Immigrant Bashing and Resistance in California

SOS and the War on Immigrants

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Haiti's Aristide: Liberator or Pawn?

Bob Avakian: Communism Is Not a "European" Ideology

New U.S. War Threats Against Iraq
In October 1992, Chairman Gonzalo—leader of the Marxist Communist Party of Peru—was sentenced to life imprisonment by People's courts in Lima. The Peruvian regime maintains its ruthless war against Chairman Gonzalo through the death penalty or by other means.

The heads of the Pentagon, Defense Secretary Perry and Gen. Shalikashvili, to return from talks in Baghdad, have reached the decision to mass troops in a threatening way near Kuwait's northern border. However, it is the U.S. (i.e., Iraq) that has just invaded and occupied a neighboring country, Haiti! The U.S. military threatens and isolates other countries constantly. In just the last few months the U.S. has bullied North Korea, Cuba, Haiti, and now Iraq again.

Iraq's people are suffering terribly from an embargo imposed on them by the U.S. and the United Nations—an embargo economically reinforced by Kuwait and Saudi Arabia. Iraq has been prevented from selling oil internationally, and from buying many necessary goods on the world market—including machinery and supplies to restore sanitation, electricity, bridges, highways and other key structures destroyed by the U.S. military almost four years ago during the 1990 Gulf war. Many reports document the suffering caused by this embargo, including heightened death rates among Iraqi children. In recent weeks, Iraq was forced to even further cut the food rations of the people. The U.S. government and military have no right to bully other countries. It has no right to dictate and dominate in the Persian Gulf.

The excuse for this new round of U.S. threats is full of hypocrisy: The U.S. government accuses the Iraqi military of massing troops in a threatening way near Kuwait's northern border. However, it is the U.S. (i.e., Iraq) that has just invaded and occupied a neighboring country, Haiti! The U.S. military threatens and isolates other countries constantly. In just the last few months the U.S. has bullied North Korea, Cuba, Haiti, and now Iraq again.

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HAPPY HANDS OFF IRAQ! U.S. TROOPS OUT OF THE PERSIAN GULF!

Three Main Points
by Bob Avakian
Chairman of the RCP, USA

What do we in the Revolutionary Communist Party want people to learn from all that is being presented in this newspaper? Mainly, three things:

1) The whole system we now live under is based on exploitation—here and all over the world. It is completely worthless and no basic change for the better can come about until this system is overthrown.

2) Many different groups will protest and rebel against things this system does, and these protests and rebellions should be supported and strengthened. Yet it is only those with nothing to lose who can be the backbone of a struggle to actually overthrow this system and create a new system that will put an end to exploitation and help pave the way to a whole new world.

3) Such a revolutionary struggle is possible. There is a political Party that can lead such a struggle, a political Party that speaks and acts for those with nothing to lose but their chains: The Revolutionary Communist Party, USA.

We are the Party that has the vision, the program, the leadership, and the organizational principles to unite those who must be united and enable them to do what must be done. There is a challenge for all those who would like to see such a revolution, those who genuinely desire to use a drastic change for the better. For those who dare to dream and to act to bring about a completely new and better world. Support this Party, join this Party, spread its message and its organized strength, and prepare the ground for a revolution that will end a sick and false world and a real chance of winning.
Haiti's Aristide: Liberator or Pawn?

On September 19, 1994, the U.S. invaded Haiti with massive force, saying its goal was to restore Jean Bertrand Aristide to the office of president and force out the top military leaders that led a coup three years ago. With 18,000 U.S. troops now occupying Haiti, Aristide is scheduled to return to Haiti in mid-October and be part of what the U.S. calls Haiti's "transition to democracy."

Most Haitians are—with good reason—suspicious of the United States. The U.S. has dominated and oppressed Haiti for 60 years and the Haitian people remember that U.S. troops brutally occupied their country for 13 years between 1915 and 1934. The hated Duvalier regime was backed by the U.S. for 27 years. And many Haitians believe the U.S. (or at least a section of the U.S. ruling class) were actually behind the coup against Aristide. But the U.S. invasion promised to force General Cedras and other top military leaders to step down and it promised to restore Aristide to office. And this has led many people to support and even welcome the U.S. occupation.

