When asked about the turmoil over Soviet troops, Cuba, one Cuban official commented wryly that he didn’t see what all the fuss was about, since the U.S. has more troops there than the Russians do! Of course, for the U.S. imperialists, particularly at this juncture, it is definitely a big deal. Just like the ridiculous detention of Soviet ballet dancer Ludmilla Vlasova two week ago, which got banner headlines around the world, the presence of Soviet combat forces which U.S. officials admit may have been in Cuba for the last 19 years! is being milked for all it’s worth to whip up anti-Soviet sentiment at home and abroad. And through the piercing clamor of inverte, the beat of war drums can be clearly heard.

In the wake of the “disclosure” there have been repeated calls for beefing up and expanding U.S. intelligence activities around the world. President Carter is making noises about a $4 billion increase in military spending.

Actually, this whole Russian troops issue is a good illustration of the principal benefit to the ruling class of the whole SALT process; it has supplied the U.S. with no small amount of propaganda about how it is the “peaceful” party in the whole affair while the Soviets are the “warlike” ones. Of course, SALT is nothing but a smokescreen which both superpowers are using to hoodwink their people into thinking that each is genuinely working in the interests of peace, while, in fact, both are frantically preparing for war. Beyond this, the troops issue has renewed the impression that there is a serious “hawk” vs. “dove” debate alive in the U.S. Senate, deepening the illusion that a fundamental argument over war preparations exists in the nation’s ruling circles.

But the farcical nature of such an illusion was revealed as events unfolded. A key figure has been Idaho Senator Frank Church—a staunch SALT supporter and Chairman of the Foreign Relations Committee. It was Church who blew the whistle on the Soviet troops, cancelled Committee hearings on SALT, and set the tone for the ensuing anti-Soviet tirade. But then, veteran warhawk and anti-Soviet crusader Senator Robert Byrd shot back and countered Church for creating a crisis where there was none. He expressed the hope that in a couple of months the “ shouting should have settled” and the ratification of SALT could proceed. It’s getting difficult to distinguish the moderates from the hard-liners!

In a statement in a recent meeting of the Foreign Relations Committee, provided a revealing assessment of Carter’s position: “How can we seriously argue that we have the right to deploy 500,000 American troops around the world, but the Soviets have no right to station troops in Cuba?” asked the Senator in an appeal to tone down the rhetoric. “I ask those who are issuing ultimatums to the Soviets... what will be your answer if the Soviets say, ‘we’ll bring our troops home, if you bring yours home’?”

Then, McGovern inadvertently hit the nail further out of the bag. “President Carter is right,” he said, “in keeping cool over Soviet deployment in Cuba... This is a good time for American politicians to keep cool and keep the powder dry...”
SAVAMA

Iran's "New" Secret Police

Berkeley, California, chapter of the Irani
Student Association (ISA), part of the
Confederation of Iranian Student Asso-
ciations, founded by students who
were exiled from Iran.

SAVAMA agents from the Shah's regime
torturers. In a public trial a
famous Tehrani, former head of the
IRA, admitted to unspeakable
faces around the government—Yazdi,
and friends demanded proof of his ex-
ction. The response of the govern-
was to direct the
ment and its main purpose is to sup-
right-wing falangists. As a case in point,
asa of the Lebanese and Palestinian
Collaboration with the Israelis against
pressure and its existence of God. Any
could be overlooked as simply
of a religious fanatic who also op-
ked, however, that before the fall of the
ISA, is felt to be much more likely in
of his subsequent activity.

Many believe he wasn't executed at all
throughout the Middle East. Chamran
ured theirImagine himself as a progressive religious figure
nization of fascist thugs works directly with the govern-
and his main purpose is to sup-
many publications critical of the Islamic

touchy situation. It is well known that many old
SAVAK agents from the Shah's regime have been reemployed in SAVAMA. A
in the plot, as the story of the in-
Tehran, former head of the

Chamran took with him to Iran. As

in that city.

Progressive magazines (that has since been
by former U.S. agents as being very
frequent guest of the American and
British ambassadors in Beirut.

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A revolutionary Communist Party, U.S.A.
You who now recognize the American dream for the nightmare it really is—who see the oppression and degradation of this dog-eat-dog best of all worlds, its crisis, our unemployment, and our rulers' mad dash towards World War 3; you who refuse to accept the lies that this has to be our lot— who look to the storms of the masses in Iran and Nicaragua and wonder when the oppressed here will also righteously rise up against the oppressor;
you workers who can see beyond the nose on your face, are struggling to understand world affairs, and refuse to parrot the outlook and excuses of our modern day slavemasters— you are not alone in the way you see things and today there is something you must get involved in.

Free the Mao Tsetung Defendants! Stop the Railroad of Bob Avakian!

Some may think that revolution is only an idle dream—but the rulers of this country, the U.S. imperialists, don’t think so. That’s why they’ve launched the most aggressive assault on an organization since the ’40s against the Revolutionary Communist Party. On January 29th, in Washington, D.C., 500 marched straight in the face of the U.S. government, against the trialor Teng Hsiao-ping and were attacked by the police for it. Today Bob Avakian, the Chairman of the RCP, and 16 others, face charges that could bring each of them 241 years in prison.

These dogs are out for blood in this case. They want to railroad the Mao Tsetung Defendants, to rip away revolutionary leadership from the people and strike down the possibilities of our being able to realize a way out of this hell. They are hoping that their own vampiristic, lifeless outlook is intact among the workers here. How could their loyal slaves give a damn about what happened in China or notice China’s new de facto membership in NATO? “Now’s our chance,” they think, to smash down a real threat, the only Party that’s serious about leading the slaves to overthrow them.

To be sure, this criminal, desperate attack is a sign of weakness—and a sign of the times. It reveals their class rule for what it is, and raises the very questions they are trying to suppress. And their madness can be turned around on them by the working class itself, in its own right, must stand up and march in the streets on May 1st 1980. May Day—International Workers’ Day—when the working class worldwide gathers its forces and renew its declaration of war against the system—based on its enslavement and the oppression of the many to serve the few. It’s long overdue for the working class of the United States to join the forward march of history and put the knife to the lie that the George Meany’s and other reactionary clowns represent our aspirations. The time has come where in every major city across this country, the pavement must ripple as workers take to the streets in step with the working class and revolutionary people the world over.

