Talk with
Latin American Workers

"I Take Great Pleasure in Fighting Imperialism"

San Francisco. "My whole country knows of the Chicago Haymarket martyrs. We are very conscious of where May Day began." As workers from Nicaragua and I talked in an apartment in San Francisco's Mission District, the translator seemed almost unnecessary. As we talked, the words of the International, the battle song of workers from every country, rang in my head—"The international working class shall be the human race..."

Eduardo sat across from me, a May Day 1980 button and a pin with Lenin's profile on it worn proudly on his denim shirt.

Six weeks ago he had begun selling the Revolutionary Worker newspaper—twenty a week. Four nights ago, he was arrested by the pigs on a three year old parking ticket and questioned about his political activities in the Mission. When he returned for his property, they gave him back everything except eight copies of the Revolutionary Worker, saying only, "This is material for the FBI." When Eduardo relayed this experience to members of the May Day Brigade at the corner of 24th and Mission St. in the heart of the Mission District

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Tito's Doctors Lose Heart (Tito's)

The impending death of Josip Broz Tito, president of Yugoslavia, has been the cause of misty eyes and sorrowful handwringing among the powerful of Washington. In fact, if a contest were held for "favorite dictator," Tito might well be the choice for Most Valuable Player on the U.S. team. Why? Not because there haven't been more openly loyal lackeys on the U.S. team—there are plenty. But Tito was more of a "Specialty Team Star"—a "socialist" who played a special kind of role for the U.S. where others could not. No one could call Tito a second string lackey for U.S. imperialism. Not only did he mortgage his country to U.S. and Western capital, he treated all over the globe displaying his "communist" credentials and tried to convince other third world countries that this is the road to socialism.

Today, as he dies, Tito's rotted flesh and failing heart are a fitting monument to revisionism—the betrayal of revolution and communism. His death has the U.S. worried, as the death of this time-worn U.S. warhorse may give the Soviet imperialists some new openings.

Tito will be mourned by the U.S. bourgeoisie, who will always remember him fondly for being the first ruler to blaze the trail into the pit of revisionism, stabbing the working class in the back under the signboard of "social-
**HONOR**

—Marzieh Oskoyi

Iranian revolutionary poet

killed in Shah's torture chambers

I'm a mother
A sister
A wife
I'm a woman
A woman who from the start has crossed the dunes of the desert with her bare feet
I'm from the small hamlets of the North
A woman who from the start has worked tea fields to the last of her strength
I'm from the far ruins of the East
A woman who from the start searching for a drop of water has felt the hot thirst of the earth on her bare feet
A woman who together with her lean cow from dawn to dusk has felt the heavy burden of suffering
I'm a woman from the wandering tribes of the fields and mountains
A woman who gives birth to her child in the mountains and who mourns the loss of her sheep in the fields
I'm a woman, a worker whose hands move the tremendous machines of factories and whose strength is smashed every day in front of her eyes by the cogwheel
A woman from whose essence cruel corpses are fattened and from whose destruction profits are expanded
A woman who can't be found anywhere in your disgraceful culture
A woman without white hands, delicate figure, soft skin and perfumed hair
I'm a woman with hands which have been scratched the sharp edge of pains
A woman whose body has been harshly broken under the heavy burden of work
A woman whose skin is the mirror of the desert sun and whose hair smells like smoke
I'm a woman
A woman who from the start has crossed the fields step by step with her comrade and brother
A woman who has reared the powerful muscle of the worker, and the strong hands of the peasant
I'm a woman
I'm a peasant
My stature is the image of pain and my body is the expression of spite
How shameful it is that I'm told that the pain of my hunger is my imagination and the nakedness of my body just an illusion
I'm a woman
A woman who can't be found anywhere in your disgraceful culture
A woman whose heart is full of infected wounds
A woman whose eyes reflect the red bullets of freedom and whose hands are molded for holding a gun.

**International Women's Day Programs**

**Break the Chains! Unleash the Fury of Women as a Mighty Force for Revolution**

"An ounce of hatred? I've got 132 pounds of hatred for this system. I know what they were saying and I know what I'm saying—things have got to change and we've got to do it."

—a Washington D.C. woman after police gunned down "alleged suspect" Bruce Griffith

"Six months ago we'd be talking about childhood illness, Avon... but Iran? And politics?"

—a woman electronics worker in California after a lunchtime debate on Iran in the plant cafeteria.


All of a sudden the President and armed forces became big advocates of the "liberation of women" whose strength has crossed these deathbed days of this sickening society, we'll see women in green fatigues plus women in porno films. It'll be, "Line up the female cannon fodder and step up the rate of rape."

Phyllis Schlafly screams, "Yes, we want war, but don't let the women fight it." The so-called answer from the bourgeois feminists is, "No, we don't want war, but damn women will fight in it." What is the way forward? It's going to take more than the old thinking, or even the old movement to answer these questions.

1980. The prospect of revolution begins to come into focus.

Impossible without the full participation of women. And unless that potential begins to be unleashed now—beginning especially when thousands of class conscious workers step up on the stage of history on May 1st 1980—then we will be crippled and far behind where we can afford to be.

This coming weekend of March 8, 1980, International Women's Day, meetings and programs will be held across the country to get down on these questions, begin to mobilize our ranks and prepare for the battles ahead.

