



# REVOLUTIONARY WORKER

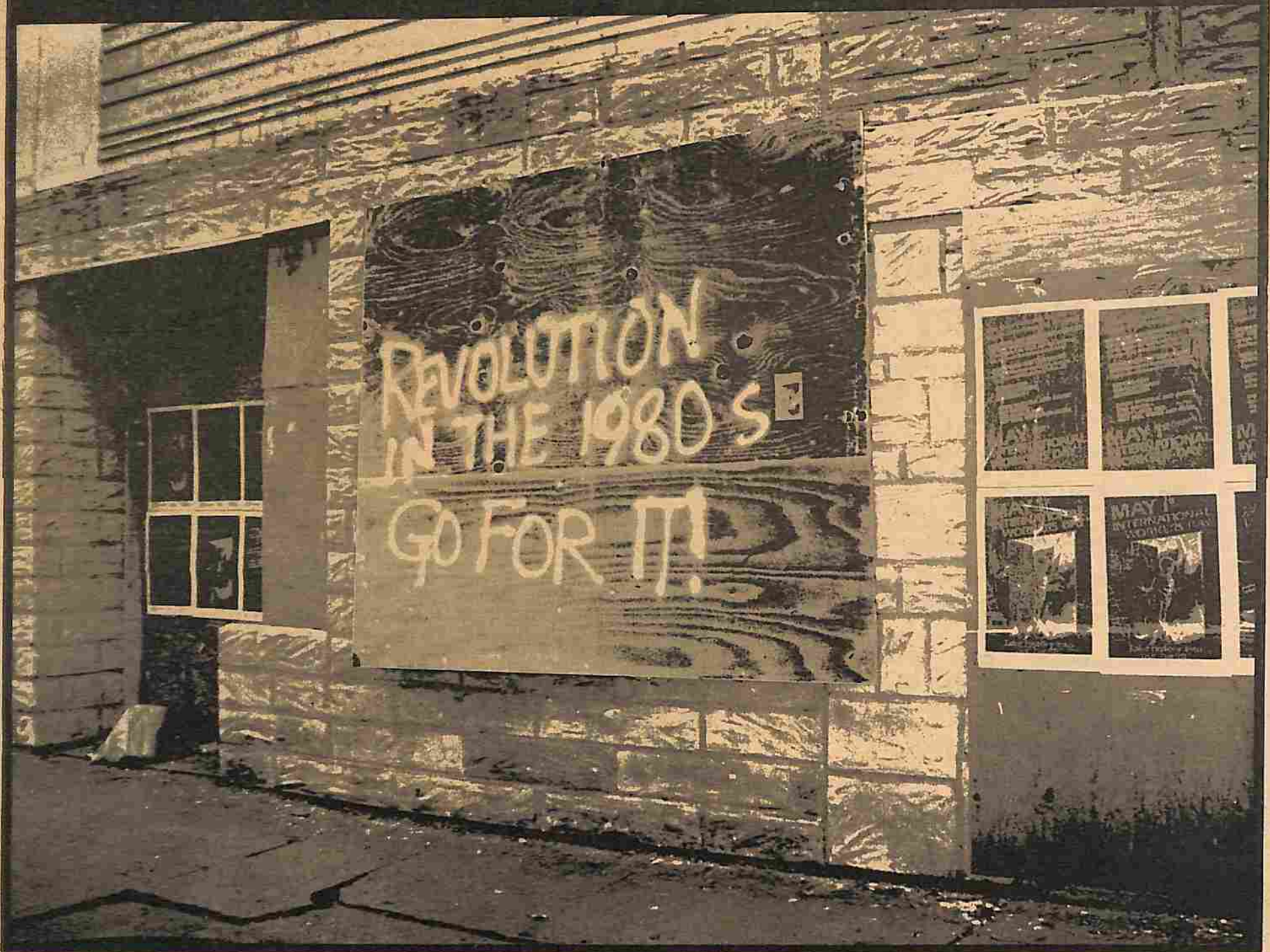
Voice of the  
Revolutionary Communist  
Party, U.S.A.

No. 203 (Vol. 5, No. 1) Published weekly in two sections — English Section 1

May 1, 1983

Editions in English, Spanish, Chinese and French ISSN 0193-3485 .50c

**MAY 1st**  
**International**  
**Workers' Day**



A Conference and Debate on the Nature and Role of

**The Soviet Union:  
Socialist or Social-Imperialist?**

**May 19-22, 1983**

**New York City**

see page 5

# Unusual New Hearing in Bob Avakian's Political Refugee Case

On April 19, a highly unusual second hearing was held before the Commission de Recours des Réfugiés, the commission of the French government charged to rule on the appeals of those whose demand for refugee status in France has been initially rejected. As was the case at the previous hearing, Monsieur André Jacomet, president of the commission, presided personally.

After the previous hearing, the commission had requested a translation in French of the original indictment of Comrade Avakian, stemming from the famous demonstration against Deng Xiaoping in January 1979, and for which the Chairman of the Central Committee of the RCP, USA faced several life-times in prison. In particular, the commission wanted to know what, if any, of Comrade Avakian's writings or statements had been used as the basis for the indictment. Monsieur Jacomet had asked the French Ministère des Relations Etrangères (foreign affairs) to produce this information, apparently not satisfied by the material submitted by Bob Avakian and his attorney Maître Madelaine Terrasson.

The ministry responded with a remark-

able letter which can best be described as "having one's cake and eating it too." The official in the ministry pleaded "lack of jurisdiction" as the reason for not complying with the commission's request. Yet, despite his admitted lack of competence, he offered a highly "selective" account of the Mao Defendants case aimed at minimizing the whole affair. For example, his letter to the commission points out that Comrade Avakian was arrested for "assaults on police agents" without noting that he was never accused of "assaulting" anybody but indicted on the theory of collective responsibility, holding him responsible for acts allegedly committed by others (often "unknown"). The fairy tale account of "democracy at work" made no mention at all of the severity of the charges Comrade Avakian and the other Mao Defendants faced, completely disproportionate to the alleged "crimes" invented by the U.S. government.

At the brief hearing at which a French translation of the original Mao Defendants charges was submitted by Maître Terrasson, Monsieur Jacomet explained his own, highly original, thesis concerning revolutionaries in "democratic"

countries. He claimed, essentially, that since Bob Avakian and the RCP, USA are avowedly partisan for revolution, Avakian would, inevitably, be forced to commit acts of violence to "provoke" a mass uprising since, as everyone knows, the majority in the U.S. are content and would never, of their own volition, rise in revolt.

Maître Terrasson responded to this line of reasoning by pointing out that the above might be M. Jacomet's conception of revolutionary work in the U.S., but it bore little resemblance in fact to the political line of Bob Avakian and the RCP. Furthermore, Maître Terrasson pointed out that if the commission persevered in its logic of the so-called legitimate right of the state (especially a democratic state) to "defend itself" against revolutionary propaganda, the whole conception of the right of political asylum would be called into question, since most refugees are, by nature, enemies of the state!

During the hearing, M. Jacomet made a point of saying that he had read the hundreds of pages of testimony submitted in English, *even though* such material was "inadmissible." From the begin-

ning, a big point of contention has been the right to submit material to the commission in languages other than French. (A question which, obviously, has implications far beyond the Bob Avakian case.) International conventions to which France subscribes are clear that in all legal proceedings the government is responsible for providing the necessary translations. The commission has tried to duck out of this with the rather shaky contention that an appeal for political refugee status is not a "legal proceeding." It remains to be seen if in its final decision, the commission will play deaf and dumb on the testimony submitted in English.

The holding of a second hearing, and the already extraordinarily long period of time that has elapsed since the initial hearing, shows again that the government is taking this case extremely seriously. They continue to be stuck in the contradictory position of facing a case which clearly fits in a framework of "political persecution" outlined in the Geneva Accords concerning refugees and their political need to deny that such political persecution could exist in the USA, that pillar of the Democratic World (of which France is proudly a part). □

TAPE:

## Bob Avakian Speaks on May First, 1981

"Wherever people rise up in rebellion, raise up the red flag! That's the flag that the imperialists in this country and throughout the world hate, the thing, the symbol that they most fear to see raised in the hands of the oppressed because it means that we're rising up with our heads up; we're rising up with our eyes really cast to the far horizon; we're becoming politically conscious; we know what our interests are, that they lie with the international proletariat in its struggle for communism throughout the world..."

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The Revolutionary Worker (ISSN 0193-3485) is published weekly except for the 4th week of December and the 4th week of July, by RCP Publications, 2525 N. Lincoln Ave., Chicago, IL 60614. Controlled Circulation postage paid at Chicago, IL. Subscriptions and address changes should be sent to RCP Publications, POB 3486, Chicago, IL 60654. Subscriptions are \$20 a year, \$4.00 for 10 weeks in the U.S., Canada and Mexico. (\$30.00 for institutions. Foreign subscriptions are \$50.00/year airmail to Latin America, \$80.00/year airmail to Africa, Asia, Europe, and \$20.00/year by surface mail.)

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# The '60s Weren't Always "The '60s,"

by Bob Avakian

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

Bourgeois spokesmen are often fond of saying, and it has become fashionable in some circles to say, "this is not the '60s." This is usually said with a certain solemnity of tone and the implication that some new and profound truth had been uttered. In general the purpose of course is to discourage the idea that another period of social upheaval and radical political struggle is on the horizon and to douse the revolutionary enthusiasm of anyone who hasn't "come to their senses" and grown up to leave revolutionary politics behind or who is being drawn to such politics for the first time.

In answer to this statement — "this is not the '60s" — it must be said, first of all, that the '60s were not always "the '60s" either. They only became "the '60s" — a decade that was marked by radical social upheaval and political movements — through a process which, like the character of the '60s overall, developed through contradiction and was also marked by contradictory tendencies.

Overall, the character of the '60s was determined by tremendous changes taking place in world economics and politics, on a basis largely laid through the fighting and outcome of WW2. Most significant on a world scale in the '60s was the intensifying contradiction between the oppressed nations of the "third world" and imperialism, headed by the U.S., giving rise to a tide of national liberation struggle against imperialism, with the focal point in Vietnam. And there was then in China a powerful revolutionary base area. In this overall context, profound changes took place within the U.S. itself, in the economy and the political and ideological-cultural superstructure, especially affecting the masses of Black people and interacting with the storm of protest and rebellion that began as a civil rights movement and developed into a Black liberation struggle. Of course, despite the very real and profound changes that were brought about, despite the tremendous upheaval erupting in every sphere of society, there was ultimately no revolution in the U.S. in that period and the fundamental nature of the system remained unchanged.

Things in the '60s did not go all the way. Of course for those who are fond of repeating that "this is not the '60s," the '60s went way too far in the first place. But the fact remains, things did not go all the way. First and most importantly, this means that, while there were revolutions and powerful revolutionary struggles in many parts of the world — particularly in the "third world" — and overall tremendous changes did take place in the world situation, it was not the case that the major contradictions of the imperialist system came to a head in a single, explosive conjuncture. Secondly, within the U.S. itself it means that there was, as we know, no overthrow of the imperialist system, no seizure of political power by the proletariat.

This brings us to the second and most important aspect of the fact that, indeed, this is not the '60s. This is the '80s when what is on the agenda is precisely the development of such a world historic conjuncture, where the major contradictions of the world imperialist system are brought, together, to the exploding point.

In fact, one of the main contrasts between the '60s and the '80s, both viewed on the global plane and in terms of the U.S. itself, is that in the '60s there was nothing like the profound crisis gripping the imperialist economy and both imperialist blocs. In the '60s the reserves of the imperialists were far greater. Of course there were serious political crises then, as conditioned for example by Vietnam. Even in reviewing those times Henry Kissinger was forced to take note, in his latest book, of the fact that the U.S. ruling class became fairly sharply divided within itself and to a significant degree was put on the defensive. This, as Kissinger portrays it, created a kind of political vacuum that allowed a radical minority in society to exert a great influence, far beyond its numbers.

Again, the ruling class had the reserves to contain this at that time. But even allowing for Kissinger's class bias and distortion, there is much to learn for the future — perhaps the not too distant future — from how he sums this up. And when this is viewed against the backdrop of today's situation, where there is a severe underlying economic crisis in each imperialist bloc, together with the sharpening rivalry between these two blocs and the need of each to wage war against the other and defeat it, then the possibilities for revolutionary advances in this decade stand out much more powerfully, including even the possibility of revolution in the U.S. itself.

As yet, there is not the kind of radical mass movement and revolutionary temper that developed in the U.S. in the '60s, nor in general in the world is there the powerful tide of revolution that swept throughout it in that decade, with a powerful revolutionary bastion as China was then. But to paraphrase Marx, the important thing is not what the immediate circumstances may be or what the masses may be thinking, or doing, at any given time, but what they will be compelled to do by the development of the objective conditions. No, this is not the '60s. But, as important as the '60s were and as much as they were a time of advance for the revolutionary struggle throughout the world, keeping in mind the objective situation today and what it will bring forth in the years just ahead, then overall and strategically and specifically in terms of the possibilities for revolutionary advances, the '80s are more favorable than even the '60s for the international proletariat. □

## More Reflections & Sketches

# and the '80s Will Be Far Heavier

# A Letter of Support for the Proposed Conference on the Nature and Role of the Soviet Union Today

Last summer, the Revolutionary Communist Party initiated a call for a conference on the nature and role of the Soviet Union, focusing on the question "The Soviet Union: Socialist or Social Imperialist?"

Few other controversial political topics today so concentrate profound theoretical questions about mankind's future and are so intimately intertwined with basic practical political choices throughout the world. The question of the Soviet Union pushes itself to the fore in any debate over the possibilities for radical social transformation and over the nature and potential of the developing international situation.

Does the state-owned and centrally-planned nature of its economic system mean that it is inherently a social advance over capitalism, or does it simply reflect the encasement of capitalist relations of production in a more collective ownership form?

Is the Soviet Union a progressive force in the world today, or an imperialist superpower, like the United States, compelled by its nature to wage a war of world redivision?

Is it a natural ally of oppressed nations, or is it one more in a series of aspiring exploitative powers?

While we ourselves hold widely differing views on these and related questions, we agree that the development of world events powerfully demands serious investigation and principled struggle over them.

The framework proposed for this conference has the potential for encouraging such struggle. It is planned to engage the energies and experiences of diverse political currents: from academia, from political organizations and mass movements, from among immigrants and circles of political exiles — and to have the conference culminate in an actual debate between major representatives of opposing views intended to sharply bring out the bases for their differences and the implications that flow from them.

This represents a welcome challenge to grapple with the controversies surrounding Soviet society, its nature and its international role, and to do so in a serious and thorough-going way. To that end, we encourage people to support and take part in this conference and its debate.

## Current Signatories (Institutions listed for identification purposes only)

### Osman Sultan Ali

Editor, *Horn of Africa* journal

### Comrade Anand

Secretary, Democratic Front, India

### A.M. Babu

From Tanzania, active role in liberation struggles. Author of *African Socialism Or Socialist Africa?* (Zed Press, 1980)

### Raford Boddy

Associate Professor of Economics, San Diego State University. Author of "Class Conflict, Keynesian Policies and the Business Cycle" (Monthly Review) and "Who Will Plan the Planned Economy" (*Progressive*)

### Dr. Sergio Celaschi

Applied Physics, Stanford University — former director of Stanford Brazilian Students' Association.

### Paresh Chattopadhyay

Professor of Political Economy in the Dept. of Sociology, Univ. of Quebec, Montreal, Canada; Author of *India: Economy and Society*, (Paris) and "Rise of

Social Capitalism in the USSR," (published in *Economic and Political Weekly*, June 13-July 4 issues, 1981, India)

### Kassahun Checole

Professor, Africana Studies, Rutgers University. Director of the Africa Research and Publications Project.

### John R. Ernst

Professor of Economics, State University of New York at Old Westbury. Member of Union for Radical Political Economics and an editor of a recent special issue of the *Review of Radical Political Economics* on the Soviet Union.

### Forward

Ugandan Democratic and Anti-Imperialist Journal, published in Kampala.

### Groupe Revolutionnaire Internationaliste Haitien

### Nathan Hare

Clinical psychologist and sociologist; editor, *Black Male/Female Relationships*; First coordinator of a Black studies program in the U.S. (San Francisco State); 1969-1975, founding publisher, *The Black Scholar*.

### Ikwezi

A Journal of South African and Southern African Political Analysis, published in England.

### Ted Keller

Professor of International Relations, San Francisco State University

### Raymond Lotta

Author of *And Mao Makes Five* (Banner, 1978), and co-author of forthcoming *America in Decline*. Written extensively on socialist political economy and crisis of U.S. imperialism.

### Conrad Lynn

Black civil rights attorney. Served as defense counsel for the Puerto Rican nationalists Pedro Albizu Campos and Lolita Lebron, for the "Harlem 6" and for the diplomatic representatives of the Zimbabwe African National Union (ZANU). Visited Cuba at the invitation of Fidel Castro in the 1960s. Served on the Bertrand Russell War Crimes Commission.

### Edward Nell

Professor of Economics, graduate faculty, New School for Social Research. Author of *Growth, Profit and Property* (Cambridge University Press, 1980) and *Rational Economic Man: A Philosophical Critique of Neo-Classical Economics* (Cambridge University Press, 1975)

### 19 Bahman Student Organization in the U.S.

Iranian student organization, supporters of the Iranian Peoples' Fedayee Guerillas.

### Organization of Moslem Muhajereen of Afghanistan

### Michael Parenti

Author and lecturer. Author of *Democracy For the Few* (St. Martin, 1977) and *Power and the Powerless* (St. Martin, 1978).

### SETAD (Organization of Revolutionary Mass of Students)

Iranian student organization based on the struggle against the reactionary government of Iran, and in support of the masses of the world in their struggle against the imperialists and reactionary ruling governments.

### Anwar Shaikh

Associate Professor of Economics, graduate faculty, New School for Social Research. Author of "The Current World Economic Crisis: Causes and Implications," delivered at the Allied Social Sciences Associations convention, December, 1982.

