and continuing through today, what's been passed off as "evidence" and "fact" by the authorities and their star witness, Cathy Evelyn Smith, amounts to nothing more than a jumble of convoluted and self-contradictory statements. Alongside every official "revelation" delivered so as to declare "case closed" lie gaping inconsistencies as well as key facts and events that are being conspicuously covered up.

The LAPD initially reported March 5th that Belushi died of "natural causes" and that no drugs or paraphernalia were found in his bungalow. A temporary freeze was declared on any further statements as the coroner's office stepped in. A routine autopsy and toxicological analysis, normally taking little more than 24 hours, this time required six full days to complete. Finally, on March 11th, after John Belushi's body was deep in the ground, the coroner's office released its ruling: death by overdose of heroin and cocaine, injected intravenously (speedballing). They also announced that drugs and a syringe had been found on the premises after all. Conveniently this ruling automatically implies self-destruction, relieving the state of any legal obligation to investigate further; the fact that the body was already buried presented anyone wishing to pursue the matter with a tangled and time-consuming legal morass. And for Coroner Thomas Noguchi — whose office was engulfed in controversy before and during the investigation (attesting to just how political such "routine matters" can be) — the storms subsided the week after the ruling was delivered — his position once again secure.

While the coroner's report held that Belushi's overdose resulted from speedballing, under recent questioning by *RW* reporters, the San Diego County Coroner's Toxicology Office (which did the blood tests on Belushi) stated that the heroin *alone* in his body was enough to kill him. But John Belushi did not *do* heroin. Despite media depictions of Belushi's death as but the inevitable, logical outcome of a lifestyle played dangerously on and over the edge, this alleged involvement with heroin stands in marked contrast to everything Belushi's close associates know about him.

Except, it seems, for two unnamed sources, "Hollywood producers," who were prominently quoted in an *L.A. Times* article shortly after the coroner's report, stating that Belushi had been shooting heroin for two years. These alle-

gations provoked angry, outraged responses from a wide spectrum of Belushi's friends and associates, and are also in contradiction to the coroner's report itself, which stated that they had found needle marks but no track marks that long-term use would necessarily cause. Judy Jacklin, Belushi's wife, and others demanded to know how these no-names knew what those closest to him did not, and recounted his abhorrence of needles. Others cited the rigorous program of training and roadwork Belushi had been doing under the supervision of his trainer, Bill Wallace, and pointed out how impossible it would have been for anyone doing heroin during the same period.

As Belushi's friend and long-time associate Dan Ackroyd put it in the April 29 edition of *Rolling Stone*, "The thing that killed John was not a habitual element in his list of pleasures. I believe that he was being led into an experiment, and that he was assisted in a flirtation with this new and dangerous substance. Three packs a day, a bottle of Courvoisier, la Cocaina, maybe, but Jones was not his Jones. The *Los Angeles Times* reported that two

"movie producers" claimed John was shooting this stuff for two years. People, the man who grasped me, danced with me, met my eye and planned the future was not a junkie

"The John I knew could only have been assisted into oblivion during the course of an experiment. He hated needles and could never have inserted a hypo into himself. He wasn't that good a mechanic

"The full rewards of knowing and being with John will never be totally understood by even those who loved his work, don't care how he died and are just sorry he's gone. To these people, I say his sweetness and generosity were as big as his appetite for life."

Exactly because there are many people concerned with how Belushi died, the media generally, and the *L.A. Times* in particular, has been attempting to smooth over the rough-edged circumstances of his death. In this respect, the *L.A. Times* is no stranger to the art of peddling misinformation from "unnamed sources" in the service of character assassination. This is the same paper, after all, which "leaked" the FBI-inspired smear stories about actress Jean Seberg in 1970, lies that were calculated to punish her in the public eye for her involvement with the Black Panthers; lies that were part of a campaign that eventually resulted in her "suicide." Bill Thomas, now the editor of the *Times*, was at that time the city desk editor who assured reporters that the Seberg stories came from a "pretty good source." Far from contributing to a thunderous "case closed" atmosphere, such media misinformation tactics have aroused much indignation and added another dimension to a picture suggesting "cover-up."

Of particular interest in this whole scenario is the widely glossed-over statement made by Police Chief Daryl Gates at the March 11th press conference. In response to a question about whether Belushi injected the drugs voluntarily or was injected by someone else, Gates replied: "Our investigators are pretty well convinced that it (the drug — *RW*) was something he wanted administered." *Wanted administered?* What about Cathy E. Smith's testimony to police that Belushi retired alone to a back room of his bungalow to

take care of "his private concern"? Do "self-administered" and "wanted administered" suddenly have identical meanings? Or is this simply a poor choice of words by Chief Gates, a mere slip of the lip as it were?

Perhaps some indications can be found in yet another twist in the authorities' story. The latest convoluted (which for now holds "official" status) contradicts the police statements sworn to on March 11th that drugs and paraphernalia were found in the bungalow: now it is revealed that the syringe and spoon with traces of heroin on it were provided to the police by none other than Cathy Evelyn Smith! Though Smith claims she had taken the items to avoid arousing the maid's suspicions (and Hollywood maids are renowned for discretion), this "wanted administered" appears to be more than a turn of phrase.

And just who is this vital link in the whole story anyway? Evelyn Smith has been led from the shadows on two separate occasions to push her account of John Belushi's final hours, once on the *ABC 20/20* show March 18, and more recently in the May 13 *Rolling Stone*. Fed a series of leading questions on TV, she presented a stereotypical picture of the Hollywood scene, with Belushi cavorting through a night of seemingly endless wine drinking, coke snorting and "speedballing." According to Smith, Belushi was so far off the deep end that he continued with a solo act of some for three more hours after friends had long since departed, and after he had thrown up once already. At some point during this period, Belushi supposedly went into a back room and shot up once more. By 8:00 a.m., after taking a shower, he was in bed "shaking and wheezing." Smith explains that she shook him awake at 9:30 and gave him a glass of water to drink. Despite professed concern over his breathing, she left at 10:30, learning of Belushi's death only upon her return later in the afternoon. Here we are expected to believe that Belushi, who was no junkie but who had enough drugs in his body to kill a couple of people, actually woke up in the middle of overdosing and drank a glass of water! But Cathy E. Smith, when asked point blank if she herself had shot Belushi up, far from mustering a denial, could only respond, "What the fuck you trying to do to me?"

Cathy Smith's credibility comes not from the coherence or accuracy of her story — how could it? On the contrary, it is *the story* she tells — combined with her checkered past, her alleged drug connections, her near-nodding performance on *20/20* and her seemingly half-memorized lines noted by the *Rolling Stone* interviewer — that make her so exceedingly *convenient* and *necessary* for the line the bourgeoisie is running about Belushi's death. For they are relying on and evoking all the mainstream images of the Hollywood party scene, hoping to create confusion with their conflicting reports and to elicit disgust at the degeneracy people know exists in the most glamorous and high muckety-muck of bourgeois entertainment circles — enabling them to pass over Belushi's death with a cynical "That's life in the fast lane, that's Hollywood." Hoping to further trade on the vast stores of ignorance and illusion about the imperialists' view towards rebellion in the arts ("he was just a comedian, who would want to hurt him?"), Smith provides a very useful conveyor to reinforce such imagery.

