Despite repeated claims by the Iranian government that it is on the verge of crushing the struggle of the minority Kurdish people, thousands of popularly-backed Kurdish fighters are continuing to launch new attacks against the troops of the reactionary central government from one end of the mountainous province of Kurdistan to another.

On September 1, Mosiafa Chamran, the Deputy Prime Minister directing the Iranian government's military operations in Kurdistan and head of SAVAMA (the government's newly created secret police force), announced that a combined air and ground offensive was underway throughout the province. However, the Kurds were launching an offensive of their own.

At Saqqez, the site of fierce fighting only a week ago, the Kurds bombarded the army base with 106 and 120 millimeter artillery. A nighttime raid on the military garrison in the mountain

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Another Brand of Reactionary Poison

Zionism and the "Black-Jewish Rift"

One of the major spinoffs of the storm of controversy surrounding the Andrew Young affair has been a volley of highly publicized charges, made by leading figures in the Black establishment, that Young was a victim of the Jewish vendetta against Black people. Jesse Jackson told Black audiences, "It wasn't the Klan that got Andy Young, it was the Jews." A Black mayor called the Jewish leaders' demands for Young's resignation "a direct attack on Black people."

Opportunist fools like Jesse Jackson looked particularly ridiculous attempting to pose as opponents of Zionism and supporters of Palestinian liberation; after all, Jackson and the vast majority of the Black bourgeois leaders have been supporters of Israel for years.

In fact what they are doing fits quite nicely into current U.S. plans in the Middle East and is not even basically antagonistic to the Zionist state of Israel. The U.S. is presently trying to make some adjustments in its Mideast policy to undermine Soviet influence among Arab countries and the PLO. The current act of these Black leaders in this country puts them in an excellent position to talk to (and help "moderate") the PLO. It also creates some public opinion maneuvering room in this country where our rulers have pushed nothing but rabid anti-Palestinian sentiments for years.

Even while all the anti-Jewish crap was being stirred up, many of these Black leaders were their allegiance to Zionism. Andy Young said, "The Congressional Black Caucus has been almost 100% in supporting aid to Israel." Jesse Jackson also spoke about the U.S. "obligation" to support Israel.

Due to the counterrevolutionary nature of Israeli Zionism, and the conservative and reactionary role played by the main Jewish organizations in this country, there is a fertile field right now to explain the problems of Black people through the ideology of anti-Semitism. Widespread among Black people is the idea that Jews occupy a unique and strategic place in the power structure of the United States, that the main oppressor is usually or invariably Jewish or controlled by the Jews. Notorious Brooklyn reverend Herbert Daughtry, a prominent Black leader in New York,
Dominican housing. Is it any wonder that thousands died when the storm hit places like these?

The hurricane hit hardest in the barrios like San Cristoval, Bani and Barahona. Not a single house was left standing in some villages. More than 400 people were killed in Barahona when the roof of an old church, where they had come, collapsed in the storm. In Santiago, many people were drowned in the Yaque river when hundreds of cardboard houses built on the bank were wiped out. In Santa Domingo, the capital city, the storm hit hardest in the barrios like Gualey and Las Canicas.

Dominicans living in the U.S. are trying to find out what has happened to their families in Santo Domingo. Communications are totally shut down, bridges into the city are destroyed, and the airport is closed. You can’t hear a word from your relatives. Like myself—I am dying to hear from my mother, my brothers and other relatives. There are hundreds of thousands of Dominicans living in the U.S. who want to know if their families are still alive.

Let me tell you, anyone familiar with the living conditions of the people in Santo Domingo knows that it’s no good damn mystery why the hurricane hit the way it did, and why it was the poor people in the cities and the peasants in the country that were hit harder than anything else. Although the U.S. has been saying how sorry it is about the situation and all the people killed, this is only a cover for the real reason for the high death toll. The real reason is that U.S. imperialism controls the island completely.

While thousands are dead, U.S. corporations were well protected during the storm. Texaco Corporation, which owns a refinery, was pumping gasoline again two days after the storm. They doubled the price, selling it now for three to five dollars a gallon. FACOM Bridge, a U.S. and Canadian owned company, also quickly started up operations.

So why not talk about the fact that this small Caribbean island has been oppressed and exploited by U.S. imperialism for many years? The economic aid and the helicopters and ships sent by the U.S. government, supposed for hurricane relief, are to make sure that the millions of dollars they’ve invested in the country are well protected—not from the hurricane, but from the masses of people.

Man, what do you expect to happen when millions of people are forced to live in houses made of cardboard and palm trees? When unemployment rises up to thirty percent? With inflation so high that people can’t even afford to eat meat?

Why should these hypocrites of S.O.B.’s that rule the U.S. talk about how concerned they are for the Dominican people? This bullshit about a concern for human rights is the same thing they were spreading back in 1965, when Dominicans rose up against the same conditions that they are facing today. Didn’t we see they sent 45,000 Marines to shoot down the Dominican people?

The hurricane has done untold damage, but U.S. imperialism delivered the death punch.
September 9 marks the third anniversary of the death of Mao Tsetung, the greatest revolutionary of our time. The developments in China and the world since then have further deepened the determination of the revolutionary communists in the U.S. and around the world to carry forward the great cause of communism to which Mao dedicated his life, and to uphold and learn from Mao's tremendous contributions to and development of the science of revolution.

Within weeks after Mao's death, the counterrevolutionaries in China, led by Hua Kuo-feng and Teng Hsiao-ping, launched a vicious campaign against China, arresting the revolutionary leaders who were fighting to carry forward Mao's line. Since then they have been fanatically attacking all that Mao stood for and had led the Chinese working class and people in achieving over many decades of hard struggle. Today, only the politically blind or outright apologists for reaction refuse to acknowledge that the new rulers of China are reversing the course charted by Mao Tsetung.

Of course, the imperialists of our country have reacted with glee to the tragic betrayal in China, hoping to use it to demonize the people and spread the counterrevolutionaries' own fantasy that revolution is an impossible dream of the oppressed which, if accomplished, ends up betrayed and with the people worse off than before. Others, who pose as the enemy of the imperialists, also laught at the defeat of Mao Tsetung's revolution in China to hurl slander and abuse at his life, and to uphold and learn from Mao's tremendous contributions to the development of the science of revolution.

But try as they will, neither the imperialists nor the reactionaries can stop the forward flow of history. Revolution, pronounced dead and given a public funeral, flares up in Iran, in Nicaragua, and smolders on every continent. And everywhere the proletariat is enslaved by the chains of capital, and everywhere whole peoples are kept in enforced backwardness by the workings of imperialism, revolutionaries take up the science of Marxism-Leninism and Mao's Thought, tempered and shaped by their own struggle, and they alone chart the path to liberation, socialism and communism.

As one surveys today's world situation both the difficulties and the prospects stand out in sharp relief. Turmoil and confusion grips the ranks of revolutionaries, but out of this turbulence again emerges Marxism-Leninism, Mao Tsetung Thought, tempered and stronger from its battle with opportunism. The imperialists threaten to unleash the monstrous crime of a third world war, but the working class and the oppressed people threaten to unleash a far more powerful force—a revolutionary storm capable of dealing the imperialist system its greatest defeats ever.

Mao Tsetung, above all else, taught that the road to communism would not be straight and that there would be many setbacks along the way. But he also pointed out that the triumph of the new over the old, of revolution over reaction, of the masses of people over their oppressors, is an irrefutable law of nature and society. As Mao stated, "The conclusion is still the two familiar comments: the future is bright, the road is tortuous."