Contact the Revolutionary Worker in your local area for the exact time and place. (See listing on page 8)

Sponsored nationally by: Revolutionary Communist Party Revolutionary Communist Youth Brigade National May Day 1980 Committee
A Letter from
RCP Chairman Bob Avakian
to His Parents
On Philosophy, Religion, Morals, and Continuous Revolution

Dear Folks,

I am not writing anything immediately, but thought I would take the time to address, at least in a beginning sense, some of my thoughts about a question that dad in particular has raised with me on a number of occasions over the past several years, including the last time I saw you (by the way, the headline you saw in one of our papers, referring to some comments by me on the question at issue, was part of an interview with me republished in the Revolutionary Communist Youth, the December 1980 issue). The question to which I refer and which I will try to deal with here can be summarized, I believe, in the following general terms: what about "human nature," and in particular the tendency, which seems to exist in all societies, even socialist society, for people to be self-seeking—and most especially for people in positions of economic authority, influence, etc. to turn these positions into the basis for personal aggrandizement—what is sometimes referred to (and has by you, dad as "elision")?

First of all, is this a real problem, including within communist societies? That is, in any of the more basic, underlying questions involved is it not definitely, and it has proved to be a very serious one. The bourgeoisie and its worldview insist that this tendency is and always will be unavoidable and unchangeable, in every form of society—and therefore that communism is a hopeless ideal, at best. Often this is expressed, with respect to leaders of a society in particular, in the catchy (and facile) little aphorism: "Power corrupts, and absolute power corrupts absolutely."

Before directly answering that, I want to back up to some of the more basic, underlying questions involved in all this. In order to deal with these, as well as specifically address the problem of "elision" and answer the conventional-bourgeois-wisdom (or lack of it) on this matter, I have to put forward and stress views which are in direct opposition to some of your more deeply-held views and beliefs—especially around religion, the existence of god (some kind of universal force somehow guiding events in the world and the universe as a whole and serving as some kind of basis for morals, etc.), I do not hesitate to do this, however, for one, the most important, because I could neither contribute anything to an understanding of the problem being discussed here, nor (by the same tokens, I believe) be true to my own principles—and more fundamentally to the truth on which they are based, a truth I am convinced is scientifically founded—unless I did so; and second, I know that you have raised this question several times and with an earnest desire to both know my own views on this and to arrive at a correct understanding concerning it (which, of course, I believe are one and the same, though my understanding is certainly less than the "whole truth"—that is, a thorough understanding—of this matter).

To the question, then, First, as for "human nature," there is in fact so much—indeed in the sense in which the concept is conventionally used. Different ages in human history have each had their own view of both what such "human nature" is and what it ought to be—and more specifically, different classes within each epoch have had their own, conflicting views on this. In general, it is the third that have put the most emphasis on (and most important questions are), as Marx and Engels explained, the ideas of the dominant, or ruling—having political control of society, and the control of the most important means of production, upon which this political domination is based. The ruling classes throughout history have therefore also had ideological domination; and their principles, ethics, myths, beliefs, values—these have reflected and served their political domination and the economic system it enforces. Thus, in ancient Greek society, for example, the "c策le of our democracy," as I was taught in school—and how fitting it actually is!, it was not only the case that the dominant class, the slaveowners (for whom, in reality, this democracy existed) considered slavery— for others, the "inferior," the conquered peoples, were what were fully in accord with human nature—and with divine providence as well—but this was also the dominant view in such societies as a whole, exercising a strong influence even upon the slaves themselves—who, if they generally did not accept the idea that slavery was just, nevertheless were strongly influenced, and intimidated, by the view that it was inevitable, because of the will and power of their "superiors" on earth and/or in heaven—generally, both. This is not to deny, of course, that the slaves nonetheless repeatedly rebelled against their oppression and that, in the course of and as an indispensable part of doing so, they took up as a powerful weapon ideas which not only condemned slavery as unjust but challenged the notion that it—or at least the enslavement of those rebelling—was inevitable. But, for all that, the institution of slavery—and with the idea that it was in accordance with "human nature" (and divine will)—was not eliminated as it has been today, in most parts of the world) until the material conditions for this developed. And, in general, any old society, no matter how much it causes the suffering of the masses of people, will not be swept away until changes in society, and in particular in the productive forces it has developed and uses—the tools, instruments, machinery, etc. and the knowledge and skills required to utilize them (which, of course, are developed by and reside in people), together with the laboring population itself—make necessary certain changes in the economic relations people enter into in society. (Mao once graphically, poetically and startingly expressed the basic principle involved here in something like the following terms: when tools become frustrated, when they are unable to be fully utilized, they will speak through people, they will compel people to change society in order to make possible the full use of these tools.) It is, of course, not actually the case that tools themselves change society; precisely, that is and can only be done by people—and through fierce struggle between them, which in the final analysis (in all societies divided into classes) comes down to the struggle between classes for political brainpower. And people—being by definition and in their distinction from other, lower forms of life (at least those known to us in lower forms of conscious animals—develop various ideas, and more than that wage fierce struggle in the realm of ideas, which takes people down into the struggle between conflicting class-outlooks in the final analysis. These ideas and this ideological struggle play a tremendous role in the general and the lives of individuals, as far as this goes (too long as society remains divided into classes). But, once again, for all that, the ideas of different people—and ultimately different classes—within society, despite the fact that they assume a more or less "independent existence" as ideas in their own right, nevertheless always find their ultimate origin in the material conditions of society—at least level of productive forces and corresponding economic, or production, relations (the relations people enter into in carrying out production in society as a whole)—and its interaction with the rest of nature. Dreams, illusions, etc.—and even the most far-sighted visions which may actually conceive of at least the rough outlines of things which do not yet exist in this world (witness Jules Verne, for example)—are also ultimately based on actual experience, direct or indirect (that is, your own or somebody else's), the latter being made known to you through oral or written means.