And contrary to the May 13 *Rolling Stone* interview which implies that the LAPD hesitated to reveal that she had provided the drugs and syringe to them because they wanted to "protect her" from possible criminal charges, the LAPD has already shown Smith just how much they care about protecting people like her. Twice in the recent past she's been busted on "possession of drugs/syringes." On January 4, she was held in jail for a month—even though court records indicate that a friend had paid her \$300 bail—until she pleaded guilty and was released on 12 months probation. In extending themselves to "protect" Cathy Smith now, just what is the LAPD really trying to protect? There is much more here than meets the eye.

And finally, from many angles, from friends and family and fellow artists, emerges a picture sharply contradicting the "official" story of a depressed Belushi who really had nothing to live for. His

Continued on page 17

From Inside An Army

Greetings on May First. We are soldiers with much to say, and much that we cannot say for fear of our physical safety. We were born in the lesser-developed countries, and later found ourselves living inside a bigger, fully developed country. We have seen our people forced into lower jobs; we have developed country. We have seen our people forced into lower jobs; we have seen those among our own ranks, even though born in the fully-developed country treated as we are — outsiders, outcasts, less than human. We have seen other minorities, treated even worse than us. In our travels throughout the Western countries, we have come to see that what we have just described above is not something unique to us, or the one country where we live, and in whose military we find ourselves — but something that seems to be common to them all. And all of this we have seen concentrated even more in the military. We hate it. We won't fight for it.

We long to take up the banner of May First. We march with the international army, even in its embryonic stages, proud to play a part in its further development — and we are marching to end all oppression. We look to May First as a first action — an action to see how far we can go — a chance to show how strong we are, realizing by our actions many, many more will become interested in our internationalist goal. We can't say where we are from, or the countries we were born in — we can't say what major U.S. city — Atlanta, L.A., New York, we will be in on May First — but we can say we are not from America, and on May First and after, we march for no imperialist army, but in the army of the international proletariat.

See You May First,
Several members of an imperialist military service

THE WOMEN WARRIORS OF 1917

Continued from page 11

thousand came: an array of red-kerchiefed women, mostly proletarians, wearing sheepskins, Ukrainian vests and Moldovan jackets, and army greatcoats. They squeezed into the Kremlin Hall of Unions, draping themselves on the plush red upholstery where only months before the furred, lorgnetted ladies of high society had conducted the congresses of their philanthropic societies and attended the Royal Ballet. Inessa Armand's speech attacking pots and pans and individual housekeeping, and her heated advocacy of communal services, threw the gathering into an uproar, with some shouting, "We won't give up our children" while others noisily opposed them. The future of relations between men and women, and what communism would mean for the family, were debated. The recent invasion of the Soviet Republic by the Allied imperialists was centerstage. Lenin's appearance created a sensation. Smiling, he held up his watch when the storm of applause showed no signs of abating. His speech was short, a brief statement on the liberation of women and a call for the women to continue to advance in the front ranks of the revolution. But no head of state had ever said anything like it. Something was kindled in these women, illiterate peasants, soldiers' wives, proletarians and revolutionary intellectuals — their eyes shined as *The Internationale* resounded in a dozen languages at once. Only a year earlier they had been in the front ranks of those demanding an end to the imperialist war which had exhausted Russia — now they stormed out of the conference to help launch another war, a three-years-long revolutionary civil war to transform the face of Russia and of the world.

There was hardly a post that they didn't take up. Leningrad alone sent almost 200,000 women to the front in the civil war. They were front-line nurses, couriers, political propagandists in the camps, communications officers — and many picked up gun and bayonet as well. Companies of women — Communist Women's Special Detachment, the Rosa Luxemburg Brigade — were formed. Not a few times a Red Army soldier, after an offensive was repulsed, turned to congratulate the machine gunner who had raked the lines of the imperialist armies and learned that his machine-gunner was a her. A Red Army soldier relates the story of one of these women, who was taken prisoner by the imperialist-backed White Armies:

She was dragged to the White Guards' staff.

"A Red commander? What unit? A Bolshevik? Here, fellows! Strip him! Search him!"

The clothes were torn off, and — to the amazement of all — beneath the ragged, dusty soldier's coat a woman was concealed. The harsh, masterful voice, the hardened features, all had pointed to a Bolshevik commander.

They began to interrogate her . . . She answered nothing . . . For three days and nights she was tormented, beaten till she was half-unconscious, and denied food . . .

Later she succeeded in escaping . . . I met her by chance. I had already heard that she was one of the heroines of the 19th cavalry regiment. But I had imagined her quite different from what she actually was. Rather small of stature, thin, pale, wearing the Order of the Red Banner on her breast, she seemed still half a child. Only her clear eyes burned with resolution and will-power.

She had taken part in a great many attacks. An assault by strong enemy forces had forced part of the 19th cavalry regiment to retreat. The exhausted soldiers were thrown into disarray. Only Plotnikova did not lose her head. She flew from one end of the front to the other on horseback. Everywhere she fired the men's zeal and inspired enthusiasm . . .

At a decisive moment she spurred forwards, "Comrades, Charge!" and carried the whole troop with her. The enemy was repulsed and the Red Army soldiers carried their treasured comrade, who was wounded, out of the firing-line.

A writer of the time describes another woman partisan: "... dressed in a brand-new, grey sheepskin coat, pink

hussar breeches with silver stripes, patent leather boots with spurs; she had a . . . saber mounted on one side, a sheathed automatic pistol at the other, and her black, shaggy Cossack cap sported a red bow." It was probably with such images in mind that one French bourgeois observer noted, "The tattered *baba* (slang term for women in Russian) have surpassed the men in atrocity. Whether knitters or arsonists,* this is the story of all popular uprisings; yet the heroines of the Russian Revolution left far behind them all such models . . ."

As crucial as the military role of women was, it was their overall revolutionary political activity that was of most importance. Krupskaya, Inessa Armand, Kollontai, Nikolayeva, and other revolutionary women led train and boat-loads of women agitators and propagandists who hit the front lines, explaining over campfires at night just what the Red Army was fighting for, infiltrating the lines of the White and imperialist armies, and going into villages and towns to set up revolutionary papers and mobilize the advanced as a political force to consolidate proletarian power. The Whites, deprived of their major media forces, afraid of the wakening people, found it more than a little difficult to counter this — but for the Bolsheviks, it was their life's

hearth, picked up her young child with one hand and her rifle with the other. She then went to her neighbor and announced to her that the child was now hers. She left for the battlefield. In one city in southern Russia, a leaflet was issued calling on women to take in the children of their woman comrades who were leaving for the front. At the conclusion of the civil war, one novel of the time gives a glimpse of this struggle to transform the relations between men and women. The opening chapter describes the triumphant return home at the end of the civil war of a proletarian, now a Red Army commander, separated from his wife and daughter for three years. He is literally quivering with happiness and anticipation of his homecoming, of the reunion with his wife, and harbors the illusion of now settling down to a happy family life in the little factory town. He meets his wife, they hug, they kiss, they cry . . . and then she smiles lovingly as she bids him good-bye for three days as she leaves on a crucial propaganda trip to nearby villages to help combat famine. With his head awheel, he is then sent literally reeling when he also learns that their young daughter no longer lives at home, but in a communal nursery. Things were moving very fast for the Red Army hero. And such stories set dormitory lights blazing late all over the new Soviet Republic.