Mao Tsetung: Dec. 26, 1893—Sept. 9, 1976

Greatest Revolutionary of Our Time

September 6, 1979—Revolutionary Worker—Page 3

1001 Excuses for Segregation

Chicago Mayor Mouths Off

As school opens again across the country, the issue of school busing has again become a major issue in several cities with the rulers milking it for all its worth to build up a racist movement against Blacks and to divide the working people. In the past period the understanding of the Revolutionary Communist Party has developed further on this question, and the Revolutionary Worker will have more to say on these plans in the future.

On August 29 the federal government presented Chicago with a feasibility study for desegregating the public schools, setting the stage for the ruling class to use the busing issue to unleash a flood tide of reactionary views. News broadcasters opened fire the day of the announcement with melodramatic reports on the failure of cross-town busing in Los Angeles, with pictures of kids waiting for buses in the dark morninging hours, and emotionally charged editorial comments on the plight of the "white minority."

This they followed with irate and panicky white mothers vowing to put their kids in parochial schools or flee to the suburbs rather than have their kids share a classroom with Blacks—recalling the specter of Nazi sewer rats and bat-wielding parents taunting Black children involved in a small-scale voluntary integration in 60% of the schools.

But the storm of racist propaganda unleashed around this proposal was not limited to the open white supremacists. None other than Jane Byrne, elected mayor on the strength of the Black vote, jumped out in front of the likes of Nazi Frank Collin as the leading spokesman of maintaining white supremacy. This "liberal" Democrat leads a more "respectable" image of the racist garbage the ruling class wants white people to follow, while at the same time allowing the bourgeoisie to more easily stay on top of a more "controlled" white racist movement.

Byrne came out swinging like a Lester Maddox, the only difference being that instead of an ax-handle she used all sorts of transparently phony "non-racist" arguments to justify her segregationist stand.

It was obvious Byrne's stand was "keep Blacks and whites in their own schools." But the first off a string of arguments such as the "oil shortage" and "it snows in the winter making travel difficult." It was a farce. Her vehement protests on the impossibility of busing school children was quite a hypocritical flip-flop from her campaign promises in the wake of blizzards and snow-bound streets to keep the buses rolling, especially in minority neighborhoods.

Of course, even the federal government isn't really arguing that this proposal to bus 114,000 school children is a serious plan to desegregate the Chicago schools. In the first place it is merely a feasibility study to show that it is statistically possible to achieve partial integration in 60% of the schools.

Even the proponents of the plan like Jesse Jackson admit that it would leave a gigantic bantu zone of all-Black schools in the central and southern sections of the city, including most of the poorest ghetto schools located near the housing projects. And all are quick to admit it would result in school closings and cutbacks and would be used as an occasion for instigated white flight to the suburban and Catholic schools.

This doesn't mean that what is really needed is a "better busing plan," what it shows is the aim of the federal government in floating these plans. What's happening in Chicago makes it crystal clear that the real purpose of the
**Superpowers Line 'Em Up At Non-Aligned Contab**

As we go to press, the sixth international conference of nonaligned countries, the Non-aligned Conference, is under way in Havana, Cuba. Long before it began, the stage was set for this to be the most aligned "nonaligned" conference ever held, as the growing tension between the U.S. and Soviet imperialism around the world has spread tremendous pressure on the rulers of the countries of Asia, Africa and Latin America not to return anymore loyally behind one superpower or the other.

The true nature of the Havana conference was reflected in the roles of the two men who took center stage in organizing it and setting the terms of the debate, each on behalf of his "own" superpower. But behind the façade of the reactionary puppet regime in Cambodia, installed by the U.S. and its allies in opposition to the just struggle for national liberation being waged by the Cambodian people, Castro also sharply condemned Egypt, one of the participants in the conference, for joining in "peace" pact between Egypt and Israel.

"...Rais el-Mektoub" was thrown onto the street. In this mainly Mexican barrio near Los Angeles, a "Routine Police Business" raid was conducted seven days a week. Some of the cops stationed themselves on the roof of the building next door. They got up and taking showers. Sudden"KI" posters warned the neighbors. One man locked his pregnant wife in the bathroom to protect her; another put a padlock on the outside of his door and stood in the hallway holding up his papers to show he was here legally. Still, the rampage continued—two pregnant women were beaten, heads were cracked, children were hit with nightsticks, furniture was busted up. Some tried to escape by jumping out the second story windows; as they fell to the ground, badly injured, they were scooped up and herded into the waiting Mirja vans. Altogether, about twenty people were deported to Tijuana.

The police chief stated that they were responding to a complaint about "over-crowded and unsanitary conditions." When asked if this was a typical "diplomatic" effort like Andrew Young's talks with the PLO, the spokesman for the Huntington Park Police Department said, "We live this way because we are forced to. We can't afford anything else." His neighbor said, "The rich are the ones who send out these uniformed assassins. They give them a salary and a badge to kill." As the authorities drove away from the raid they yelled to the people who were left, "We'll be back." Three days later, one man reported seeing twelve police cars in the street and "taking a man power slugfest by proxy indicates the great changes that have taken place internationally since the inception of the so-called "nonaligned" movement."

The present nonaligned movement was initiated by Tito in the 1950s and officially opened by a conference in Belgrade in 1961. By then Yugoslavia had received $1.5 billion in aid from the U.S. In return he developed the "nonaligned" movement into a crusade under the guise of "charting a course independent of the U.S. and Soviet blocs." The real target of the crusade was the Soviet Union. Tito had been at odds with the Soviet Union virtually from the time he took power in Yugoslavia during World War 2. At that time the Soviet Union was a socialist country which after the war was quite correctly offering aid and encouragement to all those countries dominated and oppressed by the imperialists. As early as 1948 Tito had set out plans for developing Yugoslavia along capitalist lines. That year he broke completely with the Soviet Union and began preaching the dangers of "Soviet domination" to anyone who would listen.

When the Soviet Union changed course, Tito was one of the main countries which came to support the "new nonaligned" movement. Tito's development of capitalism in Yugoslavia, which the U.S. is fond of calling "narrow-minded" in order to hide what it really is, was put forward by the nonaligned movement as a model for the newly-emerging independent countries to follow. While criticizing the western European colonial powers for their stubborn refusal to "grant independence" to their colonial countries without a fight, Tito kept "hands off" the U.S., which was poised and ready to jump economically (and in some cases militarily) into the void left by the ousted colonial countries.

With their partiality for the countries that were gaining independence during this period were largely led by class forces (particularly the national bourgeoisie and petty bourgeoisie) which were anxious to assert themselves and improve their position. It was among these countries and class forces that the "nonaligned movement" took root.

The movement grew for a time as Tito's line (and practice) of economic independence on the U.S. corresponded with the neo-colonial expansion of U.S. imperialism into most of the countries which had thrown off their western European colonial masters. But as the contradictions sharpened between U.S. economic and political interests on the one hand and the interests of the ruling classes of the various neo-colonial countries on the other, Tito's pro-U.S. stand lost ground in the nonaligned movement. Especially as the U.S. began to take a beating in Vietnam, the neo-colonial countries were able to assert their independent interests to a greater degree. Even as junior partners of the U.S. and exploiters in their own right, the ruling classes of these countries took some actions that contributed to a degree to the weakening of U.S. imperialism. But through all this there was no fundamental change in the class forces ruling most of these countries, and now, with the competition between the U.S. and the Soviet Union getting hotter every day, the inevitable alignment of the various "nonaligned" bourgeois ruling forces in these countries is appearing stronger than ever.