### Hari P. Sharma

Associate Professor of Sociology, Simon Fraser University, British Columbia, Canada, and activist in the Indian Peoples Association in North America (IPANA)

### Albert Szymanski

Professor of Sociology, University of Oregon, Author of *Is The Red Flag Flying? The Political Economy of the Soviet Union Today* (Zed Press, 1979), and *The Logic of Imperialism* (Praeger, 1981). Editor of *Insurgent Sociologist*. Written extensively in defense of the socialist character of the Soviet Union in left journals and currently working on a new book on the Soviet Union.

### Trident Nein

Nine anti-war activists, members of the Atlantic Life Community. Recently sentenced to federal prison for damaging a U.S. Trident nuclear submarine at the General Dynamics Electric Boatyard in Groton, Connecticut.

### Cornel West

Assistant Professor of Philosophy of Religion, Union Theological Seminary. Author of *Prophesy Deliverance! An Afro-American Revolutionary Christianity* (1982).

### Dow Woodward

Professor of Biology, Stanford University.

### Paul Zarembka

Professor of Economics, State University of New York at Buffalo, editor of *Research In Political Economy* (JAI Press, Annual) and author of "Lenin on the Economics of Socialist Transformation and Polish Solidarity" (*Research*, Volume V, 1982)

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# THE SOVIET UNION: Socialist or Social-Imperialist?

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In order to sharply delineate the issues at stake, the editors of *The Communist* invited several scholars with opposing perspectives to present their views on crucial aspects of this question.

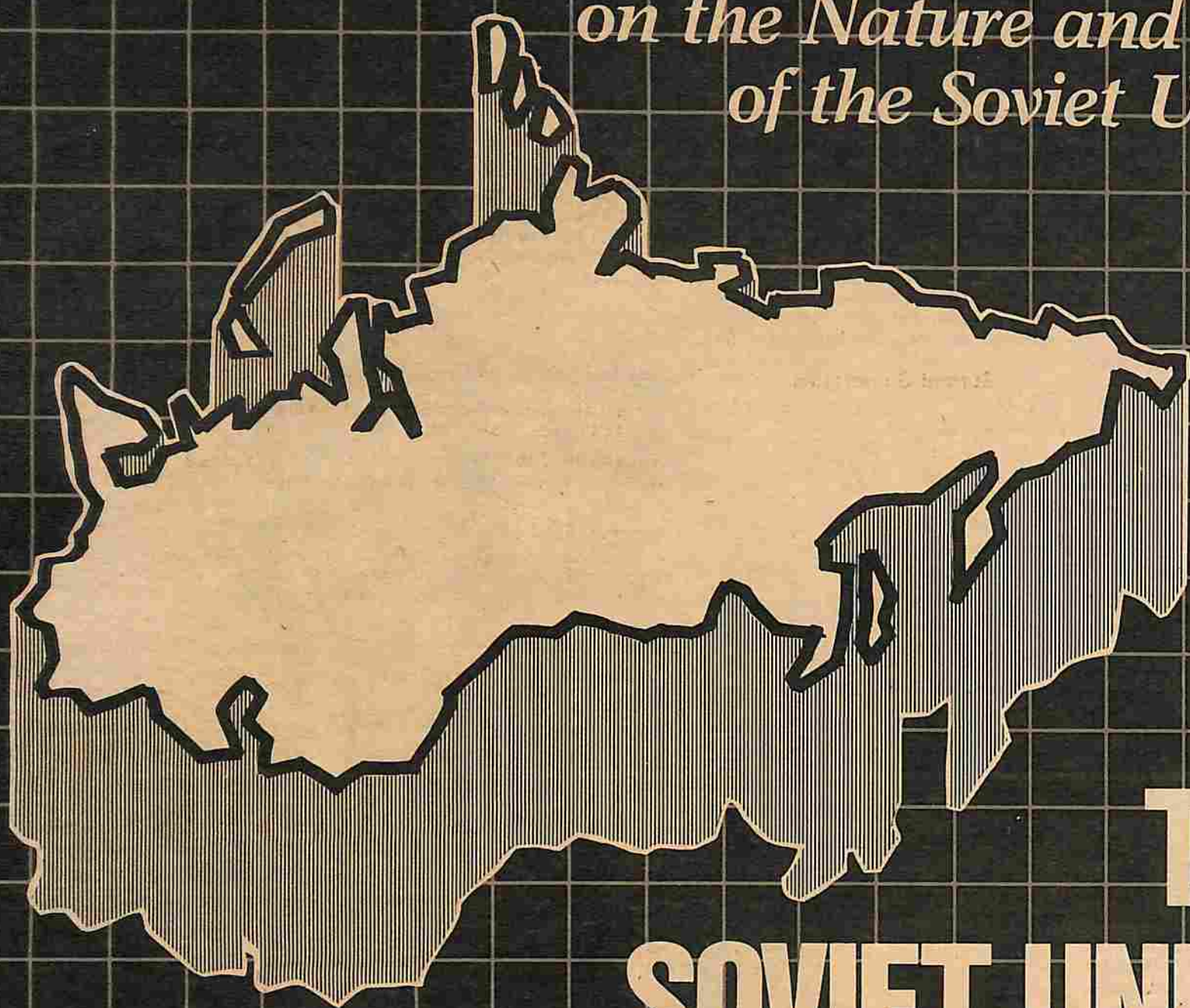
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# An Inner-City Voice:

## Got No Country

Bill is a 17-year-old Black youth from Detroit who recently connected with the Revolutionary Communist Youth Brigade (RCYB) in that city. The *RW* had an opportunity to talk at length with Bill in an interview which reveals both the sharp contradictions faced by tens of thousands of Black youth in Detroit and also the far-sighted thinking of one among the more politically advanced of these youth.

"I was coming out of the cheese line," said Bill about his encounter with the RCYB on Darnell Summers Day. "They were talking about Darnell Summers, wearing a red band. It didn't faze me; I put the band on." Shortly after this, Bill listened to Bob Avakian's May Day '81 tape. The Chairman's talk captured Bill's imagination, and brought a tear to his eye: "All right, like I was seeing these things I just didn't know that anybody else knew. Like he was saying about the system, and the proletariat, just the workers, us. He said about the youth, we are what's happening today. Like to put out all the old, we can move forward. But we have to be united and strong. I really thought nobody knew like I knew. I knew the system, I didn't call it the system. I knew me and my family were going down. I was thinking about doing something, I'm alone, but then they came." Since then, he has joined with "them," the revolutionaries, going out to others.

Among other things, school is not appealing to Bill; and neither is the whole viewpoint behind the idea that Black youth must get through school so they can "make it." "School to me, that ain't where I can get it at, you know. I went to acting school, say for about two months. Drama, I thought that was what it was I wanted to be, but there's a lot of things they put in front. You can be this, you can be that... Like I liked biology a lot. I had that in mind, but it just didn't work out that way. School, that was just a waste of time to me. It wasn't tempting. I'd like to do something with my life."

He went on, "Most Black people, like in college, most Black people go to college and all they end up being is football players, basketball players. The most people I see behind a desk job are just mayors and what-not... Mayor Coleman Young, they want us to think he's good for us, but you know he's working behind a white man. He's with the system, too. It's not really a racial thing.

It's just humans all around. Blacks, whites, Chinese, hey, they're all being in the dumps worldwide. It seems to be a whole system... It should be better than what it is now. Anything better than what it is now, I'm for it."

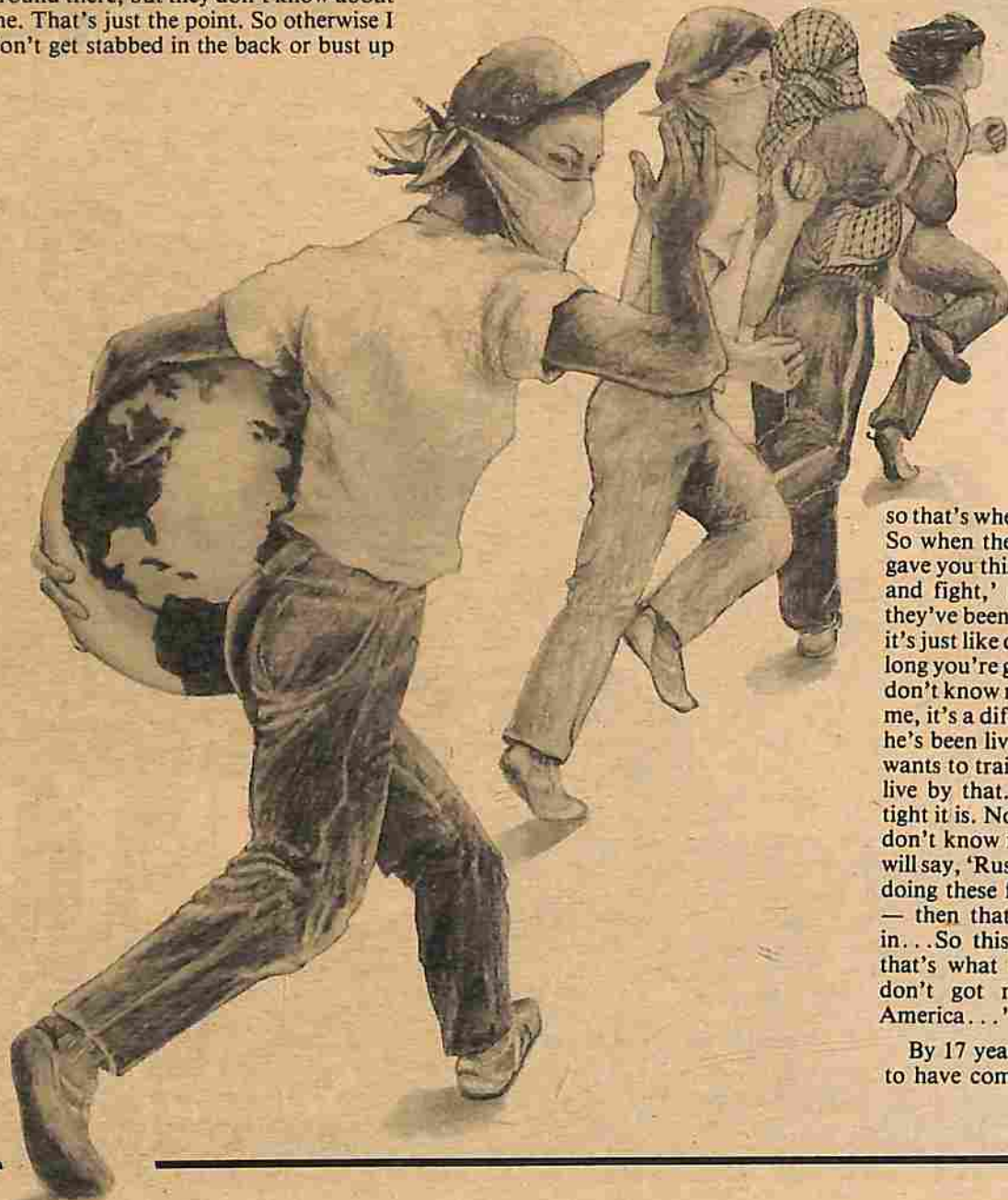
Out on the streets of many inner-city neighborhoods of Detroit, like where Bill lives, the devastation of the lives of so many people actually comes down to a struggle just to survive. "I can't just hang out with any young person... with boys, they're just trouble. I got friends I can depend on, and like everybody knows me around there, but they don't know about me. That's just the point. So otherwise I don't get stabbed in the back or bust up

or nothin'. Like when I go to the store at dark, somebody knows about you and your family, 'man, go ahead and jump him, he ain't got no brothers.' That's the way it is. All about that security. Like the record says 'It's a jungle out there.' And everybody, me and my friends, we learned that song when it first broke out."

One of the youngest of 10 children, Bill had seen his family ripped apart by this system. While his father has continued to hold on to a relatively high-paying job, his parents' divorce and the burden of

supporting two places has been a major strain. But it is a strain that has not yet broken through the father's illusions about this country.

"Say they've been down so low, just give them an inch and they think they're up there. Say like my father, like he pushes \$300 plus something a week. Back in the 1960s he was kind of under then. He was here when the recession was, but he remembers all that... and he thinks he's rich as he can get... the system, that's as much as they want him to have



so that's where they're gonna stop him at. So when they call on him, 'come on we gave you this, we gave you that, come on and fight,' that's what it's about... So they've been living by the system so long, it's just like drinking liquor. You drink so long you're gonna get addicted to it. They don't know nothing else but that. But like me, it's a different thing. Like my father, he's been living so long by the system he wants to train me that way. Live by this, live by that. But they don't know how tight it is. Now it's even harder, they just don't know it. Like they'll say, 'America will say, 'Russia is communist and they're doing these five things to hurt America' — then that's what my father believes in... So this is your country too, hey, that's what he puts on me. But me, I don't got no country... it's not my America...'"

By 17 years, Bill has experienced a lot to have come to this conclusion. In the

Continued on page 18

## A Case of "Clear And Present Danger"

According to brochures handed out by the administration at L.A. High, the week of April 25 through 29 is "open house" week at the school. Needless to say, L.A. High is *not* open to a certain political trend, at least according to the administration and security, but then the L.A. High students have something to say about this. Over the last couple of weeks the battle around May Day 1983 has continued to rage there, with the terms of the battle shifting almost daily.

As last reported in the *RW*, debate has spread throughout the campus after the appearance and continuing reappearance of revolutionary graffiti on the campus. The administration had just backed off threats to expel students they blamed for this (and one they tried unsuccessfully to frame up for an "arson" charge), but these threats were still held over the students' heads. The administrators had themselves taken up a petition against this "vandalism" and stood in class while the petition was handed around to

students to sign. Even while administrators and reactionary teachers and students spread lies about the May Day activists and the RCYB members (such as the lie that is widespread on the campus this year just as it was last, that the Latino students would supposedly bring guns to school on May Day to use against Black students), some of the divisions between the Black and Latino students were beginning to be broken down.

A couple weeks ago one Black student who is in student government was introduced to the RCYB and was quite excited to be able to finally talk to one of these revolutionaries. He got behind the idea of doing some kind of legal forum on the campus where the RCYB could speak. This student took this up at a student government meeting where he ran into another civics lesson thanks to the administration. Assistant Principal Gunderson told him, "Freedom of speech is guaranteed in this country, and we believe in that here, too. The only time

that freedom of speech could be limited is when there is a 'clear and present danger.' And what we have here is a 'clear and present danger' — there's no way, he said, such a forum would take place at L.A. High. This student then organized a petition drive to force Gunderson to allow the forum. As signatures were being gathered, Gunderson told him he had conferred with the school board itself and they too had said that there was no way such a forum would be allowed. The forum, which is still planned to take place, is intended as a debate over the questions of world war, communism and revolution, and was to feature an RCYB speaker versus someone from the other camp — obviously enough, such an open debate is a "clear and present danger" to those who would have the students forced the imperialist crap that passes for academics in the schools.

To the dismay of the administration, however, the idea for a debate seems to have caught on widely, including among

students who are just beginning to check things out politically.

And speaking of such "academics", a couple days after the forum idea was ruled out of order, the authorities launched another offensive in an international relations class. The teacher of this class had been identified in an *RW* article as a "slick reactionary", who calls for improved relations with "our essential allies" South Africa and Israel. After seeing that article this teacher launched a 20-minute polemic in his class against the article and the RCYB, specifically pointing to the RCYB member in the class and demanding a response. (Also in this class are students who align themselves with *Soldier of Fortune* magazine.) It seems this teacher didn't like being exposed as a slick reactionary and harped on an inaccuracy in that article which reported that the administration's petition against "vandalism" had been taken to *his* class. (As to the latter, we stand corrected; as to

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**Red White, and Blue we spit on you!  
You stand for plunder, you will go under**

Apart from the annual State of the Union address, a presidential speech before a joint session of Congress (on nationwide TV, of course) is usually reserved for something very heavy—such as, a declaration of war. Fearing a diluting of the impact of such a session in the future, some commentators had questioned the efficacy of Reagan's electing to appear before Congress to stump for his proposed increase of \$110 million in military aid to El Salvador's generalissimos and death-squaders over the \$26.5 million already handed out this year, and for the continuation of support for the mercenaries and followers of the deceased U.S. puppet Somoza currently engaged in a highly visible U.S.-directed "covert" action against the Sandinista-led regime. But if there had been any doubts that the context in which the U.S. imperialists view the situation in Central America is indeed *quite heavy*, this speech should put such doubts to rest.

Reagan put out the call by historical analogy: "It's well to remember that in early 1942, a handful of Hitler's submarines sank more tonnage there (in the Caribbean—*RW*) than in all of the Atlantic Ocean." Statements such as this undoubtedly formed the basis for one Chicago professor to declare on the radio that Reagan's version of history was "science fiction." Undaunted, the president pressed ahead, bringing the analogy up to date. "And they did this without a single naval base in the area. Today, the situation is different. Cuba is host to a Soviet combat brigade, a submarine base capable of servicing Soviet submarines and military airbases visited regularly by Soviet military aircraft. . . . As the Nazis during World War 2 and the Soviets today could recognize the Caribbean and Central America as vital to our interests, shouldn't we also?" Now that the past had been twisted to serve the present (to say nothing of the not-too-distant future), Reagan pushed ahead, putting out the call through conjuring up a possible scenario. "In a European crisis, at least half of our supplies for NATO would go through these areas by sea," he trumpeted, leaving only the most naive to ponder what the words "European crisis" could possibly refer to.

And while Reagan did bring out the "geography question" — "El Salvador is closer to Texas than Texas is to Massachusetts, Nicaragua is closer to Tucson. . . ." and so forth — he was quite explicit that it was not "nearness on the map" but rather the *entire* map that was at stake here. "If Central America were to fall, what would the consequences be for our position in Asia, Europe and for alliances such as NATO. . . . There can be no question that the national security of all the Americas is at stake in Central America. If we cannot defend ourselves, we cannot expect to prevail elsewhere. . . . We have a vital interest, a moral duty, and a solemn responsibility." Once again, we really must thank the president for enlightening any doubters as to just what U.S. national security is all about — the ability to "prevail" everywhere in the globe.