The long years of struggle against the government had given vital experience to the revolutionaries. Women often took the more dangerous roles, such as smuggling illegal pamphlets and newspapers into areas of ferment. The daughter of one of these young women, who have such strange underground code names as Bunny, Falcon, Gangster, and Beast, describes how as a child "I remember how amazing for me was my mama's ability to sometimes be so fat, and then so thin. We would leave home in the morning, with her dressed in an old, but gracefully fitting dress, she would be slender, even thin, like a reed. I plodded along with her. She dropped in on some house or another, where I had to wait for her in some outside room, and after awhile she would appear suddenly all filled out, a little rotund, even very much so. Where had she put on such weight?"

blood. A special school was set up in a secret wing of a Moscow house where young women, particularly from the Caucasus, were trained in the arts of propaganda, secret codes, underground printing presses, simulation, sabotage, and holding up under interrogation.

As the women rose against imperialism, they proved a terrifying force blasting at all the old habits and traditions, especially at the suffocating grip of male chauvinist ideology. As Lenin put it, pointing to how this struggle often comes down in the home:

"Very few men, even among proletarians, think how much labour and weariness they could lighten for women, in fact save them altogether, if they would lend a hand in 'women's work.' No, that is incompatible with a 'man's rights and dignity,' which require that he should enjoy his peace and comfort. Woman's domestic life is one in which she is sacrificed every day amid a thousand petty details. The ancient right of the man to be lord survives secretly. Objectively his slave takes revenge. Also secretly . . . Our communist labours among the masses of women, our political work among them, involves a considerable effort to educate the men. We must root out the ancient outlook of the lord and master to the last fibre. In the party and among the masses."

Indeed, there were battles which proved more difficult to face than the bullets of the imperialists. In the times when the USSR was still revolutionary, the story of Ksenia Ge, a woman of the Caucasus, was often told. At a critical juncture in the civil war, this revolutionary woman learned that the tide was turning against the Red forces on a nearby battlefield. She immediately doused the fire in her

Women of the East

One of the key tests of the line of the Bolsheviks came in the area of Soviet Central Asia. The Whites were seeking to mobilize the distrust of the native peoples, long viciously oppressed by Russia, against the Soviets, behind the banner of Western democracy, their Japanese "Asiatic brothers," etc. In Central Asia there was no industry, and hence no proletariat at all. But there were hearts seething with rebellion and eyes searching for light, especially among the women.

The conditions of women in these areas were such that a Turkish revolutionary woman later wrote, "There was, throughout the vast expanse of Russia, no human being more ignorant, more downtrodden and enslaved, than the Eastern woman." Female literacy was nearly zero. A proverb of the time observed, "A woman should read, because she should read the holy book of the Koran; but she must not know how to write, for she would then be able to write love letters." A girl child was eligible for marriage at age 9, and was usually sold into marriage shortly thereafter — often to rich old men, 50 and even 60 years old, who could support a number of wives and thus rob these young girls of their youth and their very souls.

In such conditions, suicide in Central Asia was not only higher for women — it was almost exclusively committed by women. A woman putting a knife in the back of the husband who bought her was also, however, not so uncommon.

The widespread social contempt for women was captured in other proverbs as well: "A woman's hair is long, but her mind is short." "The world is a man's house, while the house is a woman's world." And a Kazakh proverb: "At the races, there can never be prizes for mares." The prison-like life of a woman was incarnated in her dress, in the *paranja*, a long, heavy sweltering cloak, and the veil, which was worn in the presence of all men but immediate family.

One poem, widely distributed, read:

*A tempest tears the sombre clouds of the accursed chachvan
Lift up your eyes!
The veil is but a curtain of blind and crazy error
Which is now torn down,
Just as the shameful laws of the dead past
(That) for eons cast a net over you.
Until now, your life was confined to mouldering, cramped and low-roofed huts, to boggy fields.
Now over these huts and fields the dawn is red.
Lift up your eyes and one will shall flush from the East
From the burning eyes of a million souls.
You brown-skinned women, hasten to action:
Unveiled, you weave the dawn's red glow.*

The battle raged. Secret propaganda sessions were set up for women in bathhouses and at sewing circles. At one of these, a number of men, including some of the women's husbands, assaulted the conspiracy of women with dogs and rocks. The women retaliated by dousing them with pots of boiling water. Insurgent women were publicly beaten and flogged — and stepped forward with even more determination. A Turkish woman poet described what it meant to join the communists:

"... To throw down the gauntlet to all and everything; to terrible Allah himself; to his servants — the sharp-clawed, grasping, greedy mullahs and ishans; to the family's elders; to all kinsmen; to the entire surrounding primordial style of life . . . The Eastern woman who enters the party breaks with the past forever; once she has thus crossed the threshold of a new life, there can be, for her, no way back."

And join they did, not only to shatter the chains holding them, but to liberate all mankind. May Days and International Women's Days saw masses of women assembling in the market places of the Soviet East, tearing off their veils and raising the red flag. As another woman revolutionary stated just after the Civil War had ended:

"Our work in the Soviet East is assuming now, in the present international situation, an extraordinarily important role . . . It is no longer subject to any doubt that the present trends in the colonial and semi-colonial countries make them the weakest and most vulnerable points of the imperialist system. It can, by the same token, no longer be doubted that the example of the new Soviet Eastern Republics is playing a far from unimportant role in fashioning the revolutionary climate in the non-Soviet East . . . Every veil that is torn away from our women's faces, every Uzbek or Turkmen woman who is drawn into a soviet or recruited into the party or the komsomol, becomes a revolutionizing factor in those foreign lands."

Such were the first steps of the Soviet women onto history's stage — steps infused with a vision of the future. In this regard, the words of a young revolutionary who fought in the civil war in Russia are striking. She was among a number of youth caught, tortured, and tried by a military court in territory held by imperialist-backed (including the U.S.) reactionaries. She and eight others were then executed. She wrote her family hours before she was hung:

"My dear ones, in 24 hours they will take me for the 'edification of posterity.' I depart life only too aware of the tasks before the revolution which need to be fulfilled. There's so much I wasn't able to do . . . Dear sister, don't fret about me, be a revolutionary, reassure mother. I bequeath to you, little one, the revolutionary tasks which I was not able to carry on. . . Long live communist revolution!" —
Ida Krasnochekina

Indeed, little sister, there is much work to do, and in the twists and turns many things have turned out differently than you ever imagined, but what better occasion than in the days of May First to carry on in your spirit that there is truly a world to win. □

* These are probably references to the French women like Madame LaFarge who knit long scarves with the names of the bourgeois heads who were to get the guillotine in the French Revolution, and to the petrolouses of the Paris Commune — RW.

The Clash of Forces on Damián García Day

Los Angeles. When Damián García raised the red flag over the Alamo on March 20, 1980, it brought joy to millions of oppressed worldwide. It also stirred within the bourgeoisie the desire for revenge—a revenge extracted a month later in a knife attack by government agents, one of whom yelled, "Your flag is red. Mine is red, white and blue. You hate the government, I am the government."

