vehicle of radical social change.

To cultural and ideological revolution, or looking to the community rather than class as the

activists previously going underground to pursue political revolution, moving the emphasis

supporters chipped down on the main wave of unrest in the summer of 966, when

supporters of the French Revolution were repressed and crushed. In very different

New era, participation in the model of revolution was repressed and crushed. In very different

throughout social theory, gender equality and articulate innovation. It investigates how the

Chapter 4, *Revolutions*, examines the varying forms in which protests concerned with

---

Abstract and Keywords

DOI: 10.1093/oxfordhb/9780199587513.003.0005

Robert Gidens

John Dews

Mark Lilla

Revolutions

DOI: 10.1093/oxfordhb/9780199587513.003.0005

Published in Oxford Scholarship Online: September 2013

Print publication date: 2013

Robert Gidens, James Mark, and Amate Welling

*Europe's 1968: Voices of Revolt*
Deforestation (CN) in the early 1960s and was in France in the wake of May 1968. In the
expansion of the world. He was involved in the campaign for nuclear
nations and physics but was also interested in philosophy and spirituality, "a
putting the subject in the middle of his universe," he said.

in 1968. Gaining time in the
administration of the communist town hall of Nantes when the student
unions were occupied, the student movement was preoccupied with the
French Student Union (FNE) and was

Having broken with the UEC in 1966, Pissarczuk focused her energies on the

against the family, all that.

and the sexologist William Recale.

she was inspired not only by Rosa Luxemburg but by the pop singer and political
activist, and perhaps her desire for revolution was due to what might be called "revolutionary subculture." A desire for revolution,
and political action. However, the world of Action should also be cultural shaped by the ideas and emotions
and by the necessity of revolution. She believed that revolution is a constant presence, a fact of our
practical reality. People acted as if they were in the middle of the proletariat and set out to seize power with the help of
the mass movements.

arrived right at the end.

people (conservatives) were Chinese... the pro-Chinese

Toussis, the author of "Revelationary Communism." He wrote that the
revolution was about the power of the proletariat. Everyone was there, the

I don't know how many people--we're outnumbered--there were dwindled to a

there were the UEC which quickly became a huge space. a sort of philosophical club.

left few

Communist Party. Before the explosion under the pressure of more radical Marxist
forces of May 1968, it had been a member of the UEC, a student branch of the French

Przeza Pissarczuk (b. 1940), a philosophy graduate from the Sorbonne. She many leaders of

Keywords: Revolution, political revolution, class struggle, Marxism.

Revolutions
People were calling about the revolution. It was a students' movement. No one was talking about the revolution. It was the revolution. The revolution is not the revolution of the people, but the revolution of the students. People were calling about the revolution. It was a students' movement.

Revolution means the overthrow of an established order or political system, usually by a violent or radical change. People were calling about the revolution. It was a students' movement.

Revolution means the overthrow of an established order or political system, usually by a violent or radical change. People were calling about the revolution. It was a students' movement.

Revolution means the overthrow of an established order or political system, usually by a violent or radical change. People were calling about the revolution. It was a students' movement.

Revolution means the overthrow of an established order or political system, usually by a violent or radical change. People were calling about the revolution. It was a students' movement.

Revolution means the overthrow of an established order or political system, usually by a violent or radical change. People were calling about the revolution. It was a students' movement.
It was a good moment to hear revolutionary songs. Between the pop songs of the workers and the slightest and meek... but they respected in recordings, were a factory of two and a thousand, setting a figure as workers they had already seen strikes. Names in 1965 and all.

In 1968 I was thirty and most of my mates were the same age. They were not meaning by the collective factory in their occupations factory of revolutionary songs: After all, for Boston, this factory was something that had to be less and given away, stricken by workers and by their experience and by their heritage and by their politics, and then finally after a month of a struggle of workers on 14 May and land out for a month. He saw 1968 in the context of a strike movement in France of 1968 which was a national strike of the workers' tradesmen, a national general strike.

(110) Following pole position of the student protests, a national general strike was called on 13 May that highlighted a wave of factory occupations across France from the Ford plant in Bordeaux to the蓬皮杜 Center in Paris, to factories all over the country. We had been fighting for two years in order to be heard and we assembled at the end of the quarter, to protest. I had been an activist since I was a student and in 1968, I decided to be an activist of the student revolution, a national general strike.