By May 1st, people everywhere will be marking the days off on their calendars, anxiously looking toward its approach. The mood will be tense, all eyes glued to the streets. Many, although a minority, will not punch in to the normal routine on that day. In the mines, factories and fields, there will be many people who “fail to report.” Classrooms will be vacated, the unemployment office emptied, because many will have found a job to do. These thousands will set fire to the aspirations of millions more who on that day may be on their porches but tomorrow will bust out, guns in hand, to seize hold of the future. On that day shrieks of deep felt liberating enthusiasm will interrupt prime-time TV and jolt people out of complacency. And of course there will be some, the more backward, who will be volunteering for overtime but this too will be nothing but a sign of success.

Regional Conferences

Soon, workers and others hungry for change will be gathering in conferences on the East and West Coast, and in the Midwest and South. These meetings of the most advanced, the most aware and the most ready are absolutely necessary. The Mao Tsetung Defendants are scheduled to stand trial on November 19. To make revolutionary May Day a reality, the historic event it can be, we must start now. The issues must be debated, problems discussed, the orientation set, and plans made now to make the biggest drive possible. Thousands cannot be reached and mobilized if the many hundreds don’t set out today and organize themselves. In the 1980s, pent-up contradictions of this system will explode, shaking the normal routine and sweeping away all the petty and trivial things they try to keep people preoccupied with. Already, workers look far beyond their next paycheck; many burn to find the way out.

It won’t be easy. But we are daring people to dream, to trip out, and then dare some more to make it real. Seize the Time!

Revolutionary Communist Party
National United Workers Organization
Unemployed Workers Organizing Committee
Vietnam Veterans Against the War

You who refuse to accept the lies that this has to be our lot— who look to the storms of the masses in Iran and Nicaragua and wonder when the oppressed here will also righteously rise up against the oppressor;
The cartoon above was sent to the Revolutionary Worker by a reader who was inspired by an article in a past issue of the paper. The article referred to the “Communist” Party Marxist-Leninist (CPLM) and the League of Revolutionary Struggle’s promotion of a “Chicano spiritual walk” complete with pictures of the Virgin of Guadalupe, with the theme “love the people, don’t hate the enemy.”

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Mexican Independence Day, September 16 is a proud day in the history of the Mexican people. On that day in 1810, fringing church bells in the village of Dolores signaled to the people that the anti-Spanish rebellion had begun. After 11 years of heavy fighting, the Spanish had been driven out. This was a great victory in a proud Mexican revolutionary tradition that also brought victories over the French in 1867, and over the landlords and the Diaz regime in 1911.

But the struggle for Mexican independence is not over. Today the Mexican people are in the iron grip of U.S. imperialism, which dominates Mexico completely.

The Wall Street Journal very clearly summed up U.S.-Mexican relations in 1975: "The U.S. wields so much leverage in Mexico's foreign debt that Mexico belongs to Uncle Sam. Mexico is supposedly wielding its 'oil weapon' against U.S. domination. But what is called a weapon is really a bigger chain being tightened around the necks of the people. Development of the oil fields requires massive investment and technology, equipment and trained personnel. There is no way that Mexico can even begin to pay for that investment. Many loans, both public and private, by 1976 was already over 30 billion dollars.

The U.S. government and private banks have been happy to provide loans for oil development the U.S. Export-Import Bank, for example, recently voted one billion dollars in loans to develop Mexican oil and agriculture. Almost 70% of Mexico's foreign debt is owed to U.S. banks and the U.S. government. Currently projected export levels of 1 million barrels of oil per day will just cover the $5 billion per year interest on foreign debts. Not a penny of this oil revenue will go to the people.

Selling foreign debt brings in increasing control of Mexico by the U.S. The U.S. has in the past taken over key industries and agriculture, which are not controlled directly by U.S. com- panies are heavily in debt to U.S. finance capital. Huge areas of land have been abandoned because they are not profitable enough, and the richen- lands are being converted from wheat and corn to high-profit cash crops like sugar, coffee, tobacco and marijuana. Once a food-exporting country, Mexico now must import basic food staples.

The result is that soaring food prices have led to starvation and malnutrition among the people. Mechanization of agriculture and the ruin of thousands of small farm owners are causing massive unemployment in the Mexican country side. 50% of Mexico's work force is unemployed or earning too little to survive.

The same imperialism that forces people off their land throughout Mexico tightens the screws of exploitation on them in the border areas. The U.S. government deliberately keeps immi- gration quotas and short-term work passes ("green cards") at a low level, creating a special group of workers—"illegal"—who, under the threat of deportation, are forced to accept the lowest wages and the most miserable conditions when they work in the U.S. Or, if they are lucky, they can stay on the Mexican side of the border and work in a U.S.-owned maquiladora (sweatshop). Jorge Bustamante, a U.S.-trained Mexican government sociologist, is calling for more ma- quiladoras extending 100 miles inland on the Mexican side of the border; that way, Mexican workers would have better opportunities to be exploited by U.S. imperialism without having to cross the border. Last weekend in a speech to the California legislature in Sacramento, Governor Roberto de la Madrid of the Mexican border state of Baja California endorsed this "border belt" plan, calling it a "force of revol- utions." Other Mexican officials and businessmen are calling for maquiladoras throughout Mexico. They're looking toward an intensified imperialist domination to solve the problem of unemployment, which is caused by imperialism in the first place.

How does U.S. imperialism physically enforce its domination of Mexico? There are no U.S. army bases. U.S. military aid today is less than 3% of Mexico's military budget. In a book written in 1971, a former CIA agent in Mexico named Philip Agee explained the U.S. low-profile approach: "Mex- ican security forces are so effective that we don't have to worry. If the government were less effective, we would of course get going to promote repres- sion." As of 1975, over 200 CIA agents were in Mexico, presumably to make sure the Mexican security forces remained "effective." The true features of Mexico's "revo- lutionary" government were revealed to the world in October, 1968. In the face of powerful student demonstration that would have embarrassed both the Mexican government and its U.S. masters, the "effective" Mexican security forces were unleashed on the student rally in Mexico City's Tlatelolco Square, firing machine guns from roof tops and helicopters, murdering more than 300 students.

Today the most common method the Mexican government uses to effectively squelch protest is to make the popular leaders disappear. According to the Committee of Relatives of Disappeared Persons in Mexico, 426 have disappear- ed after detention. Also, wide- spread use of torture continues.

