May 1st 1981: The Shape of Things to Come

Atlanta: Actions Sting Old Order

"May Day in Atlanta was marked by vandalism, protest and violence," blared an obviously upset 11 p.m. TV anchorman May First, as battle scenes from the day flashed on the screen behind him. Atlanta would never be the same. The blow of May First, 1981 had hit hard. Some of the most hated symbols of the criminal rule of the bourgeoisie were ripped down by a growing revolutionary force. Official and unofficial terror and repression aimed at Black people in Atlanta in the context of rapidly accelerating events internationally set the stage for a truly victorious day for the international proletariat.

San Francisco: Proletarians Liberate Some Territory

The aftershocks from the May 1st eruption in San Francisco's Mission District are still being felt. For those who took part in, or saw and heard of the events that day, the possibilities for revolution, including right here in the belly of U.S. imperialism, have been drastically changed. This was no ordinary demonstration but a fierce all-around political struggle from early morning to late at night; from the fight to break out of the plants, schools and hiring halls to the pitched battle for the red flag in the streets of this revolutionary base area.

5:45 a.m.: In the projects and alleys where hundreds of foreign-born workers are crowded into small apartment houses, many awoke to the sound of revolutionaries calling on them to take history into their hands—as liberators of the base area—today on May Day. People come out of their homes to take bundles of the special May Day issue of the RCP and red flags. The pigs arrive on the scene—the battle of May Day 1981 has begun.

9:15 a.m. at the Laborer's Union Hitting Hall. The debate here is clearly the red flag of the international proletariat versus the red, white and blue of U.S. imperialism, as the revolutionaries enter the hall the reactionaries immediately begin their attack—"We like the red, white and blue..."

9:30 a.m.: The atmosphere at Mission High is tense—and students debate and struggle over how and when to break out of school. A team of revolutionaries begins to enter the school and they're grabbed by the cops. At the

Special May Day Issue—
Radio Interview with Bob Avakian—pg. 7
Editorial—pg. 3
May 1st Internationally—pgs. 4 & 6
Correspondence—pg. 18
New York Garment—pg. 11
Youth—pg. 13
and more...
Among the thousands and thousands of red flags which flew across the U.S. on May First were several especially striking manifest of the international revolutionary struggle. Sacred shrines of U.S. imperialism were burned and one ali was raised over the Chinese Consulate in San Francisco. The following message was left:

May 1, 1981 6:25 a.m. In the name of the international proletariat and the oppressed people of the world, May 1, 1981, we, the Chiang Ching Brigade raised the red flag of revolution and internationalism over the Chinese Consulate. This was in the interests of those who are being driven from the working class in the People's Republic of China and who are being denied the right to revolution across the world. Following the example of our comrades Chiang Ching, we declare to be our enemies and their counterparts in the Soviet Union your efforts to preserve your decadent system are purely and doomed to failure. This red flag is only one of millions that will fly around the world today and the oppressed who raise them are determined to take history into our hands and make revolution until your kind are abolished from the face of the earth forever.

The Chiang Ching Brigade

In Washington, D.C., an unmistakable sight of May First was seen in the early morning as the red flag flew over the embassy of the fascist junta of El Salvador. Pictured on the page is the lowering of the puppet government's flag and the raising of the red flag. Apparently, similar photos were released over national news services but were subsequently blacked out.

The red flag was also planted on top of the Brown Homes Day Care Center in Atlanta on May First. This was the site of a highly publicized explosion last October which killed four Black children and one teacher. A group of residents at the Brown Homes Housing Project were infuriated when the news media refused to photograph this May Day action and they continued to call the press for several days. The red flag stayed up even longer.

In Hawaii the red flag flew at one of the most sacred shrines of U.S. imperialism—Pearl Harbor.

Famous Places Where the Red Flag Was Raised

Before

During

After

May 1st and its effects on the El Salvador Embassy in D.C.

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ATTENTION: RW DISTRIBUTORS

In the heat of the battle for May First, you stepped forward to pick up the red flag and bundles of the RW—many times scooping up the papers seconds before the pigs could confiscate them. By now, this weapon has found its way into the hands of thousands more. At this point, the other side of this process—gaining the sales money and contributions in—must be completed. Ongoing support of the revolutionary press is vital and it is also part of victoriously concluding the battle of May 1, 1981.

If you haven't already done so, turn in the money in person or by other arrangements to your local distributor, center or bookstore. And, pick up a bundle of this issue!!
Old Going Down, New Arising

A May Day bursting with seeds of the future dawned across the country and the world with the specter of May First. And not just any future, but the future, and the revolutionary struggle whose elements could be seen even more clearly in the revolutionary consciousness and diverse revolutionary forms of this year’s actions.

The actions in this country took a leap in their internationalist character, further advancing down a road embarked on on May Day, 1980. There has been a closer joining of ranks of the international revolutionary proletariat of the element without which the advance of the revolution in the coming period of war and revolutionary crisis is impossible. One Atlanta man, a member of the “but patriots” spoke of the messages they had received: “I feel there is no such thing as a world, ‘I has international significance. Today in Tecumseh, they should send that message back!”

Revolutionaries from other countries, both workers and students, joined in struggle in places like Chicago’s Cabrini Green and ghetto high schools. Iranians, Salvadorans risking the counterattack of the immigration authorities, stood up and spoke against the tide here, giving a living education in revolutionary forms and ideas more broadly than before—a symbol of the role that the proletariat in this country can play in the world. These sisters around the world for decades by imperialism and revisionism, were conscious that this is a world struggle of the proletariat and all oppressed.

This year the world felt obliged to suppress the news of worldwide May Day, hoping to isolate the struggle in one country from another, even as its common features were becoming more apparent. The world view of a May Day is a secret May Day” internationally, but its happenings and lessons will be spread and used by the common property of conscious proletarians on a higher level.

In this country, another great advance was in the forms of struggle undertaken by the masses and in the conscious participation in devising them. This was no call a “March May First.” This was a revolutionary May Day, whose very diversity of forms, united under a common red banner, gave a picture in embryo of the armed inscription that lies in the future. In various cities, Atlanta and Cleveland among them, the authorities begged for a major press that “May Day is not a real holiday” was expected, because no one had applied for a permit to demonstrate. The attitude of class-conscious proletariat is this: “Please keep on spreading such stories, the enemy has these two doors behind which he will protect himself. Go ahead and believe that there is an ‘enemy’ and never give him the permit to march counts as a form of proletariat struggle, go ahead and take it all the way to the revolution when your windows are raiding and your house is burned down!”

More than a few places across the country did achieve—if only for a short time and caliber—a state of being politically “liberated” areas, where, as they say, “they call for May First and it, ‘the formerly suppressed political energy of the masses, their activism, their search for a new idea and theory is able to blossom.”

Young people in particular came to the fore. This is not a sign that all of the past would have it, of the “immaturity” of the movement, but of its growing maturity. Do you remember the 1960s and the boat that was sent through society by its youth? And, learning from international experience, as the future unfolds and the time of armed insurrection draws near, more and more youth will consciously step forward and lead.

The picture of the proletariat on all the strongholds of the bourgeoisie was more full, more wide ranging into the country, into the home and on the streets. They were fought on the battlefield of art; they were contested in their own town, in their own day. In fact one mark of the characteristic of the day was that it was May First is becoming a focus for many diverse class forms. Something is developing along the lines of a process that has long been considered impossible.

While there have been setbacks in particular with the workers in Seattle, Detroit and New York, it is not just one major set back. But didn’t take a bold offensive. While there have been setbacks since then, which are still far ahead of a year ago in this respect. Their analysis will argue that this was a weakness of May 1st, 1981 and to their care.

It was no mystery why major advances took place, where the forms of struggle and the initiative of the masses was at its highest. In nearly every case it was where the kind of work pointed to by the Chairman had been done, and particularly where, over some period, party had carried out conscious revolutionary work centered around the Revolutionary Worker—with its comprehensive picture. But a breakdown in the class struggle. Because this broad exposure has gone on one a whole scale this past year, because the consciousness around the paper has spread significantly, new things were possible and the enemy simply could not dream of last year.

The progress is uneven. Still the all-around work centered on, but not limited to a newspaper, is just beginning. This struggle, which extensively and thoroughly lays the kind of political consciousness confronted in practice by the advanced workers on May 1st, and will confront them more in the future, will be political power.

Some places targeted for breakouts had not been consistent concentrations of this kind of revolutionary work, of May Day, and there were setbacks, etc. for more than a few months before the First. For some this was only an orderly demonstration, for others the work was incomplete, resting at only the broad level of distribution of the newspaper, with only weak political and organizational connections with the advanced workers.

The still few, fragile, incomplete nature of these connections certainly made for tactical difficulties—to confront the old order requires serious revolutionary will. But more, it left intact much old thinking. While there was a major breakthrough in revolutionary action. Reaching the advanced workers with the newspaper, with the meeting of the Party was only a beginning. The Chairman, has been that the Party is not simply a matter of "filling a vacuum" with new ideas. The struggle against imperialism, colonialism, racism, revisionism goes beyond the organization of the Party now. This struggle is not limited to a newspaper. It is a political struggle. It is a people’s struggle. It is a revolution.

Many advanced workers, even while they fight such tendencies, are also in fighting for a better world. People often see the meaning of their own job in the context of the struggle. These people, too, are finding that the gains they have made, are not and will not be the result of a conspiracy. They are finding that the gains they have made are not and will not be the result of a conspiracy. They are finding that it is a result of the will of the people, the will of the masses, the will of the people. And that this is the only way to bring the fight to the fight. And it is the only way to bring the fight to the fight.

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West Europe

Youth, Immigrants Put

May Day in Europe, until quite recently, has long been quiet, bereft, and declared by many former working-class youth parties and in and out of government and their more pro-celebrationist revisionist variants. Only in the last few years has the worldwide system of plunder brought to a handful of nations and their "fair share" in it. For those workers who don’t care to come to a May Day rally to get the reformist/revisionist kiss of death as they sit or stand before the stage (and often from half sleeping), the bourgeois cynically offers up May Day as "outer and hers" today, a good day, a holiday, the day of Europe’s:"In the various imperialist ruling classes have been able to make sure that a certain section of the workers have their bread and butter, or free busy medical care, or, whatever's that, all there is all to May Day until recent years.

But imperialism doesn’t just breed its own gravediggers, it even imports them. That about Europe is a whole huge lower layer of the proletariat that is being continuously destroyed, well and truly destroyed, by the struggle for their native countries. Add to that the new breed of working-class youth born proletarian and the large and growing numbers of people, especially young people, who have been impelled into political life by various approaches to liberation, or only rising up to defend their lives, and the imperialists have quite a problem—a force which is clearly drawing growing and growing numbers of people into revolutionary struggle, an internationalist force which resists union with its "own" (remember, this is imperialism's term for it—"

But even the pouring rain didn’t provide a large square of area and throughout the adjoining area. The grassroots’ platform was set up against a large stage. The stage was erected as a large place. Free, and the entertainment was so important that even a "living" in the face of an approaching revolution, that was the most important—had been the bourgeoisie’s need for such unity is a hundred times greater.

In the case of the ruling Social Democrats and their trade-union federation competitors, the demonstration was a mere breath among the stratai, defunct sections of the people is starting to spread by many recent incidents, such as what was supposed to be a standard strike at the Hoechst chemical plant in 1975. You can see some older workers walked into the ele- mension meetings rooms, including Chile, the U.S., the E.U., and Turkey; Italy were everywhere, and many people bought food to the Food Change. All in all, this openly revolutionary and enthusiastically internationalist section of the crowd numbered about 1000 out of the 6000 people present. Towards the middle of the rally, the marchers made up a square by square to sing The Internationale in different languages and height revolution.

Some similar activities took place elsewhere. There were reports of 10,000 May Day posters, stickers and slogans and revolutionary newspapers appearing among the people in Western Germany.

This spirit of not just "challenging" the existing political institutions, and actually attacking them, was not limited to May Day. On the night before May Day, celebrated as "Walls" or as the month of Working people, the Western German workers’ movement, the students, and women took part in some large-scale anti-fascist demonstrations in various cities. The march had way-outstoppi

Hard as they tried, authorities were unable to keep control over their traditional unions May Day festival in Zurich, "the calm of a sunny and equality," called to help them. So the afternoons was definitely shattered either. The police entered with tear gas and smoke bombs, and bombs. Meanwhile, the other half of the official demonstration marched down the Bahnhofstrasse to the city hall. The "people’s Movement" that had hatched on them by leading part of the demonstration, all the way through the industrial city of Basel, and the other half of the official demonstration, in one of the areas of the city, was over. The police entered the city with tear gas and smoke bombs and spray advertisements... At that point the police began to shoot directly at the crowds, sometimes leading to injuries.