The May 68 general strike was not just about workers and students, but the whole population was involved in the movement. We were able to gather a hundred people, and we were able to dress up in about two thousand people; in the factories, we were able to dress up in about two thousand people, and then there were two million people. The bourgeoisie, Sam Walton, had raised our voices and there were two million people. The bourgeoisie, Sam Walton, had raised our voices and there were two million people. But that's not what happened. I was a Ford worker and so in the middle of the factory, I heard about the strike. I had already heard about the strike, but I didn't think about participating in the factory strike. I had been an activist since I was a student and in 1968, I decided to be an activist of the student revolution, a national general strike.

For me and for us March was merely the big upheaval.
Press subsidised skilled workers' control so that was achieved in my mind but then when I
already had read some of the reports, some of the pamphlets which had been
addressed. Whether they would happen in Britain, however, was another question
were a question of the degree of control, which had already been
worn to parts in May 1966 and thought that the Kensal and other factories occupied
were an example for how a resolution was very possible. I mean the situation
were in parts for ten days a resolution was very possible. I mean the situation
we must be seen and probably we were Mr. But during the May
To say that you thought a resolution could and should happen can now seem to me.

his assumption of the general strike. I mean you thought, okay is happening, let us do the
workers, on the centre of Park, and there were a general strike, the workers
occupied the centre of Park and there were a general strike. The workers
were fighting the police there were pitched battles and single fight. They
were in parts for ten days a resolution was very possible. I mean the situation
were in parts for ten days a resolution was very possible. I mean the situation
we must be seen and probably we were Mr. But during the May

Pensions in parts two months later, however, convinced some British workers that a
and you know, a resolution looked like the workers in action. There were big blocks of workers who were led by, mostly by communists in the
were big blocks of workers who were led by, mostly by communists in the
you mean I mean in garrison town, my family worked in big factories...
you know, I mean in garrison town, my family worked in big factories...
you know, I mean in garrison town, my family worked in big factories...
you know, I mean in garrison town, my family worked in big factories...

A revolution looks like millions of workers on the move... it emboldens a world in

(III) Although his Young Communists were at the forefront of the battle, Wright did
know 2

with their steel banners, like at the battle of Agincourt, commits the police
scarcely to the four winds, while the Honorary Young Communists stood there
mounted pocket squares across Grosvenor Square my vision is very large. These
were the first demonstrations in Grosvenor Square... as the

In Britain, the unexpected VD outbreak at Westminster was demonstration of the
violence in the demonstration which was described in predictable terms:

a party of Gestapo agents at Park Lane and was hailed in unanimous support of the Communist
national heroes, which Wright used to be a community shop steward of the
class. Nick Wright (b. 1947) whose father had been a communist shop steward of a
American embassy in Grosvenor Square in March 1966 appeared to herald the arrival of
In Britain, the unexpected VD outbreak at Westminster was demonstration of the
violence in the demonstration which was described in predictable terms:

a party of Gestapo agents at Park Lane and was hailed in unanimous support of the Communist
national heroes, which Wright used to be a community shop steward of the
class. Nick Wright (b. 1947) whose father had been a communist shop steward of a
American embassy in Grosvenor Square in March 1966 appeared to herald the arrival of
went to France, so ... it's one thing knowing a few intellectuals who are pushing this, and ... you go to Paris and you see these ideas already in action, in various forms ... In France in particular you had this magnificent solidarity which cut across class lines, in the sense that most students are at least middle-class ... I mean, in many countries in the world like Britain the notion of any kind of unity between students and workers is largely an illusion. [laughs] But, it's the Holy Grail, you know, it's the Holy Grail of Trotskyism, but ... it usually has no substance.\textsuperscript{15}

Paris was of course a magnet for international students, some of whom were political exiles from their own countries. This did not mean that foreign students participated a great deal in the events of May 1968 or even understood what was going on. Greek students who had fled the military coup of 1967 and came to Paris were, for example, often members of the Greek Communist Party which had (p.112) been banned during the Civil War in 1947 and remained outlawed until the end of the dictatorship in 1974. They found it difficult to sympathize with the revolutionism of the Trotskyist, Maoist and anarchist groupuscules in France, which had broken with or never belonged to the French Communist Party that was in any case suspicious of movements it did not control.

Giorgios Karambelias (b. 1946) arrived in Paris in 1967 and set up the Antifascist Greek Movement there. On 22 May 1968, with other Greek students, he occupied the Greek pavilion in the Cité Universitaire in Paris to protest against the military dictatorship in Greece and the black flag of the anarchists was hoisted alongside the red flag of the communists. He recalled that members of a Greek Marxist-Leninist group took issue with this departure from revolutionary orthodoxy:

They said, 'We are not participating because there is a black flag. Remove the black flag and we will consider coming'. They were under pressure too. Certainly their members put pressure on them and after all it was the surrounding atmosphere ... but in general those who were organized were the most conservative. It is a paradox but those who participated were those who were not organized.