The anger of the Mexican people against U.S. domination was clearly seen at the El Paso-Juarez border crossing last March. When 500 Mexican maid's had their green cards revoked so they couldn't cross to their jobs on pay day, they and others blocked the border-crossing bridges and threw the American flag into the river.

Faced with the powerful anti-imperialist feelings of its people, the Mexican government has worked hard to develop an image of "independence" from the U.S., opposing any of the U.S.'s tactical moves but all the while basically defending U.S. interests. In 1972, for example, the government reopened diplomatic relations with China and Albania, seemingly against U.S. wishes, and they maintained relations with Cuba throughout the U.S. economic blockade. But the U.S. rulers didn't get too upset by all this; in fact, they were quite understanding. As they summed it up in the 1975 U.S. Army handbook on Mexico, "...Mexico has felt obliged to use a difficult course of asserting independence from the U.S., as the popular sentiment has demand- ed, without placing insuperable strains on their basically cordial relations. They have been able to limit the
Kennedy Gets OK from the Family

Last week, the news leaked out that the one remaining obstacle on the road to the Democratic Party's Convention next summer for Teddy Kennedy as a presidential candidate has been removed. His family has given their consent for him to run.

Teddy is said to have been torn over all this. According to the New York Times, the family's consent was key because Teddy had felt a deep sense of responsibility not only to his own children, but to the 13 children of his brothers, to his mother's fears of losing a third son to assassination, and to his wife's reluctance to be involved, even peripherally, in a Presidential campaign after her own publicly acknowledged problems with alcoholism.

Hmmm, what's going on here? Maybe Ted figured that in the long run more significant moral questions, like the little Kennedys could be given from the White House. Perhaps he struggled with his wife Joan, winning her to the correct position that a drunken first lady isn't much of a problem because the American people are used to it. By now. As for mother Rose, possibly she was counting the benefits of dumping Lillian Carter in the process of dumping Jimmy, and it's clear that he won't cut it in the presidential role.

While it's amusing to speculate about Teddy's domestic problems, behind all this is some real family business. We are witnessing the beginnings of an even more well orchestrated presidential campaign than the show we were treated to in 1976. The "leak" of a Kennedy associate last week comes on the heels of obvious signs that the ruling class has slated Carter for the scrap heap. Jimmy's image has been tarnished and it's clear that he won't cut it in the presidential role during the turbulent years that lie ahead. They've decided to test out Kennedy as a possibility.

Apparently all have agreed to even let the Chappaquiddick incident sink, as reference to it is clearly absent from the press these days. But that's nothing new. All these politicians have more than a few skeletons in the closet which can be revealed or concealed, depending on the needs of the ruling class.

After all, Watergate didn't start making headlines until the bourgeoisie had decided to dump Nixon, some time after the break-in actually took place. A continuing effort is being made to convince us that presidential material is born of parlor discussions between mom and son. But aside from the operations of Rose, Joan and the kiddies, apparently THE FAMILY has indeed given Kennedy its "consent."

Hunger Strike in Chile

This September 11 marks the sixth anniversary of the U.S.-sponsored coup which brought military rule to Chile. Such highly objective rich man's mouthpieces such as the New York Times have pronounced the six years of bloody terror a success, citing the "enthousiasm of foreign (U.S.) bankers who have poured in more than $2 billion in loans" to set up new industries to enslave and bleed the Chilean people. Exxon, Superior Oil, Anaconda and Falconbridge have all recently announced plans for opening copper mines in Chile, so that more than ever it will be one great big copper mine for American imperialists. Overthrowing the Allende government that tried to nationalize the foreign controlled copper mines and other industries is considered sound business practice.

But despite intense repression, the Chilean people have continued to wage resistance, and this resistance has been stepped up lately. Since September 3, over 100 people, relatives of some of the more than 2500 Chileans who have "disappeared" at the hands of Chile's secret police, have defied the regime by holding a hunger strike. These protests are taking place at the Danish Embassy, the UNICEF Office and churches in various places in Santiago. Some of the strikers are young boys. The arrest of 63 members of the Group of Relatives of Disappeared Prisoners in a public protest last April, and the recent death threats against group members by a new fascist death squad have failed to halt these public acts of defiance. Widespread acts of resistance were expected to take place on September 11th.

Italian Youth Storm Rock Stage

Bologna, Italy, September 9. Thousands of Italian youth had packed the Bologna Soccer Stadium for the evening rock concert, headlined by Patti Smith and her band. But when Patti Smith raised a gigantic American flag as a backdrop in the middle of her act, this was too much.

The audience went wild at the sight of U.S. imperialism's banner being flaunted in their face. The stadium seats emptied as people stormed the stage. But the Italian youth who attended her concert knew quite clearly what the red, white, and blue stands for and took the appropriate action. In Bologna, Patti got nailed.
"I'm still in Saigon. Shit."

Captain Willard has nothing to live for any more but his mission. Trapped in a seedy Saigon walk-up waiting for orders, waiting for a mission, he feels the attraction and repulsion of the jungle. The river sucks him upstream. His wild ritualized drunken dance, smashed by slamming his fist into the dresser mirror and sinking into unconsciouness, smeared with his own blood, introduces the first major symbol of the most self-consciously symbolic film of recent years: "Apocalypse Now."

Director Francis Coppola spent four years and $35 million making the movie. He claims the film became an obsession with him. There is no reason to doubt the truth of this. His themes are obsessive. Coppola sets out to make the definitive film on the U.S. involvement in Vietnam. For his plot he adopted Joseph Conrad's famous short novel, _Heart of Darkness_, as a basic structure. On the surface, it might seem a logical choice. Set in the Congo, the action of _Heart of Darkness_ unfolds in the midst of the vicious colonial plunder, the ivory trade, described by Conrad's narrator, Marlowe, as "just robbery with violence, aggravated murder on a large scale, and men going all blind—as is very proper for those who tackle a darkness. The conquest of the earth, which mostly means the taking it away from those who have a different complexion or slightly flatter noses than ourselves, is not a pretty thing when you look into it too much..."