Hallucinations, too, have the same origin in the material world—though they are, by definition, distortions of it (as are dreams) in one form and to one degree or another. Recently, as one part of its stepped-up efforts to spread mysticism and thereby intimidate the masses and make them feel powerless before "superior" beings and forces—"natural" and "super-natural," but all enforcing "the way things are"—the bourgeoisie has churned out a few movies loudly advertising the theme of "life after death" and centering around the experiences, real or alleged, of people who have "died" and then "come back to life"—that is, people whose "vital signs," generally their heart and breathing mechanism, have stopped but have then been revived. The hallucinations of these people during their "dead" period [leaving aside outright lies] are presented as a key to the "mystery of life after death." Really, there is nothing so mysterious about it at all: their heart, their brain has stopped, but their brain has not yet died, it continues to function, to form images and thoughts—reflections, and generally distortions, of experiences and ideas these people have acquired in society—basically the same as dreams, which of course also exist when people, people, who are "day dreams," which are not really dreams but more or less conscious fantasies—and which also have their ultimate origins in the material world in any case. The advancement of science has both made it possible that such people can "come back"—he revived—to tell of

Continued on page 4
Communists are Rebels

Continued from page 3
this and made it possible for us to understand what is really going on during the time when they are using the word "capitalism" in that mine— that is, when their vital brain cells have not run out of "human nature"—

But some thing is truly a "human nature," and he continues in this way, he will be devoured by more modified somewhat by monopoly capitalism, in a disastrous and recognize even more fundamentally "unnatural" society—by the ruling classes of lords and as the ruling classes themselves. For a lord in feudal society, for the same thing—beyond a certain point at least—is not he spends on his own personal consumption, the less he and those of whole—but with the respective forms of society in education is wrong, a sin, even a crime. This, the lord not with some unchanging nature of the peasant, slave and his detachment of intellectuals insist, is in accord "human nature" because capitalism constantly demands ever more vicious, cutthroat competition as well as ever intensifying exploitation.

The very notion of "bad"—or "good"—"human nature" assumes not only that there is some unchanging "human nature," but also that there is some unchanging standard of what "human nature" ought to be. People are always trying to get their hands on the word the way it is, that's why it's always been and always will be, and if he's going to do it otherwise, they would be considered deviants ("It's best") of the best (the real "golden rule" of capitalism, even more than the postulate: "Thou shalt not steal," because capitalism demands even more vicious, cutthroat competition as well as ever intensifying exploitation.

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Communists are in their essence innovators and most of all rebels

over the ideas of the ruling class of that age. As I said, this is a general truth—but, with regard to socialist society, where the proletariat rules, with the leadership of this party, this notion is a great deal more complicated.

Why? Because, to harken back to another very important statement by Marx and Engels, the proletarian revolution and the ultimate achievement of communism means the complete solution of the economic and political problems of the socialist society, where the proletariat rules, with the leadership of the party, as well as of the whole socialist society. It is the task of the revolution to overthrow the existing social order and to change society in such a way that the whole of society is consciously active in the struggle for the immediate and general emancipation of all men from the dictates of their present position.

Comrade, did I say what they call a revolution? And what is the difference between a revolution and a simple social change? A revolution is a change in the whole social order, which is accompanied by a revolution in the ideas of the people, by a change in the way they think, feel, and act.

But the question is, what is the basis of this revolutionary change? Is it the economic situation, or the political situation, or both? Is it the conflict of interests, or the conflict of classes, or both? Is it the class struggle, or the conflict of ideas, or both? Is it the conflict of classes, or the conflict of ideas, or both? Is it the conflict of classes, or the conflict of ideas, or both?

The answer is: All of the above. And so, the revolution is not just a change in the economic or political situation, but a change in the whole social order, which is accompanied by a change in the ideas of the people, by a change in the way they think, feel, and act.

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Who said that order is the order of things?

Who said that order is the order of things?

Who said that order is the order of things?

Who said that order is the order of things?

Who said that order is the order of things?
Continued from page 5

not a little yellow ball you can hold in your hand, it is light, other and forms of matter. Energy is matter, just as it is light, but . . .

people of this direction exerts itself on the matter, and the actuarial material differences between them is very important—but most of all on how this struggle is unleashed around it. Many such people—let us say the proletariat—it is party—or, more specifically, some members of it, especially among its leadership, experienced revolutionaries, who know how to proceed further change after a certain point. What point?

you shud both stand and sit, and sit and stand. As Mao put it—"I don't just talk about things!"—but I do. I do not say that it is the case, then, that only the youth can and should rebel. Of course not! But they can and should be unleashed as a spark for the masses broadly to do so.

Do we, do genuine communists in general, really want such rebellion once we are "in power"? Yes, we emphatically do—Mao was a great model and teacher to us all. But the point is that they do not want, as our long-range objective, to say "in power"—we want to advance society beyond the point where the socialists, communists, revolutionaries, etc. in productive labor and scientific experiment as well as political struggle together with the broad masses. All this under the very new conditions of the development of the contradiction (as the organ for the suppression of one class by another) and parties (as the political leadership of one class or another). And more, we recognize that it is only through continual struggle and repeated upheaval, that we can guarantee the new order—"the class struggle—in motion, by definition, something is divided—infinitely ("Zeno's paradox," which you are no doubt familiar with). And the human brain is divided—infinitely..."!