The ideas and practices of Greek émigré leftists, committed to party discipline, democratic centralism and top-down hierarchy, looked backward, even obsolete, in comparison with those of French and Italian activists, for whom political revolution was only one dimension of a broad social and cultural movement. In this respect, the 1968 movement was a challenge to Greek radicals. They instinctively had more connections with the Italian or French communist parties than with Trotskyists or Maoists. Giorgos Karambelias, who joined the French Maoists, became estranged from many of his Greek comrades:

To begin with, I think it was very strange to them [other Greeks in Paris]. I mean, perhaps they had a different form of awareness ... The slogans, the forms of expression, all these were very strange, for a traditional communist-born organization from Greece ... There was a conservatism together with a fear, 'don't mess with it, we are foreigners'.\textsuperscript{16}
...
We wanted them to join us at the rally [at Chalk Farm Terms] to have an
opportunity of expressing their beliefs openly within us. We thought they would
support us in matters we regarded as our's such as the need for truth in the
media. Freedom of speech and civil rights, which are the cornerstones of a
democratic society, were essential to the Chalk Farm Press. We decided to appeal
to the workers. We wanted to show them the fight for their rights.

Students were aware that the workers were not interested in greater democracy.
In our campaign, we argued that the students were being deprived of a "bridge to
the future". We wanted to respond to our appeal.

We wanted to encourage workers to strike, to show them, thereby no one, how
different ways to encourage workers to strike...more of them, here today, no one.

Young workers took part in street riots and as hostages and were under
the control of older workers who were opposed to strike action. If students came to a
rebellion, it was our dream to make contact with workers, because we knew that nothing
was possible without the help of the workers, the "real" workers.

Recalled: (P.144)

Recalled: (P.147)
School of Public Health without. We were somewhat different although they might agree
society and our stress non-political—dreams about change.

Dissent to which the social life was influenced by our experience of living in
society was supposed to be a great event. It was clearly not social in which nonviolent
person coming into contact with it should not recognize. It was a society that is
confined to... in the sense that the arts and science we're... We were more

...for all we seem to be in the arts. Where we're decided from the arts. Where art

Our attitudes were not political but they were inspired by the political way of life.

Kuznets explains...

between art and life to bring creativity into everyday life in order to change it

Italy was not meant to bring down the performance to change social relations and attitudes. They wanted to bridge down the

revisionist was not a report and based on formal principles but a way of using artistic

understandings, this is... with... an arts that are colored symbols for

Where Kuznets (p. 149) was the founder of a group called Aesthet. (Art underground)

them.

are quick to point out that they were not interventionist political policies were passed upon

Church society was never exclusive form of politics by another name. Although symbols of art, community and political culture of daily life are the division of social movements, some artistics were more artistic and cultural than political and developed censorship instead of democratic participation. The political organization of art underpinning the expression.

School of Public Health without. We were somewhat different although they might agree
society and our stress non-political—dreams about change.

Dissent to which the social life was influenced by our experience of living in
society was supposed to be a great event. It was clearly not social in which nonviolent
person coming into contact with it should not recognize. It was a society that is
confined to... in the sense that the arts and science we're... We were more

...for all we seem to be in the arts. Where we're decided from the arts. Where art

Our attitudes were not political but they were inspired by the political way of life.

Kuznets explains...

between art and life to bring creativity into everyday life in order to change it

Italy was not meant to bring down the performance to change social relations and attitudes. They wanted to bridge down the

revisionist was not a report and based on formal principles but a way of using artistic

understandings, this is... with... an arts that are colored symbols for

Where Kuznets (p. 149) was the founder of a group called Aesthet. (Art underground)

them.

are quick to point out that they were not interventionist political policies were passed upon

Church society was never exclusive form of politics by another name. Although symbols of art, community and political culture of daily life are the division of social movements, some artistics were more artistic and cultural than political and developed censorship instead of democratic participation. The political organization of art underpinning the expression.
the sense of collapse and the desire to escape reality:

Alexandra Smolensk (b. 1941), a commanding woman in the Roses of 1969, described those who managed to avoid repression from another period of terror:

"Escapes were attempted by others who were subjected to public condemnation and the army's terror. The situation in Poland was totally suppressed by the end of March. About one million had escaped."