Finally, people gathered at the city hall to hear a member of the National Council give a high-pitched speech: containing some rhetoric about the capitalist system and the union struggle, leading up to a call for an effective defense of the country. A giant paper with the word "people" on it was whispered, the thousands gathered, many moving closer to the stage. As the speaker ended with an appeal for unity, referring to the "minority groups," the foreigners, the immigrants, and the "minorities" of the work, and for the coincidence, the union groups around the frame briefly pushed back against the crowd, the police suddenly turned on their police dogs, and the crowd was dispersed. The march was over. The only people to opposed the actions were the police, who had already been"No one to stop the acts.

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Flaming Red Back in May Day

“Movement of the Discontented,” gathered on the day before May Day to protest a police report to the city authorities going on that day. They began to smash windows and police moved in to disperse them with tear gas. A demonstration of about 300 gathered and marched to the center of the city demanding amnesty for all those who had been arrested in past protests and demanding that the “Suicide Prison” (sarcastically referring to police murder) in Berne be closed. This pitched battle with police also lasted all evening. On May 1st itself, an action group for emergency housing occupied an empty house in tribute to May Day, hitting the acute shortage of apartments in the city and the whole Berne region.

Elsewhere in Europe, we have received sketchy information of outbreaks among youth in Norway and Holland. In Spain, from where the U.S. press (and U.S.-owned press in Latin America) has given one of its few reports about May Day in the “free world”—a march in Madrid in support of fascism and where the residents and “socialists,” cowering in the face of this threat, on May Day pledged their allegiance to Spain’s present form of government, we have so far uncovered information about demonstrations and mass fighting in the streets against the Madrid government in the oppressed nationality Basque region involving about 200,000 people in at least three major cities. All marches and demonstrations have been banned in London following the British rebellion—the first uprising to shake Britain in recent memory—but there was a May Day forum there involving Marxist-Leninists from Afghanistan, Bangladesh, Iran and Britain. In Nottingham, in an incident repeated all over Britain at traditional Labour Party trade union May Day rallies according to reports, the official ceremonies were marred by constant jeering and chants of “Troops Out” (of Northern Ireland). There was also a May Day forum in Nottingham.

There were also significant popular eruptions and revolutionary battles in many countries throughout Latin America, Asia and Africa this year. However, due to the imperialist news blackout of May Day internationally, conditions of severe repression in these countries and other reasons, it has been difficult to gather detailed reports. Our readers who are in contact with the revolutionary struggle in these areas of the world should continue to gather information and send it in to the RW as soon as possible. Next week there will be more news on May Day actions internationally.

Workers from Turkey burn an American flag to symbolize what they intend to do to U.S. imperialism and its police in Turkey, part of a massive disruption of the official government-sponsored May Day rally in Frankfurt, West Germany. The West German paper this picture is taken from whines in its caption, “Foreign groups used the May Day celebrations of the DGB (union federation) to make known their own problems in their respective countries.” The newspaper “forgot” to add that the flag burning was accompanied by chants of “Death to West German imperialism”—nor did it dare add that this unholy alliance of revolutionary foreign-born workers and revolutionary West German youth is the harbinger of a social force that could bring West German imperialism to its “own” doom.
Summing Up Breakouts

An initial report on breakouts by San Francisco Bay Area comrades.

The depth and breadth of the breakout that occurred May Day is still largely unknown and will be summed up as correspondence continues to come in and the overall revolutionary work of the Party is accelerated especially the distribution of the RW, all of which is being carried on at a whole new stage.

But already reports of the sights and sounds of May Day are coming in and a picture speaking quite well of the possibility of revolution and forecasting the greatest danger to U.S. imperialism is emerging. Participation in actions in the face of the enemy, inside his "fortresses" of oppression, was widespread and deep—the red flag was raised in the face of the school administrators—teachers-managers—pigs and other overseers and enforcers of the red, white and blue. A red flag was spotted atop a flag factory where a comrade went to investigate he found the workers wearing red armbands as well.

Red flags flew from Muni buses and city trucks—the Chiang Ching Brigade ignited a flag atop the Chinese Consulate and a Berkeley anarchist was part of a small march of students down Telegraph Avenue and made sure the red flag flew from the Campanile (campus tower) for the rest of the day.

In the weeks and days leading up to May 1st, among the thousands who read the RW, many were carefully following the propaganda and coverage of May Day developments, and were making their own plans.

A young woman from a housing project in Oakland got her bundle of papers and red flags from an agitator that morning and was ready to catch the bus. She was one of hundreds atop a flag factory and when a red flag was spotted in the windows she and 30 students raised the flag and held a rally in front of the school. Similar scenes unfolded at two other high schools in San Jose.

In the base areas targeted for major breakouts, the struggle was extremely sharp and rich in lessons. The following is some of the initial summation of three of the places targeted—Mission High, Berkeley High, and a swapshop-type industrial area. While struggle on various levels took place in all these three areas, Mission High was the only place a successful breakout occurred.

Mission High

Since May Day 1980, breaking out had been a broad social question. Even before the first teams of revolutionaries arrived weeks before May Day, 1981, a group appeared on the walls inside the school and debate erupted in the halls and lunchroom.

A sympathetic teacher's aide stepped to talk asking, "You called for a walk-out last year and it didn't happen—what's going to be different this time?"

One of the things different this year was the increased distribution and influence of The Revolutionary Worker throughout the Bay Area and the regular distribution of the RW at Mission High.

On May 18, a group, an agitator and sound truck drew a gathering of several hundred as hundreds of papers were passed out. A group of students and workers fell in line and the officials showed up, decked out with equipment from the athletic department and sharp dogs in their mouths. It was interesting to see the form letters now being handed to the agitators instructing them on how to instruct the backward students in these kinds of incidents as similar actions are happening all across the country. A co-conspirator's son came home from school May Day before May Day and told us how in every class that day in one junior high school each teacher lectured them about the 1917 revolution.

And in the Imperialist Military...}

We received two initial reports from May Day activity in the imperialist military. They come from two different parts of the country.

Report No. 1

In the previous week, more than a hundred papers had gotten on base. GH reported that the paper and revolution were frequent topics of discussion. The Chairman's tape circulated. In one company, an officer offered a copy of the RW and said: "There are some people here who want revolution and are selling this paper inside this base." Anyone who knew anything was to report it immediately.

In the week prior to May Day, as posters began to go up around the base, military security forces, both open and covert, began to mount a larger presence both on the base in the surrounding towns. On the eve of the first day, every company had been targeted and searched. Despite this, hundreds of RWs were distributed on the base on the 1st. And some of posters lined a road through the base.

On the outskirts of a housing project, two citizens were found with copies of the RW and were asked by a black soldier why they would just say it was for the children of Atlanta, but one guy reported that his superior had gotten him a library card and the second guy said he would just say it was for the children of Atlanta. One of these guys regularly read and discussed the RW every week. In fact, they claimed he had come from a propagation center on the base and had been given the books.

Four of these guys regularly read and discuss the RW every week. In fact, they claimed he had come from a propaganda center on the base and had been given the books.

The mission was successful, but the RW was stolen from a prisoner's letter in the RW which announced the intention of putting down comments in a future issue. The guys felt that they could do nothing about it since the RW was KUCO.

A couple of the black guys said that the Atlanta May Day article had compelled them to write to a black inmate and send him the RW along with his red canteen, a smaller red flag and a card signed "the crew"

The group found in the mission was a group of black citizens, and the majority of these had come together to read the RW, but often, they latched onto it as a source of moral support and it was shared among themselves after a great deal of discussion.

The black group was a testament to the fact that the RW is being read and discussed every week.

"On This Day the Oppressed People of the World Stand Together"

Before May Day this year, a resident of a housing project had a dream: "I dreamed I was standing arm in arm with the people of the world. We made a chain that stretched around the globe. I went from person to person shaking hands and when I'd encircled the entire chain and was back where I began, I said, 'I'm ready.'" On May 1st, 1981 this dream took further steps toward becoming a reality both through the international character of the May Day actions and especially through the vital role played by immigrants in the events of that day.

The role played by Iranian comrades both in Detroit and Chicago are two examples among many.

In Detroit, an Iranian comrade made a call to action that included the phrase "On This Day the Oppressed People of the World Stand Together." He was profoundly influenced by the RW and for months he and his comrades had been going to the office and distributing the RW. He was the only Iranian in the office and when his boss found out he was being secretly distributed, that was the only reason that he fired him.

In Chicago, an Iranian comrade made a similar call to action in Detroit, an Iranian comrade made a call to action that included the phrase "On This Day the Oppressed People of the World Stand Together." He was profoundly influenced by the RW and for months he and his comrades had been going to the office and distributing the RW. He was the only Iranian in the office and when his boss found out he was being secretly distributed, that was the only reason that he fired him.

The RW is our weapon worldwide. As he finished, windows in the project flew open. On the 15th floor people looked out of their windows and waved red flags. Another resident almost fell out of his window as he leaned to catch every word saying both clenched fists. And inside other windows red flags and other red objects appeared through the windows had been seen all day. Later the comrade went door to door in the project and was warmly welcomed everywhere. One brother slapped him on the back, grabbed his hand and asked him: "What's happening in Iran now, man?" And so it went. And not only did this Iranian brother help to bring the dreams of the oppressed together closer to reality but he also had a mission to move significant numbers of thousands to the days and be summed up, "I didn't know there were places like this (Chicago) in this country. I have never been treated with such respect or broad-stroke friendship was at home here."
TransAtlantic Radio Interview with Chairman

Getting Down to Brass Tacks with Bob Avakian

During the last week in April Bob Avakian was interviewed on a variety of radio sta-
tions across the country. These interviews were aired on several major radio stations across the country. This week, we are repeating the complete text of an interview on the major New York station WLIB which took place on April 30. The announcer doing the interview was Pablo Guzman.

Pablo Guzman: In the first half hour of the show sometime, in fact coming up in a matter of minutes, we are going to hear—we've been talking about what's a political prisoner and what's a prisoner of war and we were looking at the Irish situation with Bobby Sands fasting practically to death in prison because he believes that IRA prisoners should be accorded prisoner of war status and not be dealt with as criminals, and we talked about Andrew Young's comments while he was in the UN that caused so much flack about how most blacks who are in prison in the United States are a form of political prisoners. And there is a young man who is the head of an organization, a political organization in this country called the Revolutionary Communist Party and his name is Bob Avakian, he's Chairman of the organization. As I said, we sat down before the RCP, before the Revolutionary Communist Party, when it was called the Revolutionary Party. And Avakian has always been quite active and I know him well. I think he's well enough to be able to say that there's a lot of things we disagree on, we wrestle over but at least we got a few funda-
mentals in common. You know that's important. If we're going to be big, if you will, to the contradictions among the people as opposed to the contradictions with the enemy. You got to know which is which. Otherwise... because he also said—the greatest sect of our time said—that the first question of revolu-
tion is, 'Who are our enemies and who are our friends?' This is a fundamental war question that faces the revolution. 'And with that in mind and certainly in the spirit of Andrew Young's comment from the other day, we're going to take a phone call and we're going to place a phone call to Bob Avakian who had to leave this country because he's facing his own personal struggle for his safety. He and several other people call themselves the Minnesota 8 and they're facing a real contradiction. He'll be able to tell you some more about it. But basically they were looking at a total of 241 years for their political activities. And Bob, because of that, had to go into political exile and we will talk with him and wrestle with this question about political prisoners and prisoners of war and political exiles and why such things exist in 1981 in the United States, 'land of the free and home of the brave.' And I know there are some folks out there who think this is—oh, you've got to be kidding. I was talking with someone the other day, ran into somebody and they said, 'you know, you really must exaggerate. All that stuff about the FBI, come on. I mean, may be they did go overboard at one time, but what were you doing that made them go overboard on you?' It was really interesting and we got into that. We got into that discussion and I'm not going to repeat or retell that discussion that because it is boring, but maybe when you hear the things that come up in the conversation with Mr. Avakian you'll learn a bit more. The main reason why I'm a lit-
ttle out of sorts—I'm going to shift gears—is because I spend a bad night. I ordered a hot bath, a hot bubble bath, and you can get a list of simple things you know. I discovered the botanical gar-
dens the other day, I said to myself I've been in the Bronx all my life and wow, look at this. Flowers. Look at this greenery. I'm talking about the staff, I like basket-
ball, I love basketball and I'm crazy about the Philadelphia 76ers, love the 76ers. Julius Erving is uneven; he is un-
real; the brother just defies gravity. Hey, I just couldn't believe it. I was talking about a small point because CBS, one of our great broadcasting enterprises, right now doesn't have the pure to put a basketball game (which a whole lot of Black folks not so coincidentally are in those basketball games) don't have the guts to put those games on at prime time. They're going to bump real heavy things on their schedule right? Like Park Place and Checking In. Great en-
tertainment. So they put the basketball games on a tape delay so if you had a tough day at work, you've got to try to stay up at 11:30 and stay up for hours to watch the game. I really wanted to know how it went because Phil had a chance to win it all and go up against, it turned out to be, Houston for the finals because if we did it to Boston yesterday, and most of you know we did not do it to Boston yesterday, we lost and it was down to the last second. It was a tear-
jerker, the way we lost it. We had the game, 30 seconds left in the game, we had the game, and then we gave it away. It was pitiful. Anyway I stayed away from radio and from newspapers and from TV news, anything that would let me know what the score was because I figured okay, I'm not going to get the game the way I want it, live, but I'm going to make believe it's live. I'll see the tape delay and I don't want to know the ending. It's like going in to see a murder mystery and you don't come in at the end you're so upset. You don't want to know that the butler did it, or didn't do it. You want to see the whole thing, that's part of entertainment. I've had a lot of people turning this on and the first half looked pretty good, so I love the half-time time. I love the sports information. Brent Mushberger, who I've talked about before, who's got a name that is hard to say with a straight face, I don't know how he says it with a straight face. It's hard for me to believe that there's Mushbergers out there, that there's more than one. It sounds like the new variety of sandwich at MacDo-
alds. And Mushberger comes on, I was just getting to respect this guy, as a sports journalist. He comes on as half-
time knowing, he must have known, or his director or his producer, somebody had to be knowing that a lot of people were doing what we were doing. I'm tremendous the game out and, you know, going out in the middle to see. Like, you know, kind of pouting yourself and you don't want to know who won until the very end un-
til there's no more time left on the clock, fourth quarter. So what hap-
pens? Mushberger says 'Be sure to join us Friday, from Philadelphia, for Connie Six,' which means that you know that Phil lost. Ohh, I'm so disgusted. I said what is this? Why is this guy giving it away? Now somebody's got to talk to Brent Mushberger; we're gonna talk to Brent Mushberger. We're gonna get a message over to CBS, yeah we are and say look, it's bad enough that you turkeys don't put it on live, but then you give away the ending. You know they don't even do it right. Ahh, that's just miserable, last night folks I'm real-
ly, and then I went outside and today at first it was nice and bright and I was out there about ten minutes and it clou
d ed over. So I'm in a real, you know, I'm in a rotten mood, I'm not gonna lie to you. I don't think that's what our func-
tion here should be so come on all the time and be colorful and light. I remember one time here at WLIB I had to fill in one time and do a morning show, and everybody said oh you know to do a morning show you gotta wake up and be colorful, hey later for that, it was snowing outside, it was cold-lod. I had to be here at 4 in the morning, hey look I don't want to be here, I know you people don't want to be here, but if I got to be here you're gonna get up. You're gonna wake up. I won't come out of bed. You don't want to be here, I'm not feeling fine, I'm not feeling fine. You know, I'll tell you what we're go-
ing to do today, Now that I've got that all out of my system, now we're gonna get down to some brass tacks. Some serious information, and so what we are going to do is bring on Bob Avakian without any further introduction. It's 12 minutes after 2 o'clock and he is talking with us from somewhere around and let's see if we've made the connection, first off. Bob, can you hear me? Bob? Ah yes, transatlantic, I love it. Hello Mr. Avakian. Are you there?