Order, stability, rest, equilibrium, the dividing lines between these—are conditional and relative. Motion, change, development is such a thing into another of the nature, on a macro-as well as micro-scale. Go in "either direction"—macro or micro-scale, as necessary, and begin to transform the whole into a thing. And thus we are transformed into the other nature, in a way divided—infinitely ("Zeno's paradox," which you are no doubt familiar with). And the human brain is divided—infinitely...

This is the philosophical basis for communist politics, and specifically for the views I have summarized on the question of the relationship of the struggle toward socialism, revolutionizing the party as part of revolutionizing society, and on the character of the communists. When communism is reached, will everything then, finally, "settle down"? As Mao put it—"I don't just talk about things!"—but I do. I do not say that it is the case, then, that only the youth can and should rebel. Of course not! But they can and should be unleashed as a spark for the masses broadly to do so.

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May Day Brigader Fights Off Kidnappers

To the Revolutionary Worker:

Some of the different experience in taking Revolutionary May Day 1980 out to the masses brings to mind an experiment conducted in the late 1960s.

During that period one of the main fronts of the Black liberation struggle was waged against the inferior education received by minority children, including the racist attitudes of the teachers. In response, government agencies like Health, Education and Welfare ran all kinds of tests and experiments on Black children to figure out why they couldn’t keep up and learn at the same rate as whites. The impact of the tests themselves of course was to blame the victim for his or her own oppression, since the problem did not lie within Black children.

But how to bring this out sharply enough to expose what was up the government’s sleeve? Two clever radical psychologists hit upon a different experiment. They went to teachers at the beginning of the school year and asked to be allowed to give an achievement test to their classes. Immediately afterwards the “results” were given to the teachers, with the kids in the class divided into thirds according to how well they did, and, by implication, how well they could be expected to do in the school year ahead. There was one small joke in the deck, however—the results that were given the teachers were randomly drawn out of the hat, with the actual test results kept somewhere else.

Comes the end of the term. Our subversive psychologists return to the scene of the crime, talk to the teachers to find out how the various children did, and to almost invariably the children had been graded and evaluated in a way that corresponded not to the actual test results, which our mischievous friends still had, but to the random fabrications they had given the teachers. (To the point, in fact, that children who had been expected to do well on the basis of the phony results but not the real ones actually improved their test scores when the same test was repeated at year’s end, and the children who had in fact done quite well on the earlier test but who had fallen into the slow-learning category in the made-up results, not only saw their actual scores decline but were often classed as “disruptive elements” by the teachers.)

The whole incident, naturally, scandalized entire battalions of social workers, teachers, bureaucrats, reputable psychologists and the like. It’s obvious why—the results of this particular experiment tended to prove what Karl Marx once said: “the educator himself must also be educated.”

Plainly, no one is suggesting that anyone here is walking around with the attitude shrewed on by the above experiment. But since all of us live in class society and are influenced by the outcomes of such experiments, I thought it was moral to the story that can help the struggle to build Revolutionary May Day along too.

Signed,
A Faithful Reader

The following is a statement from a Puerto Rican brother, who joined with the National May Day Brigades:

Knowing the importance and recognizing the need to educate the working masses and to create consciousness and teach the need for a radical change, I was sent to a different class during the beginning of the term. I was a member of one of the two man squads clad in fatigues representing the mercenary training school COBRAY in nearby Cobb County, run by former international terrorist Mitch Werbell, a man who recruited and trained the two men clad in fatigues to “teach the need for a radical change”.

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We’re told that “the blacks who filled the cages were filled with kids get bombed!”? Why do these cops bust down the doors at the projects and murder people in the streets? Why do Klaustens massacre people and get away with it? Why do revolutionaries get harassed, busted, followed, murdered, abducted? There’s only one danger that keeps down people’s throats that they dare not rebel...I’m taking part in this press conference to help us out of the Hell that these dogs, and that’s what they are, and the people who unleashed them, know that neither I nor the May Day Brigade, nor I’m sure, the working class and masses of people in Atlanta or anywhere else will be intimidated and silenced to give up the battle for Revolutionary May Day because of this cowardly act.

This latest reactionary attack on the May Day Brigade came on the heels of events which set the stage for the kidnaping of this brigade and reports to the capitalist press, before and after the kidnapping, further reveal the forces of reaction which have attempted to create a climate in this town to stop the Brigade.

Real “International Terrorism”

Only a short time before this brigade was kidnaped, the May Day Brigade had exposed and disrupted an Emory University conference on “International terrorism” sponsored in part by the notorious Band Corporation’s “think-tank” for the biggest international terrorists—the U.S. imperialists. The slick, academic cover for the forum of hot-shot professionals was torn off as the Brigade snuck in, armed which does war, weapons and “social” research for the U.S. ruling class is itself a testament to who are the real terrorists. Present at this conference was Captain Mabel Y. Valentine of a two man squad clad in fatigues representing the mercenary training school COBRAY in nearby Cobb County, run by former international terrorist Mitch Werbell.

Valentine was described by the press at the conference as having “opened a valve to display a large-caliber pistol to a reporter, with the explanation, ‘I never hurt to be too well-armed’.”

An article in the Atlanta Altabrir appeared the week before the Emory University conference gave further insight into the nature of COBRAY and their participation at the conference. Titled “An American Dream: Survival,” this article reports on plans by the reactionaries to deal with the prospect of civil war in the future. “Have’s Better Be Ready For Have-not’s!” the heading reads, accompanied by a large graphic depicting one of these mercenaries surrounded by an arsenal of automatic weapons. The article gushed all over Werbell’s expensive COBRAY terrorist training.