But Conrad's tale is not an indictment or exposure of imperialism in a political sense. It is a story of a highly civilized, intellectual administrator of the ivory trade, Kurtz, stationed deep in the heart of the Congo, who discovers in the primitive world of savagery and darkness "the horror, the horror," of his own soul. The jungle is like a solvent which strips away the thin veneer of civilization and leaves exposed only a throb of primitve evil which unites European imperialism and African barbarism in a spiritual whole. Conrad's famous short novel, _Heart of Darkness_, as a basic structure, he did not content himself with a mechanical retelling of the story, merely changing the locale and time. Conrad's Congo was utterly alien to Eliot's Waste Land because of a grave wound sustained by the king of the _Locust_ in the Middle Ages, when the church exercised absolute control and church and state power were one.

It is in this that _Apocalypse Now_, the epic in which Coppola invested his entire Godfather fortune in order to produce it with complete artistic independence, the film with which he sought to create both a major anti-war political statement and a brilliant artistic achievement, Coppola lost control, and was dragged under by the dark currents of reactionary ideology. The result is a film entirely dependent on obscure religious symbolism and threadbare idealist theories of the "evilness of human nature."

It was inevitable, then, that Coppola would turn to the likes of T.S. Eliot's _The Wasteland_ and _The Hollow Men_. Eliot, a religious fanatic and, in his own words, "monomaniacal, primitivistic Anglo-Catholic," wrote these poems in the early '20s following World War I, at a time when the European intelligentsia was filled with a sense of numbness, hopelessness and shock after the great war that had destroyed the apparent stability of the imperialist world. Eliot was obsessed himself with the writings of Conrad—"Mistah Kurtz—he dead!"—introduces _The Hollow Men_ (which Marlon Brando's Colonel Kurtz reads aloud in the film, and the first draft of _The Wasteland_ had another quote from Conrad at the end, until Eliot's editor, Ezra Pound (a crackpot fanatic who worked for the Italian propaganda service during World War II), insisted that he be deleted.

But Eliot, the "heart of darkness," was to be found in decayed European civilization itself. This theme must have appealed to Coppola as analogous to the cynicism and decadence that gripped American culture in the aftermath of the Vietnam conflict. There was nothing progressive in Eliot's critique of European decadence, however. The central metaphor Eliot drew on comes from the mythology of the quest for the Holy Grail, in which the land has become a Waste Land because of a grave wound sustained by the king (resulting in castration and symbolizing the loss and infertility of the land, though the wound is sometimes euphemistically described as a "wasting disease," old age, etc.).

Eliot openly stated that mankind had reached its peak in the Middle Ages, when the church exercised absolute control and church and state power were one. To him, the Waste Land of European civilization...
NFL Acting Out the Role

Fidel Castro (top) and Tito (bottom)

The sixth triennial conference of nonaligned countries ended Sunday, September 9, in Havana, a day and a half after it was scheduled to close. As was clear from the start, the conference had nothing to do with "independence" or "nonalignment," and everything to do with superpower rivalry between the U.S. and Soviet imperialists. It characterized every debate and every decision at the conference. The meeting had to be extended because the participants, countries, all of which claim to be "nonaligned," found themselves sharply divided into two opposing camps, making it virtually impossible to reach a consensus on two key issues.

The first was the question of who to recognize as the legitimate government of Kampuchea (Cambodia). The current regime of Heng Samrin, a Soviet puppet installed by Vietnam after its invasion of Kampuchea last January, or the Pol Pot government, the legitimate government of Kampuchea, which had been ousted by the Vietnamese.

Cuba, the conference host and head of the "nonaligned movement" for the next three years, led the Soviet-dominated forces in demanding recognition of the Heng Samrin government. Tito of Yugoslavia, who played front man for the U.S. at the conference, called for recognition of the Pol Pot government.

There was widespread opposition to the Heng Samrin regime, but Tito nonetheless found himself in a bind in supporting Pol Pot. Before its ouster in January, the Pol Pot government had not lined up behind either the U.S. or the Soviet Union, and there was no clear indication that it would. The revolutionary government had kicked out invading U.S. forces during the last days of the Vietnam war and was in the process of unifying and rebuilding its war-ravaged country, withstanding tremendous pressure and a vigorous propaganda assault from the U.S., when the Soviet-backed Vietnamese invasion drove it, at least temporarily, from power.

Since January, the U.S. has been pushing for a third alternative in Kampuchea—preferably, former Prime Minister Pol Pot, with whom they feel they can deal. But Pol Pot was not invited to the Havana conference, so U.S. bloc forces had to back Pol Pot by default.

After a long and heated debate, during which each side accused the other of fronting for a war-mongering superpower (in this instance, the U.S., the two main players), the conference decided not to recognize either government of Kampuchea, and instead turned the matter over to a special committee which is supposed to "study" the question and report back in two years. As expected, both sides claimed "victory."

The other point of hot contention was whether or not to suspend Egypt from the nonaligned movement for separating from the U.S.-led Middle East peace treaty with Israel during the U.S.-sponsored Camp David talks earlier this year. When the debate went on, Egypt's president Sadat was meeting with Israeli prime minister Begin in a continuing effort to resolve at least the matter of betrayal and backstabbing of the Palestinian people for which Sadat has become notorious. Despite widespread resentment of Sadat's role, even among pro-U.S. forces at the conference, the realities of superpower contention asserted themselves, and the conference settled for an "energetic condemnation" rather than a suspension of Egypt. Ironically, the compromise was suggested by none other than Yasser Arafat, head of the Palestine Liberation Organization, who has recently turned heavily toward the U.S.-led peace process, presumably to pragmatize his intentions of keeping his options open. "It was the Soviet-backed Vietnamese invasion which drove it, at least temporarily, from power."

The Havana conference ended with the participants calling for "freedom for the peoples of the world." The only claim which had been an underlying point of contention from the beginning. The first draft of the declaration, in keeping with tradition, was written and submitted to the conference by the host country, and Cuba had gone on record as opposing even a sentence to dish up a windy indictment of U.S. imperialism, as contained in the Soviet Union as the "natural ally of the developing nations." Tito and the pro-U.S. forces flew into a rage, and the ensuing tug of war produced a final declaration that referred to both imperialism (meaning the U.S. and hegemony (the code word for the Soviet Union).

The participating countries stated their desire to "free the world from U.S. imperialism and Soviet domination, to put an end to all forms of colonialism, to lay the foundations for a world of peace, friendship and cooperation."

The U.S., of course, rejected this, and the rift remains.