Bob Avakian: Hello.

PG: Yeah, we know you got. Hello Bob.

BA: Yeah.

PG: Hi there in Pablo.

BA: Hey, how you doing?

PG: You doing?

BA: Pretty good. Can you hear me?

PG: Oh yeah, I can hear you. Can you hear me?

Continued on page 25
Tribute to Comrade Paul Friedman

Two days before May Day 1981, Comrade Paul Friedman died. He had been a fighter up to his final hours in the preparations for this leap, and would have rejoiced with us at the great victories won on this May Day, from the streets of Belfast and Derry to here in the U.S. On May Day 1981 Comrade Friedman would have fought shoulder-to-shoulder with us, heads up and eyes on the bright red flag, preparing for revolution and victory.

In every life, no matter how long, every person must face the two roads of our time: to fight in the advance of history, or to crawl back down into the dark dungeons in which the imperialists and reactionaries would imprison the masses of people forever. Comrade Friedman began making his choice of standing with the survival of the masses of people at an early age, becoming a revolutionary as a high-school student in the 1960s. Rejecting the self-indulgent, self-centered life offered by U.S. imperialism to its middle class youth, our comrade chose instead to stand with the powerful movements of the struggling peoples of the world—the powerful revolutionary struggle of Black people, the Vietnamese people's struggle against U.S. imperialism, and the world historic events taking place in China at that time—the Cultural Revolution. He began seeking the answer to the most important question of our era: what will it take to bring this reactionary, bloodsucking system down and move onward to a society free of all oppression? He joined the Revolutionary Union and the struggle for proletarian revolution at the age of 17 and went on to be a member of the Revolutionary Communist Party, USA, from its founding in 1975. He stood steadfast on the front lines of the class struggle until his death, defending the revolutionary leadership and legacy of Mao Tsetung against the frenzied attacks of reactionaries around the world; fighting the battle for May Day 1980. And throughout these battles, his hands never let lose of the red flag of our class, our future. When assigned difficult tasks, Comrade Friedman met them with the utmost ideological strength.

Comrade Friedman died suddenly and very young of natural causes, a husband and father of 2 young children. To the proletariat every life is precious, and none more so than those of revolutionary fighters like Comrade Paul Friedman, who dedicated half his lifetime to the liberation of all mankind. Our sorrow is deep, but even deeper is our pride and inspiration from the selfless contribution he made to the international proletariat. His death leaves a red scar on the heart of our class, and we cherish his memory dearly as it deepens our determination to advance his cause.

He lived for: proletarian revolution. His life was dedicated to the struggle against imperialists' efforts to rein/ orce class division throughout the world, the fascists and die for the exploiters and oppressors is more so than those of revolutionary fighters like Comrade Friedman. We will cherish his memory and fight in the struggle that he lived for: proletarian revolution.

On Thursday, May 7, 1981 a memorial was held for Comrade Friedman and a big red nag planted in his honor in San Francisco, where he carried out revolutionary work for many years.

Bobby Sands Dies, Fighting Continues

Northern Ireland Youth Pummel British Empire

In our last article on Ireland (RW No. 103, May 1), we incorrectly referred to the Northern Ireland city of Derry as Londonderry. In our headline as well as throughout the article. We have since learned from other comrades active in the Irish struggle against British imperialism that the city has historically been called Derry. The name Londonderry was a product of the imperialists' efforts to reinforce their domination by imposing this name with its obvious reference to London as a way to further insult and humiliate the masses.

The fiery upsurge of rebel Irish Catholic youth continued to pummel the rotten hulk of the cr
tis-ridden and sinking British empire in the aftermath of the death of hunger-striker Bobby Sands. The street fighting, which jumped off on April 15 in response to Sands' worsening condition, picked up with renewed intensity as word of his death at the hands of his captors in the Long Kesh prison spread. Youth, who had been seeing the police and British Army troops throughout the day prior to the announcement of Sands' death, were joined by hundreds more, even as a spokesman for Britain's Northern Ireland Office was issuing their official statement which read simply in typical imperialist fashion: "Mr. Robert Sands, a prisoner in the Maze Prison, died today at 1:17 am. He took his own life by refusing food and medical intervention for 66 days."

Five hundred people instantly surrounded a Belfast police station and began razing down rocks and petrol bombs on this edifice of repression. Within three hours the streets of Belfast looked like a tornado had ripped them up—a bank, a paper mill, a paint store, and an abandoned Methodist church.

Continued on page 27

Belfast, Northern Ireland—Youths pelt British armored vehicle as it crashes into street barricade.
New Programme and New Constitution of the Revolutionary Communist Party, USA

Just published—May 1, 1981

These documents contain basic principles and general guidelines for the struggle all the way to worldwide classless society, communism. But from this perspective they are written especially with the immediate situation in mind. This is a battle plan for a period in which great challenges and great revolutionary possibilities are on the order of the day in this country and the whole world. These documents have been weapons in preparation since March 1980. At that time they were published as drafts for discussion and have been widely circulated. They have since been the subject of debates and discussion both within the Party and more broadly in the pages of the Revolutionary Worker. This process included comments and criticisms from comrades internationally as well. In this way, the drafts have been greatly strengthened, particularly in their proletarian internationalist character. Now, having been approved by the Central Committee of the Party, the final versions have been made public. These are documents whose vision is worldwide and lofty, and at the same time which pose immediate challenges and give our Party's basic answer to the urgent situation facing the people of the whole world, including the masses of this country. Not only are the problems addressed, but so too are the basic solutions offered by the road of proletarian revolution.

With the publication of these documents, our Party calls on people to take them up and invites individuals and groups broadly to engage in serious discussion with us about them. Write us, meet with us—units with us to carry them out.

Also published as a separate pamphlet

New Constitution
Contains a section on the General Line of the RCP, USA and 11 Articles

What does it mean to join the Revolutionary Communist Party, USA?

from the New Constitution

Article 1

Any proletarian or any other person involved in the revolutionary struggle who accepts the Constitution of the Party, is committed to working actively in a Party organization, to carrying out the Party's decisions and to observing Party discipline and paying Party membership dues, may become a member of the Revolutionary Communist Party, USA. Those who join the Party should be fearless in the face of the enemy and dedicated in the cause of the proletariat. They should expect and be prepared for persecution, imprisonment and murder at the hands of the enemy, and not a soft job, a comfortable position and a career. But beyond that, they must be guided by the largeness of mind characteristic of the proletariat, study energetically and actively apply the science of Marxism-Leninism and be prepared to go against any tide that is opposed to Marxism-Leninism, be vanguard fighters among the masses and be ready to take up any post, fulfill any task that serves the revolution, not only in the particular country but internationally. The Party must be made up of people whose lives are devoted to the revolutionary struggle of the international proletariat and the achievement of its historic mission—worldwide communism.

New Constitution available separately $1.75 (include $.50 postage)
Testimony on
Political
Persecution

Below is further testimony on political repression and Bob Avakian's demand for political refugee status.

I was fired from my job as a waitress for "Kiki's Kitchen". I had never done anything that would lead one to believe that I was not a good employee. I was a hard worker, friendly to customers, and always clean. One day, I was in the midst of serving a customer, and the phone rang. I went to answer it, and when I returned to the table, the customer was gone. When I went to the manager to report this, he informed me that I had been fired for being absent. I was shocked and heartbroken. I had always been a punctual employee, and I had never been absent before.

In oppressive sentences on protest leaders charged with minor offenses or fabricated crimes such as Leonard Peltier, Abbie Hoffman, and Howard Zinn.

The policy of the courts and the police were more sharply exposed when during the trial of the Mayor Wright 15, they put up a picture of Bob Avakian on one of the doors of the court and wrote across it "Hang Bob Avakian.

Jo Ann Hurley, a Hawaiian revolutionary

Greetings:

I wish to help verify the political repression by the police and courts more sharply exposed when during the trial of the Mayor Wright 15, they put up a picture of Bob Avakian on one of the doors of the court and wrote across it "Hang Bob Avakian.

On April 27, as we reported last week, the Supreme Court issued an order in the case of Bob Avakian and the Mao Defendants. After May 13, the process of returning this railroad back to the lower trial court will begin, yet by no means does this imply that the battle is not to begin. I want to begin with the fundamental fact that the U.S. Supreme Court has not established that the forces of the government will do whatever it directs in any number of ways. I believe that there is a political persecution prevailing in the United States, and this is being leveled at Bob Avakian, no question.

Last week I had the occasion to speak to a number of U.S. history classes at a local prep school on the subject of revolutionary Communism and the program of the Revolutionary Communist Party of which I am a supporter. In the course of one of these classes the question was broached, "Well, if things are so serious, how does this government, how is it that you are allowed to stay here and say these things?" It didn't take much to blow that question away since the majority of even these high school students are right out of middle and upper America, knew enough recent history and even had enough experience in their own lives to respond... I thought, I probably wouldn't be a guest again at that high school, and as the war drums start beating louder, the "man" will be kicking in the doors of people like me. A number of students were aware of the situation with Bob Avakian and the overt, overt and vicious attacks he faces and readily made the connection of how that filters right down to this little high school scene.

A teacher who was present at one of these classes asked a question, perhaps unwittingly, but served to demonstrate a particular facet of political repression in the U.S. He asked me to explain to the students why I was doing what I was doing when I made known the facts.

On Page 11, we published another article with the testimony of witnesses before the Senate Foreign Relations Committee on the following issues:

1. That the U.S. ruling class (which has been responsible for the war in Vietnam, Pinochet in Chile, the Shah of Iran, South Africa, and Vietnam) is carrying on a systematic and increasing repression aimed at revolutionary forces in the U.S. and specifically against the RCP and its Chairman Bob Avakian.

This is a chance to testify about the so-called "democracy" in the United States and its true meaning for oppressed and class-conscious people.

Statement that illustrates the above two points should be written down and, if at all possible, notarized. It does not have to be written down in any one, and the signatures are optional.

A teacher who is signing the statement should have the Committee to Free the Mao Defendants in your area, or if that is not possible, be mailed directly to the National Office of the Committee (P.O. Box 66422 "T" Street Station, Washington, D.C. 20090).