All of the issues at the Havana conference boil down to the question of which superpower the countries are going to line up behind. As the rivalry has heated up, there has been an accelerating process of "defections" from one side to the other. In the recent period the Soviets have made heavy inroads of Cuba, as well as other countries such as Vietnam, Ethiopia and Angola, to challenge U.S. influence around the world. As for the U.S., China has been its most recent (and by far its biggest) trump card in global contention. At the same time, "diplomatic" efforts like Andrew Young's talks with the PLO have clear-
When You're Talking
Communism
You're Talking
Internationalism

In the past week the national speaking tour of Bob Avakian, Chairman of the Central Committee of the Revolutionary Communist Party, came through Columbus, Ohio and Buffalo, New York. At a gathering of people in Columbus, Comrade Avakian was asked some questions about Black people and communist organization.

Question: The unique situation of Black America within this country has produced in the Black community a misanthropic attitude towards whites as a whole. The oppressive force isn't seen as being capitalist, but as being white-motivated or white-perpetrated. I have a possible strategy, this is something in line with the Black Panther movement, that the Black community be organized, Marxist-Leninist for sure, but it be organized among themselves. This would include not only Blacks, but other minorities that experience this unique experience, because I think that the Black community is still mistrustful of the white community and they need to have leaders to identify with to inspire hope that they are not going to just have another group of white people to institute a type of oppression. They need to know that there are Black people there that are going to be the vanguard for their interests as well. And at such a time Black people do see trends of the development of the working class toward revolutionary consciousness, then there could be a sort of a merger. What do you think about that?

Bob Avakian: Well, the problem is that among Black people (and other minorities) there already are different class interests, and the interests conflict as they're bound to all the time. There are people of the working class, there are people of the middle class, there's even some Black bourgeois elements, like the Johnson family (Johnson Publications, etc.), Jesse Jackson and other people like that, who have completely different interests. They don't have an interest in overthrowing the system, or if they would unite with such a movement, however half-heartedly and temporarily, it only would be on the basis of a tremendous mass upsurge all the way around the society. They want to compromise with, conciliate with and get a position for themselves under the system.

I agree that there are some of these problems you're talking about. It's not like the problems aren't real, it's not like there's no basis for them. I don't think they're at an unique as sometimes we think they are. For example in Russia before the 1917 revolution you had much the same problem. Besides the one big "Great Russian" nationality as it was called, you had over a hundred different nationalities who were oppressed and exploited in their own territories, robbed of their territory, culture and so on. It was a tremendous problem to unite them also, in Russia. But they needed and they had one Party to do it. Look at a place like Cyprus today, where you have people from Greece and Turkey living on the same island. Because they are overwhelmingly peasants and live and work in a more backward condition, the divisions among them are much greater even than they are here between Blacks and whites. We actually have an advantage, though maybe it doesn't seem like it until you look at the rest of the world. And the ability of the ruling class in many other places to fan the people to go at each other is even much greater than it is here because people in this country, even with all the divisions, do have experience more and more of working together and of having some common struggle. There is more of a basis for unity because people here are mainly workers and not peasants isolated off on their own plot of land, but workers who have a much broader vision, even if it's corrupted and narrowed by the capitalist system. There's much more of a basis for unity.

The problem with what you're saying is that you move away from that. There have been among Black people many leaders who have stepped forward, taken a militant stand and then sold out—but because they were Black of course, but because of their class interest. You can look at the Muslims for example. They stepped forward, took a very militant stand, aroused the pride of a lot of Black people, especially with the thrust that Malcolm X gave to the Muslims of not standing aloof from the struggle (which was Elijah Muhammad's program) but of getting right into it. It aroused a lot of pride. It gave people leaders like Malcolm X to identify with, which was a very positive step at that time, but Malcolm X was killed. And because the leaders of the Muslim movement were developing as capitalists, they more and more saw their interests lying in compromising with the system and you can see what they're doing today. Whereas 20 years ago they wrote underneath the American flag, "Slaying, Suffering, and Death," now they march around with a flag and sell K-rations to the Defense Department.

Marxism-Leninism—the Ideology of the International Working Class

Question: I'm not advocating nationalism or Pan-Africanism, I'm advocating a Marxist-Leninist type of organization that would organize the Black community. You're quite right.
Two articles titled, “Lyin' 1978” (Oct-Mark of Slavery) (July 30) and “Springfield Post” (August 10), appeared in the Revolutionary Worker, a commune in Chester, South Carolina—a small rural cotton mill town, where Mickey McClinton Poag, aged 40, was murdered. Poag was having a white girlfriend. These articles have broken through the cover-up of the lynching by local county and state officials, and caused a real stir in the town. In an attempt to ban any frenzied hard rock manner, that uses the ‘60s, to break the rebellious spirit of the youth who are rejecting the lifeless, reactionaries of the ‘50s and ‘60s, and fornicating. As Miller himself said, “That, my son, was the Lone Ranger.”

First off the county officials called in the “Lone Ranger” to cover up the lynching of Mickey McClinton Poag and cover his racist rear end, it is quite obvious who it is. He is the trim nineteenth century western hero. Maybe, for example, he couldn’t be portrayed out-shooting and out-performing his white “western hero” would it, he has no knowledge of any lynching in Chester in the May and contains to cover up the activities of any past sheriffs, that one thing was for sure—in this case there was no lynching and he has done nothing wrong. He went round the county sheriff calling a press conference recently to put out his racist denial of the murder (which he calls a hit and run accident) and an attack on the Revolutionary Worker and a Black-owned paper in Charleston that has covered the case.

The radio stations and newspapers dallying with racist and lies and racist remarks: “A controversy surrounding the death of 19-year-old Mickey McClinton Poag (Poag-A) of Great Falls, has sprung up in the past few weeks in Chester, South Carolina. A start in the June 16th issue of a black newspaper called the Charleston Chronicle, and in the July 25th and August 10th issues of a communist table, the Revolutionary Worker, have the population of Chester confused and angry. Sheriff Robert Orr wants the public to know the truth, there has been no lynching and no cover-up in this case. These newspapers are attempting to hurt innocent people in Chester... What the sheriff scrumbling to further cover-up the lynching of Mickey McClinton Poag and cover his racist rear end, it is quite obvious who it is. It’s Orr and his boys, along with the murderers of Poag who haven’t been able to whitewash their crimes, and whose real motive against Black people is being exposed. It is mainly the articles in the Revolutionary Worker that have been the spark, as the smoldering anger of the people of Chester has put Sheriff Robert Orr on the hot seat. The Charleston Chronicle ran a story on the lynching as well as Jet magazine. All this has set the sheriff’s red slow glowing eyes that are burning exposed. It is the universities in the Revolutionary Worker that have been the spark, as the smoldering anger of the people of Chester has put Sheriff Robert Orr on the hot seat. It is the universities in the Revolutionary Worker that have been the spark, as the smoldering anger of the people of Chester has put Sheriff Robert Orr on the hot seat. There is much evidence to support this belief. But he has gone scott free, after a brief “disappearance,” getting a promotion at Springs Mills where he works.

Everywhere is just fine until they showed up. They could do just about anything out our business of Black youth and musically inclined people without any trouble.

At his press conference, the sheriff tried to defend himself, saying that he had no knowledge of any Lynchings in Chester in the May and contains to cover up the activities of any past sheriffs, that one thing was for sure—in this case there was no lynching and he has done nothing wrong. He went round the county sheriff calling a press conference recently to put out his racist denial of the murder (which he calls a hit and run accident) and an attack on the Revolutionary Worker and a Black-owned paper in Charleston that has covered the case.