The conference attained one milestone, however. "We recognize one another as sovereign states and the right of each to choose any political, economic, social and cultural path that suits its development in an atmosphere of peace and friendship.

"We recognize our right to develop our own cultural and scientific means to defend ourselves."

The participants, although not given the right to openly expound their views on such international issues as U.S. imperialism, were able to kick off the conference on an "energetic condemnation" rather than a suspension of Egypt. Ironically, the compromise was suggested by none other than Yasser Arafat, head of the Palestine Liberation Organization, who has recently turned heavily toward the U.S.-led peace process, presumably to pragmatize his intentions of keeping his options open. "It was the Soviet-backed Vietnamese invasion which drove it, at least temporarily, from power."

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The participants, although not given the right to openly expound their views on such international issues as U.S. imperialism, were able to kick off the conference on an "energetic condemnation" rather than a suspension of Egypt. Ironically, the compromise was suggested by none other than Yasser Arafat, head of the Palestine Liberation Organization, who has recently turned heavily toward the U.S.-led peace process, presumably to pragmatize his intentions of keeping his options open. "It was the Soviet-backed Vietnamese invasion which drove it, at least temporarily, from power."

The Havana conference ended with the participants calling for "freedom for the peoples of the world." The only claim which had been an underlying point of contention from the beginning. The first draft of the declaration, in keeping with tradition, was written and submitted to the conference by the host country, and Cuba had gone on record as opposing even a sentence to dish up a windy indictment of U.S. imperialism, as contained in the Soviet Union as the "natural ally of the developing nations." Tito and the pro-U.S. forces flew into a rage, and the ensuing tug of war produced a final declaration that referred to both imperialism (meaning the U.S. and hegemony (the code word for the Soviet Union).

The participating countries stated their desire to "free the world from U.S. imperialism and Soviet domination, to put an end to all forms of colonialism, to lay the foundations for a world of peace, friendship and cooperation."

The U.S., of course, rejected this, and the rift remains.

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"We recognize our right to develop our own cultural and scientific means to defend ourselves."
Iran's Revolutionary Left: Breaking New Ground

The following report on some of the political forces that are shaping the Iranian revolution is the third in a series of articles about the struggle in Iran by Bob Saibel, a revolutionary activist and writer who recently returned from a two year trip to the town of Sanandaj, the capital of Kurdistan.

In July that I visited the former headquarters of the Shah’s police in Sanandaj, the capital of Kurdistan. The gendarmerie was no longer full of the Shah’s armed enforcers lording terrorously over the population. Workers weren’t being beaten and interrogated inside the compound; instead they were studying politics. Truck loads of revolutionary forces going and the peasants in nearby villages had replaced the truck loads of troops formerly sent to those same villages to bloody up the stuff.

The Shah’s old gendarmerie had fallen to the revolution in February, and these buildings now housed the society for the defense of freedom and the revolution.

My host laughed as he talked about how only a short time ago, the people couldn’t even walk near this area; instead they were inside doing just what these revolutionary police had dreaded most—spreading the cause of revolution. He was an enthusiastic young intellectual, born and raised in Sanandaj, and this was an opportunity I had been eager for. This was a chance to really dig into the politics and the practice of the new revolutionary forces that were sprouting all over Iran, and I would have so much to do with the future here.

I couldn’t help feeling the tremendous progress that the struggle had made here, before even talking about the need to answer the call of the revolutionary forces. Those revolutionary forces would have so much freedom to discuss, study and organize was unheard of under the Shah, when even possession of a leaflet was grounds for arrest and imprisonment. It was in July that I visited the former headquarters of the Shah’s police in Sanandaj, the capital of Kurdistan. The gendarmerie was no longer full of the Shah’s armed enforcers lording terrorously over the population. Workers weren’t being beaten and interrogated inside the compound; instead they were studying politics. Truck loads of revolutionary forces going and the peasants in nearby villages had replaced the truck loads of troops formerly sent to those same villages to bloody up the stuff. The Shah’s old gendarmerie had fallen to the revolution in February, and these buildings now housed the society for the defense of freedom and the revolution.

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One very significant Marxist-Leninist trend that works closely with the society is the “third line,” which gets its name because it rejects both the revisionism of the pro-Soviet Tudeh party and the individualistic strategy of the urban guerrilla groups (groups that have based themselves on the organization of small bands of armed revolutionaries). In what many feel was a very important development, twelve of these “third line” groups joined in a “Unity Conference” in Tehran to push forward the ideological and political struggle for forming a new communist party.

The groups have united around the principles of upholding Marxism-Leninism, rejecting the revisionism of both the USSR and China’s new rulers, and considering the Soviet Union a social-imperialist country and China on the road to capitalism. They also oppose the lie that the revolutionary groups in Iran are “puppets of the Soviets.” While condemning the reactionary theory of the “three worlds” of the current revisionist rulers in China, all these groups uphold Mao Tsetung as a great Marxist-Leninist who has made important contributions to the science of revolution.

In terms of Iran, the groups in the Unity Conference feel their main task is to continue the revolution which is “new-democratic in character.” They are especially harsh in condemning the “traitorous revisionist nature” of the Tudeh party and feel that the formation of a genuine party of the working class is their first main objective. “You can see from our experience that there must be a party for our revolution to advance to victory,” my host emphasized. Groups like the Union of Iranian Communist Students (UCS), Peykar (Organization for the Liberation of the Working Class), and Razmandagon (Organization of Struggle for the Liberation of the Working Class) are some of the leading representatives of this trend, along with some Kurdish Marxist-Leninist groups like the Organization of Unity of Toiling and Oppressed People, which has considerable influence among the peasants of Kurdistan.

This revolutionary center in Sanandaj, disgraced as an old gendarmerie, was teeming with activity as we talked. In one room, forty men and women were studying the evolution of society. In another, a dozen were huddled in a circle discussing how to mobilize the peasants to form peasant associations to seize the feudal (rich landlord) farms and run the affairs of the villages. “These peasant organizations are important,” one said. “We view raising the peasants’ consciousness as our most important task.”

Terified of any leftists “arousing” the peasants, one short year ago the Shah’s regime had hanged any even visiting a village arrested. Now for the first time, revolutionaries were able to go to the people in a big way to struggle with and learn from them. Despite their claims of being unafraid of open debate between Marxist-Leninists and democrats, the Khomeini-Bazargan government is also terrified of this new contact. For example, they have tried to put all kinds of obstacles in the way. (Fear of the struggle of the Kurdish people. Speaking prophetically of his forces, these government attacks looming on the horizon, my host said, “We’ve got to work two years in six months to get prepared.”