How fitting indeed that such national security should rest on the "defense of freedom in El Salvador," as Reagan put it, since such "freedom" is exactly what the U.S. wishes to protect and extend by waging and winning World War 3. What better example of imperialist domination is there than El Salvador's death-to-the-tiller land reform which has marked for murder any peasant who might desire a redistribution of the land? What better example is there than last year's "free elections," wherein hundreds of thousands of Salvadorans (even wounded people, Reagan notes) waited in line to vote for death-squad democrat of their choice rather than risk being caught by the security forces without the telltale ink mark to signify that one had voted? What better example than those elections, where all the vote totals were doubled so that there would be no question about the vast love the people felt for those who

## U.S. Cowboys In Central America

# Making The World Safe For The Good Guys

rule over them? Why, what a contrast to a place like Nicaragua, where they haven't even had one of these elections yet. And, Reagan notes, Nicaragua also has "media censorship," whereas in El Salvador, there is no censorship at all — since any public press that doesn't toe the government line has long since been destroyed and the editors murdered or exiled. And in Nicaragua, they actually "insulted and mocked the Pope," notes Reagan, while they have real "freedom of religion" in El Salvador — except for certain priests, nuns and a certain archbishop. Reagan adds: "It is the ultimate in hypocrisy for the unelected Nicaraguan government to charge that we seek their overthrow when they are doing everything they can to bring down the elected government in El Salvador." One would think that Reagan would at least have enough sense to try to avoid getting into a contest with anybody over the "ultimate in hypocrisy." Actually, he might like to challenge U.S. Ambassador to the UN, Jeane Kirkpatrick, who made the point last week that in Central America, the U.S. is "supporting the good guys in every sense of the word." Now, *that* would be a contest.

### Attempts to Reverse a Trend

As we have noted in previous *RWs* (see No. 197, March 18, 1983, and No. 199, April 1, 1983), the additional military muscle called for in El Salvador and the not-so-secret war in Nicaragua are attempts by the U.S. to reverse the trend in Central America — a trend of economic and political turmoil, with large sections of the population moving into outright opposition to the U.S. and its most loyal compradors, and with leadership of these opposition movements in the hands of historic compromise coalitions involving more pro-Western bourgeois forces (such as social-democrats and some former Christian Democrats), somewhat more nationalist forces, and pro-Soviet and pro-Cuban (which means pro-Soviet sooner or later and most probably sooner) revisionist forces. The historic compromise is a particular target of current U.S. escalations. By increasing the pressure on Nicaragua, the U.S. hopes to "destabilize" the revisionist leadership of the regime and drive the more "centrist" forces that are still left there away; at the same time, this helps to send a message to some in other historic compromise coalitions, especially El Salvador's Democratic Revolutionary Front (FDR), that they are destined for rough times if they maintain such an arrangement.

That message is supposed to be further reinforced by the big jump in military aid for El Salvador called for by Reagan. This is earmarked especially for equipping and training new battalions of Salvadoran counter-insurgency troops;

the Defense Department has announced that it wants a U.S.-trained battalion in each one of the 14 Salvadoran provinces carrying out search-and-destroy missions on a 24-hour basis and paving the way for a "civic action" program modeled on one that the U.S. used in Vietnam to murder 41,000 civilians suspected of sympathizing with the "enemy." Toward that end, the U.S. pushed through the resignation of General Garcia as Minister of Defense. Garcia, a long-time loyal butcher for the U.S., had made too many political deals with other top-level officers and was not in a position to force them to wage the kind of all-out, aggressive and especially *dangerous* war that the U.S. strategy currently calls for. His replacement, former National Guard Chief Colonel Eugenio Vides Casanova, has promised to shake up the military command to accomplish what the U.S. wants. The *New York Times* described Vides Casanova as "amiable" while CBS News speculated that he might be "too nice a guy" to get the job done. Actually, he is well qualified as one of America's "good guys", having overseen the National Guard since 1979 and been directly responsible for the death-squad murder of tens of thousands, including the four U.S. church women who were raped and murdered by National Guard troops at the end of 1980. Vides Casanova is also reputed to have had his son murdered because he suspected the boy of being a homosexual. However, because the competition is great among the many U.S. "good guys" in El Salvador, the *New York Times* was able to cite a "political source" to the effect that under Vides Casanova, the National Guard is no longer considered the *worst* of El Salvador's security forces.

However, the U.S. hopes his reputation is bad enough, when combined with the current bloodletting and the threat of much more, especially directed against opposition strongholds, to put sufficient heat on the Social-Democrats and Christian Democrats in the FDR and its armed wing, the Farabundo Martí National Liberation Front (FMLN), and induce them to split off from the revisionists and participate in U.S.-sponsored elections scheduled for December. At the same time, the U.S. is keeping the pressure on Nicaragua and beginning to make new threats once again of going to "the source," i.e., Cuba in U.S. official parlance, to try and force the revisionists to back off in El Salvador, or "pay a price" (in the words of anonymous U.S. officials) in those countries where they already have state power.

### But What If it Doesn't Work?

The approach here has elicited a storm of "protest" — as in "what if it doesn't work?" — from liberals in congress and the press. Because the consequences of

failure in "its own back yard" are so strategically dire for the U.S., each turn of its screw in Central America has touched off a greater uproar within the bourgeoisie. Now, there are complaints within the carefully selected intelligence committees of both houses that the CIA's (and others') activities against Nicaragua just might be "illegal" — a possible violation of the Boland Amendment which prohibits U.S. funds "for the purpose of overthrowing" the Nicaraguan government. Given the vast history of similar U.S. activity, the fact that such language is on the books is a sign of the stakes involved — and the dangers perceived — in Central America. While various congressmen and administration officials haggle over whether the *intent* of the U.S.'s bloodletting in Nicaragua is to "overthrow" or merely "harrass" the Sandinistas, the essence of the problem was laid out by a *New York Times* editorial: "The holes in the administration's case are practical. Its secret army is big enough to arouse nationalist fury, but too small to overcome well-armed revolutionaries. None of the decent democrats in the insurgent leadership can claim a real following inside Nicaragua. And the former Somoza National Guardsmen and its Officer Corps provide the perfect foil for Sandinista propaganda and resistance." In other words, the whole thing is liable to backfire and actually *strengthen* exactly what it is supposed to be knocking holes in. This is a great fear that is lurking behind all the legalistic arguments over the Boland Amendment.

Similar controversies have also erupted over the administration's request for more military "aid" to El Salvador. Not that anybody is talking seriously about cutting off the funds, nor still less about getting out — *ever*. But there are all kinds of threats about reducing the amount of military aid and attaching "conditions" to the funding. Already, one of these scenarios has come to pass. Representative Clarence Long has led his House Appropriations Subcommittee on Foreign Operations to arrive at a \$30 million "compromise" (half of the \$60 million that the administration wanted from this particular committee) in exchange for the rigorous demand that a special envoy, ala Phil Habib, be assigned to Central America; this followed a brief visit to El Salvador by Long, considered one of the leading critics of administration policy on Capitol Hill, wherein the Congressman praised all the U.S.'s "good guys" (Vides Casanova was "very impressive" and President Alvaro Magoña has "a firm sense of morality") and oh, so liberally pronounced that a cutoff in U.S. military "aid" would lead to a "right-wing military coup, possibly followed by a bloodbath." This would, of course, be directly opposed to the moderation and non-violence that increased U.S. military "aid" will bring. Similarly, other critics have counseled, as the *L.A. Times* has proposed, an even "greater effort. . . to draw moderate leftists away from their guerrilla allies and into the political process," and to make this proposition possible, "a neutral peace-keeping force made up of troops from other Latin American countries is one method that comes to mind." Indeed, keeping such options on the board is one reason why there continues to be press and governmental emphasis on the "differences" between the U.S. and Mexico (as well as Venezuela, Colombia and Panama) over Central America.

However, while the tactical differences within the ranks of the U.S. rulers continue to narrow, the acrimony among them over who is to blame for the U.S.'s difficulties grows more intense. This has led to an escalating number of "leaks" from various unnamed officials, all of which are meant to add pressure for their particular imperialist positions, while shifting the responsibility for setbacks to those on the "other side." Most interesting of these was one released by the *L.A. Times* which cited "well-placed U.S. officials" revealing that the State Department

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If Nuclear War Is "Thinkable" . . .  
Then Why Isn't Revolution Thinkable?

# The May First Youth of Petrograd 1915



From the Petrograd Bureau of the Okhrana to the Director of the Department of Police  
May 1, 1915  
No. 9537

I have the great honor to convey to your eminence that today, the traditional "proletarian holiday of May First," everything was almost completely calm and orderly in all the factories and plants.

The revolutionary section of the workers, who wanted to mark this day with strikes, were able only to leave work early and disperse peacefully to their homes . . . . These numbered no more than 800.

We are searching for those who led in this activity, and we will take appropriate measures against them.

In the high schools too the day went peacefully, and there were no kinds of demonstrations observed.

For the Okhrana Bureau,  
Volkov

\*\*\*\*\*

So gloated the arrogant chiefs of the Okhrana, the Tsarist secret police, on May First 1915. And it is true that with the outbreak of the first world war much had changed from the pre-war upsurge in Russia, which had witnessed significant political strikes on previous May Days, involving thousands of workers. The declaration of war in August 1914 brought a repressive patriotic atmosphere and severe attacks against revolutionary organizations. On the eve of the very May First the report speaks of, the Okhrana itself had carried out a wave of arrests, rounding up over 100 revolutionary leaders and activists. Beneath the surface calm that so comforted the political police chief, there was much stirring. And work was carried out which was essential preparation for the event shortly to come that would puncture the smug self-assurances of the Okhrana — the Russian Revolution.

The following is taken from the me-

moirs of a revolutionary youth, Zhigaryev, in Petrograd, who lived and fought through those times. It provides a glimpse of what happened on that crucial May First 1915, which cried out for internationalist activity and was met in part by the daring work he describes. The memoir was printed in *Krasnaia Letopis'*, a periodic journal compiling material from the Russian Revolution, published by the Russian Communist Party in the 1920s and 1930s. The translation is by the RW, as is that of the Bolshevik leaflet which follows.

In August 1914, Zhigaryev was a teen-aged youth, a proletarian, and appears to have been a member of the Bolshevik Party. In his words:

Everything began with the war — and, really, I began with it too. The war found me working at the Simons-Schukert factory on Vasilevsky Island (in Petersburg). I worked there as a laborer. At the beginning of the imperialist war all the organizations were smashed. Our previously existing organization on Vasilevsky Island was smashed as well. One section of the militant workers was arrested, the other exiled . . . . We remained, a group of young workers . . . . Since we had no intellectuals among us, we had to rely on our own forces . . . .

After months of effort, and not a few losses to the political police, Zhigaryev and his small handful of proletarian youth — none of them was over 22, which they seem to have taken as both a point of pride and a weakness — had managed to make contact with revolutionaries in other neighborhoods, as well as with the Petrograd Committee itself, which, with the Central Committee not functioning inside Russia, had become the leading practical center and one of Lenin's main connections with the party. Zhigaryev assumed responsibility for distributing some of the literature to the underground Bolshevik organizations.

On the eve of May First 1915, we held

meetings to prepare: at ours there were a lot of Mensheviks . . . . And then right on the eve of May First, just after the May Day call of the Petrograd Committee had gone out, its members were arrested. We had to go ahead with the May First meetings. The decision had been that they would be after dinner, that people would not return to work. Our secret rendezvous point was on Geslerovskiy Street. The comrades would gather there, because it was worse from the point of view of spies. I worked at the Duflon plant till lunch, then went to the meeting spot. I remember now how I was reading a newspaper, and I noticed two faces off to the side curiously observing me. A feeling came over me that these were *shpiki*\*. But at the same time, the question forced itself on me, how *shpiki* would be here, where no other of my comrades had come yet, since I was the only one there. It was an uneasy situation. However, I waited. Anyhow, I had jumped over a gate and concealed myself already. The *shpiki* too were cautious. I saw Afanasyev coming. "Strange," he said, "I didn't see anybody on the way." "Well," I said, "maybe we're about to be nabbed." It was very strange that still no one had come. Something was wrong. We waited a little longer, until a woman from the Semyonov factory came. We grabbed her and then set off for another meeting place we knew about in Lesnaya. A few other comrades were there, and Bogdanov was waiting. He had brought the May Day leaflets. As we arrived, we saw one of the *shpiki*. "Well," I remarked to Bogdanov, "this is becoming a regular thing. Where are the rest of the comrades?" "What the hell do you mean, 'rest of,'" he replied, "we've got to run for it. We'll head for Kamyenny Island." While we were discussing this, one *shpik* walked by, and another positioned himself in a nearby doorway. Though a number of years have passed since then, that face is burned into my memory — I can see it even now, hanging over that grey overcoat . . . . As Afanasyev and I lit out for a streetcar stop, I told him how I felt about that swine. I felt instinctively that the *shpik* was not far behind us; however, glancing around, there was nothing. But sure enough, as we jumped onto the last wagon of the street car, there was the *shpik*, leaping on from wherever he'd been hidden, probably having overheard what I'd said about him. He was in the next car, and we realized things were looking bad. Somehow we had to save not only ourselves, but the leaflets too. "We've got to jump for it," I said, even though it was a long way to the next rendezvous point. We would leap out on Kamyenny Island bridge. No one would be around. Perhaps the *shpik* might get nervous and begin to wonder whether we had guns — in fact, we didn't even have a knife. So we jumped out at the bridge — no one followed. We raced for Lesnaya, where several comrades were waiting for us. They had lookouts posted at the door. We had just arrived and begun to relax when suddenly a woman raced in and told us that the *shpiki* were coming: "Well, little ones," she said, "save yourselves if you can." We hurriedly distributed some of the leaflets. I flew out the doorway and through a gate, and ran right under the nose of one of the *shpiki* . . . ."

\*\*\*\*\*

Below are excerpts from the May First leaflet the youth guarded with his life:

**Proclamation of the Petersburg\*\* Committee of the Russian Social-Democratic Labor Party**  
**Workers of the World, Unite!**

Before us lies the First of May, the proletarian holiday. Everywhere around the

globe on this day the factories and plants fall silent, red flags fly, proletarian slogans resound, giving witness to the rising forces of the proletariat. Like sprouts of a twisting plant, they entwine the globe, penetrating everywhere, to any place where factory smoke spews and, laden with heavy labor, the wounded heart of the proletariat languishes. Through the dense forest of survivals of the old world it is up to the proletariat to open a path for socialism. On this First of May, every conscious proletarian profoundly grasps the guarantee of proletarian victory — the fierce international solidarity and unshakable truth of the proletarian slogans. The old moribund world is straining with all its might to tear apart the rising movement of the proletariat and with diabolical cunning is inoculating it with twisted national chauvinist hatred and is strengthening a thousand-fold the insufferable yoke of militarism. And now the hour has struck, when the irreconcilable enemies — one with insatiable lust for plunder, hatred and cannon, the other with red banners and cries for a new world, united — must enter into single combat. In fire and smoke the international unity of the proletariat is being tried. All the strength of the proletarian leaders and masses is required to defend the bright ideals of the International. But the first shots have already rung out, and the international unity of the workers wavered and stumbled. The work of the bourgeoisie was not for nothing: the poisonous seed of chauvinism found fertile soil in the Second International. First German, then Austrian Social-Democracy, with the majority of their leadership at the head, fell prey to this nationalist hatred and gave their blessings to the proletariat to fight this brother-killing-brother war. And as the final step on this infamous path, they have turned aside from the celebration of May Day. Having rejected countering the nationalism of the bourgeoisie with the internationalism of the proletariat, having rejected the necessity for sharp class struggle at precisely this historic moment, they have now also forgotten that shining symbol of proletarian unity, the day of May First. The banner of the proletariat, that so proudly flew on May First, they have soiled in the dirt of chauvinism and handed to their own enemies . . . .

In this crucial historic moment, a heavy but honorable mission has fallen onto the shoulders of the still young, but already sorely tested Russian Social-Democracy. If West European Social-Democracy, having grown accustomed to a long period of peaceful development, passing now to the full blossoming of opportunism, has dropped from its own hand the fighting banner of the proletariat and turned away from revolutionary struggle, then the path of Russian Social-Democracy, every step of which is marked in blood, must be to hold high this banner, to carry it unsullied through the passions of patriotism. The young proletariat of Russia will indeed carry through this mission to victory. Life has already shown that the proletarians of Russia are not alone in this battle . . . . Liebknecht,\* whose name the world proletariat will never forget, and several of his comrades, have remained true to the proletarian cause . . . . Today, with full belief in victory, and with the full strength of the proletariat in Russia, let us celebrate the First of May.

Down with the war!  
Down with the autocracy!  
Long live the First of May!  
Long live the 8-hour working day and confiscation of the landlords' land!  
Long live the second Russian Revolution!

The Petersburg Committee  
of the RSDLP

\* The Russian word used here, *shpiki*, means both police agent and "salted pork fat" (see Smirniy's *Russian-English Dictionary*), revealing that the term "pig" goes back quite a long way indeed.

\*\* With Russia's declaration of war against Germany in 1914, the name of the Russian capital, St. Petersburg, was expunged of its Germanic "—burg" and changed to the Slavic "Petrograd." The Bolsheviks seem to have frequently used "Petersburg," perhaps as a sort of in-your-face to the guardians of Russian linguistic purity.

\* In contrast to the chauvinist capitulation of the great majority of leaders and parliamentary representatives of the large German Social-Democratic Party, Karl Liebknecht refused to vote for war credits for the German government and was imprisoned for his revolutionary opposition to the war.