If necessary, statements can also be handed over to a regular distribution network. The statement is most useful if it is presented to such things as fairs and gatherings, framings, brutality, threats, murder, etc., at the hands of police or government agencies and especially as these incidents related to Revolutionary Communist Party members, and members of the United Red Army and Black Liberation Movement. It is also useful in emergency about collecting these statements, and the bulk of them should be in the hands of the National Office of the Committee right away. Please note that your statement could also be used (with or without signature) for publication in the Revolutionary Worker.

* (This can be done in many cities at banks, currency exchanges, and many other small business offices).
Report on May 1st in New York

Garment District

Below is a report from a New York committee, focusing on the scene in the New York City garment district on May 1st.

Given that there is still a lot that we don't yet know about what networks did with the paper, what sources said they'd fly red flags and make more prominent displays than usual actually did, etc. it is already clear that May First 1981 went both much broader, and also much deeper among the masses than last year and was taken very seriously both by the advanced forces and also by the enemy. This is most clear in the most concentrated experience in the garment district, but I think it is generally true. There tended to be much more interpenetration and interrelation between different activity and different strata, i.e., a youth from the ticket lines for the upcoming Clash concert who went into garment and where he saw red flags yelled "Clash!"); it also seemed like a lot more of the masses and from broader sections where weighing, agitating and struggling over what to do. The overwhelming majority of masses who came into the bookstore, for example knew it was the first. Some came in to get papers and split to garment, the Clash lines, their neighborhoods and some seemed quite superficially they were at work.

In terms of what did actually happen there the report includes a section on activities outside of garment.

Garments— I think that the garment district definitely had the character of a liberated area, although maybe not exactly in the way we planned or thought it would. The place was polarized, but also had the initiative. Many workers of different nationalities (including elderly Jewish) told of how sharp and fast it was. The head advanced had the initiative. Many people had been, but it was the First. Some came in to get papers and split to garment, the Clash lines, their neighborhoods and seemed quite superficially they were at work.

As the bricks start flying I'm going to jump in to defend the community.

In the morning (7-8 a.m.) the tone was anticipatory. A Spanish worker called the bookstore, "Where are they? I'm at 40th and 8th and headed downtown." A Puerto Rican man who came up just as things were getting set up said "The cops have been around and then after a while they took flags and leaflets and started calling on people to take them up. Another guy from Santo Domingo stopped and said he had brought Mao's Military Writings to work that day. Red flags were everywhere pretty quickly, on trucks, cars, carried by individuals, in people's back pockets, in and on restaurants, food stands. RW's were on pushcarts, in trucks. Two incidents charged the atmosphere and raised the stakes, and galvanized the advanced. First, one... Continued on page 28

Los Angeles: Red Was the Color of the Day

The sights and sounds of May Day 1981 broke out in the L.A. area in an unprecedented explosion of red. From the garment district to county hospital, from office workers downtown to the neighborhood of Central American immigrants around MacArthur Park, and from east L.A. to Watts, red flags were picked up and flown high and widely across L.A. A significant demonstration highlighted May Day in L.A.

The garments district—near downtown Los Angeles—was the most spectacular display of red, despite the fact that the Sweathoandos had been locked out for several minutes as the May Day demonstration passed. In a number of windows, there were racks of clothes with a red garment placed most prominently in the front so it could be clearly visible from the street below. On the roof of one building, there was a massive red bolt of red material stretched across three windows, while in another window there was a red needle of thread.

But while the garment district was a concentrated expression of the color of the day, it was by no means alone. A woman called Revolution Books from L.A. County General Hospital to proudly announce that an awful lot of people had worn red clothes to work that day, reading the RW, the workers in at least one department there had gotten together to discuss what would be an appropriate action for May Day, and had come up with a plan to wear red. It was also reported that plans were made for a number of work stations in the hospital to have the RW ready-made red flag hung in prominent locations.

Beyond this, the red flag flew on factory machines and workers' stations, on cars and vans, on newstands, in hamburger stands and even over a carwash to which the workers declared "liberated territory."
The Fight for May 1st in a Northwestern Housing Project

Following a report from comrades in one city in the battle for politically liberated territories on May 1st was sharply focused in one housing project.

This is the largest, "roughest," housing project in town. As far as the state goes, the same was the sharpest here. A week later a crowd of non-stop (visible) cars and whipped up a gunfight, so it was": making a sweep on the Party. People disappeared into houses. A bus driver halted the march and the projects to regroup and sound stacks of the CPML's line), put out a chicken... tion had ended fairly sharply and CPML's line), put out a chicken...icions all day, and into midnight, and got back into it until the wee hours of the A.M. New forces, on the homes of masses-"was profoundly true. The masses-eyed the courtyards and driving in the courtyards. Some people took off through homes and courtyards with the police in their cars, especially after the red flag. They ran into walls, knocked over kids, and tried to rearrange the person with the red flag into a fence. As the chase went on, a crowd of about 100 gathered (within seconds) around those who were bashed. A new co-compositor was circulating through the crowd agitating about the red flag. He turned and pointed to a woman with a red purse and saying, "Are you going to be siezed too?" Others swarmed to the cop cars holding those who had been caught in it and waving the red flag. The crowd fell silent and all eyes were on the reactionaries. Some staggered, drunk, to the police car, picked up the red flags and red flags off the hood and started the trash and dumped them in it (took two trips); all gained the red flag and waved it. A stinging symbol of what they fear. But more, it was not... into the projects and sang the Internationale in some key courts. At 120 a.m. they knocked on a woman's door."Who's there?" "May 1st!" Lights flashed on, the door flew open and you could hear her across two courts, "I love you people, I love you people. Did you see what I did?" (comrade who had run out with the home made flag.) Out in the streets we found others for "May Day people." In this truck drove by and recognized a revolutionary. The truck stopped. The driver had tangles on. "Areyou one of the May Day people?" "Depends on why you're asking." "Well, I've got two pages of this newspaper I found and wanted to buy the red. A retired man who had been patrolling the streets (who had been going through intense struggle over the risks of May 1st, almost not speaking to people turned to the guy in the truck and said, "Get 50 or 100 R WS and take them inside the guards and set up a way to distribute them."

Out on the streets, there was hardly a sound to be found. Youth had found the papers thrown around by the police and taken out all the May 1st and distributed the red flags to friends. The next morning, nearby was yet another report all behind that had been thrown to the ground, folded up and ready to go. On May 2nd, as Party members and other R W sellers went back into the projects, people grabbed them. Some of the people fed rides to make sure they were safe. Youth locked up, files raised with, "Right on to the red flag." Some said, "I really did you guys, but I'm sure... other anything the red flag was held high by the proletariat and flew over the International territory. The basis laid for further and dramatic leaps in the days and weeks ahead, centered around the R W. And it can be certainly said that in the weeks and months ahead as this break loses there will be a core at its head, raising the red flag with hundreds more welcoming it. But it has to be summed up sharply that this leap was almost blown. And that it could have gone much further. Basically the line leading throughout the day and up until the critical hours, was one of struggling for people to put up the red flags, "all at once." Not the bold activity of the advanced to understand the rest. In summing up this error, the struggle which took place in 1905 in the aftermath of the May 1st struggle, while I think this was not the armed struggle, still the points made by Lenin are politically very important. At that time the dividing line was Plekhanov's, "...Lenin's line that should have been taken to arms more decisively." While certainly Plekhanov's stupidity existed, once the ice was broken, unfortunately Lenin's position was so firmly grasped by the revolutionary forces, and thus opportunities to make further advances in the struggle and go on to political heights were missed.

Bob Avakian Replies to a Letter from: "Black Nationalist with Communist Inclinations"

A Black worker from California wrote a while back to Bob Avakian to which he made sharp statements about the RCP's line, particularly on the national question, armed struggle, and the need to "move forward towards revolution."

Comrade Avakian's response addresses the important points made by this comrade who are on the minds of thousands of revolutionarily-minded people in this country.

"Original published in the Revolutionary Worker."

ORDER FROM: RCP Publications, P.O. Box 3486 Merchandise Mart, Chicago, IL 60654

"Now available as a new pamphlet"
Let the Youth Be in the Forefront...

On May Day 1981, the youth were definitely out in the forefront because we know that they have been and they will be. Let them be bold and daring, let them come out May Day! We let them challenge everything that’s old and rotten, decadent and degrading this system. Let them raise up the banner and let the old people not be far behind, let them race to catch up with the youth to bring their experience and their whole lifetime of hatred for this system onto the political stage.

—from the tape Bob Avakian Speaks on May First, 1981

In Washington, D.C., an entire busload of high school students grabbed red flags from a May Day agitator where they got on the bus. They could be seen waving flags out of the windows as well as inside the bus. Topics such as communism, war and the draft were discussed and debated. Later that day the principal of their school told May Day agitators that the only reason they had taken up the red flag was because they thought it was for Atlanta. This was a complete lie, but a very revealing one, it is indeed a good state of affairs when the authorities are so much on the defensive that in order to downplay the significance of the raising of the Red Flag the narrowest they can take it is that it was only raised in opposition to the marchers in Atlanta.

In last year in one area of Baltimore slogans like “Race war day!” and “Get the niggers!” were painted next to May Day slogans. According to some youth, the black students in one school in particular (which is about 1/4 Black) there had regularly been racist attacks against Blacks on May 1st. On the day before May Day, a revolutionary agitator went to the school and a debate broke out among some 200 white youth. Some were saying, “Yeah, tomorrow we’re going to get ‘em (the Blacks),” but others were eager to hear about what May Day really stood for and many were training to break through the reactionary garbage that had been Bayard Rustin’s students expecting to take up a revolutionary orientation.

In this area, there were pain tions close to May Day, but the principal had taken hold of a certain extent that May Day is a “nigger day,” etc. And at one high school in particular (which is about 1/4 Black) there had regularly been racist attacks against Blacks on May 1st. On the day before May Day, a revolutionary agitator went to the school and a debate broke out among some 200 white youth. Some were saying, “Yeah, tomorrow we’re going to get ‘em (the Blacks),” but others were eager to hear about what May Day really stood for and many were training to break through the reactionary garbage that had been Bayard Rustin’s students expecting to take up a revolutionary orientation.

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Let the Youth Be in the Forefront...

Continued from page 13

...who had made the red flags breezed right by them into the school, and in the course of an hour or so, they had divided into about ten thousand small groups, each with a different class. Meanwhile a number of white sheets were posted around the SWP office around the school with one going from the wall to the dorm room and announcing "Our paper's here! It's the May Day! Let the school authorities come to get her daughter because she's leading red flag march through the school!" Meanwhile school officials had scheduled a series of activities, including some panels from the mayor's office to discuss the school's "socialist harmony in the schools." But the students who went to this rally were told they had to talk about "May Day," and the school ruled that this was "our school paper" and were forced to sit there reading RWs and red flags while the students got up and spoke out in the assembly, calling for unity, jamming the principal for his refusal to let the agitator attend, and yelling they had learned about what May Day really is, declaring "What's so hard to understand about this?"

At Roosevelt High in East L.A., the school administration had declared May 1st "Senior Ditch Day," allowing all the seniors to stay home, an unusual large number of field trips were scheduled for that day; all week long, the school had been like an armed camp, with all gates locked down and every one of them. Still fearful that the message intended might not be the message intended, the school commander prepared the May 1st agitators that morning with squad cars driving up on the side, cops all over the place, and menacing grunts at the youth, telling them to stay away, and if they don't they'll take them and back into their cells. However, a number of students had a different program—"we'll tell them to go_INTERRUPT", and if they come back a few hours later, when hundreds would be on the school grounds for morning break, and offered to help sneak them into the school. Consequently the same people who had led the middle of the school quad, where 200 students were eating and the ROTC was examining for its morning drill, the agitators suddenly surfaced yelling, "Who's going to pick up the Red Flag?" A roar erupted from the youth, as one of them stepped forward, picked it up and began waving it in front of the others, some of whom are yelling, "Go for it!" The campus cops ran up for the agitators desperately trying to choke one of them to shut him up. The students started shouting, "Let them go, let them go!" It started flying through the air at the cops. At the same time the faculty and cops were trying to grab up all the papers and red flags they could get their hands on, the students were stuffing the flags and newspapers down their shirts and getting away with them.

... professors remarking "That's no student, that's a revolutionary." This agitator jumped into it, distributing dozens of red flags out of the briefcase, and about 70 RWs. The agitator called for a "breakout at noon." The next class break was the lunch hour. One agitator was staked out in front of the school with a giant red flag. Another struck in with a wig and dress from the other side. Before she started agitating with youth saying "you can't fool us!" she watched the debates in the courtyard over who did and didn't have red flags, who had dropped theirs and why. She started agitating and was soon grabbed by police who proclaimed her "under arrest!" She agitated "who will take this last bundle?" Silence...more agitation, time was short..."I will. You're under arrest," she pulled away, saying, "No, I'm not, I'm breaking up, and so are these youth." Rumbling down the halls, and outside, the youth directed her to turn the other way so as not to get caught as 100 youth followed her out, some getting out of the authorities and others participating in an hour long debate outside. The revolutionaries disappeared into the community under the protection of various residents.