What they came up with was “punk and rock” bands that have banned punk rock. The Liquor License Board have sunk to ridiculous excess, in their words, Moore “no longer is an appropriate physical representative of the trim nineteenth century western hero.” Maybe, for example, he couldn’t be portrayed out-shooting and out-performing his white “western hero” would it, he has no knowledge of any lynching in Chester in the May and contains to cover up the activities of any past sheriffs, that one thing was for sure—in this case there was no lynching and he has done nothing wrong. He went round the county sheriff calling a press conference recently to put out his racist denial of the murder (which he calls a hit and run accident) and an attack on the Revolutionary Worker and a Black-owned paper in Charleston that has covered the case.

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With the sheriff scramblng to fur...
Detroit—the 22nd National Convention of the Communist Party USA (CP) was a tall and thin affair. The speeches droned on and on. "Respectability" emanated from every crust and cranny of their gathering. All of this was the outward expression of the likewise "respectable" to the bourgeois essences of the political line of the CP. All this was put on display at their public rallies during convention week. Their political line, for many years now, has been nothing but useless, or, when somewhat influential, poison for the working class in its revolutionary struggle. But this occasion was somewhat more significant. With the crisis-intensifying and war looming, they had to call it into action. Far from seeing the developing situation as one which will help express the absolute bankruptcy of this crisis-ridden system and strengthen the revolutionary forces, the CP seemed forever bent to be cut in on the action by helping to make an unworkable system work and nurse it along. They are revisionist. They are "communist" in name only. This makes them particularly dangerous since the name "communist" historically resists any attempt to try to make it stand for reform. Also, this is the only thing that they can do to make a bigger deal out of the CP. They let them use the Cobo convention arena (the same arena the Republican Party will be using for its 1980 Presidental Convention). For the first time delegations from fellow foreign revisionist parties were allowed to attend and their convention was given wide coverage, including front-page news in the Detroit media. Most importantly, while the CP serves the U.S. bourgeoisie through their reformism, they are openly loyal to another imperialist master, the Soviet Union.

"Save Dodge Main" They thought they struck gold when they announced their plan to save Dodge Main. It was their reference point throughout their whole public rally at the convention, a shining example of the top executives' yearly salary to $1 a year. Next, the CP's General Secretary Gus Hall advised that what is needed is some legislation that would establish a "plant security fund" to be financed by "payroll taxes" so that when a plant is in trouble, the fund can be used to "bail it out." A CP overview board, including politicians, executives and workers would determine how and when the funds are used.

He admitted that the purpose of the fund would be to "guarantee that the plant would stay opened and producced" and "protect Chrysler's investments." Finally, Hall advised that there would be nothing wrong with the government running the plant—that is, if individual capitalists can't run their plant, then the capitalist class as a whole, using its state power, should step in and take over the running of the plant. As he put it: "This is not a radical solution, it is just sound business practice." "Sound business practice." Yes, whatever is good for business is good for the CP.

How could they ever justify this except by claiming that they're only "concerned with the workers, the workers," in other words, the worst possible thing that the plant workers had to lose was their job and the most you could ever hope for is what the CP calls your "basic right to earn a living." To be a slave to some exploiter so you can "pay the rent." Such schemes in the CP's hallow rhetoric are indefensible as they are impossible, but at the same time they are useful to their capitalist masters to the extent that they dull the anger that would erupt over events like the massive layoffs of Chrysler workers and the dog-eat-dog anarchism of the system that breeds this over and over again. And make sure CP's role in siphoning off any revolutionary sentiment is done. They saw that Angela Davis boldly announced the goal of one million signatures on a petition to "Save Dodge Main." This is the CP's view of the masses of people's role in all this: a pressure group to "bail you out," make sure they run things better.

"We Want Electoral Power" While they hope to make a splash to get a little piece of the action, and a little bit of influence with the ruling class, they are hopeless. They made Young and Black people don't want to play the role the CP wants to give. They get caught up in the "black liberation" movement, the CP had to adopt a more revolutionary image to attract a new group of people. Angela Davis and the struggle to free her, which for a time attracted people with some revolutionary aspirations, gave the CP the kind of image of pizzazz it needed then and brought some new people into its ranks.

But, it must be said that even in the early '60s Angela Davis was rotten to the core. For example, she and the CP did all kinds of double dealing, making and breaking deals to get her the hell out of any kind of association with the Black Panther Party. Could she escape attempts for which she and Ruthell Magee were standing trial. After all, "She's a Black woman professor!" Respectable people like that shouldn't and couldn't possibly be involved in such "criminal acts of desperation," they argued.

The CP was banking on some Black people still looking at Angela Davis as a symbol of revolution, or at least Black liberation. They played this up for all it's worth in Detroit, making it seem like Davis was going to be the main speaker at the beginning of the convention on her. Although most of the 500 or so people who came from Detroit (out of about 1500 others) were there to hear Angela Davis, they were far fewer than the thousands that the CP had predicted. The Convention Hall had half its seats empty, showing that more people than the CP thought where Angela Davis is really coming from. Davis spoke for a piddly 15 minutes, which angered those who came to hear her.

Despite her slightly more militant pose and "Save Dodge Main" T-Shirt (rather than a suit) she ran the same bread and butter line with a little bit of barbeque sauce added. Even as she spoke, her image dripped with bourgeois ooze. It was clear she felt that Black people wouldn't be interested in hearing anything about anything but the problems of their own nationality, so she talked about how plant shut-downs after Black people's layoffs, "genocide against Black people." Despite the nationalister overtones, she reduced the whole question of national oppression to economic attacks on Blacks. Beside that, any person who wanted a chance to be exploited like all the other workers.

It is clear that the CP sees Black people as another possible pressure group to add to its chorus of those demanding economic reforms. "Hundreds of thousands of Black people in the streets shouting 'No!' would put the bourgeoisie on notice that they would have to deal with, she said, and "This would force white workers to join in." In other words, white workers would be forced to join in if there were no Blacks taking the lead. There was nothing from this phony communist talk except the working class and oppressed nationalities, or even about multi-national working class solidarity. Simply put: "If it will stop the struggle about building unity among minorities, and even that was a "dissolve your back, you scratch mine!" level.

Davis gave away who she really sees as the "leaders" of Black people, bourgeois politicians like Andrew Young. "The ruling class says that Andrew Young and Black people don't have the right to stand up for the Palestinian people. It's enough for them to play the role of a 'bulldozer' to add to its chorus of those demanding economic reforms."

Towards the end of her rap, Davis showed the most valuable role that she can play for the CP, showing how the "socialism" of the Black people. There are no Black people or who do have confidence," she said.

Continued from page 14...
We're the Equipment, They're the Team

Some say capitalism has a limited place. But if that were the case, why are the Dallas Cowboys in the top ten of the nation's most valuable teams? The team's success is built on the exploitation of its players, who are given a false sense of security and identity in exchange for their labor.

In the movie, there is a symbolic character who sees through what's going on but goes along with it to keep his job. The film presents this character as a tool for the owners, who use his voice to justify their actions. The audience is encouraged to feel sympathetic towards the athlete, who is portrayed as a victim of the system.

The movie also explores the idea of competition as a form of oppression. Peter Gent's character is shown to be haunted by the memories of his time on the team, where he was subjected to racism and violence. The film highlights the ways in which the team's success is built on the suffering of its players.

The North Dallas management—in their game "you must live by the rules." Gent is portrayed as a victim of the system, but the film fails to address the systemic issues that led to his exploitation.

The film's message is that the athletes are not to be pitied, but rather held accountable for their participation in a system that is inherently exploitative. The audience is encouraged to see themselves as part of the system, rather than as agents for change.
Is the U.S. Really a Toothless Tiger?

Phony Communists Urge: Toughen Up!