## To break the chains— the revolutionary essence of Marxism-Leninism

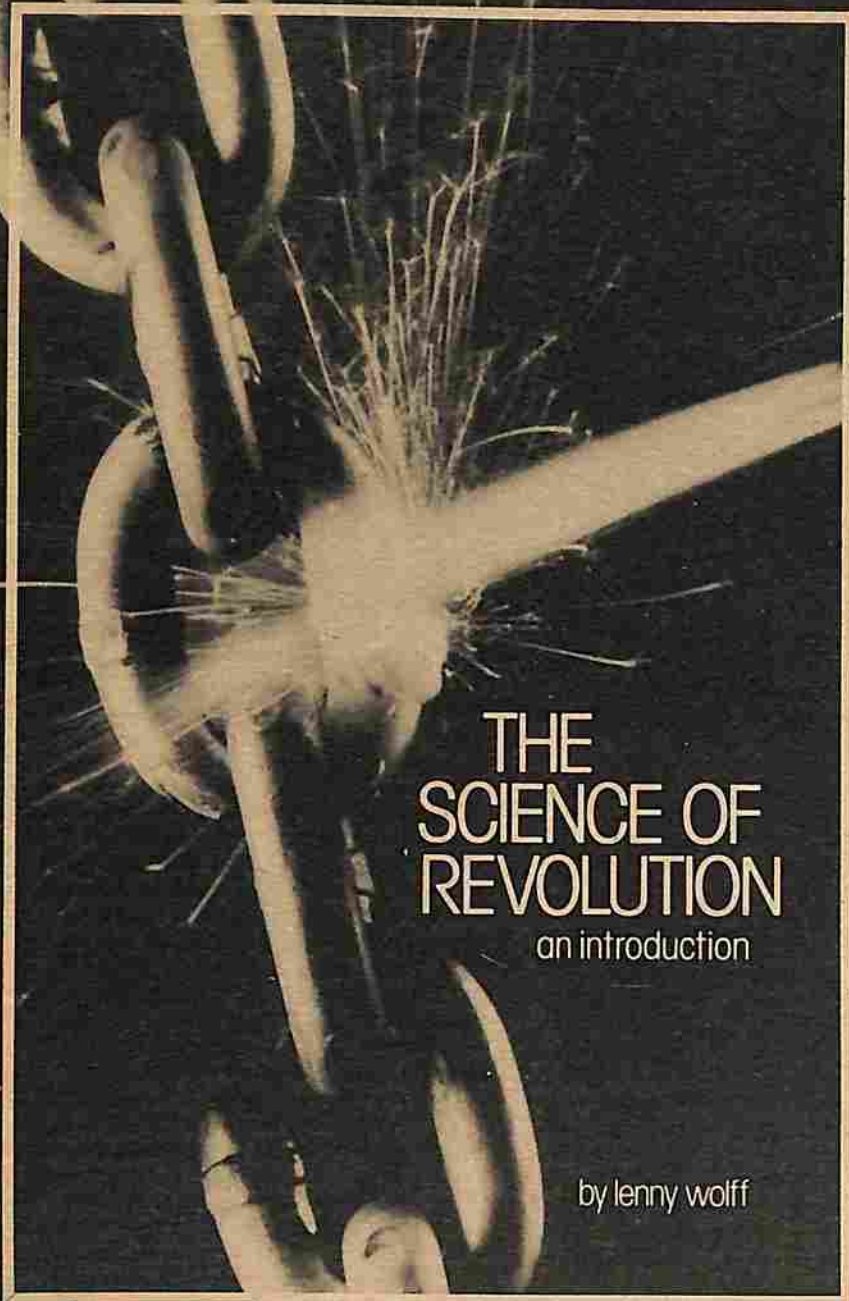
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## THE SCIENCE OF REVOLUTION

an introduction

by lenny wolff

Revolution, as opposed to mere resistance, demands a scientific world outlook and analysis. "The difference it can and does make lies in just what that resistance will accomplish: whether the slave chains will merely be rattled, or really shattered; whether the fortress of the old order will only be shaken, or new ground seized for the cause of emancipation; whether people will fight blindly (even if fiercely, for a while), or with head up and eyes fixed on the furthest horizon, prepared to win."

# The Weapon of Materialist Dialectics

This excerpt from the new book *The Science of Revolution: an introduction* by Lenny Wolff is the opening section from the Philosophy chapter:

In the play *Galileo*, by the revolutionary dramatist Bertolt Brecht, there is a pivotal scene between Galileo and his assistant, a monk. The Church has begun to attack Galileo, and the monk's loyalties are divided. He appeals to Galileo to renounce his work with the telescope, work that has borne out the heretical theory of Copernicus that the earth spins around the sun (and not vice versa, as the Church held); and in arguing, the monk invokes the unsettling effects of this theory on the peasantry, including his own parents:

They scrape a living, and underlying their poverty there is a sort of order. There are routines. The routine of scrubbing the floors, the routine of the seasons in the olive orchard, the routine of paying taxes. . . . They draw the strength they need to sweat with their loaded baskets up the stony paths, to bear children, even to eat, from the sight of the trees greening each year anew, from the reproachful face of the soil, which is never satisfied, and from the little church and Bible texts they hear there on Sunday. They have been told that God relies upon them and that the pageant of the world has been written around them and that they may be tested in the important or unimportant parts handed out to them. How could they take it, were I to tell them that they are on a lump of stone ceaselessly spinning in empty space, circling around a second-rate star? What, then, would be the use of their patience,

their acceptance of misery? What comfort, then, the Holy Scriptures, which have mercifully explained their crucifixion? The Holy Scriptures would then be proved full of mistakes. No, I see them begin to look frightened. I see them slowly put their spoons down on the table. They would feel cheated. (Reprinted by permission of Grove Press Inc., *Galileo*, © 1966 by Eric Bentley, © 1940 by Arvid Englund, © 1952 by Bertolt Brecht)

When Galileo didn't heed this sort of appeal, the Holy Fathers threatened him with torture. Other scientists were burnt at the stake, and all who fought for this theory were hounded and suppressed.

Beneath the fury of this struggle over scientific theory lay a conflict between classes. The Church and its ideological authority served as a bulwark of the feudal landlords, protecting (and partaking in) the exploitation of the peasantry; to challenge it, and its myth of a divinely ordered universe, implied an attack on an earthly constellation of economic and political interests. What made Galileo's experiments so threatening was the rise of the merchants, manufacturers and others in the growing cities who were straining against the bonds of feudal society. They supported scientific investigation both as an economic aid<sup>1</sup> and, more generally, as

<sup>1</sup> The Copernican theory, which showed that the earth revolved around the sun and not the other way around, was necessary, for example, as a basis to correctly navigate the oceans to new markets in Asia, Africa and America. Science generally was needed to advance production and manufacture — the discovery of

an important part of the rebellion against the feudal stranglehold over every sphere of society, including science and culture, as well as politics and economics.

Over the next few centuries, as the conflict intensified and spread, the terms of the struggle increasingly took in more than this or that particular scientific theory, and ranged over philosophy and world outlook generally. Materialist philosophy went into battle against the idealism fostered by the Church.<sup>2</sup> This too went along with and served the rise of the bourgeoisie, again not only or even mainly as a stimulus to production, but also as a tremendous influence for rebellion in politics. The Peasant War in Germany in the 1520s, the English Civil War in 1660, the French Revolution in 1789 — all these went against feudal political domination, and (despite the influence of religious ideas, even religious fanaticism, among the masses involved) necessarily went against the Catholic

air pressure came about through studying why suction pumps could not draw water out of flooded mines beneath a level of 33 feet.

<sup>2</sup> Materialism holds that matter exists independently of and in fact gives rise to consciousness (rather than the reverse), and that the answers to problems are to be sought in investigating the material world and discovering its laws; idealist philosophy maintains that consciousness, or even a supposed spiritual realm, transcends matter. Idealism looks to contemplation of "divine" laws, etc., for truth. These conflicting world outlooks are examined in greater depth later in the chapter.

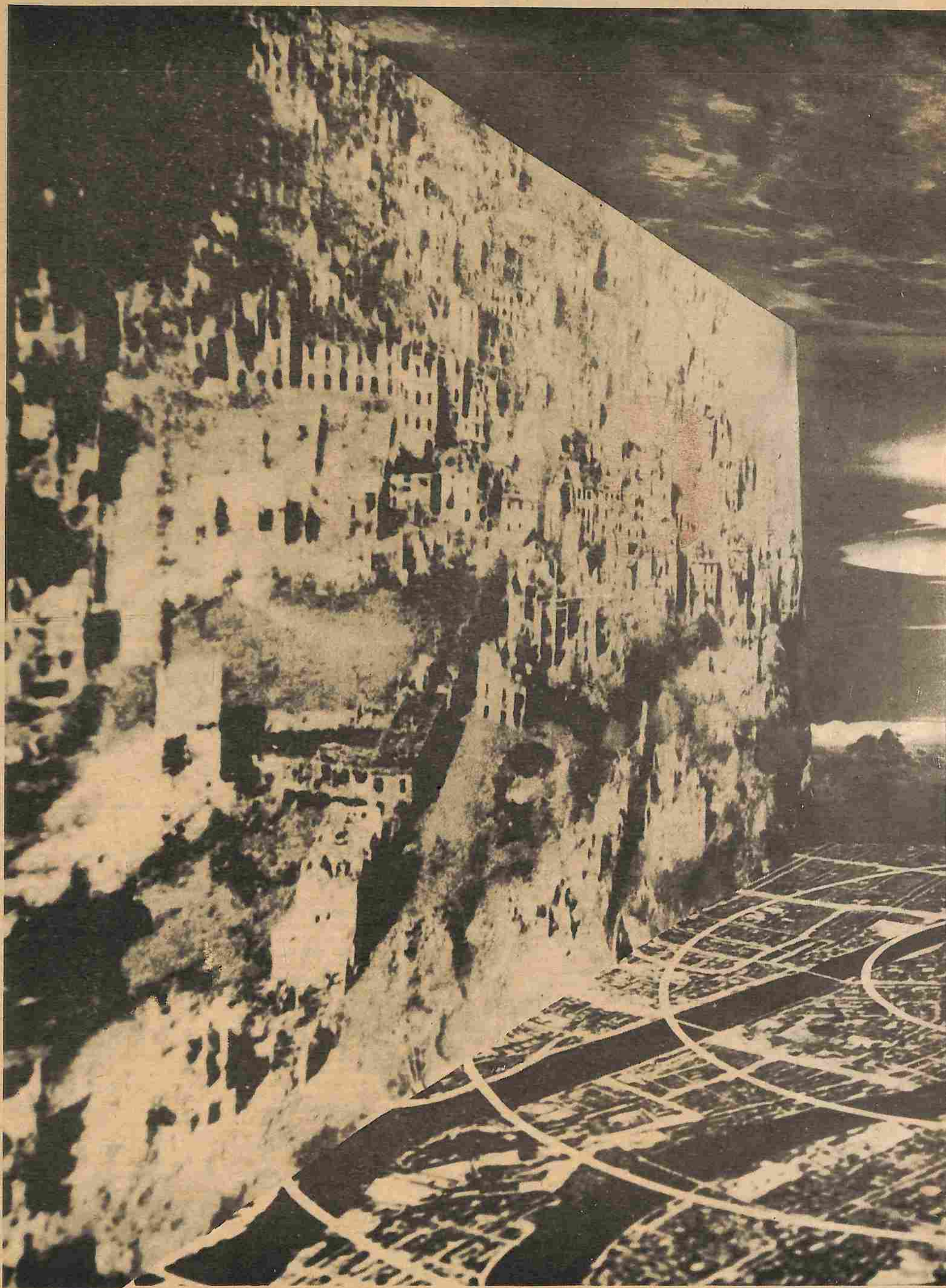
Church's ideological and philosophical hegemony as well. This whole volcanic period of bourgeois revolution impelled materialist philosophy forward, and was itself in turn spurred forward by it.

Such interpenetration between class struggle and philosophy was far from unique to that period. Philosophy has always been profoundly partisan, and still is. Take the ancient philosopher Plato. He opposed physical experimentation and investigation, holding that truth could only be discovered through logic and the contemplation of perfect forms; the only sciences he allowed among his students were geometry and other higher mathematics (while covering over the source of their seemingly perfect forms in material reality). This was no quirk of Plato's, but flowed from his position as ideologue of the slaveholding class of his day, which was locked in struggle against forces relying more on sailing and trade (the Ionians, whose philosophers were the first materialists and the greatest of the Greek scientists). Plato justified and promoted the subjugation and enslavement of one class to another in his "classic" philosophical work, *The Republic*. There he advises the rulers of his proposed perfect order to "tell one genuine lie worthy of the name":

[That] the training and education we were giving them [i.e., the education of the common people by the guardians] was all a dream, and they only imagined all this was happening to them and around them; but in truth they were

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# A World Without Imperialism—





**Not an Imperialist World War!**

# Taking Back the Night... And Then Some

I recently attended a "Women Take Back the Night" march in Ann Arbor, Michigan and an Everywomens Weekend and "Take Back the Night" march in East Lansing. I was struck by the aliveness and fresh political energy unleashed by these two events and by the depths of the questioning about the nature of the system as a whole.

Both events drew forward, and in fact were organized by, many young college women and a number of high school women also. These women have been brought into motion in recent years and months by the intensifying attacks on women and by their own refusal to quietly accept "their place" in society. Ann Arbor and East Lansing have been the scene of numerous rapes. Terror and degradation are a part of the daily life women face in these "enlightened," ivory-tower university towns, as was made crystal-clear by one woman who talked to at the Ann Arbor march who told an outrageous story of having been raped when she was a sophomore by an honor student in school, the son of the mayor of a neighboring town. She had previously dated this man briefly and he had since gotten married; one evening she was talking on the phone in her home when this prize student forced his way into her home, dragged her into the kitchen and brutally raped her. She was then badgered and harassed to drop the charges she had filed because she was going to ruin his life! He eventually was convicted and was given a whopping sentence of 30 days in jail. The attitude of the powers that be of condoning and encouraging these outrages was made abundantly clear by the recent dismissal of charges of 7 men who gang-raped one woman at Michigan State University at East Lansing. According to the judge, she did not fight off her 7 attackers, and thus, she obviously "must've asked for it."

Both rallies gave expression to intense rage against these kinds of attacks. One woman in Ann Arbor testified about being "date raped" and called on women to break out of the silence and shame of these attacks and expose them for the crimes they really are. At a gathering before the East Lansing march a group of women did a powerful dramatic reading of testimony

of women who were battered and abused, and punctuated the testimony with chants of "we are dangerous women and we are fighting back!"

The main speaker at the Ann Arbor rally exposed some staggering statistics about the incidence of violence against women: one out of four women will be raped by the time they reach 18, and one-half of all wives are abused in their marriage up to the point of rape. She called for a "new society where violence and degradation have no part," and expressed the determination of women not to passively huddle in fear and submit to being controlled and kept down by these attacks. In this spirit, women poured into the streets and defiantly took back the night, marching through the dark campus and dimly lit streets where normally they feared to walk. Scores of people joined up with the march as it swept through the streets, some not even stopping to grab a coat as they dashed out of their homes to join the festival in the streets.

The evening before this march we had gone to a meeting of the Ann Arbor Anti-Rape Coalition and proposed to them that we would like to bring into their march a banner reading, "In memory of Edith Lagos, Break the Chains/Unleash the Fury of Women as a Mighty Force for Revolution, On to May First." There was much controversy over whether allowing such a bold and revolutionary message in the midst of this march was going too far. But the overwhelming majority, while not in full agreement with the politics of the banner, were in favor of having the banner in the march, with one woman adding, "Furthermore, I like the slogan. I think it's really strong!" The banner was enthusiastically received and signed by about 50 women at the march who were drawn to the bold revolutionary thrust of the slogan and to the idea of sending a message to the people of Peru in unity with the struggle they are waging against oppression. As the march began, a loose Red Flag contingent formed around the banner. One woman grabbed up the red flag and literally leaped in the air shouting, "We're just like the Red Guard!" Two young proletarian women from the area, one white and one Black, who had brought their

boyfriends to the march, took up a bundle of RWs and began passing out May First leaflets on the spot. They said they already knew about "Brother Darnell" and ran in behind the banner boldly waving the red flag.

There was a similar response to the "Break the Chains..." banner at the East Lansing march, which this time was dedicated to Chiang Ching. One woman said, "I'm a communist too!" and wanted to carry the banner in the march. About 200 RWs were gotten out between both of these events, and a number of women, including some from high schools are making plans for May First.

Both of these events revealed a real resurgence of opposition to the intensifying attacks on women. And the women involved were seriously wrestling with the questions of where does this oppression arise from and how do we eradicate it once and for all. There was a broad divergence of views on these questions and real openness to discuss and debate this. At the East Lansing conference, one woman who did some sharp exposure on the rigidly patterned sex roles in society which begin from the moment a baby is born, when confronted with these very questions, responded after some thought, "capitalism is at the root of it and I guess we'll have to smash it." Many women at the conference looked at it as patriarchy, a whole system centered around male domination, and were not ready to break beyond looking at the attitudes and social relations of domination and oppression that permeate society to the nature of imperialism and the fundamental contradiction beneath.

But what was striking about this debate throughout the entire conference was how it was inseparably connected with and influenced by the events shaping the world as a whole. In particular, the sharpest events in the world were posing very sharp challenges around key ideological and strategic questions of how to deal with the oppression of women and all oppression throughout society. One example of this was a speech given by an Arab woman at the East Lansing rally which condemned Zionism and U.S. imperialism and called on women in this

country to speak out against and expose the crimes against the Palestinian people. Her speech sent an electric shock through the crowd — some women clapped loudly and others reacted in horror, like one woman who ran onto the stage and grabbed the microphone after the Arab woman had stepped down, calling for an end to attacks on Israel and Jewish women. Debate and struggle over this question continued to ripple throughout the crowd.