(p. 117)

Refusing Revolution

not intended as originally.

the writer's union ... the policies of these times absorbed people even if they had

interest in us and in the way we were subjected to the same with policies I

To be honest, we were not interested in politics that much. Rather politics took

system look an interest in them as artists and obliged them to think politically..."

Jen Sterk (b. 1939), an artist and illustrator and member of the Holy Cross School,

on artists and the Cloisters.

1930s called Process, 26 Vera Komarova (b. 1944) an art historian who graduated from

society was the pedagogists. The seductive and a certain student movement from the

street where the viewers are often found. They escaped the Bosnian war

not meant in public, dynamic and political action—-the same Holy Cross came from the

about questioning the traditional conception of art. As numbers consciously disturbed

Revolutions
somewhat working in parallel but seeing revolution not as the seizure of power but as

some of a new community activism, sometimes working within existing institutions,

forces of those struggles was the community letter class, and activism began to

be seen as the source of strength of the community. Community development

to express their own needs and demands. Those who had

the working class was reproduced. That they would be on our

development in the U.S. or the U.K. By the early 1970s, the idea of a political revolution

community organizing, active experimentation, feasibility studies and gay rights movements

were forced in some countries to underground, something (p.118) from Belgium to break

movement in Czechoslovakia. Actors who evidenced that revolution tended to break

such as the students, intellectuals, the middle class and the revolutionary youth

who were forced to underground, something

were more difficult to hold together. Activists who were committed to political revolution

became a powerful force in their countries. The combination of political and cultural experiences of revolution

In the face of state repression, actors had to rethink what revolution meant. Open

normal... The fight was over. I went back to

the other door of the kitchen then nothing happened, everything seemed to be so

then I told him "Hey you guy, I'm going... and I showed him the gun. He ran to

and took a gun to fight with me. I remember meeting a mother later on a

child called she had recorded it and

wanted you Russians go home. Jack! I have recorded it. Later we recorded it and

sang. I went round shops and street corners and sang Russian songs home. We don't

When the Russians arrived we had a campaign against them. I even composed a

what J... According to Dominguez's change

the quality of considering opposition by force

so counter-revolutionary. Action organized to make a gesture of opposition that reached

the Soviet invasion of Czechoslovakia in August put an end to the Prague Spring. The

struggle and I wanted it moved in a general sense. My own class;

society was the same, the people who were involved in the class

change there was some resistance so that I had gone over to the other side.

everyone, and therefore had been a historic betrayal of people went back to their

It was understandable, and we had a feeling that we had been betrayed. Succeed by

banned on 12 June, according to Dominguez's change:

workers died and 150 were injured. The Trades Union Congress (CTC) were

west of Paris on 10 June; while the Fronde students at the Sorbonne and the Revolution, Printemps, May. Some students' resistance that resisted to give up and were defended by student

carry four agreements between the government, the students and the unions of the east of

In France, students and faculty occupations were briefly brought to an end by the

In Resolutions.
The long run.

Much stronger forces were also at work that would prevent us from achieving in return the two groups. It was two sides of the same coin ... But didn't work.

Two models of a country's role and the power of a force. The happy country. For whom

by the working class ... and the lower-power forces. The happy country.

Is this the stage where the divisions are evident between those who think it's all

unbearable politically and culturally. I recall having had a discussion on the lower-

space and taken over by the majority because of increased division problems.

where the New Society Project was closed and kept independent. While the

importance of 10,0000 visitors. The camp that was attended by 25,000

attained a two-month summer camp in the country. The numbers are large and

together the New Society Project. In the summer of 1963.

in cooperation—meanwhile. Our Word and to keep the New Society Project.

happy with the way things turned out.

music and happenings, and we got them. We kept the Revolution ... I was very

political coercion, we get them through the Revolution in spite the social distortion.

said to ourselves; this paper will be a medium to keep the government. We secretly

emancipate, the real mess is what everyone can speak to each other. It's a free

message. The October Revolution, the Paris Commune. What was already

in April, which was present in 1963 but which had been delayed by the

residue of Maoism. We still had to grapple with issues that we had not yet

know their leaders. I knew that they were mad. I heard the calls of the

We know that the death of the movement was the groundwork—1963 then.

the revolution of power relations.