On April 22nd, 1982, these forces were joined in battle again in the East L.A. Housing Project where Comrade Damián was killed, as a memorial march and rally were held there. For the bourgeoisie, it was time to make a point that they held state power. Obvious police agents were strutting around, one openly carrying an 8-inch knife on his belt. Attempting to mobilize others to attack the memorial, and adding a further reactionary embellishment to what was said two years earlier, at one point he yelled, "Long Live the Queen. Long Live the Red, White and Blue." But the force that carried the day was not these, but the international proletariat. A proud uncompromising march and rally of proletarians and others from Iran, Central America, Watts and East L.A., banners in Spanish, English and in Farsi, and a banner in Turkish from the Federation of Workers from Turkey in Germany (ATIF), representing the growing and irrepressible force of proletarian internationalism. The march and memorial at Pico Aliso culminated a day-long series of events.

Downtown L.A.: an area of concentrated communities for the oppressed, immigrants from every corner of the world, Blacks, Chicanos and others, and a center of political activity for the thousands of recently arrived Salvadorans and other Central Americans. This is the spot in Los Angeles where on May First forces of proletarian internationalism will converge. A banner reading in Spanish, "Damián García. In His Death I Came Alive" became a focal point of struggle. Everywhere it was taken, there were people who knew of him and what he stood for, and the banner became a challenge to step forward to take his place.

A middle-aged Mexican woman stopped short hearing Damián's name as she passed a group of 20 Mexican day laborers. These men were quietly listening to a May Day agitator. She grabbed up leaflets and *RW's* and began stirring things up, agitating about the red flag over the Alamo and why the government had killed Damián. She called on others to sign the banner and demanded they come to the rally which she had just learned of herself. The scene then broke out into lively debate as several of the others came up and signed the banner.

In a garment shop nearby a woman spoke up saying she had heard of Damián over the radio in Mexico City when it was reported he had been killed in a police execution. "The masses of people in the world have nothing but contempt for them. Nothing but contempt when they

do these things. People should just be more angered," she said, as she put a poster picturing Damián atop the Alamo over her machine. The discussion went on about the internationalist significance of the Alamo action and May First.

Another garment worker expressed what had been holding others back, "I'm all for the revolution. But you have to be more realistic. Go slower, take it step by step." The people with the banner had just barged into the shop she worked in, calling for people to step forward in the manner of Damián, to break out on May

First and to converge and liberate territory in downtown L.A. for the international proletariat. The shop manager was a bit disturbed by all this and gathered a group of supervisors and backward workers and formed a line between the workers and the banner, ordering "his" workers to stay at "their" machines. Two proletarians got up from their machines, walked through the group of reactionaries and signed the banner. Excited messages were whispered back and forth across aisles all through the shop.

From still another garment shop, high
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April 22 memorial march and rally at Pico Aliso Housing Project where Damián García was murdered.



Statement by Dominican Revolutionaries

Comrade Damián García, Communist of the World

When the body of comrade Damián García—assassinated April 22, 1980 by Yanki police in Los Angeles, California—was buried, it bore out the brilliant statement of the Dominican poet Manuel del Cabral (who, in passing, was never a communist nor even came close to being one): There are those who die, yet continue to rise, even as their coffin descends into the earth.

Surely comrade Damián García was an outstanding member of the Revolutionary Communist Party, USA (RCP, USA), and his vicious and cowardly knifing springs not only from his life as a militant in the proletarian ranks, but also from having dared to raise the red flag of the communist proletariat over the Alamo on March 20, 1980.

The murder of comrade Damián García represents a new example of the caveman mentality of the Yanki bourgeoisie and its fascist essence; it reveals the reactionary boot of Yanki imperialism; and represents an attack by the repressive apparatus of the U.S. state with hopes of making the RCP, USA capitulate in its struggle to overthrow the U.S. capitalist class through a revolutionary people's war.

The murder of comrade Damián García exhibits the determined repressive efforts of the Yanki exploiters and their marked interest—at that time—in blocking the activities organized by the RCP, USA to commemorate International Workers Day, activities in relation to which comrade Damián García had carried out agitation and propaganda.

The murder of comrade Damián García further reveals the desperation felt by Yanki imperialism and by the international bourgeoisie in face of the irreversible advance of the people's struggle to establish the revolutionary dictatorship of the proletariat—as the form of state in the socialist society—and to build a society without classes: communist society.

Comrade Damián García devoted his political life to membership in the RCP, USA and consequently took up as his own the central task of that proletarian organization: Create Public Opinion... Seize Power. As a result, this precious comrade fought for a leap—qualitative and quantitative—in the sales of the *Revolutionary Worker* newspaper.

Comrade Damián García is, without doubt, an example of a revolutionary communist. A strong driving force for the unity of the forces who stand with Marxism-Leninism-Mao Tsetung Thought. A tireless adherent of the armed struggle of the people, of the revolutionary dictatorship of the proletariat and of communist society. A man convinced of the socialist character of the U.S. revolution.

Comrade Damián García is, without doubt, an example of a vanguard fighter. An unbreakable defender of the democratic, national and anti-imperialist character of revolution in semi-feudal, colonial and semi- (or neo-)colonial countries. A courageous fighter against opportunism and revisionism. A proletarian internationalist. A revolutionary of the world.

His death is as heavy as the Rocky Mountains and has the strength of the Mississippi River current. And his life—by dedicating it to the struggle for the liberation of all humanity—is, without doubt, a source of inspiration in the daily struggle of millions of proletarians the world over and a path to follow in the daily battle.

With the assassination of comrade Damián García, Yanki imperialism sought to intimidate the RCP, USA in order to make it drop the red flag of the proletariat and pick up the red, white and blue flag of the U.S. imperialist forces. But it didn't happen that way, and it never will. The RCP, USA neither capitulates nor sells out, but bravely fights for proletarian revolution and the abolition of all social classes.

In commemoration of the second anniversary of the murder of comrade Damián García, on April 22, 1982, the Unión Comunista Revolucionaria (UCR) calls on all U.S. proletarians to take up the *Revolutionary Worker* and redouble the struggle against the Yanki and the international bourgeoisie, the struggle towards revolutionary war, the struggle for socialism and communism.

Central Committee, UCR
Santo Domingo, Dominican Republic
April 20, 1982



Damián García Day

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up on the 9th floor, a red flag was flying from the window. As the banner was brought into that building the superintendent briefly shut off the elevator trying to keep people from going up. And once inside the 9th floor shop they were met by another goon squad and were thrown out as debate raged inside. Breaking out on May First has definitely become a question in some of these shops—both for the proletarians and for their opposites.