Another example was a workshop on Personal and Global Violence where one of the workshop leaders, a woman from the Women's International League for Peace and Freedom, called for a new kind of revolution against the patriarchy and U.S. aggression around the world — a revolution without violence. A young woman in the audience immediately shot back a question: "What about in Nicaragua or El Salvador — can we say that they shouldn't use violence to fight against their oppression?" Debate over the same question again broke out at a Sisterhood Celebration held at the conclusion of the East Lansing conference by the women most closely involved in planning the weekend. We proposed that the women send an internationalist exchange banner to people in another part of the world in connection with celebration of May First. Some responded eagerly, grabbing the piece of red banner material and started to figure out what they could say and who they wanted to send it to. For many it sharpened up the question of where did they stand in relationship to revolutionary violence by the people of the world and some very heated debate ensued. In response to a number of women saying, "I'd fight back if I were attacked personally but I cannot condone violent revolution," one sister spoke out passionately: "You're just looking at things from the point of view of yourself. We have to feel and respond to all the oppression and suffering that people face in every part of the world."

A comrade in Detroit

## Dialectics

Continued from page 9

being moulded and trained down inside the earth, where they and their arms and all their trappings were being fashioned. When they were completely made, the earth their mother delivered them from her womb... "So you are all brothers in the city," we shall tell them in our fable, "but while God moulded you, he mingled gold in the generation of some, and those are the ones fit to rule, who are therefore the most precious; he mingled silver in the assistants, [i.e., the soldiers]; and iron and brass in farmers and the other craftsmen." (cited in J.S., "Plato: Classical Ideology of Reaction," *The Communist*, No. 5, RCP Publications, May, 1979, p. 153)

But if class interests and class struggle play a determining role in philosophy so long as society is divided into classes, what exactly is the importance of philosophy to the class struggle? To begin with, let's sharpen up what we mean by philosophy. Unlike particular bodies of knowledge concerning specific categories of things (e.g., astronomy, biology, economics, etc.), philosophies are comprehensive world outlooks, systematic ways of analyzing and understanding the various phenomena and events of the universe.

In that light, philosophy has a twofold importance. First, no matter how consciously or consistently they may do it, everyone applies one method or another — that is, a philosophy — to understand-

ing the world. The world outlook that views life on earth as a vale of tears and seeks meaning and salvation in submission to a mythical god off in heaven, tends to reinforce one sort of behavior; the idea that individuals confront the universe alone and wrench what meaning they can out of "the moment" reinforces another. And those who say "I have no philosophy, I just do what works," express (and act on) a philosophy even as they deny it — the philosophy of pragmatism, the dominant one in the U.S. The concentrated struggle over world outlook and method that goes on in philosophy, then, has far-reaching effects on peoples' spontaneous and seemingly unphilosophical everyday thinking...and thus on their actions, including their political actions.

Beyond its broad effect on the masses, though, philosophy is critically important to forging and guiding a genuinely revolutionary movement. No movement can transform the world — fundamentally transform it — without a method to correctly understand it. The revolutionary advances led by Marx, Lenin and Mao in both practice and theory were achieved — and could only have been achieved — on the basis of forging, deepening and applying materialist dialectics, and waging struggle against various attacks on the philosophical front by the bourgeoisie. By the same token, the influence of pragmatism on the revolutionary movement — which has often taken the form of downplaying the struggle over philosophy (as well as strug-

gle over ideological and political line generally) — has led to a narrow obsession with what "seems to work" in the short run, and has played no small part in the movement's seduction by illusory and momentary concessions, and even at times its abandonment of the revolutionary goal.

Further, the very character of the proletariat and the proletarian revolution, as opposed to all previous revolutions and rising forces in society, demands the conscious mastery of philosophy. The *Communist Manifesto* points out that:

All the preceding classes that got the upper hand, sought to fortify their already acquired status by subjecting society at large to their conditions of appropriation, and thereby also every other previous mode of appropriation. The proletarians cannot become masters of the productive forces of society, except by abolishing their own previous mode of appropriation. They have nothing of their own to secure and to fortify; their mission is to destroy all previous securities for, and insurances of, individual property. (*Manifesto*, 45)

The implications of this for the world outlook characteristic of this class and its revolution are also made clear:

The Communist revolution is the most radical rupture with traditional property relations; no wonder that its development involves the most radical rupture with traditional ideas. (*Manifesto*, 57)

Particularly in those countries where it has long ruled, and reflecting a general historical trend, the revolutionary days of the bourgeoisie have long since given way

to unbridled reaction, and its philosophy has travelled a parallel course. The search for truth has given way to apologies for exploitation and Plato-like homilies; the fresh spirit of seeking and welcoming the changingness in all things has been turned stale by the priestly odor of those who think they defend eternal, foreordained orders. Today the task of changing, and knowing, the world rests most fundamentally with the revolutionary proletariat. And unlike all previous rising forces in society and all other social classes, the proletariat cannot allow philosophy to become calcified into another dogma, another set of ideas that justifies the world as it is instead of explaining it, and that papers over contradictions instead of uncovering them. Any philosophy that assumes the trappings of a divine order or state religion — whatever the heaven promised or the icons worshipped — is worse than useless.

The revolutionary proletariat must be armed with a critical philosophy which correctly reflects the world as it is (which includes most essentially as it is changing), and which enables the proletariat to penetrate to the essence behind the appearance and grasp the inner thread of complex events and chaotic upheaval in order to influence and determine their outcome. It needs philosophy in order to win, in both the broadest and most all-encompassing sense and — linked to that — at the crucial crossroads and junctures of battle. This weapon, this philosophy, is *materialist dialectics*.

# DAMIAN GARCIA DAY

Friday, April 22: a huge, fifteen-foot mural of Damián García atop the Alamo with the red flag of the proletarian revolution flying above it was defiantly unfurled — a crowd of nearly 150 people burst into applause and cheers — the park will henceforth be known as Damián García Park!

Just before this, a young Salvadoran had told us with deep pride, "Damián really lived for something, he stood for the red flag. They thought they could knock it down, but..." sweeping his hand over the scene at the park, "...look, the red flag is all over here! They can't knock it down!"

It was true; among the broad turnout on Damián García Day in Los Angeles, of people, mainly proletarian immigrants living in the park area, were dozens of red banners. One revolutionary Salvadoran exclaimed, almost in shock, "there are people here I never thought I'd see at a rally like this!" For not only were there Central American immigrants from the area around the park, but Black people from Watts and downtown, a middle-aged couple who had come across town by bus from Pico-Aliso, Eritrean, Kuwaiti, and Indian foreign students from UCLA, feminists, lawyers from a progressive legal agency, and many others.

It was also true that the bourgeoisie would very much like to "knock it down," as the demand to rename the park along with the spectre of May Day has them very uptight. All over downtown and in the area of the park, though not at the park itself, squad cars prowled, pigs accosting people, and jacking them up against walls, in a full-blown effort to intimidate and terrorize people into staying away from the rally — though the rally itself was not attacked. Similar harassment was reported in Pico-Aliso Housing projects where Damián was murdered and where Damián García Park has drawn solid support. Also, after a Damián Day rally at L.A. High at noontime, the police were stopping everyone in a park across the street and frisking them. The *RW* was also informed reliably that police called several hospital emergency rooms on Friday morning, and told them to expect to be "busy" that day. The bourgeoisie is clearly set on raising the stakes on this struggle.

Particularly in such an atmosphere, the strength of people's revolutionary feeling has been all the more striking. A Black man who had come from downtown for the rally spoke of the poem written in an Atlanta jail about Damián's murder, a poem which has been printed on a poster and was read at the rally.

"I know what those dogs did," this man said, "those pig murderers that killed this guy (Damián). That 5-year-old kid they killed is eating me so bad, I can't live with it anymore. I want to do something now — you know like in that poem 'killing me bit by bit' — that's how it is with me, too."

In another part of the rally, two older Latinas had been standing for some time at the back of the crowd. Just after the formal dedication of the park, the singing of the Internationale was announced, whereupon these two strode to front row center, raised their fists and proudly sang the anthem.

One exchange among people in the crowd showed especially well what forces are brewing here. One fifteen-year-old told us his father had demanded he leave El Salvador after the National Guard came into the boy's class at school, grabbed the boy next to him and executed him on the spot because his father was a guerilla. Another man nearby was listening to this story and at this point broke in: "Look at him! Each weapon they send to El Salvador means more people coming here — like this *joven* — they are bringing their enemies here and it will go bad for them!"

Downtown, a small group of revolutionaries gathered at 7th and Broadway, site of the May Day convergence last year. After spreading the word about the rally at Damián García Park, the group,



including some who had just joined, hopped on a city bus headed for Damián García Park. As the bus made its way through blocks literally swarming with pigs (at least fifty squad cars and a helicopter were in the area), the strains of the Internationale issued from the bus, which was soon filled with *RW*'s and revolutionary agitation.

Reporters were everywhere during Damián Day, even including on the above mentioned bus ride! The *L.A. Times* had assigned no less than four photographers and two reporters and this was typical of the media presence. The only coverage, however, was an article buried in the *L.A. Times*. Clearly, the bourgeoisie has been greatly stung by the publicity already generated by the park, including around the arrests of nearly thirty people at the city council last week, and by the oncoming May Day events. Only a certain kind of publicity was desired by the myriad reporters present today.

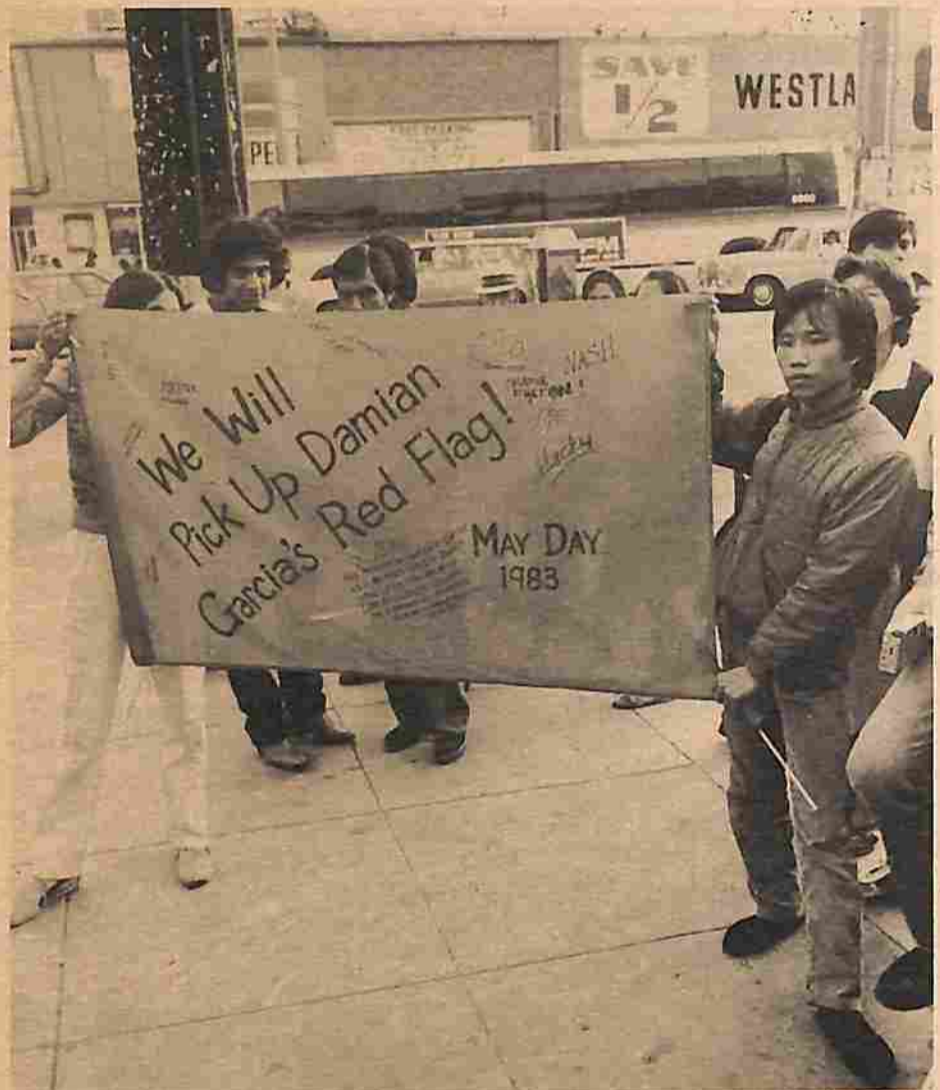
Nevertheless, what they don't want to talk about is definitely happening. The day after Damián García Day an *RW* seller was talking to someone in the park and referred to it as "MacArthur Park." A Mexican man standing nearby overheard this, stepped up and shook his finger, "No. No. It's Damián García Park!"

## MESSAGES SENT TO THE DAMIAN DAY RALLY

*From William Oandasan, a progressive Native American poet and activist:*

What Damián and General MacArthur represent to the People struggling against political repression in Los Angeles and the world are as clear as night and day. What this Park is is a refuge for The People! If this statement is accepted as true, then what does it mean for the Park to be named after a soldier who fought to maintain the Nation in power. What it means stands in direct opposition to what this Park was intended. If the powers that control this Nation repress the dreams of the politically oppressed people in this Nation and name this Park after one of its monumental soldiers, then it is only right and just that the People struggle to rename this Park after Damián and in honor of his fight on behalf of the People, the People whom he gave his life for. To refuse to rename this Park is not only an insult to the People, but the continued symbolic repression of the People and a focal point for struggle against those powers that denied political self-determination to all people. Long live the Spirit of Damián!

*From a Chicano student activist:*  
To Whom It May Concern:  
This is to recognize and acknowledge



the life and death of Damián García, whose fighting spirit lives on. His murder raises many questions about the freedom to struggle for the interests of poor people, without being attacked, beaten, or killed as has happened to many in the past who have fought for their rights and equality.

The death of Damián can only be made worse by covering up the events that led to his murder. These facts shed light on the social ills that Damián risked his life to change.

It is fitting that we remember Damián today, on the anniversary of his death, and in so doing, dedicate ourselves to the fight against the oppression and exploitation of poor people. Also important to remember is that by recognizing the life of Damián we call into question those who have the most to gain by covering up and forgetting what has happened. Let us not forget, let us support those who seek justice for Damián, and place him in his proper place in history.

In struggle,  
Tomás Gaspar  
University of California,  
Los Angeles

*From New York City garment workers:*

We proletarians in New York's garment district from different countries but of none send a message of solidarity and support for the renaming of MacArthur Park to Damián García Park! On to May Day 1983!

*Rick Newberger, one of the Fort Mac Two, written on April 22, from prison:*

On this day, three years since the murder of Damián García some of us incarcerated here at Terminal Island would like to make the following statement: on Wednesday we heard of the "arrest of 30 RCP members for disrupting city business." It was on that day as we understand it that people were going before the city council to demand that the city officially recognize Damián García Park as the name of the park at the corner of Alvarado and Wilshire Blvd. It is clear that the authorities acted in a frenzy when confronted with the red flag of revolution and the thought of May First.

These things are linked with Damián García ever since he raised the red flag on

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# May Day Messages Criss-Cross the Planet

## Banners From TKP/M-L and ATIF, Sent to Los Angeles, Detroit, Berkeley, Atlanta

On May 1st, International Festival of the Working Class,  
Let us tighten our ranks  
On the Shining Path of  
Marx, Engels, Lenin, Stalin and Mao Tsetung

From the TKP/ML (Communist Party of Turkey Marxist-Leninist)

Victorious shall be the working class and oppressed peoples!

From Cologne Workers Center, member of ATIF  
(Federation of Workers From Turkey in Germany)

We, the Wage-Slaves and Oppressed Peoples, Shall Drown the Imperialist and Social-  
Imperialist War Preparations In the Fire of Revolution!  
ATIF is in the May Day ranks of its class comrades in USA.

From ATIF (Federation of Workers From Turkey in Germany)

Masters of National Oppression, Murderers of Black Youth, Imperialist Blood-  
Suckers, You will pay for your crimes at the court of Revolution!

From ATIF (Federation of Workers from Turkey in Germany)

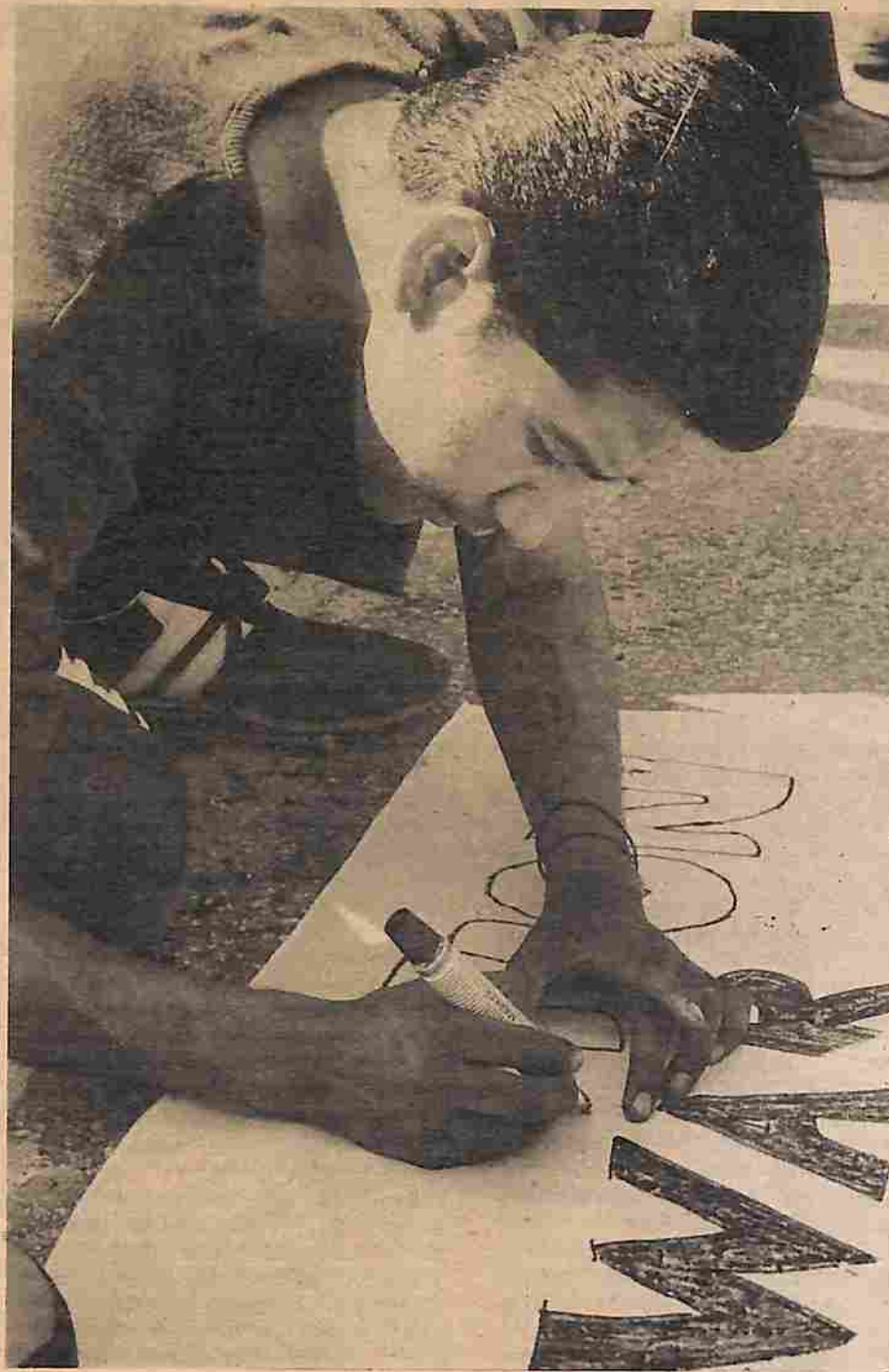
## From Colombia to Los Angeles, Detroit

Revolutionary Communist Internationalist Greetings on this May 1st, to the Beloved  
Comrades and Supporters of the RCP, US; to all the Revolutionary and Oppressed in  
the U.S.