Suddenly a group of peasants burst into room. A group of soldiers had threatened to attack them and take their newly harvested crop. The society must get arms and help them. The society members, led by one who was on the front line in the fighting, rallied in stride and got down to business. Throughout Kurdistan, Marxist-Leninist organizations and mass organizations like the society are playing a leading role. With those among the people and are in the forefront of the fight against the feudal forces and the reactionary central government, the Kurdish revolution is now raging across this province.

Close by the society, politically and geographically, was the women’s council of Sanandaj. No self-centered feminism here. These women are hard at work developing ways for peasant women to get involved in the revolution. Through hema meetings and reading circles, and education committees, the women are trying to form a vanguard of peasant women to do the work of two years in six months. They believe the revolution is a female need. They believe the revolution is to free all of women from the constraints of the home and bring them into the productive forces of society.

I then headed for a visit to the Fedayeen headquarters in the town, housed in a big four-story building with the thirty-foot banner of their familiar hammer, sickle and gun symbol hanging proudly across the front. It was a great feeling for me to see these liberated buildings. I was used to seeing every inch of everything being owned by the lords of capital, that I felt joy seeing some buildings that were free from the sins the people needed them. That’s the way it ought to be, and if you have the armed revolutionary masses, why not?

The Fedayeen are well respected because of their battles with the Shah’s regime and their fighting during the insurrection in February. There are differences between them and the new Marxist-Leninist forces on how they view the nature of the Iranian revolution, the Soviet Union’s role in it, and the need to form a vanguard communist party, but their anti-imperialist stance has led to the thirty-foot banner of their familiar hammer, sickle and gun symbol hanging proudly across the front. For example, there was a joint announcement this May Day celebration of over 20,000 in Sanandaj this year.

Throughout my visit, everyone I spoke to spoke highly of the people’s leader Sheikh Ezzeddin Hosseini, a Sunni Moslem leader who has led the Fedayeen forces. Imposing, and the struggle of the Kurdish people, Hosseini has consistently spoken of the Fedayeen as the masses, against any compromise of their basic rights. This revolutionary demagoguery continues to appeal to the Kurdish demands for regional autonomy and forcing government troops and agents out of Kurdistan.

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The System is Gonna Make Us Fight!
Only The RCP Can Make Us Win!

The following is from the text of a letter produced by the Revolutionary Worker to the San Francisco Bay Area calling on Black people to join the Million Dollar Fund Drive, support the work of the Black Panther Party for Self-Defense, and launch a struggle against the imperialist army to put an end to the war in Vietnam. The letter was written by Bob Avakian, the Chairman of the Revolutionary Communist Party (RCP), and published in the Revolutionary Worker, September 13, 1979.

Iran's Revolutionary Left
Continued from page 9

Some time prior to my visit to the KDP made an approach (in a letter to me in Sanandaj) to "discuss differences" and "seek unity." In fact, the KDP inserted in its letter the Marxist-Leninist groups stated, "If the KDP wanted to bring together all the Marxist-Leninist forces, this revolutionary center in Sanandaj (a town near the Iraq border and the headquarters of the KDP) would be the ideal place to take it over." The traitor KDP's goal is power for itself and its bosses in Mowjabad and Nasiriyeh, and isolated, like a fox it lies about being the vanguard and opening negotiations, in other places it sends in mercenaries.

As in Naghadeh (see the article, "Bloody Intregue in Kurdistan," RW, July 6, 1979), there were numerous attempts by the Iranian government to crush the KDP and lock up Bob Avakian and the leadership of the RCP. The Revolutionary Worker, the only weapon the KDP has at its disposal, was cut off. But the RCP, the leadership of Bob Avakian's and the revolution where we sweep capitalism out of the world with the workers' movement, is living up to its name. This is what the RCP is about.
The Lord Is Out in Bob Avakian

Interview with Cleveland Worker

The following interview is with an older Black worker who attended Bob Avakian's speech in Cleveland a few weeks ago. He works as a janitor in a housing project where the Revolutionary Worker is sold. After hearing an old man selling the newspaper in the projects for several months, he called one of the sellers over one day. He said, "You don't know me, but I've been observing you for the last few months and I see the way you talk to people and the way they read your newspaper. Many years ago, I used to be with the Communist Party (USA); they're racist and they sold the people out." After hearing the Chairman's speech he sat down and talked with the Revolutionary Worker about his experiences, his impressions of the Chairman and the RCP and why he is a revolutionary.

RW. Well now you've heard Bob's speech. What do you think? A. Bob is what I would call a white Malcolm X. He's full of fire. He's real and he has a way of making me feel like he is one with me. Bob is street wise. He's down to earth and he talks the street language that I understand and trust. You've got to be real to do that and he is for real. I've heard a lot of bullshit, but that night there was no bullshit.

There was talk about him today in the projects by people who didn't even go to hear him. One of the Muslim brothers asked, "Have you heard this Bob Avakian?" Another guy said, "Yeah, that brother is together. He's on fire." This is the way the people in the projects are beginning to think of him. He's the type of dude a Black guy will not call honky.

RW. Why did you become a revolutionary? A. It's this system itself. It forced me to become a revolutionary. My mother at one time was an entertainer. At that time during the '30s she used to entertain at some of the big white joints in Cleveland. So one time, me, her and some of the musicians were going to go back after work. And we were stopped by the Cleveland police.

They stopped us and were checking us for guns and I noticed how they were feeling my mother's breasts. How they were folding their hands down her butt and everything else and I was forced to stand back and a move no. When they were finished they said, "Okay, you niggers can go now." Then I started talking about it and I said there has to be something better than this, there has to be some way of fighting back.

And then I heard the Communist Party was investigating and I had always looked towards the Russian revolution for my relief. I got into young progressives at that particular time. Passing out leaflets in front of the Social Security Offices and things like that. Living for the Nazi parties of the cops. Another thing, too, that I want to put you a— I witnessed the Communist Party during the McCarthy era turn over Black people's names and records. Some lost their jobs, some lost their houses and everything. What they did was a real bad thing. And I was looking towards it for my salvation and finding out that they were my Judases was pretty hard to take. They sold us out. They sacrificed many, those bastards.