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A Relevant Experiment
"Judge Robert E. Maxwell has issued an injunction ordering all striking employees of Consolidation Coal Company back to work at 4:00. The company has announced that all of its mines will be working." All day long, two or three times every hour, this statement was dutifully read over the radio throughout northern West Virginia.

Thursday, February 28. But the mines were not working, the coal was not moving, and 6,000 wildcating miners were not listening, as coal miners in District 31 took action in solidarity with miners at Consolidation's Four Mine, the largest in the state since the 1978 contract two years ago.

On Thursday, February 18, miners at Four Mines walked out in protest of constant violations, job-barging.

On Thursday, February 21, they walked out again in violation of a court injunction. Consolidation retaliated by firing the local union president and two safety committee members for their activities.

The strike spread rapidly to nine Eastern Coal mines throughout the state, coal production has been shut down to the point where that state's output is only 10% of what it was two years ago. The miners at Four Mines analysis.

On March 3, the day of the presidential election, the miners at Four Mines marched through the streets of New Martinsville, some of them in the company's uniforms, with their names of local Nazis in their pockets. The miners were supposed to be the Union's "first line of defense," but they were not listening, as coal miners at Four Mines have been struck twice by police in the past two years.

For the past three months the Center in L.A. has been barraged with phone calls such as this one, along with outright threats from self-proclaimed Nazis who make a point of leaving their supposed names and addresses. The "friendly" advisors always manage to stress their concern for the Party and how much they hate the Nazis, but somehow certain remarks about how "all Jews do to each other," or "how Jews look from across in Africa" slip off their tongues.

In fact, what is emerging from these phone calls is a plot possibly in the works to involve the police as well as a rivalry between different Nazi factions in an attempt to frame the Party if, seemingly coincidentally, the "friendly" advisors are the same-including the names of local Nazis they claim are getting against the Party.

Whether it is in fact a particular Nazi faction or a more official branch of rulings-class, gangsters making these phone calls, they obviously hope to provoke the Party into attacking the L.A. Nazis, or at least lay the blame to frame the Party if, seemingly coincidentally, someone else should happen to do these same. The political aim are undoubtedly waiting in the wings, deftly maneuvering every call on their wire taps for use at future "evidence."

As soon as this is stepped up, the L.A. office under the name of Young Republicans for Goldwater, it has been dear that they have supporters in high places. Of course, defenders of their "rights" have ranged from the Young Democrats to the National Association of Bond Dealers financial and political supporters have usually preferred to remain anonymous. However, in 1973, under the leadership of Joe Tomassi led the cat out of the bag with the announcement that the new headquarters in El Monte, with its huge red and black awnings on the front, had been made possible by a $1,200 gift from Nixon's Committee to Re-Elect the President. Even though the words of Watergate were in the air, and tricky Dick was being sacrificed as the fall guy for the ruling class's problems, this particular bit of news was hustled up. Apparently, this connection was a lot farther than Nixon.

Tomassi was made to pay for his blunder. He was discredited, and his Nationalist character was written off with little fanfare. The Nazis and, two years later, murdered by one of them. When the killing occurred, his only character witnesses were cops, who had many kind words to say about Nazis. The judge gave Thompson's 5-year probation for a/job well done.

The one thing said better be clear to the little FBI phone-tappers. While the RCP is prepared to defend itself should this tactic be repeated, our strategy is to expose ugly faces and attack us, we are not fools about getting sucked into their trap.
"There was cheering in the press box and dancing in the streets. It was not a game that was played, it was a positive pile-up of ice. It was quite literally a cold war, this Olympic hockey contest between the United States and the Soviet Union, and the good guys finally won..."

"It was dramatic and unnerving and there was exhilarating and uplifting and any superlative you might care to use. If you saw it you were moved by it..."

"This was literally symbolism come true. This hockey team, which is part of its army, a hockey team that rolls out human tanks and waves of troops in grand processions across the land, destroy any contemptuous opponents, was beaten by an undermanned but stubborn foe..."

"This began the sports page article in a Detroit News..."
—One prisoner is beaten unconscious with a blackjack and then shocked with an electric cattle prod. The prisoner dies, and police say they only used the cattle prod to try and "revive him."

—Another prisoner is thrown on the floor and while one cop puts his foot on his neck to keep him down, another cop applies an electric cattle prod to the prisoner's chest and arms.

—A 16-year-old youth, arrested on a traffic charge, is shocked on the neck with an electric cattle prod, and police threaten to knock him out if he resists the prod away.

In this one of the Shah of Iran's torture chambers? A detention center in fascist Chile? No, it's the jail in the 2nd Precinct of Detroit, USA. After seeing Edgar Smith beaten to death by the police in his jail cell on Feb. 3 and then tolled with a $36,000 cattle prod in order to "revive" him, a prisoner blew the whistle on the regular use of cattle prods in the jail. Local livestock distributors say they have sold over 2 tons of cattle prods in the past year. These torture instruments are us-
ed on a regular basis in Detroit for similar brutal punishment as used by dictators around the world for years. The use of this device also has been quite common in rural areas of the South for some time.

One of the victims of this torture, Jerry Stiff, a Ford worker, described one of the purposes of the use of these torture instruments. He continued to curse the cop who was beating him mer-
cilessly in his cell, the cop said, "O.K., we have a little bad nigger on our hands."

And recruited a buddy to help him assault Stiff with a cattle prod. "He didn't believe it but I didn't get scared," Stiff said, "I didn't say 'yes sir' and no sir."

The revelations about cattle prods have brought angry people out to den-
ounce that the use of these vile instru-
cements be stopped immediately.