Grupo Comunista Revolucionario, Colombia

Make Internationalism into Something More than Words  
Take History into our Hands

Grupo Comunista Revolucionario, Colombia



## More Banners and Messages

¡Saluciones al Pueblo Revolucionario de Chile! Revolución en los 80s — ¡Acométela!  
el Primero de Mayo, 1983, desde Hawaii.  
Greetings to the Revolutionary People of Chile! Revolution in the '80s — Let's Go For  
It! May 1, 1983, from Hawaii.

Made by a circle of proletarians and signed by workers and youth  
in the Kalihi district of Honolulu, Hawaii

To the comrades from Turkey, Germany; from the workers in the Damián García Park  
area.

We support the struggle of the people from Turkey.  
We march forward together in the spirit of Comrade Damián García and with the spirit  
of the comrades all over the world who are ready to struggle!  
And we will not rest until final victory.

This message was written by a Salvadoran worker living in the  
Damián García Park area and circulated on a banner  
in the same apartment building of many day laborers.

To the people in West Germany struggling against U.S.-Soviet war moves:

World war and revolution... the clash of these two trends marks the approach of May  
First, International Workers' Day. We, a section of the international proletariat in the  
U.S., on May Day, a day of proletarian combat against all oppression and its source,  
and certainly the battle front against imperialist war, offer the only solution to ending  
world war... revolution... Revolution in the '80s! Go for it!

Signed by 40 proletarians including Black, Puerto Rican,  
and Haitian, in Roxbury, Mass., and a number  
of supporters in the anti-nuclear movement.

To the Palestinian people:

The Palestinian people's revolutionary struggle is an excellent example of the deter-  
mination of all oppressed people against the genocidal efforts of the combined forces of  
the imperialists.  
May First, 1983

from the people of Detroit, East Side

*This banner was written by a proletarian from the Detroit East Side community  
where A.C. Wilson, a 17-year-old Black youth, was viciously killed in early March. In  
the wake of this murder, at the hands of a reactionary Chaldean (Iraqi Christian)  
storeowner, debate has raged — between those in the community who target the system  
as responsible and those who have fallen for anti-Arab chauvinism as a convenient  
"answer." This banner had an electrifying effect as it was taken around the  
neighborhood last week and in a short time was signed by 38 youth and proletarians, in-  
cluding members of A.C. Wilson's family.*

To the people of India and Iran

We've witnessed the tentacles of Imperialism in every corner of the globe, we see these  
superpowers rattling their sabres and shaking their nukes in preparation for a global  
showdown. But we draw great inspiration from the fact that there are sections of the in-  
ternational proletariat coming into being, unwilling to line up behind any form of im-  
perialism (U.S., Soviet or the Pink Mitterand kind) and preparing to liberate not only a  
piece of the world, but all mankind. We send our internationalist greetings on this May  
Day.

From Chicago cab drivers from Iran, Africa  
...and born here in the belly of the beast.

*This poem was dedicated to the youth of Detroit for May 1st, 1983 by Tanzanian poet,  
K. Kahigi, who is now a professor living in the U.S. Written by Kahigi when he was a  
youth, the poem is from a book entitled MALENGA WA BARA, published in 1976 by  
Tanzania Publishing House LTD. In Swahili the poem is called "Mtokoto" which  
means "Rage."*

Do not fear the hurling of senseless words;  
All that they say is utterly wrong.  
All of those who are threatening to burn you  
or to strike you with a heavy bullet —  
Do not lower your eyes before them.  
For if you bend, oppression will increase  
they'll go on treading upon you with their hooves.

Do not fear their angry trepidations:  
Even though you toil in backbreaking labor  
Start now to dream the dreams of war,  
Hear the explosion — the drum of fire —  
A call for a new rage!  
Do not bow at all, wipe the eyes  
So you may see the direction of this conflict.

Do not fear their guns of fire:  
Ha! ha! these people are really dreaming  
They think they are better  
And you always inferior  
But do not lower your eyes before them.  
Their dream is a bubble, and like a bubble it'll burst —  
When it is swept away by the river of justice.

The drum is beating — this is a call to you:  
Deny right away these contentions (of theirs);  
Those who are threatening and despising you  
Have only bubbles for dignity.  
Do not bend your eyes to them  
But instead plunge yourself into this rage:  
For the winds are blowing to sweep away their dream!

## May Day Message from Haitian Gravediggers

This year, like the years that preceded it, revolutionaries around the world are in the process of preparing the festival of the oppressed, May First. On this day the advanced proletarians of the world have the duty and obligation to struggle against all the backward tendencies in the camp of the enemy and in our own ranks and thus, give that day its true revolutionary meaning. The only way we're going to achieve this goal is by correctly assessing the objective conditions in the world in this conjuncture, and our role, as conscious proletarians in transforming this objective condition. That is why we the advanced elements of the proletariat must consciously push the line of revolution and radical rupture with class society and class rule, against the line of the bourgeoisie whose objective is to preserve their old rotten order, and those of the revisionists whose objective is to make minor reforms and continue to rule that old order in their own class interests.

We Haitian revolutionary internationalists together with other proletarian forces in the world, who are conscious of the growing danger of war, but even more of the great revolutionary challenges and opportunities existing in this conjuncture, must struggle to prepare ourselves and the proletariat, to meet these dangers, challenges and opportunities. We also know that the only way we could achieve this task is by waging fierce struggle against the forces of reaction like the imperialist monsters, the "peacekeepers" who are preparing to redivide the world they have stolen for a third time. We must also wage the same struggle against the revisionists, the reformists and all other merchants of illusion, who are trying to degrade the struggle of the proletariat to its lowest common denominator. While waging an uncompromising struggle against these forces, the revolutionary and conscious proletariat must arm themselves with the scientific calculus of Marxism-Leninism, Mao Tsetung Thought, and based on that, raise the eyesight of the proletariat and enable them to play their historical role, i.e., reappropriate the world from the imperialists and all other forces of reaction and destruction and bring forward a completely new order.

On May Day, more than any other time of the year, the struggle between the forces of darkness and destruction versus the forces of light and progress is always concentrated and accelerated. This May Day is no different. This year again, all these forces, the imperialists, the revisionists, the reformists, and the revolutionary proletariat will be in the field on May Day, each will try to win the masses to their line. As always the imperialists and their lackeys will be trying to turn May Day into a farce, by either making believe that this day does not exist in the calendar at all, or where May Day has already become a tradition, they will try to use it to make the workers believe that the only solution to their misery is to collaborate and submit to their rule.

The revisionists and the reformists will be in the field too trying to peddle their poisonous line, of replacing one slavemaster by another one, or by pushing forward some cosmetic change of the existing order and thus put themselves in the place of the old exploiters. Many of these forces will be raising the red flag on May Day. On raising that flag, their objective would be pushing the line of reform and defeatism over that of revolution, their motive would be nothing but stripping the day of its revolutionary spirit.

This May Day the revolutionary proletariat and the advanced will be in the field too with a qualitatively different line. They will be mounting the stage of history and putting the stamp of the revolutionary proletariat on that day and thus instilling the revolutionary spirit back in that day. This task is not an easy task, it can only be achieved through uninterrupted struggle against the imperialist slavemasters, their lackeys and their representatives inside the revolutionary movement. As May Day is approaching, the struggle is becoming ever sharper and the revolutionary proletarians are preparing to mount the stage of history and raise the banner of scientific Marxism-Leninism, Mao Tsetung Thought. They will consciously pick up the red flag and fly it high in the face of the international bourgeoisie and their agents inside the revolutionary movement.

May Day has a very special significance for us internationalist proletarians, because on that day the forces that would create the future will be cast, and the vision, resolution and determination of the proletariat shall be strengthened.

We Haitian revolutionaries, who are living in the biggest imperialist citadel, the USA, we are conscious of our tasks and responsibilities to rise to these challenges

and opportunities this May Day and in this conjuncture. We are also aware that, what we and other proletarian forces in the world do this May Day will be ridiculed and criticized by opportunists, but we're also aware that what proletarian forces do will be very significant, however small and unimportant they may seem to opportunists and reformists, they will have a positive effect on the struggle of the proletariat and the oppressed worldwide.

It is for this reason, we Haitian revolutionaries who are living in the U.S. are struggling against all the tendencies in the movement who are criticizing, trying to deter, by telling us it's crazy to even talk about celebrating May First in the U.S. They think we should be passive that day and wait until we are in Haiti to celebrate May Day. This narrow nationalist line on the role of the foreign born in the U.S. is a very backward line. Contrary to that line we are preparing to celebrate May Day right here in the U.S. because as revolutionary Marxist-Leninists we have an international obligation and duty to struggle against imperialism where we were born and where we are living, and there is no better place to wage this struggle than right where we are in the belly of this beast. It is for this reason that we're going to celebrate May First together with other proletarian forces in the U.S. We're going to celebrate this May Day with the conscious proletarians and oppressed people of the world, those who have nothing to lose but their chains. It is in that same spirit that we are sending this message to all revolutionaries and advanced elements of the proletarians in the world. But beyond this we want to send a special greeting addressed to the Union Comunista Revolucionaria (Dominican Republic), to the Central Reorganisation Committee Communist Party of India (M-L), to the RCP, USA and to the RCP of Chile and all other proletarian forces and all the proletarian masses who are consciously taking up May First and in that process preparing and consolidating the future gravediggers of that existing order. Down with Imperialism! Down with Imperialist World War! Long Live the Unity of the Proletariat and the Oppressed of the World! World Revolution, Not World War!

G.R.I.A. (Haitian Revolutionary Internationalist Group)

## Solidarity to All the Workers of the World From Partido Nacionalista de Puerto Rico: New York District

On May Day, International Workers Day, the Partido Nacionalista de Puerto Rico would like to send cordial greetings through the *Revolutionary Worker*, to the working class of the whole world, while the most cruel of the imperialists (Yanqui) are assassinating our Central American peoples like in El Salvador, Nicaragua, Honduras, Guatemala and others. These fraternal peoples have a weapon much more powerful than the one the enemy has; that is an armor of morale and courage. At this time I do not want to forget our Haitian, African, Indian, Palestinian brothers, my people of Puerto Rico, in short, all the workers of the world who are dominated by the capitalist system. It's time to unite into one single chain and take history into our hands. The (Puerto Rican) people want the whole world to know that we continue to be assassinated. Yanqui imperialism continues to intensify its pressure against the defenders of independence of our country; the jails are full of prisoners of war, and they have even organized a Federal Grand Jury to put in the jails of the empire the whole Independentista leadership. As long as the nation has sons the war will not be lost.

Brothers, I bid you farewell, reminding you that the empires will soon fall. The capitalist system will be no longer and the victory will belong to the workers.

Presidente Junta Nueva York  
Santana Ramos

## Message from L.A. High

From the RCYB and the youth from L.A. High School — to all the school youth of this country and the whole world, we send this message of proletarian unity and solidarity.

Today more than ever we youth of the world are victims of this imperialist system which has nothing to offer but suffering for the men and women of the world. But beyond that we have to understand that this is not as far as human history can advance — there is something better than this modern system of slavery. The rebellious cries of the proletariat of this planet are ever more intense and which bounce off every circumference of the Earth.

In the most narrow and broad streets, in the most oppressed ghettos of the world, in the darkest dungeons, May Day shines brightly. On this May Day 1983 the youth from L.A. High School dares to break with the racist principles of the bourgeoisie and to unite its forces for May Day preparations. The conscious Black and Latino youth are taking part in this battle, raising high the red flag, the flag of the oppressed of the world, breaking out of school and inviting other youth and proletarians to do the same. The youth from L.A. High, along with the RCYB have made plans to go to other schools and challenge others to also break the chains, and to go to the garment factories behind whose walls many of our parents are the victims for life of the imperialist grip. We will call them out of the factories to take history in their hands.

While we youth here in the belly of the beast prepare ourselves for the insurrection, we have in our minds all the comrades who struggle in Europe in the front lines against nuclear war — in Peru where Sendero Luminoso struggles with guns and fists against both imperialist blocs. We carry in our minds the heroic example of our Comrade Darnell Summers, and in our hearts Damián Garcia and the task he left to us of taking history in our hands.

Continued on page 19



## The Internationalist Wall of Aarhus, Denmark

Right in the middle of enemy turf, in the small town of Aarhus, Denmark, on this streetcorner — with the police department and city justice offices on one side of the street, and the ruling Social Democrats party building and labor union congress hall on the other — this wall opened a crack in the "socialist" pink and piggy atmosphere of the spot. First, slogans appeared hailing Chiang Ching, Mao Tsetung and the Cultural Revolution. Then, a spray-paint artist added a fitting tribute in black to the wall (which is being torn down), with a line from the *Internationale* in Danish: "Smash the rotten wall of the past to pieces." The third

phase of this graffiti attack, which appeared in multi-lingual revolutionary red, speaks for itself.

This revolutionary wall is set on the stage of a few more cracks in the social compact of Denmark, not far away in Copenhagen. At the Carls Bastion military ramparts in the Christiania fortress, which has been occupied by youth as an alternative community for more than a decade, battles broke out with police. While the Danish bourgeoisie had allowed this "youth zone" to develop unhindered during the '70s, now as the social fabric of Denmark is beginning to unravel with the sharpening bloc-wide economic and political

crisis, the pink hand of the "Let's solve things peacefully" Social Democrats has decided to tighten the reins — both in the form of cut-backs in the famous "socialist" welfare programs, but more, politically, to clean up the "rabble," complete with a chauvinist frenzy whipped up around incoming Turkish workers. So on April 18, when some youth turned their alternative settlement into a battleground with police, a bus was set on fire and a number of cops injured, this was not in line with their plans. Removing the pink gloves seems to have failed to guarantee social order... and as the civilized Danish press cried in horror, "They're so young."

# Multiple Felony Convictions In Fishing Rights Trial

A chilling demonstration of the fact that the U.S. government is hellbent in pursuing its relentless and flagrant attacks on Indian fishing rights was provided on the morning of April 18th, when a jury returned a verdict of guilty against the first of three groups of Native American fishers charged with multiple federal felonies for "illegal fishing" and "illegal selling of fish." This first group contained three leading figures in the resistance to the government's massive assault on the treaty rights, culture, and very way of life of Indian tribes in the Northwest, particularly David Sohappy Sr., a nationally known spiritual leader among Native Americans whom the government has fingered as "the central figure" in their indictment. David Sohappy Sr. was convicted on four counts and faces a maximum sentence of 20 years in prison; David Sohappy Jr. was convicted on two counts and faces a possible sentence of 10 years; and Bruce Jim was convicted on eight counts and faces a possible 40 years behind bars! (The fourth defendant, Barbara Jim, was acquitted.) And no sooner had the verdict been read than the men were manacled on the spot and hauled off to the federal pen on Terminal Island — even before a sentencing date had been set for them. This was brutal treatment in a trial the

government worked overtime to construe as a run-of-the-mill case of "criminal" violations of statutes and regulations, mere "fish-poaching." But then, it's never been a matter of a few fish netted and sold outside of government-imposed regulations.

Indeed, at a hearing the day after the conviction over whether or not to continue with the blatant efforts to keep the defendants imprisoned, the political nature of this "illegal fishing trial" was fully revealed. With the verdict rendered, the prosecutor let it all hang out in his zeal to make sure that these brothers remained under lock and key:

"Crimes that are politically motivated, or motivated by philosophical beliefs, are much more dangerous than ordinary crimes committed for monetary gain," he began, adding that the defendants "are fishing outside of the system" and are "permanent residents of an enclave of resistance." And, in an ominous voice, he warned any doubters that "to get them back into custody could be very costly," embellishing his plea for continued jail time with claims that fish wardens had been met with gunfire at Cook's Landing (the fishing village on the Columbia River where the defendants live) and that this verdict could possibly set off something there. Of course, all the prosecutor's

frothing was nothing more than the logical conclusion of the actual campaign of systematic repression directed against the tribes on the Columbia River; a campaign that included: an 18-month long "investigation" involving the free use of wire-taps, tailings, photo-surveillance, etc.; a pre-dawn raid by 30 shot-gun brandishing thugs who had been secreted away in the desolate tracts of forest adjoining Mount St. Helens for four days of counter-insurgency training, and who had descended on Cook's Landing, dragging people from their beds and threatening them at gunpoint; and the transplanting of the entire entourage of court functionaries — bailiff, clerk, stenographer, prosecutor, and judge — from the politically unfavorable Northwest to sunny Los Angeles.