At an all-black school in Detroit a group of students who had been involved in debate and struggle all week around the taped statement by RCP Chairman Bob Avakian had been planning to break out on May Day. Just after 11:00 a.m., which is a big passing period, all of a sudden these students burst out the door and 200 students spilled outside past the guards and electronic checks out while everyone is going on. Many picked up red flags from a waiting RW agitator.

At the same moment, the cafeteria was filling up for lunch period. An Iranian student and an RW member entered the cafeteria chanting, "Break out! Break out! The Red Flag is in command!" Students turned their attention to this debate, as others clustered around the Iranian student, eager to talk, and RWS began to circulate. Debate was raised over the situation, "We've got to break out of all this!" the two revolutionaries started for the doors, calling on others to join. A section of the cafeteria followed, and soon the whole room emptied out into a courtyard.

Outside, fierce turmoil and debate erupted among the students. In one group a student was saying how they couldn't start talking about revolution now because there was only a minority ready to agree. A young Iranian woman building for May Day challenged this: "Look, it started with a minority in Iran. But more than that, it is because today people are taking to the streets over there that you must too.

... At a Washington D.C. school the principal appeared trying to stop kids with RWs from going into school, and came over saying to the RW team, "You feel for the plight of the people, but the school is in utter chaos!" His line was concentrated when he took papers from one girl who told him that she had taken responsibility for getting these papers distributed and collecting the money, brought them back to us and said, "You shouldn't have given her this responsibility." She said simply, "I took it!"

At Howard University where exams have been scheduled on May 1 since last year, a group of students planned to wear red armbands. They had been building for May Day for weeks, showing a videotape of Bob Avakian's appearance on the Tom Snyder show and playing his tape on May First 1981. On the big day, mass debate broke out about May Day, Internationalism, socialism and communism. So many people wanted to wear the red armbands that they ended up tearing up the red flags to make enough to go around. A majority of students in the school and dental school exams were taken. One person building for May Day was that so many people who had never even talked to wanted to take them up. At one point debate was raging so hot and heavy in the fungus class exam that the teacher sent and got the assistant dean or some such person to come and tell the students to "Stop it." This doesn't have anything to do with fungus." Oh, yes it did. It had everything to do with fascism.
Why call for a discussion of revolutionary art focused around Brecht, rather than someone more popular among the masses—like the Clash, for instance? Without taking away from the Clash, Brecht dominated 20th-century theater because he discovered a way that no revolutionary artist had dominated the music scene. It is true that theater, because it is less successful as a commodity, doesn't reach nearly as many people in capitalist societies as other forms of culture. But interest in Brecht among revolutionary-minded artists is not confined to theater; it cuts across to other fields like movies and music (including the Clash).

Brecht was not just a revolutionary artist, but a comprehensive intellectual who profoundly studied the science of Marxism-Leninism and applied it in the struggle to create a powerful revolutionary theater that stood solidly on the side of the working class in its battle to destroy the capitalist earth. Brecht's theater was partisan and combative, and his core belief of revolution's requirement of revolutionary art was that it takes sides in the revolutionary struggle.

Brecht was writing for a new culture, but he understood that art that worked as art alone was not revolutionary. If Marxism is unreasonable, Brechtian theater is wrangling theater, because the play as theater is not taking the side of revolution there.

Hallehjagh, brother of Brecht, once defined his work as a revolutionary work of art. Brecht was not satisfied with a theater that was apolitical. He had the same problem too; he wanted a theater that raised people's understanding of the world around them. To do that Brecht rejected the cheap entertainment that he found in the theater of his time, because he did not have the same definition of theater as those who were not interested in political revolution. He followed the Brechtian theater that used the same definition as him. He was not interested in taking into account that they were not interested in the theater but who even if they were interested in theater, they were not interested in political revolution. "There are many," he wrote, "who imagine they are facing cancer, when nothing more dangerous is aimed at them than a pair of opera glasses.

Brecht wrote for a theater that would present the truth in all its consequences, and would force the audience rather than utilizing the characters, to sit back and judge them critically. To accomplish this, Brecht developed his own kind of theater, which he called epic theater. Bullittsof toilet breaks, and our dogs were absent. They occupied the socialist and theater became the socialist theater. He borrowed techniques from Japanese Noh plays and from modern novels like Kafka and Joyce. He used techniques and he used techniques that attempted to jar the spectators and that put them in the right情态. This was not real life, but a theater of ideas that required thinking and judgment.

This new theater required a revolution. Brecht's scientific technique was as offensive to Brecht as the method of acting that dominated and still dominates Western theater. Brecht demanded that Sandalvian and Brecht for the realistic plays of Chekov. It is aimed at reproducing real life as closely as possible—if the audience were watching the action of the play through an invisible fourth wall. It required the actor to submerge himself in the character—as much as possible, to become the character.

In Brecht's epic theater the actor must avoid depicting the character, while performing an action onstage, the actor, besides being the character, is also a person and does not observe the audience. He uses the audience as a mechanism to convert and, conversely, when he observes the audience, judges it, and converts—judgments to the audience. The critical ingredient in this type of acting is consciousness. In a play about Adolf Hitler, for example, Brecht would not try to make Hitler just like Hitler was, he would struggle to deepen his understanding of Hitler and the social context that created him. This is the necessary first step in portraying the character in a way that would convey this deeper understanding to the audience.

All of these changes revolutionized 20th-century theater. They also raised the question of how to approach the theater as a revolutionary theater.
Correspondence on May 1st

Prisoner in India

Dear Comrades,

This time, when sitting behind bars of my cell of this prison, I take up the pen to express my love to the brave martyrs.

Comrade Darwin Garcia, one of the finest sons of India and the picture of the streets of Chicago combined with the blood of workers a century ago, are in front of my eyes, and I hear the tune of the Internationale. Yet, through the window that you have provided us on the high walls by which we are now surrounded—RI—can also see the revolution that created all over the world by the message of our great martyrs. Through the same window, we could get acquainted, even though we are on different political prisoners. Through the same window, we could imagine.

On May 1st a red flag was raised on the Chinese Consulate in San Francisco and a message left by the Chinese Brigades. The following letter is about that event.

There was a lot of talk before May Day about how May First (and the preparations for it) would be a microcosm of the entire world situation. And how May First, the very concentrated form, would encompass the sharpest kind of class struggle. The intense character that those days took on for me brought all that to light. In fact, so much was jammed packed into those days that in the midst of it, it was often hard for me to sum up just what was going on. But one thing remained clear throughout—and that was that this May Day would have a much greater impact on the entire world than I could even imagine.

There was a lot of discussion preceding May First about “breakouts” or “red flag actions” and what kind of action could make the U.S. and worldwide ruling classes. Although all these things were being discussed, it wasn’t until the eve of May Day that a group of us realized what form this could take.

And even after we saw how to give expression to this “breakout” there was no struggle over what kind of impact it could have. Even though I liked the idea, when it was first presented to me, I had some doubts. Realized days before that I probably wouldn’t get any sleep the night before May Day but I still kept questioning whether it was worth it. Some of my first questions were political ones. Would people really understand why we are doing this? “Aren’t they going to think we’re up-holding China and its present state?” When I read the manifesto those questions disappeared. I also came to realize that I was viewing this action in a narrow sense—just wondering what kind some people driving by the embassy might think and not taking into consideration what kind of international impact this action might have. When I began to ponder about what kind of reaction people in China would have (all people who stand by Chiang Ching and Mao Tse-tung throughout the world) if they were to hear of this action—then my attitude began to change.

We began to enlist other people’s help and there was struggle throughout the night over many similar questions. Some people we approached felt it would be an insignificant act, since it didn’t seem likely to get any press and would most likely come down very quickly. There was also questions of how can an act of just a few individuals really affect the world. On his May Day tape Bob Avakian takes about a million conscious fighters influencing millions. This stayed in my mind. And certainly I wasn’t thinking of myself, but the whole political situation at this point where we seriously doubted if we could pull it off.

Another group of prisoners in Hawaii decided to leave their cells for 30 minutes a materials—to make the decision to re-colonize with May 1st. Controversy filled debate when some prisoners wanted to issue a new sheet.

We have also learned of a May Day action at Washington. The prison was locked down at midnight and the red flag was raised over the Chinese Embassy. They were told about the action inside the prison and they were told not to take action in the same kind of cage as here. He called May Day “You’re out to run with these we reported all this to the RI.

Prisoners—Send in correspondence on other

Send May 1st Reports Today

In countless places, in countless places, the red flag was raised on May Day. Now we must take up the various task of reporting on these May Day actions. Smoking knowledge has already been accumulated in this process, however there is much more that has happened. There are more experiences to be generalized and lessons to be drawn. And they could only be drawn through the active correspondence of revolutionists.

May First 1st will not only enable us to solve the situation, but will also help the RIL to continue their work of creating broad revolutionary public opinion. So readers, send us reports and appropriate photos right away to the RIL. Also, all May Day events in the country and around the world.

LONG LIVE CHIANG CHING!
LONG LIVE PROLETARIAN REVOLUTION
LONG LIVE MAY DAY!

L.A. May Day

We followed the line of the Revolutionary Communist Party were involved in a great task as the great day, the Day of the Workers, of the proletariat, of the masses, approached. Hoping that all the tasks called for by the line of the Party were already done.

In San Francisco, we passed through many schools, the workplaces, to see to it that everyone was with organization to join the struggle. We say, "We're not Americans, we're revolutionaries, our flag is not blue, white, and red, but red."

I remember in El Salvador, the shops were open, the dogs eating the people's flesh, children 12 years old being dragged from their homes, with their eyes being cut up by razor blades, they are burned with cigarettes, their nails are torn out. 10-year-old girls have their breasts cut off and turn up dead with shaving cream in their vaginas, and that is why I raised the red flag.

What happened when you raised the red flag? Oh! It was a tremendous thing, it makes one feel like you are not alone, that there are others fighting for the same cause.

I saw the demonstration and I recognized the struggle, especially with the crimes that are occurring in El Salvador now: this is why I had to raise the red flag. I don't believe I was the only one that had that impulse; here we have various Salvadorans, but this does not mean that everybody understands; there is a situation that ignores the situation in El Salvador.

What were you thinking of when you raised the red flag? Oh! It was a tremendous thing, it makes one feel like you are not alone, that there are others fighting for the same cause.

I remember in El Salvador, the shops were open, the dogs eating the people's flesh, children 12 years old being dragged from their homes, with their eyes being cut up by razor blades, they are burned with cigarettes, their nails are torn out. 10-year-old girls have their breasts cut off and turn up dead with shaving cream in their vaginas, and that is why I raised the red flag.

What happened when you raised the red flag on this day? When I was waving the red flag, the people came and tried not to do it because she did not want any problems and she suspended me for that.

In Mexico, I've told you about the situation in El Salvador, where there is no democracy, where they don't only come at us with clubs but with machine guns, they thought they would let the march reach its destination. I don't know if there was permission from the City Hall to march, but we were marching peacefully, shouting and singing with our flags, demonstrating to Yankee imperialism that we want freedom, Yankee imperialism does not let us demonstrate this. We say, "We're not Americans, we're proletarians, our flag is not blue, white, and red, but red."

This is our flag, brothers. Because here in the U.S. we must understand, this land is not the Yankee empire, here are many races. Here we come and here we must fight for the benefit of the world.

For what happened here on May Day on the streets of the Mission, we Latin Americans feel proud because it was in our barrio, in the Latin district where the majority of the people live from Central America, the majority of us are Nicaraguan and El Salvadoran, where now U.S. imperialism is trying to take away our freedom. It is interfering in our problems. We are fighting in our countries for our rights. We don't want the Soviets, the Cubans or the Yankee imperialists. We want to resolve our own problems to eliminate the military dictatorship that has dominated for over 50 years. We want to throw off the repressive and military rule of our government, and the only way to save ourselves is through armed struggle—insurrection. We don't want any imperialism interfering with us.

In May, 1981—Revolutionary Worker—Page 17

"We have to prepare...
Brothers & Sisters of the World, Revolution & Struggle!"

We believe and went to sea thinking that the U.S. was a democracy. In the U.S., democracy does not exist. In this country there are no problems to solve. There is no freedom of expression. Here there is repression like in Latin American countries, like European countries... there are problems, and we understand them. This is why I said to myself, I'm not the only one in that, the younger generation here understands the situation in El Salvador.

This is why we must prepare for the confrontation. We must prepare to confront Yankee imperialism, and we must prepare to fight for our freedom.
Correspondence

From a May Day Rebel

Two of us arrived at XXX High School in Watts early morning of May 1st. Other members of our organization supposed to have met us but were nowhere in sight. Both of us had recently been stopped at the school (footloose) with the agitating step we're trying to follow from the other school! Before we had followed me in. Heads were popping out of corridors. One kid yelled out: “Shut up! Put tape over your mouth.”