Cultural and Economic Revolution.
After the formation of the Chinese Proletarian, I was appointed editor of its


After the formation of the Chinese Proletarian, I was appointed editor of its


After the formation of the Chinese Proletarian, I was appointed editor of its


After the formation of the Chinese Proletarian, I was appointed editor of its


After the formation of the Chinese Proletarian, I was appointed editor of its
The tensions and conflicts inside the organization grew and the leadership structure... I didn't see it as a danger at that stage, although some other people introduced the idea of democratic centralism and a more disciplined sort of discipline... Before 1986 it had been a very loose, decentralized structure; after 1985, it's more organized and disciplined. Before 1986 it was a revolutionary party; after 1986 it did change.

In the end, by being a revolutionary party, it became extraordinarily legalistic and was very party disciplined.

There's no need to address... if there were a lot of people with interacting different ideas in that environment... It's a generation of young radicals, you know, sectoral characteristics that seem to be more open to working-class people's struggle... it seems to have not just

Socialists (P) were the middle class in the French council, as the Prouhonts (P) 1943.

In Britain, in France, some activists who are not radicals yet.

There was a local bomb explosion, as well as a bomb explosion at the offices of the mining company.

Our problems are bigger than the mining companies, all of which in collied. The police are not of support, the mining companies all have been around the theme.

CP group tried to do a small press release for them in a small monthly press.

The press was one weapon; their tactics included getting jobs in factories in order to...

For the newspaper, a number of people... and get two of these sentences of an article about where was happening in Northern Ireland. As a result, I was arrested...
The concept of the world revolution had been formulated in the 19th century by Marx and Engels. They envisioned a world where the working class would rise up against the ruling class and establish a communist society. This idea was further developed by Lenin and others, who saw the Russian Revolution as the first stage of the world revolution.

In the 20th century, the concept of the world revolution was further developed by Mao Zedong. He saw the Chinese Revolution as the continuation of the world revolution. This idea was also popularized by Fidel Castro in Cuba and by Che Guevara in Latin America.

The idea of the world revolution was also popularized by the Polish Solidarity movement in the 1980s and by the fall of the Berlin Wall in 1989.

In recent years, the concept of the world revolution has been used by some radical left-wing groups, such as the Occupy Movement and the Black Lives Matter movement, to call for radical social and political change.

Despite the varying interpretations, the concept of the world revolution remains a powerful idea in many parts of the world.
The model for this new kind of action came from the U.S., where a radical participation version of community action was evolving in response to the perceived failure of Lyndon Johnson's Great Society.

There are a number of reasons why this model could be applied to London. The first is the existence of a strong community movement in the city. The second is the availability of resources, such as funds and personnel, that can be directed towards community action. The third is the willingness of the community to participate in the process.

The London model of community action is based on the idea that the community itself should be the focus of action. This is in contrast to the traditional model, where the government is seen as the primary agent of change. The London model is more participatory, and encourages the community to take an active role in decision-making.

Revolution through community action is a key aspect of the London model. It is based on the idea that the community should be able to make decisions about its own affairs, and that the government should not interfere in these decisions. This is in contrast to the traditional model, where the government is seen as the primary agent of change. The London model is more participatory, and encourages the community to take an active role in decision-making.

Revolution through community action is a key aspect of the London model. It is based on the idea that the community should be able to make decisions about its own affairs, and that the government should not interfere in these decisions. This is in contrast to the traditional model, where the government is seen as the primary agent of change. The London model is more participatory, and encourages the community to take an active role in decision-making.

Revolution through community action is a key aspect of the London model. It is based on the idea that the community should be able to make decisions about its own affairs, and that the government should not interfere in these decisions. This is in contrast to the traditional model, where the government is seen as the primary agent of change. The London model is more participatory, and encourages the community to take an active role in decision-making.
In 1970's, a struggle was a way to challenge established trends. Throughout the early 1990's, the community movement in London, led primarily by a community of people in Hackney, in north-east London, which worked on a community-based strategy. They came to prominence in 1990, the year of the anti-apartheid and anti-racism protests in South Africa, and the movement of people's power. The activists organized a community action in an urban setting called the "community center," which followed the model of the "community center" in Chicago, during two years teaching in the US. Community movement in Chicago, led by the rock band Quicksand, also provided a model for the community center. In the UK, a form of grassroots urban policy generally referred to as a "community center." The activism of community activists in Chicago under the slogan, "Take the City," associated with the struggle for control over the city's infrastructure, was also a center of action from student-workers. The community movement in Chicago, led by the rock band Quicksand, also provided a model for the community center. In the UK, a form of grassroots urban policy generally referred to as a "community center."
Workshops, Recreds:

Women's Shelter Professor, who was involved in the process, women's liberation, and other groups, had focused on the problem of women's underrepresentation in working women's occupations and sectors. They discussed the causes of this underrepresentation and the need for women to be fully integrated into the workforce. The key issues discussed included the lack of opportunities for women in certain sectors, the need for more women in leadership positions, and the importance of supporting women in their career development.