At the downtown Grand Central Market this clash has been rapidly coming to a head. Thousands of people—immigrants, Blacks, Chicanos and others—shop here daily. In the days before the 22nd several people had been arrested there. (But the jails too are filled with revolutionary potential: one person locked up earlier in the week reported talking to a cellmate who when asked where he was from said "El Salvador" raising his fist into the air. When asked if he knew of the RCP he replied, "Yeah. The red flag over the Alamo!"—he had heard of it in El Salvador. He wasn't planning to do anything but stay home on May Day because "This isn't my country"—"This isn't my country, either" said the Anglo May Day activist, which started off a discussion of proletarian internationalism and the need for bold action on May First.) On the 22nd things broke loose at this market as people were lining up to sign the banner, grabbing RWs and leaflets. At one point several people were all trying to climb into a car at once to get to the rally. Right at that point police, who had been playing it low key up till then, moved in and grabbed a Chicana and hauled her away before more than a few in the crowd even realized what they were doing. One Chicano proletarian, who was outraged by the attack on this woman and inspired by the call to May Day, later riveted everyone's attention at the memorial rally as he said "What Damián García did was what a true revolutionary does, he gave the people the message, the message to wake up and take control over their own lives, which is the right of every human being. He's a true revolutionary, who gave his life for the people. Because sometimes that's what it takes. And even though he's physically dead, spiritually he will always live on. And that's something the system can never destroy. The fear that this system has of anything that threatens to destroy it causes them to harass and brutalize anybody who just so happens to question their system."

In Watts a rally had been pulled together the day before by students at a community college. Again the struggle that broke out among the masses was sharp. People fired questions at a May Day agitator: "Look at communism all over the world. It's failed. What makes you think that you guys are going to be any different?", "What steps are you taking, is your organization taking to try to overthrow this system?" The agitator dove into the question of the stakes concentrated around May First, the significance of a section of the people taking proletarian internationalist action, how all this is part of proletarian revolution worldwide. Others began asking: "What is the system going to be like after the revolution?" As this discussion was raging a backward Muslim who had had all he could take yelled out, "We ought to drive these crackers (none of whom were white) right off the campus. . . What has a communist ever done for the Black man?" To which a student stepped out from the crowd to answer by saying that after Martin Luther King was killed and people were rebelling in the streets, out of all the major world leaders at that time only Mao Tsetung spoke up to defend that rebellion and condemn the system.

On the 22nd the same student organized other students to wear red armbands and later was out among cabbies at the L.A. airport, Iranians, Ethiopians, people from the Caribbean and elsewhere, asking them "Are you hip to proletarian internationalism", calling on them to take action on May Day and to come to the Damián García memorial rally.

In a courtroom downtown a judge was dismissing all the remaining charges stem-

MAY 1ST

Put the stamp of the International Proletariat on

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ming from the police attack on May Day 1980 and related cases. The defense in the pre-trial proceedings had been exposing the role of an L.A. police agent in Damián's murder. L.A.P.D. Chief Darryl Gates personally sent a letter to the judge on Tuesday "suggesting" the charges be dropped, hoping to halt further exposure. But the dismissal was withheld for two days, timing it symbolically to come on April 22nd—even in retreat throwing down the gauntlet, a gauntlet defiantly taken up by the proletariat.

Struggle at Pico Aliso

From out of all this people converged on a park near the Pico-Aliso Projects. Iranians carrying a banner in Farsi and English about Damián, youths from Watts, Chicanos, Central Americans and others, a visible representation of the proletariat internationally.

As the march began people came out of their houses, standing in balconies, whole families in yards checking it out. A few from the projects joined in. A few others couldn't stand the sight of this, some water balloons were thrown. A core of 5 or 6 youth started prompting others to throw things, which escalated to some rocks and bottles. Two of this core positively reeked with the smell of police agents (one was carrying the 8-inch knife), and among the core were a few that had been seen arriving in an official government car. Later, after the rally, one of this core boasted that his father was a cop, three of them claimed openly to work for the police and one of them was wearing a jacket that said "Police Protective League" on the back. Conscious forces of the bourgeoisie were at work to mobilize some of the youth, especially young kids, to attack the march. But the march proceeded, brilliantly red, and politically and physically uncompromising.

The struggle was complex as it took on the character of a struggle between sections of the masses. Some youth climbed to the roof of a building and threw rocks down. Some youth from the march charged up after them—the only way to the roof was through people's apartments and people invited them through. On the roof red flags were planted and some political struggle initiated about why the march was happening, what May Day was, about the Alamo and Damián's murder. One of the youth grabbed a red flag and burned it. Below, his mother ran out yelling at him to stop. An agitator joined the fray calling on the mother to take a firm political stand with the march and the red flag. A Black woman jumped out and attacked the kid's mother and the march. The mother exposed her as a representative of the Housing Authority, but nonetheless backed off fearing the repercussions. (This Housing Authority representative repeatedly yelled out to this march of international proletarians, people from Watts, Iran, El Salvador, etc. "Go back to Beverly Hills"?) These political battles were raging right and left. Another mother yelled at her son "Don't think you're coming home tonight. Those are revolutionaries you're attacking." Through these battles the agitators

fought to raise the political stakes and this limited the ability of the reactionaries and police agents to mobilize broader sections of people.

As the march entered the area of Damián's murder the conflict escalated as reactionaries and agents attempted to mobilize for an all-out assault on the march. The rally began with balconies and yards full of people watching, youth lining the surrounding walls; a group of youth behind the police agents continued to fill the air with rocks and bottles. But already the ranks of those mobilized against the march had been broken up somewhat into groups debating and struggling with agitators, even while others continued to throw things.

Several LAPD squad cars gathered nearby. The core of agents and reactionaries became more brazen. This is when the agent with the knife yelled out "Long Live the Queen. Long Live the Red, White and Blue!" A small group of local youth set themselves up as a line between this core and the rally—which expressed exactly where they were coming from, they didn't exactly agree with the memorial, but they didn't want it to be attacked either.

An Iranian gave a statement over the P.A. Some of the youth began to trip out, an Iranian talking about revolution in "their projects"?! The banner from the Federation of Workers from Turkey in West Germany (ATIF) was unfurled and a statement read. The banner, in Turkish said, "Our Comrade Damián García is Immortal!" This was getting very heavy, a circle of youth gathered around it and demanded to know what it said and what it meant, this kind of thing had never been seen here before. A banner was being circulated and signed to be sent to those workers from Turkey saying "Our Comrades Süleyman Cihan and Ibrahim Kaypakkaya are Immortal."

A statement was then read from a woman from Watts: "I have learned so much from just reading about this brave man's way of sacrifice that it can do nothing but influence my life and me as a Black woman must take up the red flag and follow in the way of Damián García. His spirit asks us all the very same question: Why do we not fight in the way of those who in our society are oppressed? Those men, women, and children who cry from the realm of oppression for revolution!"

The Chicano who had come forward at the Grand Central Market spoke. Departing from his written statement he directed his comments to the youth in the projects, calling on them to take up the cause of revolution.

Carol García, who is Damián's wife, began to speak. A youth from among those throwing things stepped out and said: "That's Damián García's wife? I've got to hear what she has to say!" He was followed by a few others up close to listen. When Carol began to talk about what they expected her to do when they killed Damián, the crowd tensed up, hanging on her words; people on the balconies were leaning in, straining to hear "I'm going to take his place motherfuckers!" she said. After she spoke some-

one came out of the rally and handed her a bouquet of red roses and disappeared back into the crowd.

The whole scene was decidedly shifting against the reactionaries. The area was truly becoming politically liberated territory for the international proletariat. Her majesty's loyal servant was now yelling defensively "This is my turf. . . this is my turf."