...the strike goes on...
Different Faces, Different Classes

The Revolutionary Worker recently received this photo essay from a photographer in the Bay Area. These pictures were taken at an Oakland City Council meeting this past January. Nine Blacks have been gunned down by Oakland cops in the past year, and the local authorities were trying to paint over the recently spilled blood with a hypocritical plan to establish a civilian review board. This meeting was called to discuss it. While they had obviously hoped to let people "vent a little steam" (the meeting was held only a few days after the latest police murder), they clearly hadn't expected 2,000 people to show up and really give them a taste of the people's wrath. (Even now this must give the City Council members some sleepless nights.) Within a few minutes jeers and catcalls had forced the meeting to be recessed and the floor turned over to the audience, the discussion raged. These photos paint a picture not just of the event itself, but more broadly of some of the class forces in conflict and feelings that are simmering in communities from coast to coast.

This man was asked by Mayor Wilson, "Are you against the police review board?" He answered, "Hell, I'm against the police! And don't send them after me because I'm not turning the other cheek."

The man on the right would hold up the gasoline jar right behind any one who would speak to the issue of the police review board. "To symbolize what we're going to get." The man in the center took a pig's head that had been brought by an RCP supporter and paraded around the hall with it, and shouted "I'm an Iranian student."

One of the other men who paraded around the hall with the pig's head.
Gray Wolf Fascists Attack Anti-Fascist Turkish Workers

in West Germany

Albstadt/Balingen, southwestern West Germany. Over 1000 anti-fascists from Turkey, as well as some West Germans, marched and rallied at the West German town of Balingen, south of Stuttgart, on February 2, denouncing a gang-style attack on workers from Turkey on January 19 by members of the Turkish fascist party, the MHP, most commonly known as the "Gray Wolves." Further attacks have occurred against workers from Turkey who have been subjected to threats, patting their heads, and other violence.

In addition to terrorizing progressive farmers and peasants in Turkey, the Gray Wolf fascists are known for their tactics to track down and murder progressive people from Turkey living in "West Germany." These armed reactionaries pass themselves off as "non-political" to "secure" their land against "extremist" groups, and operate out of "Koran-schools." The Diagnostik, Germany, along with the U.S., has been the main anti-imperialist country to dominate Turkey economically and politically during the 20th century. Because of the crisis and unemployment resulting from the large numbers of workers from Turkey who have been driven to seek jobs in Europe, the largest concentration—over a million immigrant workers and students—is in West Germany. Recently a wave of attacks has occurred against workers from Turkey who have unsuspectingly entered a Gray Wolf hangout called the Linde Inn in Albstadt-Taillingen and been brutally beaten up in the back rooms because of their progressive views.

In response, the Turkish Workers Federation in West Germany (ATiF) called a demonstration in the street in front of the Turkish consulate. "You son of a bitch teacher. You have the pen but we have the gun," the lieutenant threatened, pitting his holsters.

"You can't beat the army, it's one of their biggest tactics," added Juan. "I remember when they would arrest 50 Sandinistas and a worker would demonstrate the next morning in front of the police station. The more they jailed, the more they would walk to take their place." Juan grew up in Rivas in Nicaragua, and the police were the mainstay of Rivas; and the imperialists plundered and raped the land. Juan remembered with particular bitterness that the U.S. ambassador moved to Rivas and bought some plantations that he too could more directly suck on the sweat and blood of the Nicaraguan people. Juan's own family was anti-Somoza and his uncle won a big role, fighting with the Sandinistas.

"Little by little my eyes were opened and I began to write poetry against Somoza," Eduardo spoke also. "I became a teacher for the 5th and 6th grades. I was in a jail for a week by Somoza's secret police, accused of plotting to hijack a plane to Cuba. I was kept with a sack over my head, so they could not see if they were trying to intimidate me. But I take great pleasure in fighting U.S. imperialism. I told them because I was witness to how they gave guns and tanks to Somoza to repress my people."

And that is the message and the spirit that cries boldly out of San Francisco's Mission District. There are 40,000 Nicaraguans, the highest concentration in the world outside Nicaragua, and 30,000 El Salvadorans, living in the Mission. Both countries have struggled side by side against U.S. imperialism. Both countries suffer right now in the midst of revolution.

Many of these workers from Central America live without entry permits—so-called "illegal." The worksheets are the mainstay of the maintenance industry, in the bigger shops, and the sweat shops of the cockroach capitalists hidden behind simple store fronts. The vast majority of the men are restaurant and hotel workers—a busboy, waiter, cook, dishwasher, Eduardo and Juan now work both as janitors. Many are in the Prisa de Farah's, San Francisco's largest wholesale and retail clothing store. There are over 200 workers in the store: "This is the worst company, they make people work 12 hours a day, and pay them just $100 a week."

Getting sick in the Mission qualifies you as a "sick and injured," which means you "get" a forklift or janitor job and live in crowded apartments where the rent goes from $300 to $500 a month.

These workers live with the constant threat of La Migra (immigration) sniffing around, holding deportation over their heads. Recently immigration agents have been targeting anti-imperialists politically outspoken El Salvadorans. The most class-conscious of these people are locked in daily battle with the system, many who have been driven from their country for political reasons, by the forces of U.S. imperialism, they broaden the labor movement.

On blocks, even in U.S. cities, anti-imperialist poster guards the Mission streets like clenched fists. San Francisco's guerillas have cut bold trails through the district with slogans supporting the El Salvadoran revolutionaries. San Francisco's gutters are clean, the streets are clean, the cafes are clean. The graffiti in the bathrooms of the bars and restaurants are the same. Every street contains a battle, a daily battle of solidarity with revolution in Latin America that goes against U.S. imperialism.