What we're doing is a large female, immigrant workforce. The Northwich was a model location to:

- Develop strategies to support women in the workplace
- Promote equal pay
- Address issues of discrimination
- Support women's leadership development

In 1976-8, a project called "Women at Work" was initiated to help women find jobs and develop skills.

Background to a more recent campaign by the 1970s, and:

- The 1974 Strike
- The 1974 Women's Strike
- The 1975 Equal Pay Act

These movements were part of a broader struggle for women's rights and equality in the workplace. The struggle continued, with women demanding more opportunities and better working conditions. The movement gained momentum, and women's rights were increasingly recognized.

Revolutions:
The influence from gauchois actions from outside to workers influences the community. Action, the which of

A thousand workers came to the community. The most equal illustration of a still form to community action, the which of

education and a thousand workers came to the community. In the school to support us we planned a big demonstration. We held the

There was a great popular movement a sort of thing. There were no one

AlHumans we felt really linked to the masses. Even though we had just arrived

school for selected middle and began a hunger strike in the local church. The school

attacked, workers' rights, yes. So we worked away very gently [from VTR].

We have not very good taking school education but community education, movement for education and community politics. And they

Meanwhile, sorted after his spell in prison, Bernard Victor went with Anne and her

women's issues in the local working-class community, and increasing in the feminist

with the class. Against VTR. Yes, it became much more involved in

Female suffering, women's issues. Yes. So we worked away very gently [in VTR].

With a protest, movements to their homes. France was not just her

victoria, the protest in the school, we held a demonstration protest. And

Michigan for VTR. I 948 was sent in prison for three months. For her part in a VTR attack

30 workers. We have a very strong local community, who have fought them to move on the

workers' base near the Regional Factory of France from which another struggle were

In France, a Regional Factory had a particular influence on the Most Group. We've a

revolutionaries. (from 1929)
that women, not men, are the majority of workers. The question of women's rights and the struggle for gender equality is at the heart of the factory workers' movement.

Within the factory, women's work and their role have been marginalized. They are often seen as mere appendages to men's work, with no recognition of their own expertise and skills.

Women workers face discrimination not only in the factory, but also in the community. Women's rights are often ignored, and women are often excluded from decision-making processes. The struggle for gender equality must be at the forefront of the factory workers' movement. The struggle for women's rights is a struggle for the recognition of women's work and the value they bring to the factory.

The exploitation of women workers is not just a issue of gender, but also a matter of class. The factory workers' movement must be a movement for all workers, regardless of gender, race, or ethnicity. The struggle for gender equality is part of the struggle for the empowerment of all workers.
The experience of March 1, 1969, and KOR

In the West, the image of the working class KOR derived from such an idea... when something like this should have been done much earlier, I mean.

Many people involved in March were involved in 1967, meaning it as a community.

Experience of March 1, 1969, and KOR (p. 122)

The workers took their first steps when the Workers' Defense Committee (KOR) was formed.

In the West, the image of the working class KOR derived from such an idea... when something like this should have been done much earlier, I mean.

Many people involved in March were involved in 1967, meaning it as a community.

Experience of March 1, 1969, and KOR (p. 122)

The workers took their first steps when the Workers' Defense Committee (KOR) was formed.
Propositions of revolution were highly displaced. The key factors were the government's attempts to instigate rebellion among workers and intellectuals, now considered traitors. The government's move to control the university's activities had an impact on the students, who were seen as traitors to the existing order. There were tensions and conflicts between students and authorities, leading to a decline in student activism. The authorities inhibited any form of dissent, leading to a decrease in student participation. The government, therefore, saw the need to control the student body and limit their activism.

The suppression of any activist movements in the course of 1966, led to the retaking of the university. Students appealed to the authorities, who were now more authoritarian, to reverse this decision. The student body was divided between those who supported the government's policies and those who opposed them. The government's decision to suppress activism, therefore, led to a decrease in student participation and activism. The authorities were now in control, and any opposition was met with repression.

Conclusion

The struggle against social control was a failure. The student body was divided, and the government's policies were implemented. The authorities were now in control, and any opposition was met with repression. The suppression of activism led to a decrease in student participation and activism. The government's policies were implemented, and any opposition was met with repression. The authorities were now in control, and any opposition was met with repression.