Some so-called communists these days seem to have been carefully studying and copying Ronald Reagan’s revolutionary international line. Listen, for example, to this rather typical quote from the pages of The Call, newspaper of the Communist Party USA: (July 21). “Are we really a revolutionary line? It is, thus, encouraging Soviet aggression and bringing the world closer to war.” This is hardly a communist condemnation of the war preparations of both imperialist superpowers; it is a nearly naked appeal for the U.S. ruling class to stand “giving up” and start arm- ing to the teeth—or perhaps we should say “to the eyeballs”—since they have already armed to the teeth.

Behavior like this is nothing new. It has long been condemned by real communists all the way back to the Russian revolutionary Lenin as “social-chauvinism.” “This means ‘socialism in words, chauvinism in deeds’—that is, communists miserably tailing behind the Soviets by allowing them to get the upper hand against the foreign enemy.” The effect is to grease the skids for the Soviets by allowing them to get the upper hand again and again and again.

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*A recent Call subscription ad (put in proper perspective).*

Carter: “It’s a Free Country”

Revolutionaries Busted at Tampa Town Meeting

Tampa, Florida, On August 30, 1979, a group of Tampa “revolutionaries” held a “town meeting on energy” at a local high school gymnasium. In his usual style he called on people to unite to meet the threat.” It was clear that the threat he was talking about was the Soviet Union and that preparations must be made for war—a war which will require vast reserves of energy to fuel the U.S. imperialists’ military machine.

“U.S. Appeasers?”

Phony Communists Urge: Toughen Up!

A recent Call subscription ad (put in proper perspective).
Toothless
Continued from page 9
the belligerence nature of U.S. imperialism as it fiercely contends with the Soviet Union for world domination, the CPML calls itself the "appeasers" which are ridiculous but by no means funny.

Defense or a Socialist Country?

However, when Hitler attacked the Soviet Union in June 1941, the U.S. again did not fight. It became necessary for communists to heroically subordinate the struggle of the proletariat for revolution in the imperialist countries to the defense of the Soviet Union. The CPML, in line with the formal resolution of "Appeasing the Aggressors," formally endorsed the resolution of the 16th National Congress of the CPML, "Appeasing the Aggressors." This was a serious error.

But this superficial historical analogy completely misses the point. While appeasement was a definite policy pursued by the Allies for a few years toward fascist Germany, it was not the least a policy of weakness as the CPML (and American Trotskyists) claim it to be. In fact this attempt by the Western imperialists to lure Hitler into a war to the east (which was designed to defend the Soviet Union, was a cold and calculated decision.

This strategy, the Allied bloc hoped, would dispose of the Soviet Union and the British Empire. This bloc, which represented a more fundamental threat than Hitler, This First socialist country in history, had seen the collapse of Western capitalist countries, represent of their future doom and posed the greatest threat of world revolution and dreams of world expansion and plunder. In this conception, they hoped to pump up the German economy, try to lure Hitler into a war to the east (which was designed to defend the Soviet Union), a world war which they hoped to win and consolidate imperial power.

But today there is no pretense of a "second front" in Europe to relieve the pressure on the USSR, which did the bulk of the fighting. As defense of a socialist country is the basic task of communists, the first question in the case of drumming out their "appeasement" cry. After all, there are some facts promoting the thesis that the U.S.S.R. is a socialist country entirely in the hands of the capitalist class. But nowhere in their ponderous recent volume of articles on "appeasement, Soviet and the U.S., do these "Marxists" even bother to try. They don't say: "Make a temporary compromise to defend the imperialist country." They are making even the slightest pretense of appealing to the working class to rely on them to carry out the defense of the U.S.S.R. If the U.S.S.R. is a socialist country entirely in the hands of the capitalist class, which was the contention of THE CALL in 1939, why was the bulk of the fighting done on the Soviet side? Why was Stalin's army, which was the first to fight, the bulk of the fighting done on the Soviet side? Why was Stalin's army, which was the first to fight, followed by their bulk? This, the CPML tells, of the U.S.S.R. is a socialist country entirely in the hands of the capitalist class. But nowhere in their ponderous recent volume of articles on "appeasement, Soviet and the U.S., do these "Marxists" even bother to try. They don't say: "Make a temporary compromise to defend the imperialist country." They are making even the slightest pretense of appealing to the working class to rely on them to carry out the defense of the U.S.S.R. If the U.S.S.R. is a socialist country entirely in the hands of the capitalist class, which was the contention of THE CALL in 1939, why was the bulk of the fighting done on the Soviet side? Why was Stalin's army, which was the first to fight, followed by their bulk? This, the CPML tells, of the U.S.S.R. is a socialist country entirely in the hands of the capitalist class.

A year ago, however, the CPML did manage to come up with a "strategy" of appeasing the imperialists, drawing from the "appeasement" movement in a series of articles (beginning 9-27-38 in THE CALL) in which they tried to explain the history of appeasement. It was brimming with the throng of those among the U.S. imperialists who cherish hopes that Brezhnev can be turned into a fascist Germany. The movement of appeasement, course, since then, has been denounced as a complete fraud, with the CPML's last article on the subject, "appeasement" article in THE CALL.)

What has China been anything but an enemy of socialism since Mao's death is a subject of dispute among the CPML's "Marxists." The CPML's "Marxists" alone deal with China as a "socialist" state, and one which is falsely to be restated here. And that China has been anything but a great imperialist power, particularly the U.S. at this time, is painfully obvious for all to see. (One wonders what the CPML would do if China decided to capitalize on the British. But in their current state, the CPML的乐趣 of the tithe doubt and just for a minute grant them argument than the CPML themselves. Unfortunately, their "appeasement" logic still falls flat on its face.

China was socialist, and even if the U.S. rulers were appeasing the CPML, they could not reverse the China. But the CPML, they would not mean that the task of communists would be to shambles back. The CPML viewed China not as a socialist state, but as a great imperialist power, and its resistance to the pro-imperialist war preparations, to rally behind their imperialist motives for going to war, to rally behind the interests of a socialist country

Revisionist History's Errors

In the summer of 1972, the CPML (and the American Trotskyists) was made by communists in World War II was not teaching the workers that the only basis on which to do so. But there is a spirit that emerges from the CPML about facing off against one's own government? Hardly. It's more like a spirit of strengthening it. The color emanating from the pages of The Call is unadulterated chauvinism, a "second front" in Europe to relieve the Anglo-French weight against the then-socialist Soviet Union, did this mean that the task of the American imperialists to lure Hitler into a war to the east? But today there is nothing resembling a "second front" in Europe to relieve the pressure on the USSR, which did the bulk of the fighting.

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Running for Revolution

65 years ago Labor Day was officially declared a holiday in the United States in direct opposition to the international revolutionary工人节。It was a large celebration in the United States as well as the other socialist nations.

Running for Revolution

I went to the Revolutionary Communist Party's annual picnic in Chicago on Labor Day. It was a beautiful day of Lake Michigan and I wanted to get in a little exercise and make a contribution to the $1 million Day DMF. So I suggested running 15 miles if people would sponsor me at so much money per mile. My T-shirt had the Party symbol on the front and the other side said something to work with to wipe out Imperialism in the United States.

I had run about 2 miles with them at this point, and they asked me if I had any high energy foods with them. I ran right along with them, about four miles. I suggested we run by the slavemasters who had our hands in the country for the RCP's Million Dollar Drive. Various jobs were available and the activities raised vitally needed money to support the work of the Party. The Day DMF was a great way to run and raise money for a good cause.

We had talked non-stop for nearly 6 miles—talking about the struggle. We had talked non-stop for nearly 6 miles and my husband both knew and had stayed in contact with the RCP. It was a long day but we knew that we would try to change everything at once. He said, "Start with the advertising in the newspaper."