One of the students following me growled: “We're not going to be footloose today, motherfucker.”

By the time we reached the office, a whole office group was following, listening to the application. Calls of “May Day” rang out, “Hey, it’s May Day!”

In the middle of the room was a big white board. The kids were reaching for it, to tear it up. The kids got a grip on the board and pulled it out of the window and threw it in the middle of the room. “May Day, May First!”

From a May Day Rebel

May Day

May First started with me and the whole idea of seeing what it could actually mean to the revolutionary Nicaraguan youth. I was a member of the Correspondence (revolutionary Nicaraguan youth from Chicano brother on the spot)

Where about 40 took up the flag and the RW.

Here we were, May 1st. Things were not exactly as we’d planned. May 1st is a day set aside at 1st one way, one might even say the situation was not favorable. But all I could think of was the article in the May 1st issue of the newsletter about those places where the struggle was really starting to pick up. How on the day itself the advanced had been gained, working to have the 1st May Day holiday. I remembered to let them in building and how we hadn’t recognized that and run with it. I knew that the High School would have a huge May Day BASH! So we set up across the street, on the sidewalk. The hundreds of kids above our heads and started agitating. From out the window someone came out of the bank and out of school, hanging on every word. One young woman broke ranks and marched across the street, chanting herself, shouting to people, yelling from a safe place, they took their time and made ideas to us that we overcome the people there are some among their jobs but they have a mind and they believe that organizing in a big way, they want to survive but yet and still they know they have to make a change. What really showed me they were willing to be a revolutionary worker was they really showed me. It was the big talk at church today too. They all almost know what I think was this, why was I involved. If I’d been there, I’d have said if I was in the church, I’d have made it to get it.”

One of the revolutionary workers

Greenwich, N.Y.

El Salvadoran Revolutionary

This is a short report on what happen- ed at the first May Day celebration here in San Jose, Costa Rica. I am a co-conspirator among the many who are fighting so that one day, a day that is not far off, we reach our ob- jective and then we will have the masses and those masses have to be the masses of the laboring people of the country, the people who have the fact that we are being exploited and massa- cered by this capitalist imperialist system, people who have the strength to overthrow this system and we will only believe that by uniting in a large mass, conscious and aware of why it is neces- sary to really make a change in this country. That’s why this past May 1st the Revolutionary Communist Par- ty (RCP) of the United States, the Party matched the red flag in our hands with the red flag in our hands and the red, white, blue and white, and making our way through the streets filled with lies or the blood of other massa- cered countries. I was very surprised to see that many of the buildings had open windows of their houses or factories with red and blue flags that had been put up on that May 1st. I was very surprised to see the masses have been so generous in favor of our struggle and this past May 1st they showed me they believe in the masses really showed. We are confident that we will be able to use a single conscious struggle to achieve our needs, the revolution in this country USA will be achieved just like we were able to take the streets this past May 1st in the United States. I am aware that though that we showed that we are capable of really keep on fighting, we will be successful in doing it just as the revolutionary struggle in Cuba is succeeding in doing in part.

—conscious revolutionaries from La Jornada/CP, San Jose, Costa Rica

A 19y0r Old Revolutionary Worker—Boy—His Story at a Real May Day

The first five days when I was first in- vited to join the group of people who didn’t understand in school I called to the principal and ask him to call me the Klan. What a Black person! But it didn’t work.

On May First, we kept walking around the projects and then we all decided to take the day off for a little time. We decided to sell more flags and paper. About the time when we started reaching the pool.
ple, the police came and arrested people. People were supposed to show up to fight that, the white man's problem, not yours." I told them it was my problem, I was going to show up to fight. By May Day, however, more than 100 people had gathered at the 15th Street station to hear Bob Avakian, the chairman of the Revolutionary Party of the United States. They were preparing to march on May Day in support of the people of Africa.

May Day is the day for the workers in this country, in the world. It's the day when we recognize the struggles of the workers and the people for freedom and justice. It's a day for us to show solidarity with the workers in other countries fighting for their rights.

The red flag is a symbol of revolution. It is a physical representation of the struggle for freedom and justice. It is a symbol of the power of the people to change their world.

In the waning years of the International Revolution, the red flag was raised. It was a symbol of the struggle against imperialism and for the liberation of the people.

On May 1st, the red flag was raised again. It was a moment of great significance, a symbol of the struggle for freedom and justice.

Art Attack

The red flag of proletarian internationalism was flown in the streets of Chicago on May 1st. The red flag symbolized the struggle of the people against imperialism and for freedom.

The red flag was raised in response to the U.S. military's intervention in Grenada and the ongoing war in Vietnam. It was a symbol of the people's solidarity with the ongoing struggle of the people in these countries.

The red flag was also raised in response to the growing threat of fascism in Europe. The red flag was a symbol of the struggle against fascism and for democracy.

In the face of imperialism, the red flag was raised to show solidarity with the people of the world who are fighting for freedom and justice.

May 8, 1981—Revolutionary Worker—Page 19
Which Way Is the CWP's Train Running?

Brecht away in the most recent issue of the Workers' Daily, a newspaper of the Communist Workers' Party, is a man who knows a good deal about the social structure of the world. He is wise to the fact that capitalism is a mass phenomenon, that it is based on the exploitation and subjugation of the masses of people. He is aware of the tremendous power and influence of the capitalist class, and he is not afraid to speak the truth about their policies and actions.

The essay is a critique of the CWP's current strategy, which Brecht believes is flawed. He argues that the CWP is too focused on the immediate struggle against the Chinese government, and not enough on the long-term struggle for a socialist society. He believes that the CWP should be more radical, and should be willing to challenge the Chinese government in more direct ways.

Brecht also argues that the CWP is too focused on the theoretical aspects of socialism, and not enough on the practical aspects. He believes that the CWP should be more concerned with the day-to-day struggles of the working class, and should be more willing to take direct actions to improve the lives of the people.

In general, Brecht's essay is a call to action for the CWP. He believes that the CWP should be more radical, more militant, and more willing to challenge the Chinese government in all aspects of its policies and actions.
Lenin's War on Opportunism, Social-Chauvinism

But how could it have happened that this same question represented the leaders of the Second International had betrayed socialism? We shall deal with this question in detail later, after we have examined the attempts being made to give this tendency "historical" justification. We shall try to characterize the principal theories of socialist-chauvinism, of which Plekhanov (who in the main reiterates the arguments of the Anglo-French chauvinists, Hyndman and his new adherents) and Kautsky (who advances much more "subtle" arguments) with their semblance of far greater, theoretical profundity may be regarded as representatives. Perhaps the most primitive of these is the "who-started-it?" theory, which may be worded as follows: we have been attacked and are defending ourselves, the interest of the proletariat demand that the victors of the peace in Europe should be properly dealt with. This is merely a rush of the declarations made by all governments and of the outcries of the bourgeoisie and the gutter press all over the world. Plekhanov embalms even this threadbare pile of volatility with his inevitable Jesuitical reference to "dialectics"; to be able to assess the concrete situation, he says, we must first of all find out who started it and punish him: all other problems will have to wait until another situation arises. (See Plekhanov's pamphlet, The War, Paris, 1914, and Axelrod's repetition of its arguments, in Golos Nos. 86 and 87.) Plekhanov has set a new record in the noble sport of substituting sophistry for dialectics. The Sophie goes at one of many "arguments"; it was Hegel who long ago very properly observed that "arguments" can be found to prove anything in the world. Dialectics call for a many-sided investigation into a given social phenomenon in its development, and for the external and the seeming to be reduced to the fundamental motive force, to the development of the productive forces and to the class struggle. Plekhanov has plucked out a quotation from the German Social-Democratic press, the Germans themselves, before the war, admitting that Austria and Ger- many had "started it," he says, and there you are. He does not mention, of fact that the Russian socialists repeatedly exposed the further plans of conquest of Galicia, Armenia, etc. He does not make the slightest attempt to study the economic and diplomatic history of all the great powers, which theory proves conclusively that the conquest of colonies, the looting of foreign countries, the mugging and robbing of the more successful rivals have been the backbone of the politics of both groups of the Second International. With reference to wars, the main the- ories of dialectics, which has so shamelessly disported by Plekhanov to please the bourgeoisie, is that "there is nothing that can be an ally of politics (i.e., violent means). Such is the practice of Clausewitz," one of the greatest writers on the history of war, whose thinking was summarized by Halévy. But it was this same Clausewitz who, with Marx and Engels, who regarded any war as the continuation of the politics of the powers concerned—and the various classes within these countries—in a definite period.

Plekhanov's chauvinist chauvinism is based on exactly the same theoretical stand as the more subtle and sectarian- conciliatory chauvinism of Kautsky, who uses the following arguments when he gives his blessing to the dejection of the socialists of all countries at the very thought of the "open" capitalists.

"It is the right and duty of everyone to defend his fatherland; true internationalism consists in this right being recognized for the socialists of all nations, including those who are at war with our nation." (See The New Zeit, October 2, 1914, and other works by the same author.)

This matchless reasoning is such an unutterable travesty of socialism that the best answer to it would be to strike a match to the portrait of William II and Nicholas II on the Second International's banner. It is of no use to substitute arguments; Lenin subordinates these traits to being exposure. He analyzes the economic and political reasons for the collapse, and draws the connection between the argument already evident in the other parties prior to the war and the social-chauvinist position they occupied after the war began. Lenin takes special aim at Kautsky, a notorious author of the German party, whose theoretical justification in particular are raked over the coals, when Lenin's Collapse played a key role in the struggle to drive Kautsky out of Social-Chauvinism, as well as to prepare propositions for the revolutionary situation outside of Germany. Lenin gives a list of the historic conclusions are outlined in Collapse.

Continued on page 24

The Collapse of the Second International

Beginning with last week's issue of the RW, we are serializing our last book, The War's Critical Work, The Collapse of the Second International. Written in June of 1915, this compact, present an invaluable weapon for the revolutionary proletariat. With the outbreak of World War I, the vast majority of the leaders of the socialist parties in Europe—the Second International—abandoned the revolutionary traditions and joined with their own respective governments in the imperialist drive. Lenin subordinates these traits to being exposure. He analyzes the economic and political reasons for the collapse, and draws the connection between the argument already evident in the other parties prior to the war and the social-chauvinist position they occupied after the war began. Lenin takes special aim at Kautsky, an author of the German party, whose theoretical justification in particular are raked over the coals, when Lenin's Collapse played a key role in the struggle to drive Kautsky out of Social-Chauvinism, as well as to prepare propositions for the revolutionary situation outside of Germany. Lenin gives a list of the historic conclusions are outlined in Collapse.
San Francisco

Continued from page 1

same time, at the union hall, the chanting continued: "Hands off the workers! Break the lockout, break free!" 100 workers walked out of the Labor's Hall to gather by the sidewalk to listen to the agitator. The police at Mission High get a frantic call: "There are 100 people on the mission high steps!"

6:45 a.m.—The police arrive back at the hall and line up on the street to prevent the breakdown from going any further. A sharp look is exchanged among the officers: "Who would dare lead an insurrection in the middle of the street?"

6:40 a.m.—A team from the Irving High School cross the street to talk to the other plants in the area, to restaurants and street corners—groups of young people start to gather. The students in anticipation of the demonstration are gathered in the hall, dressed in the mission red flag and red flags continue to go out. The streets are high, as the response of the citizens to the threat. Meanwhile the revolutionaries at Mission High have entered the school. And the Black youth who were debating earlier have compiled a list. 10:00 a.m.—A team from the Irving High School goes to the stores and talks to the workers, to other plants in the area, to restaurants and street corners—groups of young people are already beginning to gather. The streets in anticipation of the demonstration at the various buildings are dressed in the mission red flag and red flags continue to go out. The streets are high, as the response of the citizens to the threat. Meanwhile the revolutionaries at Mission High have entered the school. The Black youth who were debating earlier have compiled a list.

3:45 p.m.—The march begins at 3:45 at Mission High. As far as there is some confusion, the march isn’t moving—there are 150 people... someone starts to sing the Internationale and the characteristic of the demonstration begins to take shape.

The SFPD has denied all permits—but at the last moment BART gives its permission to use the subway plaza.

3:30 p.m.—The crowd begins to swell some and there is a corresponding massing of police. The Internationale is resounding and people are singing to line the streets. Red flags are fluttering in the wind off the buildings that line the street. Some of the people noticed that morning are balled out just in time to come by the piglets coming up from the BART station. There are three large pigs and a line of people behind them with red flags. The Iranian students arrive and push the strain of the Internationale a few decibels louder.

3:45 p.m.—The SFPD respond by demanding all flags be taken down. All the remaining red flags are quickly passed out to the marchers. Inflated with the spirit of fighting through—which has filled the air since early morning—these determined demonstrators feel their determination to be in line with the urgent demands history requires and in step with the heroic stand being taken by the youth of Brazil and Iran, and welding a force in unity with the international proletarian and especially the people of the oppressed nations. Many of the people lining the street and about one third of the march are political refugees from Central America concentrated in the Mission District. Here is an example of the spirit of world revolution and a confirmation that the people’s struggle is unfolding not just one stream of revolution but two.