On Saturday, by 10:00 a.m., banners of the revolutionary groups adorn the corner of 24th & Mission. Streets and newspapers and literature are sold by the hundreds. The people in the Mission have taken over the mismanagement of the Mission District, with the BART subway stops. "This is one of the best of the leader of the Salvadoran revolutionary struggles during the 1970s and a comrade-arms with Sandino of Nicaragua.

The Mission District is a very potent area against U.S. imperialism. And the ruling class knows it. The San Francisco pigs harass and brutalize the youth every Friday and Saturday night, especially the "low riders" who cruise Mission in San Francisco's "true-up" and "scoop-up" automobiles. The pigs confront the working people, the working-class youth in San Francisco's Chicano, El Salvadorans, South American, and African American neighborhoods, in San Francisco for the 24th & Mission struggle. The pigs confront the working people, the working-class youth in San Francisco's Chicano, El Salvadorans, South American, and African American neighborhoods, in San Francisco for the 24th & Mission struggle.
Iran Masses Not Impressed by U.N. Commission

U.S. spokesmen sounded like angry salesmen: "Yes, we want you to change the rules."

The "rule" in question was the supposed "gentlemen's agreement" between Iran's President Abolhassan Bani-Sadr and the U.S. government that the hostages would not be freed during or immediately after the United Nations Commission of Inquiry into the crimes of the ex-Shah concluded its investigations.

Unfortunately for the U.S. imperialists, and fortunately for the Iranian people, the rules for the Iranian revolution were not being set in Washington or by Iran's new change over government. The demands and the content of the Iranian revolution are still being determined overwhelmingly by the Iranian people, amidst tremendous turmoil and struggle. The ruling regime holding the embassy made it clear, and it was obvious that they had the support of the Iranian people, that the UN commission had scant relationship to the reality of the hostages. The condition for their release remained the return of the ex-Shah.

At the UN commission completed its first week in Tehran, confronted with overwhelming evidence of the ex-Shah's barbaric and brutal rule and the U.S. role in keeping him in power for two decades, while together they blighted the country, the following facts emerged:

* The UN commission was seen by both the U.S. government and the Iranian working class as a smokescreen for the invasion of Afghanistan, not a vehicle for the UN to better the conditions of the Iranian people and revolutionaries. By the beginning of the formation of the UN commission, the expectation had been that it would file new "charges of violations" by the Shah and focus on the fact that he was a thief, that he had in fact stolen billions from the Iranian people, and at the same time let the U.S. off the hook. In the view of Bani-Sadr and his government, this would "legitimize" Iran's charges against the ex-Shah, and hopefully lay the groundwork for convincing the million smoking, enraged workers in Iran that the hostages without forcing the U.S. to send the hostages back. 

* So far this little play hasn't worked. The Iranian people have demonstrated their willingness to document the crimes of the ex-Shah, while the US backers, they've made it quite clear, that Bani Sadr, the so-called "legitimized" UN commission to "legitimate" their claims and demands. It is the height of absurdity to think that the members of the UN, who were aware for years of the plunder and pillage of that country by the U.S. and the Shah, and the atrocities committed against its people, would suddenly be moved to really do something about it. In fact, to put it bluntly, many Iranians are aware that the only reason the UN commission is there at all is because of the power of the Iranian revolution and the millions of the U.S. imperialists to directly subvert and destroy it as they have wanted.

* It has been evident from Nov. 4, the day the embassy was taken in Tehran, to that time, whether, in Iran, like Bani-Sadr, who have repeatedly expressed their hopes to "negotiate" and cool out the situation, the situation have been unsuccessful. The very day after he was elected President, from a field sharply restricted by the Revolutionary Council, Bani-Sadr launched an attack on the militant students and the embassy, accusing them of trying to create a parallel government and center of power in the country. But he was unable to do anything about it, just as the Revolutionary Council itself and the government was unable to do anything about the seizure of the embassy when it happened. For as Goebbedeh, the Foreign Minister, admitted, the seizure galvanized and mobilized a tremendous ousting of support from the masses of people. There is little doubt that Bani-Sadr expressed his hope to U.S. officials that the establishment of the UN commission would pave the way for the release of the hostages. Without the return of the ex-Shah, despite Secretary of State Cyrus Vance's rather sad-sack mission after the hue and cry in the U.S. press over "what about our deal" that there had been no real agreement, and the U.S. recognized it or not, Bani-Sadr certainly knew, from hard experience, that the U.S. could not insure any deal. In fact, every time he and others in the government have started to bend over to the U.S. imperialists, they have been whipped around by the revolutionary stand of the people and the militants in the embassy.

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As we continued talking, one thing became quite clear—these workers were not in the work class. They were fed up with the Совет. There was no sense of self-loathing among them. We must not want to return our role as chief villain," one U.S. official commented.

"Let the Russians have it for a while," the U.S. media described the UN commission as a "face-saving device" for both the U.S. government.