At this point he and I went off in different directions but I started to run down the street. He said, "I don't do a lot more than just run past people. It's not easy to keep running and talking to people. I try to bring them into the revolution today."

I ran past thousands of people running for the holiday at the lakefront. I set off with pledges amounting to $62.50 if I completed the run.

About half way starting to get a little tired, I sprained my ankle. I stopped and looked back and I saw two Chicago students running together. When I told them I was running to raise money for the RCP, one of them and I had seen Bob Avakian on TV the other night. It was a very late night talk show and he said the Chairman was very impressive and knowledgeable.

They had heard of the Party, had seen the fundraising posters around town and were very interested in what we were doing. They offered to sponsor me and I said, "Great!" And I ran on to do more running.

At the end of the run, I asked if they had been involved in politics before. One of the runners said his first experience was in the Farah strike in 1972. He was an 18-year-old high school student working at the plant in San Antonio, Texas and was one of the first people to walk out, beginning the strike. He had been involved in politics before.

I had been very active in building support for the strike on the West Coast and we had talked about the importance of workers fighting for their jobs and homes, but also more importantly of the tremendously joy and excitement that they got from standing up against the bosses. He told me the support the strike got from around the country played a big role in helping the strikers to keep on fighting. He explained that it was the Revolutionary Union, the organization that played the major role in forming the National Strike Committee, that organized the building that support across the U.S.

By this time we were near the end. We had talked about our jobs and our interests, and the one thing that stood out was the feeling great and we sprinted the final 10 yards to the cheers of the people at the finish.

It was a great day with a lot of people running and I was feeling great. I sprinted the final 10 yards to the cheers of the people at the finish.

Miner's Widow Supports Fund Drive

"It Doesn't Do No Good to Close Your Eyes"

The following letter came to us from the Miner's Right to Strike Committee, a center of above all, fighting for our right to be heard in a mine accident almost a year ago.

When I met some of the people from the mine, I was a coal miner. I lived in a coal mining town. I had my wife and my children. It was a hard time. I was worried about my job and the mine. I didn't know what was happening.

I asked the strikers to help me. We went to the United Mine Workers of America and they helped me. We went to the railroad and the strikers helped me. We went to the coal mining town and they helped me. We went to the United Mine Workers of America and they helped me.

I realized that the United Mine Workers of America was the only one who had helped me. I realized that I had to stand up for myself. I realized that I had to stand up for what I believe in.

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The following account of the life and struggle of the Kurdish people in Iran is the second in a series of articles about the Iranian revolution, by Bob Saleh, a revolutionary activist and writer who has just returned from a two and a half month stay in Iran. He was a first-hand witness to the work and ideas of the Islamic Left. He was in the thick of the developing revolutionary struggle of the people from Tehran to Kurdestan. He is now writing a book on his trip, which will be published in a few months.

The Islamic Government Executes Kurd Rebels. "Kurdish Rebels Attack Iranian Troops," in the latest AP dispatch, two empty, lifeless words. For someone who has been with the people of Kurdestan these words evoke deep feelings of solidarity and love of these heroic people who are shedding centuries of feudal enslavement and rising to the heights of revolution.

It was early morning in late July, as we bumped along the road. "Even this road is part of the oppression of Kurdestan." After four hours on a rocky dirt road, the backward conditions of Kurdestan that this peasant referred to were jarred into my consciousness. For our destination, a remote village in the far west of Iran was but 60 miles from Sanandaj, the nearest town to our starting point. "The regime of the Shah never developed anything here, no roads, no factories, no water system. And the new regime is no different."

The valleys and even the dry rocky mountainside we passed along the way were dotted with small, irregular shaped fields. We saw peasants bent over, small sickles in hand, harvesting their grain. So these are the people that the peasants had to answer to and that the peasants had to work for—often having to give them as much as 60% of a meager crop. And what do the people think about the new regime? I thought as I stared at the dry rocky dirt road, the backward conditions, the huge walled castle—"house" to the feudal landlord—RW). When there was a problem to be solved, they just kicked the other man, his years of working in rug weaving, was thrown away. "When there was a problem, they just kicked the other man, his years of working in rug weaving, was thrown away."

As we walked, we saw many young men talking and drinking tea. "They are unemployed; none of us can rely on our one piece of land, it's too small and poor and we have too few animals," an older peasant, gun on hip, explained. "One has to try to get two or three jobs to eat and not to die. Many have left for the cities, for there are no factories here and no electricity and no hospitals—no life and no future."

As we approached our destination high in the mountains, near the Iraqi border, I wondered what the revolution had touched this village, where there was neither electricity nor phones. And what do the people think about political events when they are separated from even the other villages in their own province by hours of hard travel? Made of mud bricks drawn from the mountain, the homes clung to the mountainside, part of the roof of one being the floor of another. A river through the center of town turned out to be the only source of water and mules were the main form of transportation.

"This village has been here 700 years and my family has lived here for 500. Many of the homes are nearly as old. Other parts of the world have progressed—we have stayed the same." So spoke this peasant, one of the group of four that greeted us when we arrived. About 45 years old, his face and hands were those of a man who had done the work of three—for a lifetime. As we walked along the only street in town, and turned up into the narrow walkways between the houses, we talked. "For as long as I can remember, I hated the Shah's regime, for when I first opened my eyes, I saw the unfortunate life I was born with, a life of endless toil."

Another host, also middle-aged, continued. He was a small man, dressed in traditional Kurdish clothes. Like the other man, his years of working in rugged dry fields showed plainly, but his eyes were alive and quick. "The only time we saw the Shah's government was when they would come into the village to help the rich and kill any of us who had resisted the feudals (rich landlords—RW). When there was a problem to be solved, they just kicked the other man, his years of working in rug weaving, was thrown away."

"For as long as I can remember, I hated the Shah's regime, for when I first opened my eyes, I saw the unfortunate life I was born with, a life of endless toil."

The peasants of Kurdestan understood very well the "modern" ways of the Shah and the local feudal rulers in housing and construction. Under the Shah's regime, a peasant from this village had once failed to properly salute "his lord" and was sentenced alive into a wall. These were the feudals that the peasants had to answer to and to slave for—often having to give them as much as 60% of a meager crop. And there were the same feudals that the U.S. imperialists are now backing through reactionary groups like the Provisional Ghiadeh, and who the Islamic government is allying with to "stabilize Kurdestan."

As we approached our destination, the huge walled castle—"house" to the feudal landlords that owned it—that I had seen in Sanandaj flashed through my mind. The peasants of Kurdestan understood very well the "modern" ways of the Shah and the local feudal rulers in housing and construction. Under the Shah's regime, a peasant from this village had once failed to properly salute "his lord" and was sentenced alive into a wall. These were the feudals that the peasants had to answer to and to slave for—often having to give them as much as 60% of a meager crop. And there were the same feudals that the U.S. imperialists are now backing through reactionary groups like the Provisional Ghiadeh, and who the Islamic government is allying with to "stabilize Kurdestan."

The revolutionary upsurge of the past many years had shaken this village.
"anti-revolutionary." So why not the Kurdish peasants also? After all, where was their concern for the "stability and unity" of Iran's bourgeoisie, big landlords and religious hierarchy?

Our discussion continued as we sat down to eat in the kitchen-sized room that was the home of one of the friends. A rug and rolled up mattress were the only furniture. From village conditions, the discussions leapt, led by these peasants who could not yet read.

"Don't think we're just concerned about the problems in this one village. No, we are concerned about the struggle of people in every country in the world against imperialism." I was struck. My careful planning questions about the problems in this one village had elicited this. Here in a village that seemed a million miles from the struggle that I had been involved in.