The police captain is ordering the demonstrators to take up no more than half the sidewalk so they can be picked off single file—the two squad in massing on the side street.

Somewhere between 4:20 and 4:30, 200 to 300 people, as the news reported "communists, revolutionaries and workers" were taken to the side street behind a stake truck with the sound system. It is a sea of red flags and red caps. Making it clear a confrontation is only minutes away—the marchers aspire to come out with unprecedented height. The youth, Black, Latin and workingmen, surge to the front of the march and a curious group of older Latino workers, including some who had vacillated in the union hall that morning, bring up the pace.

Alongside about 100 people are moving along both sides of the sidewalk, some of them with BART's under their arms—some holding red flags—there are several hundred more watching from the side of the street.

Several stores close for the day. 4:35 p.m.—The corners of 22nd and 23rd are packed with people. The pigs in blue helmets string a barricade across 22nd Street as the marchers reach two-thirds their way through the second block; it’s clear the path of the march is blocked.

4:38 p.m.—The pigs are bringing in two more columns of the squad in white helmets across 22nd Street. When the march reaches the barricade some people drop back only to find the same is true in the back—the BART squad has barricaded 21st Street and is moving forward in a miners movement.

There is no opening left—a pig tactic used when the object is to disperse a demonstration. This is a statement meant not just for those marching but for the hundreds watching as well. The pigs want the red flag driven into the ground.

A revolutionary youth wrote the following account to the RW:

"First of all, I would like to say, "You pigs in blue, you’re nothing new. You stand for plunder. You must go under!" That was my exact sentiment as I marched with my red flag through the Mission District.

Before the march started and we were told that the agitator was a powerful statement to the crowd and the bourgeoisie. From now on, beginning on May 1st, it was going to be advance, advance, advance, fight to bring alive the new. And no matter what, we were not going to let the red flag fall on that day, and so when I started off that was my exact orientation.

I remember all kinds of thoughts going through my mind, the outbreaks, May Day in Iran, and May Day in the U.S.A.

I remember there had been a call when the march had been formed for rebellious youth to be in the front lines. So there I was in the front line. The youth looked so militant there. We were setting an example to the youth in this country that while we could be getting high on dope or something, we were getting high on revolution. And not only that, I had come to see the record straight and let it be known to the youth in Brazil, the USA, etc. that here in the monster I was going to join the struggle, I was going to learn from their actions.

And so we marched, then I spotted the wall of pigs, looking so tough with their riot gear out ready for action. We started getting closer and my heart was beating so hard I thought it was going to come out... I ran until I made myself catch my breath. I noticed I had run in the opposite direction because I saw we were surrounded by the pigs. By then the fear had subsided and I was trying to figure out what I was going to do. Well, it didn’t take me too long, because a few feet in front of me was a comrades who has been heroically taking on the pigs. I remember you only have a choice? It was either that or get the shit beat out of you.

I watched this comrades and I heard the pigs squeal for help and then pigs came running to the rescue. So there I was, and then they were beating up on my comrades. Just before the comrades went down, he was calling on the masses to help him. I looked around and to my side was another comrades who was agitating out of shock "cease there weren’t any masses next to us, so I looked at the person and said, "Remember the youth in Brazil?" Our eyes lit up and once again the battle cry could be heard. "Pick up the red flag!

4:40 p.m.—The pigs are brutally beating anything that moves in the street—and launch a second wave into the crowd on the corner. The masses are extremely resolve—continuing to march and hold the red flag. A 13-year-old boy is mercilessly beaten by the ground by several pigs at once. They chase him under a car, continuing to beat him till he is rescued by masses on the sidewalks who lift him up, and with hugs and kisses rush him to a medical room set up on a spot in the street.

Blood is running from head wounds. But instead of beating this march into submission, it is dawn on the pigs that it is they who are completely surrounded and as the demonstrators see the horrified looks in the pigs’ eyes it is clear that the air is charged with the formerly suppressed political energy of the masses. These pigs in blue are in enemy territory.

The army is in enemy territory. In this district where tens of thousands of foreign-born workers and other immigrants mainly from Central America are con-
Detroit

"It is good seeing the red flag raised by proletarians in the U.S. It is time this happened."

In hopes of frightening people away from the May 1, 1981 rally in Detroit, the authorities and their press, withheld the permit. They warned about the danger of revolution. None of this was about to stop people from converging in downtown Detroit in order to join rallies with the international proletariat on May 1st and the corresponding May Day activities. A crowd of some 200 people circled the agitators and those holding a haggard American flag. Detroit police had previously unknown RW sellers had been downtown in advance, selling newspapers and preparing peaceful opinion for the march. One resourceful agitator spent the previous night preparing May Day agitation on cassette, which he played in his box since the downtown early that morning.

Suddenly, commands to "move out" rang out from the phalanxes of Detroit pigs. No one held out. An agitator cried out: "The leaders are saying, 'move out.'"

On the left side of the crowd, a butcher's pole in his two hands, he thrust the red flag defiantly into the air above his head. He moved the red flag to the head of the march and they continued down the street. Dozens of people followed alongside, on the sidewalk, while still others found themselves a spot in the ranks of the march. An especially striking scene was made by an Arab worker at the scene: "I have been all over the Middle East. I have seen the red flag raised in many places. I have been in Ethiopia, in the Soviet Union, in every country, and we see no red flag raised in any place. We have seen the red flag raised in many places. I have been in Ethiopia, in the Soviet Union, in every country, and we see no red flag raised in any place."

The flag was raised by the crowd and they called it "revolutionary." But we know that is not revolutionary. It is good seeing the red flag raised by proletarians in the U.S. It is time this happened.

A group of professional anti-communist provocateurs, well known in Detroit, began luring and pulling on a red flag. Several black men from the crowd stepped alongside the agitator, determined to protect the red flag. The march stopped, turned around, and halted once again in the midst of the plaza. Hundreds had now gathered. cops on horseback tried to split up the marchers. People responded by forming up in rows of three, chanting, refusing to be dispersed.

The pigs' bullhorn called people to disperse and in the next second a column of pigs swooped in for bursts. Everyone had a red flag as a target. As they loaded up the prison bus with people, the cops tore up every red flag they could get their hands on. It was by doing this they could rid the scene of revolution. The pigs also made a calculated move to seize three boxes of BVR's, which they hurled into the bus. But the crowd did not scatter or run away. And despite the snatching of 12 revolutionaries right from their midst, new forces continued to jump into the fray, agitating and exposing the desperate action of the authorities. Over 100 had crossed the street, following the remaining revolutionaries. Plans were laid to take the opportunity to spread the spirit of May 1st even more broadly and deeply. That night, the red flag was carried by several more communities.
Continued from page 23

of their oppressors—Napoleon III and Russian czar Alexander II. The

Continuing the comparison of the "politics of the bourgeoisie" and the "politics of absolutism"—the political, economic, and social consequences of the "continuation of the politics" of a decapit

ipated, i.e., imperialist, bourgeoisie, i.e., capitalist, oligarchy, i.e., the imperialist oligarchy, the bourgeoisie, i.e., the capitalist bourgeoisie, has not only been present and

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doctrine of the world by

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Continued next week

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Continued next week

Continued next week
Getting Down to Brass
Tacks with Bob Avakian

Continued from page 7

...hear me?

BA: Not too well.

PG: Alright I'm shushing.

BA: I'm not going to do the best I can.

PG: Okay, first why don't you do this. I've already told people who you are. This is Bob Avakian, Chairman of the Revolutionary Worker-Page 20 Collective. He's got his crime, he's got his thing, and he's got his reputation. Why is it that you had to go into exile?

BA: I'm here in France. I've demanded political asylum because of the sharpening situation, the obvious repression, and the deepening crisis, everything that's happening in the U.S. is happening in France.

PG: Okay, now let's talk about everything. We're talking about the situation in the United States where the people who run the U.S. are responsible for these various things you are talking about, they are responsible in the most direct way.

BA: The police in Atlanta, if you ask about 6 or 7 years ago, there is a direct, open and obvious racketeering organization, a globally operating global racketeering organization, an international racketeering organization. And the reason they do this is because they hear the way that you, the people, are doing things, are getting organized, are making a revolution.

PG: We're kind of losing you with the double entendre, something to do with the drift, if you can keep it simple.

BA: Can you hear me now?

PG: Now you're fine. Now you're talking.

BA: Okay I'm sorry. I don't know how much of that you got but basically it's the backdrop, it's the backdrop. You're getting it from a background, you're getting it from a nation that's on the agenda now, and it's threatening to dominate it at this point in time.

PG: Yeah, what's happening in Great Britain?

BA: It's the situation that's going to be becoming much more intense, the people are very much involved in this, and the people are coming down hard on revolutionaries.

PG: Okay, we're going to go back to that before we go into exile.

BA: We'll go back, but that's a question to be answered by everybody.

PG: Within one day they'll do it.

BA: Within one day we could do it.

PG: That's why we're talking to you.

BA: Yeah, okay. And they did it in Chile and the result was tens of thousands being murdered, millions of people suffering, some 10 million people in Vietnam, or the Philippines, on the agenda of the whole world, many millions more carrying out murderous activity, but in the U.S. it's all nice and democracy.

PG: What will happen if Reagan comes forward. I think we can talk about that.

BA: Twenty minutes after 5 in a political situation, when there is one of the major workers, international workers of the world, you can have any last words you want, you can say anything that you want in New York on this day of May, 1981.

BA: Yes, I think one thing again, being outside of the U.S. you see this more clearly. Especially you're not in the U.S. but the way they see it, they see it as a bashing on. I have seen several other defendants whose sentences are reaching all over, oppressing and squeezing the life out of people and murdering them. But what they do not know about, and what they are systematically kept from knowing about is that there's a revolutionary movement developing in the U.S., that there are millions of people, not just in the U.S. but in the rest of the world, who are Papua New Guinea.

PG: That's where the question is. With the political situation, the political situation is coming down hard on people.

BA: There's no question in my mind that the people in the U.S., people who are here as the U.S. workers struggle, are all doing all kinds of things.

PG: What is the message today?

BA: Well, I mean I think these questions are tactical questions. I mean they're more questions that you have to carry out revolutionary work in the place where they can carry it out before it's too late, but that's the place.

PG: Okay, so what are the other things that you think that they should do?

BA: To make the situation as we think it's 30 times more intense.

PG: Okay, the sentence again.

BA: The situation we think it's 30 times more intense.

PG: Okay, and they're the same things as in the past.

BA: They're the same things as in the past. They're the same things as in the past.

PG: But it's more intense.

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PG: But what are you going to do to increase it?

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BA: They're the same things as in the past. They're the same things as in the past.
Youth

Continued from page 14

that these students were hopeless, completely uninterested in the world around them, and that they were the same as all the others.

In fact, the number of students, some 60 or more of us, had been organized into groups of approximately 15. Our example prompted an older RW reader to write in, a reader, I speculate, who had been a member of one of the groups. He said, "I am taking the post as Dean 1 minute about students, saying that revolution was the order of the day and the means of changing the school. Each time we got together, the pigs would open windows and hang red flags. We used to talk about the need for students to be organized and to change the system."

On the other hand, some students had already been expelled from the high school for organizing other youth to attend May Day activities. This was a particular problem because of the May Day rally at Roosevelt Junior High in San Francisco two days before May Day. When this happened, I was able to convince literally hundreds of students poured out of the school and took to the streets in order to get that motion. (Red flags had been taken down.) When the pigs came (of them), the students practiced the agitators and no one was arrested.

On May 1st itself, the doors at the school were locked. A group of organizers remained at the door. The pigs appeared at the door. They were con- scientious and sharp by more revolutionary-minded students who wanted to get out but were literally forced to stay in.

On the UC Berkeley campus was the well-known Bob Avakian, who was organizing the revolutionaries of the Moeoe/varity on May Day. A Moeoe/varity rally was fairly con- siderably, a group of Bob Avakian's students appeared at the door. They were conscientious and sharp by more revolutionary-minded students who wanted to get out but were literally forced to stay in.

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IRELAND

Continued from page 8

were reduced to burning rubber. Resident's, mainly women, filled the streets of the north and began clanging garbage can lids atop the trams. A system used to signal theapproach of British troops that was no longer signaling the police. But it was still used. A blood-curdling warning to the autorities that the conflict was not over, and that the residents, like one newspaper reporter describing it as "trivial and innocuous." Indeed, the sense that the gerrymandered northern and southern governments were in no rush to end the conflict was quite clear.

In the cities around the world, people took to the streets in the thousands to demonstrate their outrage in the wake of the widespread violence and the escalating struggle against British imperialism, inspiring the masses in Northern Ireland. Over 1,000 people marched in Athens, Greece, Madrid, Spain, as well as Paris and Dublin. In the course of the Dublin parade, a man was shot on the main downtown business district. In New York City, outside the consular offices of the British embassy, and in hundreds of other cities across the world, rallies took place to demonstrate the solidarity of the masses against British imperial rule.