RW. So you saw close up the old Communist Party giving up the goal of revolution and communism. What did it mean? A. One thing I never did was give up. I knew something had to happen. Something was going to happen. I was waiting for something to get into. RW. Were you involved in the civil rights movement and Black liberation struggle? A. As much, but a lot of that was wound up as nationalism. It didn't get nowhere.

RW. Can you explain that? A. It's going to be a question in you by my own experience in Cleveland of Black nationalism. I watched so-called revolutionary organizations here in this town rip off the dope man, take his pills, and then turn around and sell them to the Black community! I also watched them chase away the pimps, and then, I don't know, got involved in them all the same. So this is where nationalism can end up. That Black nationalism can wind up meaning all for yourself, not really for the people, even your own people. And I love the way Bob talks about internationalism. How internationalism is everything, it includes all working people, and that's the only nationalism that I dig. And that's the one I would like to work hard for and grow the balance of my life for. That's the future.

RW. What makes you think the RCP is going to be different than all this stuff, the old CP and the Black nationalists? A. How do I know that Bob and you guys may not do the same thing? I'll tell you how I know. I know it because of the way you act, the honesty and who's backing you. This is what really convinced me. You're not getting no backing from any rich fat cats. You're going to the people so then it must be a party for the people.

RW. Then you think this is for real, making revolution in the United States of America? A. Can we really make revolution? Well, if I believe it can be done: We will have to do it with our own hands and for the fact, it has to be done. We have no choice. We have no other choice but to turn the tables on them and have them kill us. We've got to do it one way or another, by any means necessary, and the time is a program. This man is gearing up for war, like he's never geared up for it's whole life.

The only way you are going to have the revolution is for them to know what you are doing. You're got to get that, in people's homes, gathering people, building the program, exposing them all the time. The main thing is that newspaper. That's our lifeblood.

Look, the people are very angry. Like they're up on Huey, man! You know what I mean, that remember when that FBI man got shot up in Carver Park, the people applauded when they brought the body out. Now that's politics! The people didn't know it but this was politics. And that gives me the idea that when a group of people are oppressed, the more political, they can be dealt with.

When you hear Bob Avakian speak...
“We are stronger than Ever, More Committed than Ever”

After 25 Years in Prison

"Libertad para Puerto Rico!" With these words, Lolita Lebron emerged from federal women’s penitentiary in Alderson, West Virginia to an excited and enthusiastic welcome from a crowd of supporters. They were nearly the very same words she had shouted on March 1, 1971, at a rally on the Puerto Rican flag in Puerto Rico—as she and three other Puerto Rican nationalists, Irving Flores Kuykendall, Andres Figueroa Cordero, and Coliazo, were being sent to prison.

The prisoner’s release was timed by the U.S. to coincide with the non-aligned conference in Cuba—a thinly disguised propaganda weapon to defuse the movement by releasing these heroines who have consistently opposed anything short of complete independence and national liberation for Puerto Rico.

The U.S. rulers were sadly mistaken; the four have finally been freed. They are back for the cause. I feel so strongly about the things that were taking place in Puerto Rico. The American airplanes were bombarding the Puerto Rican people. American tanks were going into the towns in Puerto Rico and killing the people. As long as a nation is invaded, the people and exploited us," said Lebron, "I would never have been there (in jail)."

With this concession to the struggle of the Puerto Rican people, American imperialism has become a rallying cry of the Puerto Rican independence movement both in the United States and Puerto Rico. "We are stronger than ever!" announced Lebron firmly. "We have a peaceful demonstration asking for the release of some political prisoners. They are back for the cause. I feel so strongly about the things that were taking place in Puerto Rico. The American airplanes were bombarding the Puerto Rican people. American tanks were going into the towns in Puerto Rico and killing the people."

"I would never have been there (in jail)," said Lebron, "I would never have been there (in jail)." But for the masses of people, there is nothing "human.""About the fact that the four have finally been freed, they are back for the cause. I feel so strongly about the things that were taking place in Puerto Rico. The American airplanes were bombarding the Puerto Rican people. American tanks were going into the towns in Puerto Rico and killing the people."

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"We are stronger than Ever, More Committed than Ever"
shouted, "Independence for Puerto Rico now!"

Scores of people were waiting out of their countries into the ghettos of New York City, and people who weren't even born when the four people pressed forward, and as they did, Lolita Lebron said, "The people and only the people will liberate Puerto Rico." "We are happy, we are very happy today," she said, "but only for a few minutes. Because how can anybody be happy as long as our country is oppressed by the U.S. imperialism? What other choice is left for us but armed struggle?"

Rafael Cancel-Miranda declared, "We are not here to spread illusions among the people. We are not the only political prisoners in the American jails. We have seen hundreds of Chicanos, Blacks and Puerto Ricans in jail. All those people are victims of the oppression of U.S. imperialism. And all those people are our brothers.

The program ended with the presentation of a Puerto Rican flag to Lolita Lebron, the same flag that Puerto Rican nationalists had flown from the Statue of Liberty when they seized it more than a year and a half ago, demanding the release of the four nationalists and independence for Puerto Rico.

The program ended, but as it did, each person who walked out of the building had the words of Rafael Cancel-Miranda ringing in their ears. "We don't know who they're dealing with. The Yankees couldn't make me cry when they beat me up in jail. But Lolita and you have made me cry with your love. I am proud of you... We didn't hold out all those years because we are supermen or wonder women. It was because we had the strength, the courage, the faith in you. That was the strength that helped us put the Yankees once more in our pocket. We are not exceptional, we are you. And the valor which each one of us has demonstrated throughout these years is the valor that you have given to us. Now we hand ourselves over to you."

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Presiident Rodrigo Carazo, Mexico announced that the expulsion resolution had a safe thread, especially for the Mexican people, and increasingly for the peoples of the world. When Carter visited Lopez Portillo in February, the Mexican president made a big show of involving the U.S., claiming "we will not be bullied." Lopez Portillo may very well do a repeat performance when he visits Carter at the end of the month. Whether he does or not, it is becoming clearer every day that the U.S. imperialists are pulling the strings. For the Mexican people, Independence Day is not just a day to be celebrated—it is a struggle still to be won.