"We see that it's the same imperialism that are the common enemy of the people of the world—Nicaragua, Palestine, Asia and Africa," he continued. "When I heard Nicaragua had freedom fighters and soldiers who had refused to fight against their Kurdish brothers. Ayatollah Khomeini's "revolutionary guards" perform counterrevolutionary acts, executing Kurdish freedom fighters and soldiers who had refused to fight against their Kurdish brothers.

..."Don't think we're just concerned about the problems in this one village. No, we are concerned about the struggle of people in every country in the world against imperialism." I was struck. My careful planning questions about the problems in this one village had elicited this. Here in a village that seemed a million miles from the struggle that I had been involved in.

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The Local Mullah

And this battle for land and democratic rights was raging in the village itself.

"That mullah we saw, he always lives off everyone else, and wants to keep on doing it. We gave some 40,000 tumans (about $5,000) to benefit the village and we haven't seen anything yet. He has had several hundred villagers work for him from time to time for free because that's the old custom." This mullah, it turns out, like most throughout Iran, had been closely tied to the feudalists and SAVAK in the area.

Their faces hardened in anger as they described how this mullah had been trying to use religion to squelch their cause: "Every time we have a meeting and talk about forming a peasant union, like they have in other areas, he says we are communists trying to destroy the Koran and 'everything we have'. But we are organizing and fighting for a peasant's union anyway." Whenever revolutionary organizers had come to the village, the mullah would try to run them out, saying they didn't belong there. The peasants laughed as they described the response of some young villagers: "They told him, 'You're the one that doesn't belong here, why don't you leave'."

Then it was their turn, they had some questions for me. "What do people in the U.S. think of the struggle in Iran?" "What is their opinion of U.S. imperialism?" "Are the workers in the U.S. struggling against the capitalists?" "How did I plan to relate what I had seen and heard in Iran when I returned?"

Mutual understanding and큽니다. —Revolutionary Worker—Page 13
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The August 17th issue of the Revolutionary Worker pointed out that the main reason behind Ayatollah Khalkhali’s visit to Kurdestan would be how the CP would resolve the question of peace with the USSR. The paper stated that the chaotic atmosphere of the fast approaching world war and how they were going to serve both opposite interests of imperialism. Unfortunately, the CP basically dumped out on this issue at their public rally. It was a “no-show.” They completely neglected to mention the question of peace which much less characterize its feature or possible causes.

In fact, their closest get to dealing with the U.S. vs. the Soviet Union, was in the speech from the Women’s International League for Peace and Freedom (WILPF), a CP front group. This statement, which was on the arms race between the U.S. and the Soviet Union, and put forward SALT II and the “PNB” and “dropping” and the arms race.

But in their whole approach to the question of peace was reduced to SALT II and the “PNB”! They never really use the word “peace.” They use other big public slogan. This reflects the fact that the imperialist drive for war has heightened to the point of an actual war. The illusion of a more permanent framework war is no longer credible. The imperialists are now saying “we live in the war” and, as WILPF described SALT II, it is “an ominous note for the government.”

Even the way they try to con people into fighting for SALT II reveals the CPSU’s embargo on peace. In the weeks again, everything is reduced to an economic argument, a “pump up, or bust.” According to the WILPF, if the SALT II wonder-drug were administered, the application of the nuclear warheads would render the word “acutely”—no more inflation, everyone would have jobs, the cities would rise, the farmers would be restored, a couple of hundred million of the imperialist military and industrial “human beings first.” So, no workers, if you want your job back, beg your boss to sign SALT II! The one way the CPSU’s pro-Soviet stand stopped was up to by their constant pupils, the Soviet Union and the U.S. as war-mongers. “The Soviet Union is hellbent to a 25% reduction in nuclear stockpiles and the U.S. hasn’t,” said the WILPF speaker. But... According to the CP, there are “good guys and bad guys,” those who support the U.S. and those who support the U.S.S.R. And when the CP called the Khomeini supporters and told them to “join the revolution” call the people to support pro-Soviet Tudeh politicians and join them with the “Khomeinists.” This was the beginning of the talk of “the villainy of their position.”

This was another variant of the Kusy/a (reformist maquis) as a communist in Lenin’s time) view that what was going to be the socialist and imperialist. (If a communist was a sect between them, of section, than an imperialist)

Today, the CP is trying to build a war machine and to expand or drive to maximum profits and its dog-eat-dog competition between the imperialist countries.

What the CP is working for, objectively, for the Soviet bourgeoisie “good guys” who would make war with U.S. so that together they would peacefully share in the exploitation of the whole world. In the CP’s view, the U.S.S.R. can only achieve this program could not actually be of interest on the U.S. arms build-up. For the U.S. rulers, too, the pacific movement is a safe alternative to a world war. In the end, it serves the CP well. It also serves both imperialists by hiding the nature and danger of war from the people.

Band-Aids for Cancer

The CP’s convention mass-rally was a sickening example of the politics of revi-

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Oblivion

Continued from page 11

promote China’s capitalist "moderni-

Continued from page 9

Another well known group, the Young Workers Liberation Front (YWLFR) and its wing, the Young Workers Front (YWFR),has been fighting the Shah with their own groups. They have been fighting for more than 10 years and have been involved in violent struggle against the regime. They have been fighting for the end of the Shah’s dictatorship and for the establishment of a new society.

They have been fighting for the end of the Shah’s dictatorship and for the establishment of a new society. They have been fighting for more than 10 years and have been involved in violent struggle against the regime. They have been fighting for the end of the Shah’s dictatorship and for the establishment of a new society.
Zionism

The Zionist movement, from its inception in 1897, has always been controversial and pro-imperialist; based on mystical bible stories, the idea has always been that the Jews were the chosen nation and colonial settler in Palestine, to be struck by the Gentile powers in the interest of U.S. imperialism. Prior to World War II, Zionist leaders sought to sell their service to the international bourgeoisie in return for guarantees of the “right” to a territorial takeover of Palestine; but after World War II, the situation in the Middle East that actually held the cards. From the formation of the state of Israel in 1948 to the present day, Israel has been a client state of the U.S. imperialists and a bulwark of imperialism in the Middle East.

For many years, the Zionists and their organizations in the United States have relentlessly sought to create a huge public opinion. Billing themselves as the “true friends of Israel,” they have lobbied those who were at the hands of the Nazis in Europe during World War II, and against the Jewish people for their purported needs of “international Jewish.” The Jews, seeking to establish a state in support of Israel has until recently (and still does in the main) coincided with the interests of U.S. imperialism. There has been an increasing conservatives throughout the domestic issues (case in point: the all out lobbying effort of the B’nai B’Rith Amelion League, supposedly an organization opposed to prejudice and immigration, in favor of the B’nai B’Rith Jewish National Fund, which has been able to fleece many Jews as well as many others) with the idea that Israel was some kind of progressive socialist state. Up until the 1960s, few people who had ever heard of the Palestinian, much less the Arab people, knew anything about their territory and their persecution by the Zionist and “Jew” and “Jewish” are by no means the same thing. In fact, Jews have been oppressed throughout history from the front ranks of every progressive and revolutionary movement in this country as well as around the world, ever since World War II, and, ironically, using the same sentiment of American Jewish, Zionism has gained a powerful position of privilege.

Wang Bingnan

The deadly boredom of this convention was punctuated by one high point. In the middle of the Réverend Daughtry’s speech and banquet, the RCP and supporters of the Mao Tsetung Defenders, the CPW, and the B’Nai B’Rith, the CPW has also announced to the press that groups like the RCP might benefit from the “campaign of harassment” begun in China after the gang of four was overthrown.