A speaker from the RCP was introduced. Some of the youth leaning against the walls came up and formed a circle in front of her. Here was the party itself and they wanted to hear what this party was all about. People came down from the balcony to listen, the crowd closed in tighter. The rock and bottle throwing had virtually ceased. People again were hanging on the words, "The red flag over the Alamo was part of building for May Day 1980—a call and challenge from the RCP to all those who hate this system and all it spews forth, those who are sick and tired of the well-worn path of fighting for reformist crumbs, and all those who dare to dream of revolution—a call to step forward on history's stage on that day and actively work and prepare for the overthrowing of the old order and fighting to transform society and advance mankind to the bright dawn of communism."

The youth who stepped forward when Carol began speaking now took the P.A. right into the midst of the core of reactionaries, demanding an end to their bullshit, "These people are fighting for revolution for all humanity," he said. He continued: "You're being used by the police so they can come in here and arrest these people." A youth from Watts told someone "If you ever had any doubts about whether I was ready to join, you can throw them out the window. This party has a very firm hand on the frontlines of the revolution."

The red flag was planted at the spot where Damián was killed by a Chicano from downtown. Still the handful of reactionaries struck out tearing it down. Others grabbed it back and replanted it. It stayed up long after the rally had dispersed as people from the projects continued to struggle and debate the issues that had been raised that day.

As all this was happening in Los Angeles, still another blow for proletarian internationalism was being struck at the border in San Diego. The day there too had been filled with people struggling over the need to step forward, culminating in a rally right on the border itself. A banner signed by many people, farmworkers from both sides of the border, cannery workers, students, and others reading "Damián García is Dead, In His Death I Came Alive! May First 1982" was draped over the bridge connecting Mexico and the U.S. Traffic below slowed as the banner was greeted by horns honking and raised fists. The call was put out to converge there on the border on April 30th, declaring this too would be liberated territory for the international proletariat. And from there people were called on to converge on downtown Los Angeles on the First itself. □

The Internationale

French Words by EUGENE POTTIER.

Translated by CHARLES H. KERR

1. A-rise, ye pris'ners of star-va-tion! A-rise, ye wretched of the earth,
2. We want no condescending sav-iors, To rule us from a judgment hall.

For jus-tice thunders con-dem-na-tion, A bet-ter world's in birth.
We work-ers ask not for their fa-vors; Let us con-sult for all.

No more tra-di-tion's chains shall bind us, A-rise, ye slaves! no more in-thral!
To make the thief disgorge his booty, To free the spir-it from its cell.

The earth shall rise on new founda-tions, We have been taught, we shall be all
We must our-selves decide our du-ty, We must de-cide and do it well.

REFRAIN.

'Tis the fi-nal con-flict. Let each stand in his place.

The in-ter-na-tion-ale Shall be the hu-man race.

'Tis the fi-nal con-flict. Let each stand in his place.

The in-ter-na-tional Par-ty Shall be the hu-man race.

BELUSHI

Continued from page 13
manager, Bernie Brillstein, in the April 29 *Rolling Stone* angrily confronts these stories:

"There are two important things to remember about John Belushi. Number one, those who say he had no interest in his career in the last year are full of shit. He phoned me every morning at nine o'clock and every night at five, every damned day, to keep abreast of things and find out if I needed him for anything. His thoughts were on living and working, and he was thrilled with the new brownstone he and Judy had purchased in the Village, as well as the film projects we had in the works. People say that *Noble Rot*, the picture he was writing with Don Novello was not going to be made. That's just not true. *Noble Rot* was his next project, followed by *Joy of Sex*... *Spies Like Us*... *Moon Over Miami*... and *Mounties* with Danny for Universal. These projects were set, and the day before John died, he had a good meeting with Michael Eisner, the head of Paramount, about the logistics." This is hardly the image of a man depressed and demoralized about life, hardly the image of a man seeking death. But it must be asked: Was his death being sought and by whom? As for those who celebrated the occasion, there is plenty of evidence on that score.

Belushi's loyalties and enthusiasm were precisely with the more oppressed and with people who went against the grain, in the arts, and in general. Coming out of the '60s and through the '70s, his in-your-face irreverence prompted millions to embrace him as "one of us." Don Novello (Father Guido Sarducci) succinctly captures Belushi's spirit of flipping the bird to the stultifying status quo: "About two months ago, John and I were working on *Noble Rot* in his office at Paramount Studios. There was a record on the turntable, and it was turned up real loud. The producer and director of the film we were writing walked into the office. One of them asked John to turn down the music. I think only people in our generation know what the phrase 'turn down the music' represents. I saw the look that shot across his face. I knew the hair was rising on his neck. He walked over, lifted the needle from the record, started the song from the beginning and turned up the volume twice as loud as before."

The night of Belushi's death, Ted Kop-

pel of ABC Nightline was prompted to say of Belushi: "He attacked the establishment with a zeal bordering on vengeance." And in the weeks following, they certainly took their revenge, combining some highly political character assassination with a broadly aimed threat at those who don't want to turn down the music — that such "excesses" will, one way or another, lead to a bad end.

The fact that Belushi was unrepentant and continuing to stand with what was new and arising certainly caused some teeth to grind, as in this quote from the L.A. *Herald-Examiner*:

"In the past year, however, Belushi expressed his affinity for craziness in a much more unusual way. His last real passion it seems, was an art form that agreed with Belushi's anarchistic instincts: punk rock... Belushi listened incessantly to the hardest, roughest punk records he could find. And it was rumored that Belushi liked to hang out with the toughest, most hardcore punks, a crowd that trafficked in lots of liquor and tough drugs as well."

But it was the March 15 edition of *Newsweek* (hitting the newsstands about three days after his death) that most loudly sounded the bells of celebration and concentrated the horror and uptightness that gripped the upright citizenry of America when confronted with a Belushi:

"He descended on an unsuspecting nation out of nowhere, with the impact of a bowling ball dropped in a vat of Jell-O; one of those rare characters who can capture the spirit of an age — in his case somewhere between 8-1/2 and 11. He embodied the greedy little boy who lives in us, all of us, a perpetual-motion device for gratification, as irrepresible as a burp in church. He was a force of nature, given to periodic eruptions in which he spouted mashed potatoes on everything decent people hold sacred. John Belushi dead? But no-o-o-o-o. He must be dormant."

Under the heading "He Who Lives By The Sword..." a warning was delivered: "Wise up!" After all, it's not nice to spit mashed potatoes in the faces of decent people. And who were these decent people? What characters in *Animal House* received the mashed potatoes? Backward frat rats and ROTC reactionaries, soon to be fragged by their own underlings in Vietnam. It seems some people take such humor quite seriously. Others found it genuinely funny.

"It was just the Hollywood scene, real-

ly, nothing out of the ordinary." So says Miss Smith. But for those who find the all too "ordinary" and "business-as-usual" nature of such things as the mysterious deaths of progressive artists and the oh-

soo-casual acceptance of these crimes to be intolerable, this case will not be so easily closed.

