POLITICAL PRISONERS - who have been imprisoned for their anti-social behavior - and POLITICAL PRISONERS - who have been imprisoned for their political views or their actions with political intent?

Is it because "THE MOVEMENT" has made no analysis of the uniqueness of American society, has no perspective of the necessary ingredients and responsibilities of a revolutionary movement IN THIS COUNTRY, and therefore no standards by which to evaluate political activities?

Is it because "THE MOVEMENT" has failed to come to grips WITH ITS OWN LIBERALISM, and therefore does not know how to carry on a political struggle against the wanton adventurism of certain political groups and individuals who are now obstacles to the continuing development of the revolutionary struggle in this country?

Is it because "THE MOVEMENT" is still relying upon the oppressed and the imprisoned to create for it a vision of a new society, instead of itself assuming the responsibility for creating this vision of a new society - in which there will be a decreasing number of prisoners and prisons because the objective causes and the subjective excuses for anti-social behavior will have been eliminated?

THESE ARE THE FUNDAMENTAL QUESTIONS WHICH "THE MOVEMENT" MUST NOW FACE IF IT IS NOT TO CONTINUE TO SINK DEEPER INTO THE MORASS INTO WHICH IT HAS BEEN STEADILY SINKING FOR THE LAST FEW YEARS - the morass of an issue-oriented, protest movement for reform and for civil liberties, concentrating its entire energies on defending the Freedom and Liberty of every alienated section of this society.

Precisely because the Attica Massacre was so massive, and the reactions to it so overwhelming, it provides the challenge and the opportunity for the revolutionary movement in this country to ask itself these fundamental questions and to reorganize itself after a serious evaluation of its answers.

"The Movement" Cannot Do This Until It Has Clearly And Openly Recognized That:

1. JUST BEING ANTI-ESTABLISHMENT AND AGAINST THE SYSTEM IS NOT IN ITSELF REVOLUTIONARY.

2. A STRUGGLE FOR REFORM IS NOT A STRUGGLE FOR REVOLUTION.

3. REVOLUTIONARY STRUGGLE REQUIRES THE VISION OF A NEW SOCIETY TO BE STRUGGLED FOR BY MEN AND WOMEN WHO IN THE COURSE OF THIS STRUGGLE WILL THEMSELVES CREATE NEW MEN AND WOMEN WITH NEW HUMAN VALUES.

4. THE STRUGGLE AGAINST THE ENEMY LURKING WITHIN OURSELVES IS AN ETERNAL STRUGGLE.

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