Bob Avakian
Continued from page 11

RW. Do you have anything else you'd like to add about the Chairman, his speech and the Party?
A. Bob's a born leader. But I fear for him. Every leader that I have seen that was like Bob, something always happened to him. This is why I fear for him. When he talked to me that night he said that he's not a political prisoner, that he's a volunteer army when a northern Contra was killed. He said that the Contra comes from the other side and he wants to go back there and help them.

When he talked to me that night he specified that I should get the newspaper, this Revolutionary Worker. Getting this paper to people because this paper is our lifeline, our educator. I see Bob as a true comrade. When Bob looks at me he looks at me like he says, "Bob, you're going to do what you say, and you should be an example to all the G.I.'s in the Army."

Now through all these other parties, I've been in, they look at me as something exceptional, something that can be used. They really segregated me, through all the other parties. But this Party here, I don't feel that way. I feel I'm one, I'm part of everything. This is why I love this Party. I feel that the Party will have me, I would love to become a member of the Revolutionary Communist Party. Because this is something that's worthwhile to get into. I never thought that after all these years something would come along like this. I'm a leader for the people! I'm a leader for real, that doesn't feel it's too good to get down there and get its hands dirty or to expose itself to the same danger as the masses. And I do believe the RCP will be our front and guiding the masses forward in this revolution ahead. This is the only way we're going to win. As it says here, "I'm going to be willing to give my life for, seriously. So Bob, remember this, from now on you've got me with you.

Break the Chains! Unleash the Fury of Women As a Mighty Force For Revolution
by the Revolutionary Communist Party

From speeches delivered at international Women's Day, 1979. And a solidarity message from the League of Fighting Women of Iran.

RCP Publications Box 3488 Merchandise Mart Chicago, IL 60654
32 p. $1.00
The war is being pissed away. If such a one as Kilgore Duvall, who played the role) do not hold up Kilgore's high. . .

"What do ya think, Lance?" Kilgore shouts to one of his boys. "I'm talking about the waves, Lance! What do you

Continue from page 7

In Vietnam and to demonstrate the "horror, the horror" of Kurtz the "quest" for the "moral truth" of the war has its roots deep in primitive religion, is in essence the of the grail myth, the mission of the knight is the heal
time, "Do you know who the CO is?" "Yeah," a GI

The navy patrol boat carrying Willard up river has hooked up with Kilgore, who is supposed to ensure safe passage through Charley-controlled territory. Kilgore heads an air cav squadron and he will set the tone for his boys will surf that day. Awright!

"Wow, sir, this is really exciting!" Below is a spurting sea of blood and flame. The grail secret must be concealed And never by any man revealed, for as soon as this tale is told, it could happen to one so bold, if the teller should have a wife, evil will follow him all his life.

The navy patrol boat carrying Willard up river has hooked up with Kilgore, who is supposed to ensure safe passage through Charley-controlled territory. Kilgore heads an air cav squadron and he will set the tone for his boys will surf that day. Awright!

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made even more explicit by the mad photo journalist: "You, you are going to help him. You." "Everybody wanted him dead," Willard relates in the voice over narrative as he prepares for the ritual slaying. "Kurtz wanted it most of all."

The climax of the film is the simultaneous build-up and consummation of two sacrifices. Inside, Willard, brandishing a ceremonial sword, creeps up on Kurtz. Outside, Lance is participating with the tribe in the preparation of a water buffalo for sacrifice. In cuts back and forth, both Kurtz and the buffalo are backed up to pieces at the instant. Kurtz's last words: "The horror! The horror!

Willard stares at his arm, drenched with blood. He takes Kurtz's personal papers and leaves the temple. Outside, the tribemen kneel in homage to the new king. Willard steps back to find himself in the tribe in the same obsessive line of the entire movie. The trained cadres who did this, Kurtz says, were "men of great love," men of courage and will. In other words, the philosophy which led Kurtz to his own genocidal actions, the motif that runs through the movie, is perpetuated. Exterminate them all!" is credited to the communists in the film. This is in line, by the way, with Eliot's own critical writings on the mass movements of the 1960s, in which an entire generation gained an identity based on rebellion, resistance, and fighting U.S. imperialism in Vietnam and its oppression of people around the world. The 1970s have eaten away, like powerful acid, at dreams and ideals of all kinds. Right now, the new hero is the mass movement, whether it be the anti-war movement and support of various progressive causes or the student movement or the anti-nuclear movement. But Coppola's experience related to the situation in society today. Right now, things are changing on the surface, clearly. But much more radical and profound changes are taking place beneath the surface. The analysis of the American people. There has indeed been a dissolution of many of the assumptions underlying U.S. imperialism. But there has been no corresponding movement of the 1960s, in which an entire generation gained an identity based on rebellion, resistance, and fighting U.S. imperialism in Vietnam and its oppression of people around the world. The 1970s have eaten away, like powerful acid, at dreams and ideals of all kinds. Right now, the new hero is the mass movement, whether it be the anti-war movement and support of various progressive causes or the student movement or the anti-nuclear movement.

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One night several years ago, this writer and a friend happened to walk by a construction site, surrounded by those handsome signs advertising the project, the colors giving Conrad a vast symbol for moral, political, and social values. . . the result is bleared, filled artfully . . .

Aag¢ le—Revolutionary Worker—September 13, 1979

The United States lost the war in Vietnam because, unlike the communists' "cadre," those running it on the U.S. end were unwilling to face with absolute moral clarity the necessity to adopt the most ruthless means to achieve victory. The war was run by fools who deluded themselves that there was, that there must be, some limit to the brutality. These men were unwilling and unable to face horror—and to make a friend of it, to embrace it and moral terror. It is ugly, and it is brutal, it destroys the entire moral foundation of our civilization—but it is true, and only those who can face this truth intelligently are competent to lead and to win.

2) These "qualities" described above were the question at the center of the criticism of the film. As of course, clearly stated in Brando's soliloquy on the severed inoculated arms, an antidote the symbolic body knows that something's going on. Not that Coppola substitutes Kurtz's soul for the Holy Men. Willard steps through the crowd of tribesmen, takes Lance's place, and consummation of two sacrifices. Inside, Willard, brandishing a ceremonial sword, creeps up on Kurtz. Outside, Lance is participating with the tribe in the preparation of a water buffalo for sacrifice. In cuts back and forth, both Kurtz and the buffalo are backed up to pieces at the instant. Kurtz's last words: "The horror! The horror!

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