"The hope was that the UN commission would cool out the anger and determination of the Iranian people and revolutionaries, that a UN commission would be able to cool the rage of the workers in Iran who had been kept on edge during the months of Tehran's bitter struggle. The Carter administration and the U.S. bourgeoisie, stung in their efforts to use the hostage seizure to whip up anti-China and "national unity," in the U.S. and Carter himself found a great deal of political support for their idea of a UN commission of inquiry in Tehran. But with the Soviet invasion of Afghanistan, new imperialist "legitimations" for the US-backed imperialists, particularly the need to rally support for their imperialist endeavor in Afghanistan, have come up. The economic woes of the U.S. in Iran, they had been stirring up, and emphasized, were not important. They do not want to take our role as chief villain," one U.S. official commented.
that in Tito’s book, so essential monarchy, along with some country because they can’t find Yugoslavia to American capital cleared the ground of the old exploiters, least unorthodox to find the gap between different nationalities widening, and different regions of the country their socialism is a lie.

Tito Never a Communist

The Communist Party of Yugoslavia, with Tito at the helm, came to power at the conclusion of World War II. But he was not the only leader. The country was jarred by the rapid firing of so many armed guerrilla warfare against their Nazi occupiers, and even after the war’s end. Conditions were ripe for socialist revolution at the war’s end as the old exploiters, as well as their bourgeois elements, had been pushed aside temporarily. The war had thrown the masses into the struggle, and the Party spread throughout Europe, and the imperialists, behind the scenes, had worked to maintain the status quo in order to preserve their system, recognized that Tito could be used more efficiently. War in Yugoslavia was the means, led by the Communist Party, to strengthen the struggle to drive out all enemies. Those who collaborated with the Nazis, went down under a socialist class. Through their sacrifice and blood, they had cleared the ground of the old exploiters, only to have a new crop spring up in their place. The first step is clear. If I were a member of the Communist Party of Yugoslavia (CPY) leadership, I would demand the elimination of national socialism.

In no way could or would he be a Communist. Tito is a capitalist— which entails much more than nationalizing the ownership of industry, banking, or the labor force. His first step is carried out, socialist relations must come from conscious struggle, clear and decisive policies toward the bourgeoisie. After this, the masses are to be defended. The “separate road” of the Communist Party of Yugoslavia have any other program but that of the people’s front. The CPY has no other program. The People’s Front is its program.”

The “Separate Road” to Capitalism

Nevertheless, Tito always dressed himself in the guise of a socialist leader. He said that Yugoslavia had its own separate road to building a socialist society. And this road included a foreign policy, a policy of non-alignment with the U.S., against imperialism, it is a correct policy. But it is of some importance to Tito’s playing the role of a capitalist. It is a capitalist society, Tito claimed to be self-managing, a capitalist society, and in Yugoslavia capitalism is not playing a game.

The ideological prop justify the capitalist road as the non-alignment. Tito’s road as the self-management, which was dreamed up after the split with the Soviet Union. The “workers self-management,” an immigrant Yugoslav worker told the RV, “The Workers Council is supposed to run the factory, and they are elected. But you really are not in the country. You are not in the factory. The people who are greedy, opportunistic, join the communist party or the Workers’ party. If I am one of the ones who will be promoted to party leadership, I will cut my pay. If I am promoted to manager, I will cut my salary. These are real capitalists for Tito.”

As for workers, “workers self-management” is a codeword for turning a handful of workers into little capitalists. They will run the factory as a profit-making concern, and the factory will be sold, and the worker will receive a profit. This is a capitalist society. Tito’s strategy is to sell off the factories, and then work for the new capitalist system. The capitalist economy is how it has actually worked, the gap between the rich and the poor is widening, and so the socialist government has been supporting the capitalist economy.

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Iran

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in 1963, as deepening crisis hit the economy, leaders were forced to facilitate capitalist merger (which had been going on for a long time anyway). “To use the term "anti-imperialism" for the actions of the Tito regime is not in line with state studies, and no party can have any right to be associated with such actions.”

The Tito regime has been described as a "resistance" movement against the capitalist order, and was instrumental in the spread of the regime. One of the most significant developments was the rise of the Peoples’ Republic of Turkey in the early 1970s, which was part of the Turkish revolution. The People’s Republic of Turkey was established in 1971, and was the first socialist state to be established in the area.

The Tito regime’s influence on the world continues to be felt today. The Tito regime’s policies continue to inspire many people around the world, and its legacy continues to shape political movements and struggles.

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Rebels

Continued from page 6

the spirit and basic method and outlook of Marxism, but his new experiences prove to be incorrect, or which were incorrect in one place and true but have been corrected to be incorrect in another place. And then, as you have seen in the example, it is welcome precisely such struggle and rebellion—as Mao put it in a couple of paragraphs. This is a question of the people who must have this kind of revolt, this spiritual rebellion. And the domination of Marxism must be established and it must be taken up and worked over as a principle in general—but this can only hap-

Fights Off Kidnappers

Continued from page 7

center" and how brokers are "buying survival gear for about two dozen wealthy Atlantans in the Middle East. In sound paranoid about it," says Captain Mel Cunningham, head of the "academic department" of CORBY, "but as I look at it, I do see a problem. We're going to have internal disturbances in the United States at a certain point...the people who are concerned are the ones who are having this up. Those are the people who will suffer the most from it.

It appears that in one way or another some of the have unleashed their dogs on the streets of Houston, and in the case of Mr. Professor, providing an excellent example of international terrorism.

Articles in the press following the conference and the kidnapping attempt further indicate that the authorities are not doing anything to discourage such activities. In a meeting of the executive committee of the Revolutionary Worker, the leader of the discussion was a member who had been in prison and had been out on parole. The discussion centered on how to deal with the situation and how to protect the revolutionaries who are being attacked.

The editors of the newspaper noted that there is a need for more publicity and support for the revolutionaries who are being attacked, and they called on the international community to do more to help.

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by the Revolutionary Communist Party

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