It was at this point that Judge Tanner realized that things were going a bit too far. Dragging the defendants off in chains served the purpose of emphatically demonstrating where resistance would land one — that was one thing; but dragging the political nature of the state's attacks on Indian treaty rights into the light of day so explicitly was another. Tanner quickly ruled that the defendants be released on bail pending their sentencing and ended the hearing right then and there.

As we go to press it has been learned that the second and third groups of defendants have agreed to have their cases brought before Judge Tanner, without a jury, under the stipulation that while not pleading guilty (thus retaining the right to appeal), the evidence presented in the first case would "apply equally" to their cases except that they would face reduced charges. What this has meant in the case of the second group has been that of the six defendants, one had the charges dropped, another was acquitted, three were found guilty of a single misdemeanor each, and one was found guilty of a single felony. The dispensation of the third group is at this time unknown and exactly what these legal maneuvers signify cannot be ascertained at this time.

The viciousness of the government's actions and their sighting-in on leading figures in the resistance to attacks on treaty rights has been made crystal clear in the guilty verdicts handed down in L.A. It can be expected that it will be carried over into the sentencing itself, scheduled for June 3rd, back in the Northwest at the federal courthouse in Tacoma, Washington. □

## Danger

Continued from page 6

the former, well, maybe he isn't so slick after all, as subsequent events further demonstrate.) The RCYB member stood his ground in the class and demanded a formal debate be set up between the RCYB and the teacher. The whole class loved the idea, even the reactionaries. But the teacher got cold feet, saying he wouldn't debate such an insignificant sect: "Why, they're not even the Communist Party, they're just a fringe group."

But things were moving fast at the school and this "fringe group" and May Day were at the center of it. When a reactionary group (Lyndon LaRouche's NCLC) handed out leaflets, entitled "Beam the Nukes" upholding Reagan's "Star Wars" speech, broad debate broke out over the question of world war. And while *this* was going on, a campaign was organized by the "spirit queens" — cheerleaders and some Christians — to get the revolutionary graffiti off the school walls (they spent the next two weeks scrubbing away). All of the known May Day activists have been under the constant watchful eye of security pigs. During the same week, a leaflet bearing

the logo of *Soldier of Fortune* magazine was distributed and titled "Death to the Marxist Tyrants" (which was also its complete text). (It's interesting to note that the parents of the leading *Soldier of Fortune* student are associated with the "federalists" of Mexico who want a return to the days of the *latifundista* there.)

But the revolutionary forces were also active. In one situation a group of Black women students came up to a Latina RCYB agitator and threatened her, raising the rumor about Latinos bringing guns to use against Blacks. The agitator exposed that as a lie and went on to explain what the RCYB was about. The Black students were particularly interested in the RCYB's position on nuclear war and ended up taking *RWs* and other literature and organizing a meeting to go into it further. A similar situation developed when, on Damián García Day, a banner was unfurled in school reading: "Be Realistic, Demand the Impossible!"; six Black youth stepped forward and signed it, not six feet away from Gunderson and some security. When some backward students tried to shout down a Brigard who was rapping about the banner and Damián García Day, both Chicano and Black students told them to shut up and sit down (which they did). Such developments must have caused great

consternation among the authorities and their student lackeys who then upped the ante.

Graffiti began appearing all over the bathrooms and classes threatening one of the May Day activists by name. Over the weekend someone ripped open his locker at school, throwing his stuff all over the hall. The next Monday a new graffiti appeared, again naming the May Day activist and saying, "Yesterday your locker, tomorrow your face." The administration then called into the office all known May Day activists to further the threat, telling them that if anything happened to a particular reactionary student they would be held responsible. Of course, the revolutionaries had made no threats against this reactionary. But the administrator took it further saying, "If you don't stop, there'll be bloodshed. There are gangs here at this school who don't like people coming onto their turf. . . ." — this statement was made the Monday after Damián García Day and its implications escaped no one.

Further fuel was thrown onto this L.A. High fire on the Wednesday before Damián García Day as over 1500 May Day calls were distributed on campus along with *RWs*. They were discussed all over, including in classes (even the slick reactionary recommended students read it, saying, "This was written by a real Marxist. . ."; apparently we've

graduated from "fringe group"?). The security guards had been caught off guard as this was the first time such a large scale leafleting had been possible.

They were also somewhat off guard when a brief rally took place at noon on Damián García Day itself. As RCYB members agitated, many Black students gathered around to listen, and some of the women mentioned earlier spoke out against a few others in the back who were trying to drown out the agitation. As the agitators were roughed up and dragged away by security, one Black student yelled out, "This is the problem we always have here. They come here to talk to us and I want to listen but they just get hauled off!" Some of the Black women then followed the security to the office to keep an eye out on the treatment given to the RCYBs. The slick reactionary teacher took notes, as he was on the scene the whole time. He went into the office and told the RCYBs, "If this is the way you want to do it a lot of people are going to get hurt on May Day."

The administration has made clear that during "open house" week before the First, the security will be tight. They have even cut the break time between classes from 10 minutes to 4 (a change which everyone is ignoring). The stage is set for lively May Day activity at the school, and you can bet that "breakout" is in the air. □

## Making The World Safe For The Good Guys

Continued from page 7

ment had received "highly reliable" information more than two years ago that current Constituent Assembly President Robert D'Aubuisson had presided over a meeting where high-level security force officers drew lots for the "privilege" (in the words of one of the officials) of planning the assassination of Archbishop Romero. The U.S. officials said that neither the State Department, the CIA nor anybody else had bothered to follow up this information with an investigation into D'Aubuisson and the death squads he is known to have led. With such exposure seeping out, the situation in El Salvador is obviously sharpening up for the U.S. bourgeoisie.

### Mysterious Deaths

At the same time, the U.S.'s escalations and so forth have apparently sharpened up the situation on the opposition FDR/FMLN as well. In early April, Ana María, a leading commander of one

of the FMLN's largest guerrilla groups, the Popular Liberation Forces (FPL), was murdered in a not-so-safe-house in Managua. Shortly thereafter, the FPL's Supreme Commander, Salvador Cayetano Carpio, also turned up dead in Managua. Nicaraguan authorities announced that Carpio had been so despondent over the discovery that Ana María had been murdered by a trusted member of the FPL's central command that he had committed suicide — in the presence of his wife and other associates, they said. The story's a little hard to swallow. Carpio is a long-time revisionist leader, who was trained in the Soviet Union and Cuba and was secretary general of the Salvadoran Communist Party (PCS) until 1970. He quit over the question of "armed struggle" and formed the FPL at a time when the PCS rejected such a "struggle" as a tactic (but also, interestingly, at a time when the Soviet social-imperialists were beginning to more openly challenge the U.S. for world

domination). In 1980, when the struggle of the Salvadoran masses was at a high pitch, Carpio led the FPL back into an open alliance with the PCS and two other groups that were somewhat more influenced by nationalism and social-democracy. While all the guerrilla commanders have endorsed and fought for the historic compromise coalition and its strategy for pursuing a negotiated share of power in the Salvadoran regime, Carpio had been identified most strongly with the positions that demand power within the Salvadoran military for FMLN commanders and troops; the PCS and others have advocated a more flexible negotiating position. Carpio was also the most resistant to attempts at merging all the groups into one big, unified organization as the PCS and others have been working toward. The *New York Times* commented: "Salvadoran political analysts said today that they expected his death to strengthen the hand of Shafik Handal, the leader of the Communist

Party in El Salvador, who is known to be less resistant to negotiations." Of course, the evidence is purely circumstantial and any number of forces, including the U.S., might have seen something to gain in Carpio's demise. However, it is certainly conceivable that Carpio was seen by other revisionists as an obstacle to both "unity" and "moderation" in the face of the heavy U.S. pressure. The role of Nicaraguan authorities in "explaining" the highly *in-conceivable* suicide story also raises further questions about who ultimately might be behind the deaths of the commanders.

Meanwhile, the U.S.'s "good guys" will continue to carry forward their own version of the democratic process with even greater urgency. For the bloody effort to make Central America safe for U.S. democracy is a critical part of the preparations for the even bloodier effort to make the whole world equally safe. □



The Internationale

No More Tradition's Chains Shall Bind Us

全世界受苦的人！
國際歌
起來，飢寒交迫的奴隸
起來，
滿腔的熱血已經沸騰，
要為真理而鬥爭！
舊世界打個落花流水，
奴隸們，起來，起來！
不要說我們一無所有，
我們要做天下的主人！

副歌：
這是最後的鬥爭，
團結起來，到明天，
英特納雄耐爾
就一定要實現。

從來就沒有什麼救世主，
也不靠神仙皇帝。
要創造人類的幸福，
全靠我們自己。
我們要奪回勞動果實，
讓思想衝破牢籠。
快把那爐火燒得通紅，
趁熱打鐵才能成功！

Chinese

La Internacional

¡Arriba, parias de la tierra!
¡En pie, famélica legión!
Atruen la razón en marcha,
Es el fin de la opresión
El pasado hay que hacer añicos,
¡Legión esclava, en pie, a vencer!
El mundo va a cambiar de base,
Los nada de hoy han de ser.
Agrupémonos todos
En la lucha final,
El género Humano
Es la Internacional.

Ni en dioses, reyes ni tribunos
Está el supremo salvador.
Nosotros mismos realicemos
El esfuerzo redentor.
Para hacer que el tirano caiga
Y el mundo siervo liberar,
Soplemos la potente fragua
Que al hombre libre ha de forjar.

Spanish

ИНТЕРНАЦИОНАЛ

Вставай, проклятым заклейменный,
Весь мир голодных и рабов!
Кипит наш разум возмущенный
И в смертный бой вести готов
Весь мир насилья мы разрушим
До основания, а затем
Мы наш, мы новый мир построим,
Кто был ничем, тот станет всем.

Присяга. Это есть наш последний
И решительный бой,
С Интернационалом
Воспринмет род людской!

Никто не даст нам избавленья
Ни бог, ни царь и не герой.
Добьемся мы освобожденья
Своею собственной рукой.
Чтоб свергнуть гнет рукой умелой,
Отвоевать свое добро.

Russian

The Internationale

Arise, ye prisoners of starvation
Arise, ye wretched of the earth,
For justice thunders condemnation,
A better world's in birth.
No more tradition's chains shall bind us,
Arise, ye slaves; no more in thrall
The earth shall rise on new foundations.
We have been naught, we shall be all.

Tis the final conflict,
Let each stand in his place.
The international
Shall be the human race.

We want no condescending saviours,
To rule us from a judgment hall;
We workers ask not for their favours;
Let us consult for all.
To make the thief disgorge his booty,
To free the spirit from its cell,
We must ourselves decide our duty,
We must decide and do it well.

Die Internationale

Wacht auf, Verdammte dieser Erde,
die stets man noch zum Hungern zwingt!
Das Recht wie Glut im Kraterherde
nun mit Macht zum Durchbruch dringt.
Reinen Tisch macht mit dem Bedränger!
Heer der Sklaven, wache auf!
Ein Nichts zu sein, tragt es nicht länger,
alles zu werden, strömt zuhauf!
1: Völker, hört die Signale!
Auf, zum letzten Gefecht!
Die Internationale
erkämpft das Menschenrecht! :1

Es rettet uns kein höh'eres Wesen,
kein Gott, kein Kaiser, noch Tribun.
Uns aus dem Elend zu erlösen,
können wir nur selber tun!
Leeres Wort: des Armen Rechte!
Leeres Wort: des Reichen Pflicht!
Unmündig nennt man uns und Knechte,
duldet die Schmach nun länger nicht!

German

L'Internationale

Debout les damnés de la terre,
Debout les forçats de la faim,
La raison tonne en son cratère
C'est l'éruption de la fin,
Du passé faisons table rase,
Debout l'esclave, debout, debout,
Le monde va changer de base,
Nous ne sommes rien
Soyons tout!

C'est la lutte finale,
Groupons nous et demain,
L'Internationale
Sera le genre humain (bis)

Il n'est pas de sauveurs suprêmes:
Ni Dieu, ni César, ni Tribun:
Producteurs sauvons nous nous mêmes!
Décrétons le salut comun—
Pour que le voleur rende gorge
Pour tirer l'esprit du cachot,
Soufflons nous—mêmes notre forge,
Battons le fer quand il est chaud!

French

Η ΔΙΕΘΝΗΣ.

Έμπρός τῆς γῆς οἱ κορασμένοι
τῆς πείνας ἐκράβοι ἔμπρός-ἔμπρός.
Τό δίπνο ἀπ' τὸ κρατήρα βγαίνει
βά βροντῆ, βά κεραυνός.

Φτάνουν πιά τῆς ἐκθραβίης τὰ χρόνια
τώρα ἔχεις οἱ ταπεινοὶ τῆς γῆς
πού ζούσαμε ἐπὶ καταγρόνια
θά γίουμε τὸ πᾶν ἔχεις!

Στὸν ἀγῶνα ἐνωμένοι
κι ἂς γῆ γείρει καθεὶς!

Ὁ ράτῃ γὰς προσγένοι
ἐπὶ κόβο ἢ Διεθνῆς.

Greek

Ang Internasyonal

Bangon sa pagkakabusabos.
Bangon alipin ng gutom
Katarunga'y bulkang sasabog
Sa huling paghuhukom.
Gapos ng kahapo'y lagutin
Tayong api ay magbalikwas
Tayo ngayo'y inaalipin
Subalit atin ang bukas

Ito'y huling paglalaban
Magkaisa't nang masaklaw
Ng Internasyonal
Ang sangkatauhan.

Wala tayong maaasahang
Bathala o manunubos,
Kaya ang ating kaligtasa'y
Nasa ating pagkilos.
Manggagawa bawiin ang yaman,
Kaisipa'y palayain.
Ang maso ay ating hawakan,
Kinabukasa'y pandayin.

Tagalog

Below are two verses of the Internationale—the last two in the original French and an English translation by the RW. They are rarely printed; in the case of one, it might be more accurately said to be a repressed verse. At least it is notable that one of the few songbooks which takes the trouble to print the whole song, also takes the trouble to omit the verse concerning the soldiers' turning their guns around!

Les rois nous soulaient de fumées;
Paix entre nous, guerre aux tyrans!
Appliquons la grève aux armées,
Crosse en l'air et rompons les rangs!
S'ils s'obstinent, ces cannibales,
A faire de nous des héros,
Ils sauront bientôt que nos balles
Sont pour nos propres généraux.

Kings make us drunken with illusions.
But we must seize the hour now.
Break ranks! The soldiers do the choosing.
Between us peace, on tyrants—war!
Making soldiers into martyrs
If they persist, these cannibals,
They'll soon discover that our bullets
Are for our generals!

Ouvriers, paysans, nous sommes
Le grand parti des travailleurs.
La terre n'appartient qu'aux hommes,
L'oisif ira loger ailleurs.
Combien de nos chairs se repaissent!
Mais si les corbeaux, les vautours,
Un de ces matins, disparaissent,
Le soleil brillera toujours!

The workers and the peasants are we.
Up with the new in every sphere!
The earth belongs to all humanity.
All vampires must disappear.
How many on our flesh have fattened!
But if on one fine morn,
The crows and vultures have all vanished
The sun will still go shining on!

الانترناسیونال

بر خیزای داغ لعنت خورده دنیای فقر و بندگی
جوشیده خاطر مارا برده به جنگرک و زندگی
باید از ریشه براندازیم کهنه جهان جوروند
وا نکه نوین جهانی سازیم هیچ بودگان هر چیز کردند
(روز قلمی جدال است آخرین رژیم ما

انترناسیونالست نجات انسانها ) ۲
بر ما نبخشند فتح و شادی خدا نه شه نه قهرمان
با دست خود گیریم آزادی در بیکارهای ای انسان
تا ظلم را از عالم بر روییم نعمت خود داریم به دست
دیم آتش را و بگویم تا وقتی که آهن گرم است
(روز قلمی

..... انسانها ) ۲
تسا ما توده جهانییم اردوی پیشمار کمار
داریم حقوق جهانیانی نه که خونخواران قدار
غرد و قتی برق مرگ آسا بسور هزتانو دزخیمان
در این عالم بر ما سراسر تابید خورشید نور افشان
(روز قلمی

..... انسانها ) ۲
Farsi



Watts

# May Day Messages Criss-Cross the Planet

Continued from page 14

On Damián García Day, a big banner which said "Forward With the Shining Path of Proletarian Internationalism/Long Live May Day" was signed by many proletarians in different parts of the San Francisco Bay Area. Some proletarians also wrote particular messages and pinned them to this banner. Pictures of the banner are going to be sent to: Turkey, India, Central America, and Russia. These are the particular messages:

*From a Chicano youth in Oakland* — The U.S. and Soviets are doing their nuclear wars — and they want us to fight in this blood-feast. My stand is clear — I won't fight for the U.S. — either I'll be fighting against the U.S. here or back in Mexico to fan the flames there — for a revolutionary war. Wake up world!

*Statement by 2 Portuguese workers at a small steel plant who are now on strike* — We came to the U.S. blind, thinking it was a country that was advanced. Now, we know that the world is classified into classes, those that own the wealth and enslave others and those who get enslaved. We see a lot of injustice — prejudice and racism. Things should not be this way — no one should be hungry but something is standing in the way of that happening because today there is still that class who owns slaves — and is preparing to go down in a war so that they can come out Number 1. What makes them think that their system is so superior that we'd want to keep it alive? We want to contribute to build a foundation to change this whole system. We need to make revolution all over the world. With this — we say — revolution is far more thinkable and realistic than destruction of all mankind for the purpose of preserving the rottenness of imperialism.