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New York Bookstores Declare May Day Sale

Five bookstores in New York City, including one Spanish-language bookstore, have decided that one way for them to stand in unity with the international proletariat on May Day this year is to have a 20% sale on many progressive and revolutionary books, while prominently displaying and selling the May Day poster. Some will put the May Day poster on a sandwich board on the sidewalk with a red flag on the top, and others will fly the red flag and distribute the May Day Call.

With the fast pace of world events giving rise to escalating preparations for war and revolution, the struggle and debate among bookstore owners/buyers rages over questions like: Is the Soviet Union capitalist or socialist? Is the future mainly full of growing dangers for us, or growing dangers for the imperialists as revolutionary challenges and opportunities open up? But it also gives rise to the felt need to act in the spirit of Down With the Old Order and Fight to Bring Alive the New. One owner said he had carried a lot more revolutionary books in the '60s, but then in the '70s they stopped selling as fast. Today, while still questioning if revolution is a real possibility in this country, he is consciously acting to meet the growing demand of the masses for revolutionary literature, including the line of the RCP and the proletarian internationalist/revolutionary communist trend. These stores, banding together to raise the red flag, stand with the international proletariat in liberating territory in this important sphere and this is a quite significant act. In an arena where bourgeois ideology generally reigns supreme and where forward-looking books are regularly suppressed, all under the banner of the "free marketplace of ideas," openly promoting progressive and revolutionary literature strikes a real blow. The oppressor as well as the oppressed will take note.

Last year a few stores raised the red flag on May Day and one of them, when asked what he thought about having a 20% sale on May Day, said that they had already had a 20% sale last year through May Day to Marx's birthday! And he also wanted to know if there could be a nationwide May Day sale.

Below is the text of the leaflet announcing the sale which is being distributed all over the New York area.

ON MAY DAY, INTERNATIONAL WORKERS DAY, 20% OFF ON MANY PROGRESSIVE AND REVOLUTIONARY BOOKS

We have already gotten a glimpse of the great upheavals on a world scale that promise to characterize the decade of the 1980s. Millions worldwide are being propelled into protest and political struggle against the crimes of imperialism worldwide and especially by their more and more obvious preparations for world war. In direct opposition to the future

this dying system has to offer, rebellion is breaking out in every corner of the globe—seeds of revolutionary opportunities are already opening up on an unprecedented scale worldwide. Those being drawn into political activity are struggling to do so consciously. They seek to understand the world as it is and as it could be—they seek a philosophy to turn the world rightside up. On May 1st, the revolutionary holiday of the international proletariat, we will make the books

that enable us to struggle these questions out on the highest plane possible even more available by having a 20% sale. "WITHOUT REVOLUTIONARY THEORY, THERE CAN BE NO REVOLUTION"—Lenin.

—Red Letter
Revolution Books
St. Mark's Bookshop
New Yorker Bookshop
Las Americas

The *Revolutionary Worker* received the following Memo from sources who reported it had appeared in a number of factories around the country.

MEMO:

FROM: PERSONNEL
CONCERNING: MAY 1st "BREAKOUTS" . . .
TO: OUR WORKERS

IT HAS COME TO OUR ATTENTION THAT THE RCP, USA HAS BEEN AROUND AGAIN THIS YEAR WITH THEIR PROPAGANDA ABOUT SO-CALLED INTERNATIONAL WORKERS DAY. WE ARE CONCERNED IN THIS MEMO WITH THE "BREAKOUTS" THAT THESE COMMUNISTS HAVE CALLED FOR FOR APRIL 30th. MAKE NO MISTAKE, THEIR INTENTIONS ARE TO PROMOTE REVOLUTIONARY STRIKES, EVEN IF THEY ONLY INVOLVE A MINORITY OF THE WORKERS IN THIS WORKPLACE AND OTHERS. THIS IS CLEARLY THEIR INTENT IN CHOOSING FRIDAY APRIL 30th AS THEIR OWN FLYER STATES: "APRIL 30 ALL OVER SHOULD BE A DAY OF PREPARING ACTIVITY WITH RED EVERYWHERE AND WITH DEBATES AND EVEN BREAKOUTS DEVELOPING."

WE ARE AWARE THAT SOME OF YOU, AS LAST YEAR, HAVE TAKEN SOME INTEREST IN THIS TRASH. THOUGH WE DO NOT YET KNOW THE EXTENT THAT THIS POISON HAS SPREAD, OBVIOUSLY THIS FORM OF ACTIVITY WILL NOT BE TOLERATED. WE KNOW THAT MANY OF YOU ARE LOYAL WORKERS AND LOYAL AMERICANS OR AT LEAST FEEL A GREAT DEBT TO THIS COUNTRY THAT HAS HELD OUT IT'S HAND TO FEED YOU HERE AND IN COUNTRIES YOU HAVE COME FROM. WE KNOW THAT DESPITE THE COMMUNISTS' PROTESTATIONS TO THE CONTRARY, YOU DO LIKE TO LEAVE POLITICS TO THOSE IN A BETTER POSITION TO UNDERSTAND THINGS (JUST AS WE LIKE TO LEAVE WORK TO THOSE WHO DO THAT BEST). TO CLARIFY COMPANY POLICY ON SUCH "BREAKOUTS", AND ALSO TO COMBAT THE COMMUNISTS' DISGUSTING MANIPULATION WE FEEL THE FOLLOWING POINTS ARE IMPORTANT TO STRESS:

1. "Breakouts" Cannot Be Tolerated

Do not be misled, this is no labor day picnic with speeches by responsible leaders of the trade unions that the revolutionary communists are calling for on May 1. True American workers wait till September for their day (when we tell them they can have it), not marching in step with the unruly mobs throughout the world. Of course many of you are already smart enough to realize how preposterous it is that any of you could have anything in common with this so-called "international proletariat". Unfortunately there are always a few malcontents who refuse to accept the reality of things and insist on trying to change it.

These people's leaflets are not just calling for people to stay home on April 30, but actually to come to work, stir up trouble, get whoever they can to come with them and spread their little infection elsewhere. We have a civic duty to stop it. Besides we will not have the good name of our company disgraced by any of its employees traipsing around on a work day egging others on to "break out" with them, wreaking havoc all day and night, encouraging other unstable, ungrateful elements in society and strengthening these people's grandiose and disruptive plans to, as they state, "put the stamp of the international proletariat" on three of our nation's major cities. This may seem a folly, but experience shows that if it's not nipped in the bud, such a situation can too easily get out of hand, because there are always others just waiting to take advantage of the breakdown of authority themselves.

2. Anyone who reads a regular paper (by the way, the *REVOLUTIONARY WORKER* is not permitted on the premises either) or watches the TV news knows that now more than ever it is important to rally around our flag, to heal the wounds of the past and to be thankful you are an American or on American Soil. Soon we might even be in a position of having to fight a world war. This is going to be a big one—with tremendous stakes—but the RCP's stated aim on May 1st is to take advantage of these tremendous problems that we and other countries will be having to advance what they call the "world revolution". Their stated intention is to help prepare and promote revolution everywhere—including in these United States! (These "revolutionary communists" also say the Russians are capitalists and "imperialists" too—that's a new one on us!) What sane person would get suckered into this risky, unthinkable pipedream of "advancing the cause of world revolution" exactly when common sense will tell you that we need as much co-operation as possible in preparing to fight a war, even nuclear war?