Zionism—Reactionary Ideology

The Zionist movement, from its inception in 1897, has always been controversial and pro-imperialist; based on mystical bible stories, the idea has always been that the Jews were the chosen nation and colonial settler in Palestine, to be struck by the Gentile powers in the interest of U.S. imperialism. Prior to World War II, Zionist leaders sought to sell their service to the international bourgeoisie in return for guarantees of the “right” to a territorial takeover of Palestine; but after World War II, the situation in the Middle East that actually held the cards. From the formation of the state of Israel in 1948 to the present day, Israel has been a client state of the U.S. imperialists and a bulwark of imperialism in the Middle East.

For many years, the Zionists and their organizations in the United States have relentlessly sought to create a huge public opinion. Billing themselves as the “true friends of Israel,” they have lobbied those who were at the hands of the Nazis in Europe during World War II, and against the Jewish people for their purported needs of “international Jewish.” The Jews, seeking to establish a state in support of Israel has until recently (and still does in the main) coincided with the interests of U.S. imperialism. There has been an increasing conservatives throughout the domestic issues (case in point: the all out lobbying effort of the B’nai B’Rith Amelion League, supposedly an organization opposed to prejudice and immigration, in favor of the B’nai B’Rith Jewish National Fund, which has been able to fleece many Jews as well as many others) with the idea that Israel was some kind of progressive socialist state. Up until the 1960s, few people who had ever heard of the Palestinian, much less the Arab people, knew anything about their territory and their persecution by the Zionist and “Jew” and “Jewish” are by no means the same thing. In fact, Jews have been oppressed throughout history from the front ranks of every progressive and revolutionary movement in this country as well as around the world, ever since World War II, and, ironically, using the same sentiment of American Jewish, Zionism has gained a powerful position of privilege.

Chicago

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Chicago has been kicked out of the suburbs by an order of the city council to end racial segregation in Chicago's schools.

The action was taken by the Chicago Board of Education, which has been trying for years to control the racial composition of the schools in Chicago. The city council's action comes after a series of protests by Black students and parents, who have been demanding an end to segregation in the city's schools.

The board of education has been under pressure from civil rights groups and parents to integrate the schools. The board has been slow to respond, and many parents have been frustrated with the lack of progress.

The action is being cheered by many African American students and parents, who have been advocating for integrated schools for years. The move is seen as a major victory for those who have been fighting for equality in education.

But the action has also been met with resistance from some White parents, who have been concerned about the effects of integration on their children. Some have expressed concerns about the safety of their children in integrated schools, while others have said they prefer schools that are more reflective of their community.

The city council's action is expected to have major implications for the future of education in Chicago. The city council has set a goal of ending segregation in its schools by 2025, and the action is seen as a significant step toward achieving that goal.

The action is also being watched closely by advocates of other cities, who are looking to Chicago as a model for how to address issues of segregation and inequality in their own schools.
Bob Avakian: I agree with that. I think that is a very tremendous pull to revolution. But still, there's a problem. See, what we've got to do is unite the Black Workers' Congress and some other forces that were there 5 years ago to come time to form the Revolutionary Communist Party. They made much the same argument you're making. We had a very sharp struggle and split with them because they felt any kind of organization of some of those people who were on the other side, if you will, in movement, not to join the RCP and summied up and criticized their errors of that time and talked about the RCP standpoint.

What we've pointed out, which some of those people have come to is, that once you talk about Marxism-Leninism, once you talk about uniting people under a common program, the question isn't, you know, the problem isn't that something that stops at one race or nationality. You're talking about a class, a whole class. So if we're gonna be Marxist-Leninists, that's the course we gotta go.

To say we're gonna take that up—and not any form of middle-class, petty-bourgeois line—is that that means we're gonna immediately talk about the whole working class. That's the line we gotta take. In face, there is objectively and fundamentally a tremendous struggle between Black workers and white workers than there is between Black workers and the Black bourgeoisie. That means that all Black people don't suffer some form of discrimination or oppression. The only way that you can talk about the masses of Black people than for the Black bourgeoisie to form a common front, no cushion or no privileges, and they also share a common experience as workers, as members of the working class. The question of the working class, and no one can or should or would want to talk about making revolution, afford to ignore that. We have to fight against that, but never the less, it's absolutely true. Fundamentally, the masses of Black people have more in common and more in- terests in common with the interests of the people of all races and nationalities.

Once you start making a clear line on the international question, the bourgeois lie that Black people are a constant struggle. People will have understand that that is an absolute impossibility in order to throw capitalism. We won't be able to come near to overthrowing it until we have come near to overthrowing the whole system. There are gonna be disagreements, people will have differences on all kinds of different understandings. Million of people will finally come into this struggle against it who will just hate what's going on right then and there, and the Jewish people who are oppressed and exploited. Once you do that then you start retreating back into that.

Whether you intend to or not you begin to talk about anti-Semitism and anti- internationalism and pretty soon you're right in the camp of the bourgeoisie, you're playing into their hands. That's what the Jesse Jacksons and the rest will defeat you every time because they're playing in the bourgeoisie's turf. And the only way that you can do that, some, because we want to make the point right from jump street that we're gonna be about something powerful. But we're gonna send Black people into those areas because there are certain questions about those areas that we're gonna deal with the people who have the capabilities in those areas. And we face this question straight out, "what are you gonna do when you get it?" And we put it out on the table, open it, lay it on the table and struggle it through. And we find there's a lot of progress in that way. That not people don't understand it, and yet the test of this is the practice. The test of it is what does our Party do, what does it stand for, what does it stand for people in struggle.

Our experience is that, as opposed to those hustlers and upper-class elements, that the masses of Black people who want unity. They just are double-bounced and stepped on by these people, but the test of this is practice. The test of it is what does our Party do, what does it stand for people in struggle. And the fact is, our work is done in struggle and unity.

You know you go along with it, but you don't understand that the bourgeoisie can manipulate you, that they deviate from Marxism-Leninism toward nationalism or anything else and use that to come against the system. The most militant ne- nationalism will end up in reformism. But they don't have the unity stand up against the system with a na- tionality or in the preservation of all the national questions, that's the unity and bring into the motion forces that have to be united in this country to throw the whole system. They stand up as a powerful system. When we say we can do it, don't you underplay the fact that it's powerful. Now it's true the masses of people are gonna have to fight. But we're gonna throw the whole vanguard has got to be united from the very beginning, even before the masses are. Here's the point. We have to be able to have before the people as a model, that when they see your point, that this unity can be achieved and is expressed in the highest form of unity. That's why we're gonna throw the RCP, the whole vanguard Party. It's gonna be united right from the beginning.

There's the question of lack of trust. That is a very subjective among different sections of the working class. But we have achieved some sort of a revolu- tion. How do we know that Black people'svanguard can be served in a new communist state?

Bob Avakian: That's true. I think our understanding is that there is no question that the bourgeoisie is a constant struggle. People will have achieved a lot of unity in order to throw capitalism. We won't be able to come near to overthrowing it until we have come near to overthrowing the whole system. There are gonna be disagreements, people will have differences on all kinds of different understandings. Million of people will finally come into this struggle against it who will just hate what's going on right then and there, and the Jewish people who are oppressed and exploited. Once you do that then you start retreating back into that.

You gotta tell them this is fundamen- tally a class question. That doesn't mean there isn't "a whole, what you call a people, or specific, or special. What you mean by being oppressed as a people if you're Black or Chicanos. This has its own very special and very present-day reality. But fundamentally it's rooted in the contradictions of the capitalist system. It fundamentally re- quires the overthrow of that system. And that overthrow requires that all the vanguard Party, its class as one class to overthrow it.