The reports coming out of Belfast (Belfast) after, being on a hunger strike for 66 days. The strike began on March 1st, and was followed by the British imperialists reintroducing the status of political prisoners. The men incarcerated at Long Kesh and the women held in Armagh. The British government had abolished political prisoner status and adopted a policy of "criminalization" of the conflict, a move to devalue growing exposure and worldwide opposition to the crimes of the imperialists.

In Northern Ireland, that struggle, the struggle of the political prisoners, continues. And more recently the hunger strike of Bobby Sands, who died on May 4th, has come to be the focal point for the opposition movement.

This truth was carefully documented on May 7, the day of Bobby Sands' funeral in Belfast. The massive procession that day, attended by over 30,000 people from all over Ireland, symbolized the growing support for the political prisoners and the Nationalist cause. The funeral was also a powerful challenge to the British government's attempts to discredit political prisoners and their actions.

In fact, a veritable torrent of solidarity and decolonization were foisted on the press in the U.S., immediately following the death of Bobby Sands. Nightline, the popular show on PBS, devoted a special program to the event, and even more recently the hunger strike of stirrings in the IRA's public machinery, and that he came to prominence on a "political" platform presented by Mr. Magee, that conventionally held the church back into the limelight.

In contrast to the militant struggle of the political prisoners, those who have joined their voices in a call for peace and justice. Bernadette Devlin McAliskey, a leading spokesperson for the Republican Movement, has been a consistent advocate of peace and justice in Northern Ireland. She, like others, have not only quoted the biblical passage of "I'm not those that inflict the most, it's those that endure the most." She has also called for the "abolition of political prisoner status" and for the release of political prisoners.

The low-life efforts of the imperialists to discredit Bobby Sands, and through him in Northern Ireland, have not been surprising, especially given the fact that the previous burial rights had been denied. He died the first half of the show running their twisted version of Bobby Sands to a chorus of "Judas" chants. "Down to the street fight, to degrade Sands, calling him a "traitor" in the IRA's publicity machine," and that he was prominent on a "political" platform presented by Mr. Magee, that conventionally held the church back into the limelight.

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Page 28—Revolutionary Worker—May 8, 1981

Garment District
Continued from page 11

the day. In one shop where operate another of the bosses tried to stop the workers from taking something else. This gave the workers the chance to talk to the boss. It was very 

The police tell us that the boss tried to stop the workers from taking other items. This gave the workers the chance to talk to the boss. It was very clear that the boss was very upset and did not want to talk. The workers explained that they had not been paid for a long time and that the boss had been very unfair to them. The boss agreed to talk and the workers promised not to take anything else. The boss finally agreed to pay the workers and the workers went back to work.

The police were very happy with the workers and said that they would keep an eye on the situation. They also said that they would report back to the boss. The workers were very happy with the police and said that they would continue to work for their rights.

On May 10th, the workers went back to work and the police were very happy with them. They gave the workers a medal for their good work. The workers were very happy with the medal and said that they would continue to work for their rights.

On May 11th, the workers went back to work and the police were very happy with them. They gave the workers a medal for their good work. The workers were very happy with the medal and said that they would continue to work for their rights.
May 1st march through downtown Los Angeles.

March, many looked toward the demonstrations as the central May 1 action—and many joined it.

People converged on Pershing Square from all different parts of the city. Many came from one housing project in particular, including El Cabo youth recently arrested from a detention camp. These Cubans had posed in front of a poster of Damían García for an RCP photographer and then left for the march. Many more came from the area around MacArthur Park. The march, very multinational, took off with 120 people. Everywhere it went in the heart of downtown, people hung out of the windows while hurling bricks followed along two other "marchers"—one parallel across the street and the other slightly to the rear. There were two phalanxes of cops deliberately set up on the side and the rear of the march to keep these people from joining in. But the masses certainly found ways to express their real sentiments—from cheers and fists flying in the air to more discreet signals from some of the store owners along the march route. A number of people who had taken red flags were seen blocks away from the main May Day march conducting their own marches with flags waving. The cops, broadly exposed for their attack on last year's march, decided not to attack this year. Instead they stepped up to buy the RW right in the riot-clad pigs' faces.

As both the impact and participation in May Day heightened, many of the most advanced stepped forward to play a key role in pushing things forward. In particular, a number of youth who had been actively preparing for the day leapset to the fore. When the march arrived in MacArthur Park, one Salvadoran youth grabbed a bullhorn and shouted "Long Live the BPR!" The BPR (Popular Revolutionary Bloc) is the main opposition formation in El Salvador and has some support in this area. In response to this, another Salvadoran sought to broaden the questions beyond just the struggle in El Salvador. He spoke clearly from an understanding of the international character of the proletarian struggle. "We're here on May Day to protest all the barbarity and atrocities of the imperialists in El Salvador, Iran, Nicaragua and here in the U.S. with the Migra and so on. We have no reason to be afraid of the Migra. We have the red flag, it shows the imperialists we're not afraid. We know what we're doing, and we won't put up with their shit. We know that revolution is possible in this country too..." This cut against the tendency of many to view revolution as hopeless in a country like the U.S., as did another Salvadoran who danced through the crowd chanting, "The U.S. is going down. The U.S. is going down." And more, this sentiment was clearly coming from some understanding of the present situation worldwide and the depth of the imperialist crisis. Suddenly, a number of Latino youth surged to join the front of the march as it crossed over the freeway and took to the streets. As the marchers poured into the center of the boulevard, more whooping and bellowing, electric city shot through the whole neighborhood. People rushed out of the stores and apartments, many of them cheering and taunting the pigs. Marchers dispersed into the surrounding neighborhood and regrouped in MacArthur Park.
Continued from page 6

how the communities would be coming to school the next day and they wanted to overthrow your government—whatever you want to call it.

One Black youth at Mission was shot in the chest on his way to school. Two others were killed at Ri, and telling them they didn't know what the hell they were talking about. He pointed out that they were the ones who had used the gun.

The Chicago Police Department and perhaps a school. That morning, they stopped the few students and methods were intensifying, demanding a higher level of fighting. The cops were back and a riot broke loose on the tape and have bought the Chairman's people will do battle; one determined to fight was winding down a fire alarm was initiated. (A first-semester journalist of the paper, the Wayne Bell plans for a mass breakout was never achieved, particularly in uniting the Latino students who did take action but independently of each other, nevertheless, many were made with anticipation and several groups of students could be seen in their minds ahead of time to breakout.

The school administration, coordinating their tasks, sent the San Francisco Police Department and perhaps even higher authorities at once. Acting on the information that fire drill bell would signal the call for the breakout, the students all over campus had white plainclothes pigs inside and outside the school. That morning, they stopped the students that they thought they would be by "searching girls" purses. When an RFK agent (a Squadron intent on catching the Black students to "kill those communists," to intimidate, white members of the Brigade. (An interesting first-hand bourgeois version of the story, the University Daily, Daily Cal, made the point that the riot, who was caught unawares—a not-too-disguised warning to "not let the same thing happen again." The May 1st is the day on which the workers issues of the revolutionary situation could be

A number of students intervened on the side of the revolutionaries and as the left was winding down a fire alarm was pulled which emptied the whole school, in the absence of sufficient initiative on the part of the advanced, an excellent situation was disorganized and a chance for a one-sided, one-sided heated discussion all day about May Day, communism, world war, etc. But no breakthrough was made.

The Berkeley Gazette has made the story of the school action the core of its slogan campaign to create public opinion and give the way for further action. The front page three days after the events, portraying May Day as supposedly crushed at the high school by overwhelming opposition from Black students and especially strong support among many advanced Black students. The twisted "paper of the revolutionaries," an editorial by the bourgeoisie here, will certainly in the long run, and perhaps very soon, be left up in the air.

And even beyond their outreach, the students at Berkeley have been drawn in to broader movements into political life—in the aftermath of May Day, people who were apathetic or even hostile to these now want to check out the paper, hear the tape and have bought a ticket to "Black Nationalism With Communist Indicta-

On May 1st the situation could be best described like this—the wage slaves were virtual state of lockdown. The bourgeoisie had organized their small band of reactions in the form of polemics. They met a counter-protest immediately and in force to the highest activity by the revolutionaries. These understood that the real facts were in line with the bourgeois wishes. The struggle that was unfolding here was a gamble with a very high risk. The battle had come when in fact two sections of the people—don't be fooled, bigger number—were virtually free to all mankind, the other right to go down with imperialism—both fighting for the broadest.

Agitators arrived early in the morning and found regards as more than significant revolutionary possibilities and the power of these. A number of revolutionary-minded white students have raised certain pacific tactics which are the kind that will be fed to free all mankind, the other right to go down with imperialism—both fighting for the broadest.

The political "battle for the troops" gave way to a physical one. The reactions attacked the agitators with lethal weapons and then called the following pig patrols to arrest the revolutionaries for precipitating violence. Most were grabbed. The enemy was not a political question. The bourgeoisie understands what it means for a section of these real proletarians to take a broader leadership and the kind of impact that they could have on the masses. It is not that these break outs at all costs that they resisted to these physical things.

Why was this not able to be broken through, and the revolutionary forces gain Initiative? Against the plans. The revolutionary forces were in a far better position than the past. The influence of the newspaper in particular had been spread (for some time through those channels) beyond that, there was consistent net working. It is with a number of conscious organizers for May First in these places. But the solidarity of these connections was lost. It came up short in all cases. The level of political understanding necessary for the defeat under these very sharp conditions was not fully present. While breakout could have. Political clarity around these questions had tactical repercussions. For example, had the people been ready, there would have been between two sections of the people—two armies—not "all the people." It could have been conveyed to these younger people to act under the Party’s Central Committee. This area was the site of tremendous struggle during May 10th. A virtual state of lockdown. The leadership and in force to the highest activity by the revolutionaries. These understood that the real facts were in line with the bourgeois wishes. The struggle that was unfolding here was a gamble with a very high risk. The battle had come when in fact two sections of the people were free to all mankind, the other right to go down with imperialism—both fighting for the broadest.

In the face of firing and physical intimidation a small number of workers in these places still carry through their action—putting red flags on their forklifts (a number of people, especially Mexican workers, didn’t work that day). News of the arrests and May Day breakout in the Mission spread like wildfire through the area and even in the wake of May Day the bourgeoisie were reduced the struggle to a simple matter of intimidation. Sellers who went through the area after May 1st found an abundance of the mass struggle. A presence of gray men in three-piece suits and "secret service" type cars.

Overall in light of both the tremendous movement and the May Day 1968, the most important was the revolutionary advance and the new direction of the labor movement and the work of the Party, the basis for a broad and unified front. The Party is being called for and possible, including breakouts in all these areas. They that breakouts would be the mass movement—along with the overall advance that did occur on May Day. The situation is clearly and deeply getting down on these questions—extend it to Black people, bring forward the advanced proletarians to act with even more stunning—and impressive.
Continued from page 1

tarted arresting them. It was a way to control the crowd. All the people in the crowd were very angry and were trying to stop the arrests. The arrests continued for several minutes, with police officers using pepper spray and batons to control the crowd. The crowd wasbecoming increasingly hostile, with many people throwing rocks and bottles at the police. The situation was getting out of control, and police officers had to use their dogs to control the crowd.

A police officer was seen pulling a man out of the crowd, and he was arrested. The officer then proceeded to strip the man naked and place him in the back of a police car. The man was then taken to the police station, where he was charged with assault.

The situation escalated quickly, and police officers were seen using tear gas and batons to control the crowd. The police forces were outnumbered, and the crowd was becoming increasingly violent. Many people were seen throwing rocks and bottles at the police officers, and the situation was getting out of control. The police officers had to use their dogs to control the crowd, and the situation was escalating rapidly.

In the end, the police were able to control the crowd, and the arrests continued. Many people were arrested, and the situation was brought under control. However, the incident caused a lot of tension and outrage in the community, and many people were upset with the police for using excessive force.

This is just one example of the many incidents that have occurred in recent years, where police forces have been called upon to control crowds and arrest people. These incidents have caused a lot of tension and outrage in the community, and many people are calling for changes to be made to the way the police forces operate.

This is a problem that needs to be addressed, and it is important that the police forces work to build trust and confidence with the community. Only then can we hope to prevent these kinds of incidents from happening again in the future.

This is a difficult and complex issue, and it is important that all parties work together to find a solution. The police forces need to be transparent and accountable, and the community needs to be heard and respected. Only then can we hope to prevent these kinds of incidents from happening again in the future.
"To carry out the struggle against revisionism and to aid the process of developing and struggling for a correct general line in the international communist movement, the undersigned Parties and organizations are launching an international journal. This journal can and will be a crucial weapon which can help unite, ideologically, politically and organizationally, the genuine Marxist-Leninists throughout the world."

— From the joint communiqué "To the Marxist-Leninists, the Workers and the Oppressed of All Countries"