"Picking up the red flag" and "Taking history into your hands," as the Reds put it, is the same as spitting on the stars and stripes. Would we want people around the world to think that there is a section of the working class here that is not appreciating or sharing all the benefits of this fine world power? Especially in these grave times, while we know there are differences and grievances among us, such activity could have a very detrimental effect on what we have most in common, OUR COUNTRY. Think of it, while our corporations, diplomats and military are trying to spread goodwill the world over and promote and defend the American democratic tradition and reputation, doesn't such foolishness on April 30 and May Day have the opposite effect?

3. We would like to thank our foremen and other trustworthy employees who assisted us last year in keeping things from going over the breaking point. These fine people carried out orders from the front office without hesitation and your brave stand with us will not soon be forgotten. In fact we are forwarding this information to the Selective Service System since you are exactly the type we are counting on to sacrifice for our common good on the front lines with no questions asked in any coming major military conflict. (I myself will have important responsibilities under those circumstances as well; you can rest assured that I will be on the home front taking care of business and issuing important directives from within my new fallout shelter.)

To our employees who are unfortunately from the '60s generation. It is truly unfortunate that you did not leave all your youthful ideas behind you years ago and that you have not worked harder at becoming respectable working men and women only concerned with family and responsibilities. We encourage you to try even harder. To our employees who are Black as well. We would like to point out that you have a special responsibility to demonstrate that even with its problems, America is still the greatest country in the world. This means a great deal especially to some of our foreigners who still have some problems adjusting to the logic of their newly adopted country. We do understand that most of our employees, unlike some other sections of the American people, have not had a chance to share in the full "American Dream" . . . yet. Actually, what you need is more patience, since this may yet be quite possible if we thoroughly trounce the Soviets in World War III.

To those of you who sat on the sidelines last year, most likely preoccupied with family, personal matters and just getting by in this wonderful country. Our hats off to you for knowing your lot in life and leaving all questions of affairs of state and politics and society in our hands. You trust your future to us, and it must be because you have seen all our good work and results around the world. If you ask me, that's where I'd put my money.

4. A final word of warning. All those being suckered by the allure of this communist crap: Weigh your actions heavily! If somehow these activities took the leap the communists desired and this helped advance revolution in some corner of the earth, and even, heaven forbid, moved things closer to the brink of civil war and the end of our wonderful society as we know it here, could you honestly look future generations in the eye and deny your role in bringing these changes about? Even in the short run, I know that you, like all parents, have a lot of trouble keeping your kids in line. As it gets so close to the time when the youth of this nation will have to don a uniform and carry guns to go off and fight to protect this great land, is it really wise to set such an example of total disregard for authority?

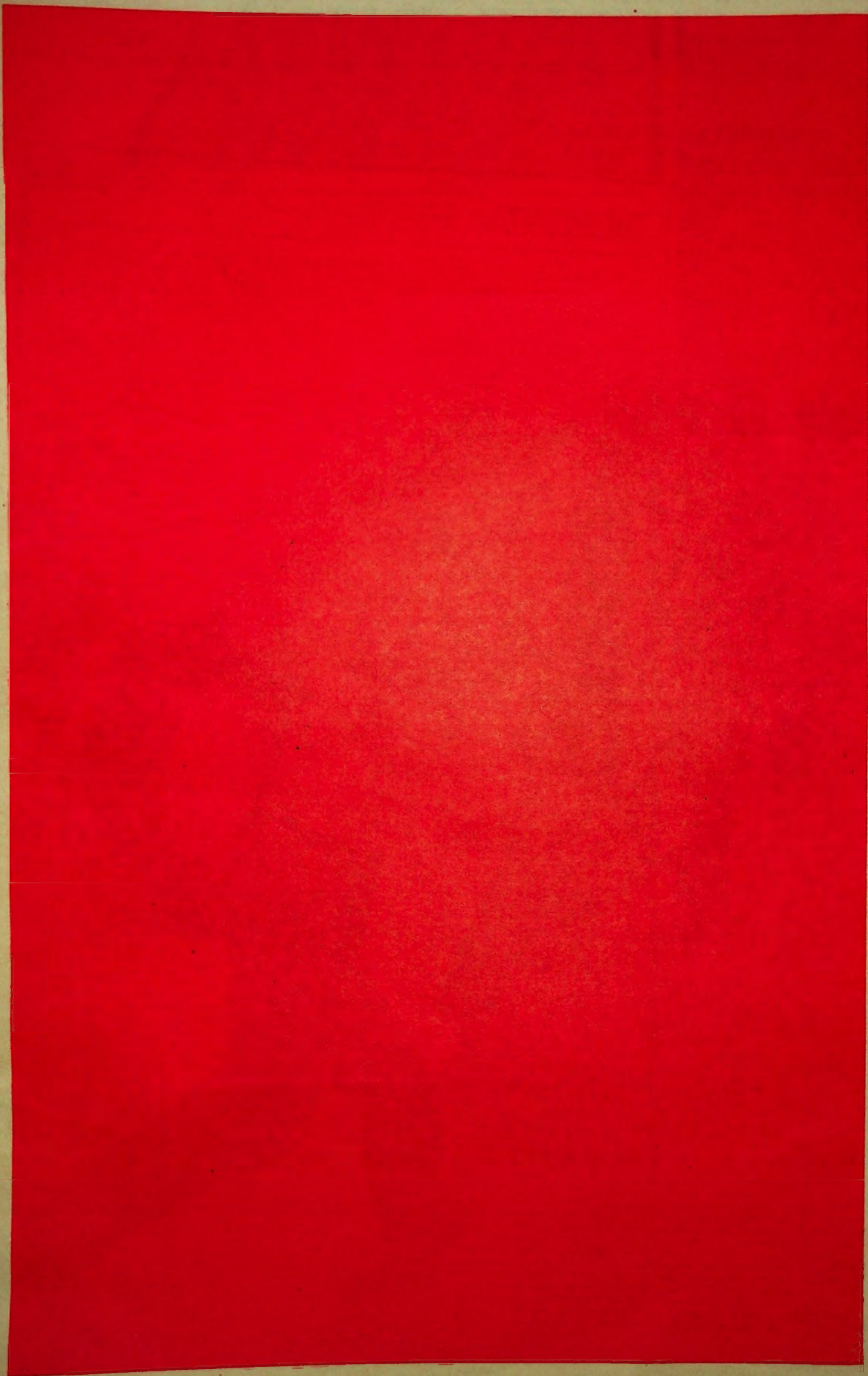
THANK YOU FOR YOUR ATTENTION

**M.F. TURKEY
PERSONNEL OFFICE**

P.S. No red flags will be allowed on the premises on April 30 or at any time, and we suggest, so you don't inadvertently instigate others into rash action, avoid all red clothing, even red tennis shoes.

FLASH FLASH FLASH FLASH

Revolution Books, recently evicted from their location on 13th Street as part of a nationwide attack on revolutionary literature distribution, has just secured a new location. We urge people to visit all the stores participating in the May 1st sale, and especially to stop by Revolution Books at their new location at 138 West 10th St., or call 691-3345 and help get the store ready to open up.



INSTANT RED FLAG — FLY IT HIGH!