*This is written by Korean sailors on a Panamanian ship, who only knew Korean; communication was established through a combination of the Internationalist Call in Japanese, a Korean/English dictionary, and a liberal ship captain who knew a little English and helped translate this message* — The situation in the world is grave. Both the U.S. and U.S.S.R. are preparing for man's destruction. We don't exactly understand why. Why can't they put their powerful technology to advance society — and not for weapons of destruction. We hope that this statement will contribute to people being able to go against these war moves and fight for a world totally different than this!

\*This message is meant to be for fraternization with our so-called "enemies."

To the people of South Africa:  
If you and your intentions are clear the universe will accommodate you!  
Break the Chains! We're with you!

The rude and impudent women of East Lansing, Michigan, USA  
Signed by 11 women at the Sixth Annual Everywomens  
Weekend Conference.

To the Rebels of El Salvador: We're On Your Side, Not Amerikkka's Side  
Signed by 100 rebels in Pimlico, Maryland

A message to the Rudies of Brixton: Take It To The Streets!  
We of Seattle USA remember the rebellion. Carry Forward! Kick Over the Walls!  
Raise the Red Flag on May 1st.

Seattle youth

## International Workers Day May 1st

**Break Out, Break Free — Take  
History into Our Hands  
Make a Living Force of Proletarian  
Internationalism  
Revolution in the '80s... Go for it!**

## An Inner-City Voice

Continued from page 6

late '70s, one of his older brothers was killed in a suspicious "accident" while in basic training in the army — another older brother had previously got an early out from the army because he had despised it so. "He came home earlier because he didn't like it. Like he was telling me they try to break you down, they try to make you out a Boy. Train you their own way, just like a dog. That's what boot camp is all about."

And since that brother got back to Detroit, the crisis hit, and "He ain't got no job yet. He's making money hustling, picking it up here and there. The army, he would never want to go back, that's what he tells me . . . Like my other brother who was shot, he was calling home telling us that the sergeant made him put gum on his nose because his pride got in the way and they made him put gum on his nose and stood him up." Not long after that this brother was found dead — a "negligent homicide," said the army.

"When my brother died I said, 'Damn, he's gone. They took my brother out' . . . When he died the two captains broke in the house with how he had an accident. My big brother dropped to his knees 'cause he was hurt . . . I was like 12 or 13, I was still between like what was life and death. That's how it was in my mind. I got over it easier than my brother or mother because they understood it. But like now, I understand what it was all about. Nothing."

One of Bill's cousins, who made it out of the army in one piece, came home to Detroit in the late '70s only to be brutally

beaten by the cops. "He still stutters from that, because a cop beat him in the head. And now you know what he do? He drinks wine every day 'cause he figures he can't do nothing else with his life. That's how they make a lot of people feel."

All of this flies right up in the face of the military recruiters who swoop into the schools and streets of Detroit like vultures hovering over freshly killed prey. Recruiting offices sit side-by-side to the unemployment offices and foodstamp centers. Tales of jobs, training, and careers — all phony bait on a real hook that catches many youth. But, as we can see from Bill, much has already been learned about this deadly game.

"Lotta people my age don't know about the late '60s. They don't know about the Vietnam war, they were just getting born. And then they say, 'I'm going in the army and be like Lou Gossett.' Well, like a lotta young are getting educated. And when they really get in there, they either get brainwashed, or like I got a friend who went in the Coast Guard and he says they were trying to throw him over the boat. They try to break you down."

"We may joke about it, all right, but they're gonna have a war. Like my sister, she's the oldest, got five young kids, and she says, 'You all gonna get drafted.' I ain't going. I wouldn't fight for this country, man, I run from it, the army. If this was my so-called country . . . we ain't even got nothin'. People, their uncles, their husbands died in Vietnam and they're still in cheese lines. That's the way

it is.

"It's a trip the way these families think 'cause they're raised up around this system. But I want to be doing something for somebody, not just for myself. It's just the point. You ever think about that and stop caring about yourself? What these other people gonna do? You ever think and look at Cambodia, how they feel? You can see how they're feeling 'cause, man, they're skinnier than a piece of wood. But they don't have to be. They don't. As much food and stuff as is here . . . there's a lot of things in this world that's backwards."

" . . . Some people, like you say, are into illusions. They don't want to face reality. OK. We're fixing to get into a war, hey, like who's gonna suffer for it . . . as far as me going overseas to fight for America or what not, killing somebody who may be just thinking like me. No. I don't feel that way."

Bill sees that the murdering grind of this system can break some people. His own sister, just 16, attempted suicide last year out of desperation. "Me, I think I could take anything, you know, that's how I feel, 'cause it's a lot of things out there that's gonna try to bring you down, but you don't get weak because they're looking mean . . . Like right now, there are some people jumping off of bridges because they can't cope with life. Talking about taking their own lives. Life is too valuable, hey, if you want to die, die for a right cause!"

"If it's for the right cause I'd shed a lit-

tle blood for it, if it's for the right cause. But if there's any way we can work it out in peace, I'm for that just as much as I'm for shedding some blood. Hey, seems the way the world getting today though, you gonna have to get few scars."

As for the revolutionary struggles he has joined with, "I said I can give this a try. A lot of people tried to discourage me. They may think it's wrong right now, but say about 10 or 5 years from now they'll probably thank me for what I'm doing. 'Cause a lot of things just could happen from here. Like riots in the '60s. My little sister was just born when it was getting over. When they called in the National Guard to suppress, I was just one year old, I couldn't recall all that. But it was a lot of things they didn't say in the books in school . . . it was just riots then, it wasn't a revolution. Just riots. But, you know, that was a revolution in a way. But then when they suppressed Detroit, people backed off. Then they pacified Detroit with a Black mayor. Like that's supposed to stop them from crying, which it did."

But as things have changed in Detroit, some youth like Bill, as well as older people, have made leaps in their thinking, and are acting today to pull others along with them.

"That's how it is today. Some people think my way, they're just afraid to come out with it. They're afraid of being suppressed. But like if they see us doing the right thing you never know what'll happen next!" □

**World Revolution — Not World War!**

Continued from page 15

## Message from Cuban Revolutionary

### May Day Communiqué

There are many political, philosophical and economic contradictions in today's world, outgrowths of the war, post-war period or cold war.

Thus like in Korea, Vietnam and southern Africa, etc., the USSR is suppressing the peoples of the Warsaw Pact with their dogmatic, numbing and expansionist policies.

All these problems of the expansionist, imperialist domination have brought humanity to the edge of a great warlike conflict or world war.

On the other hand the world's oppressed peoples, the dominated or underdeveloped countries of the Third World, Latin America, Asia and Africa, producers of raw materials, by taking advantage of these contradictions are building revolutionary insurrectional movements or national movements for people's revolution.

The inevitable confrontation between the imperialist powers (USSR and USA under phony banners of freedom with the Ku Klux Klan and with dogmatic lies of being the defender of the people against the other power) calls on us to close ranks with an objective view of our situation in society this May Day, International Workers Day.

Since the birth of this historic day it has been a glorious international festival of the proletariat, white, Indian, Black, Russian, Latin, European, Asian — in whatever part of the world you are in.

This is a call for international solidarity with all those . . . on Earth, together with the farmworker exploited by the big landowners, the factory worker who feels the weight of 8 tiring hours without remuneration, those dispossessed in their struggle to find work to survive. To those who feel the dominating boot, strangling, entering your native land, subduing, cloaked in military missions for peace. To the revolutionary who feels the urge to fight. To the woman, mother who needs social and individual liberation.

Let this May Day be more combative, more spirited than before. We have nothing to lose, only our chains like: humiliation, mistreatment, slavery, and exploitation. Proletarian, student, professional, even scholars wherever you are: come to this May Day to demonstrate, to put forward our demands for a better future. Those from other countries also extend their solidarity to you.

Imperialist war is or will be the product of the clash of the two empires (West and East). The USA denouncing, with screeches of freedom, all popular movements of liberation for being Communist or Communistophile. On the other hand, the USSR with its dogmatic philosophical non-dialectics of denying and drowning the participation of the masses, non-democratic centralism, a totalitarian autocratic system.

There is one answer to this: Revolution, which will bring the masses, worker, farmworker, student, Indian, Black, Latin, white, Asian to power. Let us be the leaders of our politics, our economy, which correspond to our needs. This is an internationalist call of solidarity with all the workers and farmworkers of the world, especially the underdeveloped countries, without leaving out the army of unemployed of the large countries, where they face the same necessity to change the status quo in their countries.

Proletarians of all countries, unite.

a Cuban revolutionary  
now living in Los Angeles

## No May 1st Secrets!

Everywhere the red flag is raised on May 1st, 1983 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 three 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*. It is crucial that proletarian internationalists take the initiative on this front; reports hot on the heels of May Day actions will be key in enabling the Party and the masses to sum up the 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. 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.

## From the Black Prisoners Caucus Monroe, Washington

To the revolutionary people of the world:

Greetings from the belly of the beast. We the incarcerated brethren here in Washington State extend our solicitations to the revolutionary comrades of the world on May First, International Workers Day. Our struggle is a protracted one, drawing together the downtrodden of this world in the vibrant spirit of revolution. This May First celebration should prove to be the most jubilant yet. World sentiment leans toward a drastic change like never before. We must seize this opportunity to bring about a total and complete revolution. We must revolutionize the very fabric of our society. We must redesign the very structure of the imperialist mind and reorganize its inner workings. Within the confines of the American prison system there lies a strong army of dormant young men and women just awaiting to be resurrected to champion such a cause. We shall continue to struggle until we succeed.

Your brethren in bondage,

Black Prisoners Caucus,  
Monroe Washington, USA  
signed by seven members

## Damian Day

Continued from page 13

that crumbling monument to imperialist theft, the Alamo. That act was a bright sign of the future. The ruling class then responded like the north wind confronted with the first bright flower of spring. Attempting to stamp out with brute force the sign of the inevitable end of the season of rule they murdered Damián García.

It is truly fitting then that the name MacArthur, another name standing for imperialist theft, be erased from this park. We recognize this park, where revolutionary-minded proletarians from around the world gather to debate and to discuss, to be fittingly called Damián García Park. This, of course, being symbolic of the day when imperialism and oppression will be wiped from the face of the earth and the international proletariat will control it all. On to May First.

Endorsed by six prisoners  
Terminal Island Detention

From proletarians and friends in Santa Barbara:

Statement of comrades in Santa Barbara where Damián García lived and struggled during the upsurge of the 1960s, and where he found and embraced the science of Marxism-Leninism. When we left Isla Vista today the red flag was flying over the Bank of America which was rebuilt after having been buried to the ground in 1970 but is now empty and decaying, a

replica of the continuing decay of the system it represents. We brought with us a banner representing the red flag over the Alamo at the center of the worldwide storm of revolution. A banner representing the spirit of going forward in the '80s, a banner which will return to the streets on May Day!

*The banner mentioned had around the edge of it the names of different countries such as Turkey and Iran with revolutionary martyrs from those countries and it had a graphic of Damián over the Alamo with the red flag in the center of it.*

*On Damián García Day, a rally was also held on the border between San Diego and Tijuana, Mexico. Along with a statement from the RCP were statements from Iranian students, from the staff of a radical newspaper, by a local feminist group, Womancare, from Chilean refugees living in the U.S., and from a revolutionary Mexican group. The latter two are reprinted here:*

### Declaration of Solidarity From Chilean Refugees

The Chilean refugees send revolutionary greetings to the comrades of the RCP and join in this commemoration of the 3rd anniversary of the murder of Comrade Damián García. Just as in Chile the CIA has never withdrawn its claws from the backs of those who fight for peace and a socialist world. Still today in Chile there are more "disappeared ones" and more arrested. These regimes are aided by Bourgeois Capitalist Imperialism. We

Will Continue Fighting Until The Final Victory!

—Juan Pezoa,  
Committee of Solidarity With  
Chilean Refugees

### Greetings From the Revolutionary Movement of the People To All Those Present at the Memorial Ceremony For Damián García in Los Angeles, CA

Comrades:

The Revolutionary Movement of the People (MRP) of Mexico greets all democratic and revolutionary organizations and persons present at this memorial ceremony for Damián García.

In Mexico, as in the United States, we are engaged in struggle, and our organization, the MRP, is part of the revolutionary process that is growing among the people.

In Mexico, as in the United States, we are fighting for the revolution that will destroy, and erase forever, the capitalist system that oppresses and exploits us, and upon its ashes will arise a new society without exploited or exploiters.

In Mexico, few know of the struggles and the history that the people of the United States are writing in the very heart of imperialism. Few knew of the struggle and the heroic death of Damián García. Today we know it and we are present to remember it and to pay homage to his memory. We remember Damián García's internationalist act at the Alamo, where together with other comrades in struggle, the red flag was raised as a symbol of the

struggle for the liberation of our peoples.

We know that the struggle for revolution is full of victories and defeats, and that in the end victory will belong to the peoples, and in this struggle the people will give their share of blood as Damián García gave his for the revolution, for the most beautiful struggle: the struggle for the freedom of the oppressed peoples of the world.

Damián García was one of the best sons of the people to give his life for the cause of the people, who are starting to raise their voice everywhere.

The MRP of Mexico calls on all Mexicans and Latinos residing in the United States; to all those fighters of the various nationalities gathered here to remember Damián García in the internationalist spirit of the peoples.

The MRP of Mexico calls on them to wage the struggle in the heart of Yankee imperialism and get on with the business of breaking its murderous grip. It is a question of striking blows everywhere to hasten its inevitable death. It is a question of burying this capitalist system with the force of revolution.

Long Live the Internationalist Struggle  
of the Peoples of the World!!!

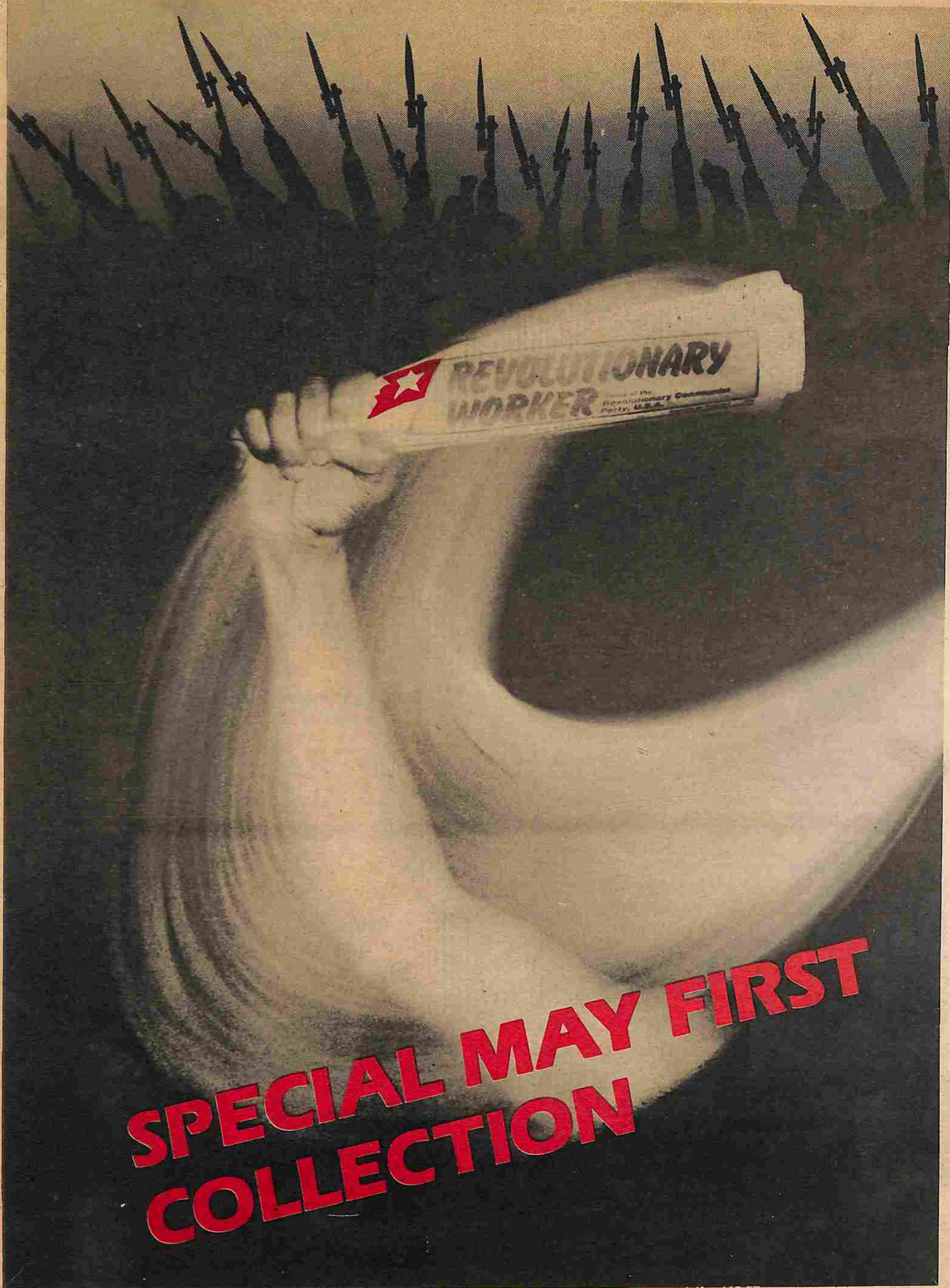
Comrade Damián García Is Among

—Us!!!

Fraternally,

"For the Unity of Workers, Peasants,  
and The People"

State Coordinating Commission of the  
Revolutionary Movement of the People,  
Baja California, Mexico  
April 22, 1983



What better way to help celebrate International Workers Day than contributing to the *Revolutionary Worker*? Give as much as you can, *right now*, to help finance all the extra materials produced for May First as well as coverage of activities from around the globe.

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