But as the RW has said: The oppressors of the people cannot be their liberators and NOTHING about this U.S. occupation of Haiti will benefit the Haitian people. The Haitian people need to get rid of all illusions that the U.S. can contribute in any way to their struggle for liberation. And they need to get clear on what role Aristide has and may continue to play—in helping the U.S. to strengthen its imperialist control and domination over Haiti.

There is widespread love and support for Aristide among the Haitian people. This is because of his history of courageous struggle against the forces of reaction in Haiti and because he has become such a hated target of the vicious military government.

Aristide became prominent in the mid-'80s as a courageous opponent of the military governments that took power after a popular uprising forced Baby Doc Duvalier to flee in 1986. He exposed the new regimes as "Duvalierism without Duvalier" and encouraged the masses to rise up against them. He organized and was a voice for the oppressed. He called capitulation a "moral sin" and talked about taking from the rich and giving to the poor. He denounced U.S. interference in Haiti, called for a boycott of U.S.-sponsored elections, and ridiculed the pro-U.S. candidates.

For all these reasons Aristide was fiercely hated by the reactionaries, who tried to kill him many times. In one instance his church was attacked and set on fire while his delivered mass—16 people were burned or hacked to death while Aristide was rescued by the church youth. Seven months after he became president, the military overthrew him and swore he would never come back. And in the three years after the coup, the Cedras regime and civilian "attaches" led as many as 5,000 Aristide supporters. It is quite ridiculous to look very carefully at Aristide's role in this, his program and policies and what class interests they serve.

In particular we should look at the proposal he made to the World Bank (the institution which, dominated by the U.S., works hand in hand with the IMF [International Monetary Fund] to subordinate Third World countries to imperialism). His recent speech to the UN, published reports of how the armed forces will be reorganized, and his actions during the seven months he held office. In all these things show that Aristide's program is completely in the service of U.S. domination of Haiti and, as part of that, will even protect the military and other forces that overthrow him and have tormented the people for the past three years.

The following two articles analyze key parts of the U.S. plan for Haiti that Aristide has endorsed. The first deals with plans for rebuilding and "reforming" Haiti's military and police forces. The second deals with plans for "restructuring" and rebuilding Haiti's economy.

U.S. Get Your Bloody Hands Off Haiti!

U.S. Troops Out of Haiti!

Support the Struggle of the Haitian People Against Imperialism!

Down with the Haitian Army and Macoute Death Squads

Only Revolution Can Liberate the Haitian People!

Stop U.S. Crimes Against Refugees – Let the Haitians In!
Last week students at several high schools in Los Angeles walked out in protest of Proposition 187. The RW received two reports about these walkouts. The first story is based on a correspondence from the South Central L.A. chapter of the Revolutionary Com-

munist Youth Brigade (RCYB).

On Monday, October 3, the students of Jefferson High School broke out in a big way to protest the 187 bill. The students were furious over the fact that the govern-

ment is now trying to ban the children of undocumented immigrants from going to school and deny undocumented immigrants minimum wages.

Jefferson is a South Central high school which is 85 percent Latino and 15 percent Black. It's Latino students, most of whom are recent immigrants themselves or their parents are immigrants.

A handful of students decided to take responsibility to organize a walkout. They made up flyers in Spanish and English, and for a week the word went out: Jefferson students were going to take a stand against the 187 bill.

The South Central chapter of the RCYB heard about the walkout, united with it and joined in.

One brigadier described the scene: "On the way up to the school, it was obvious something was up. A school police car sat outside, and two school pigs were walking around to all the students who were looking in the grass outside, telling them to leave or go back to school. The front gate of the school was made of steel bars, and there were more than the regular amount of students jumping the gate to get out of school."

The RCYB passed out "Amerikkka's War on Immigrants and the Battle to Defeat It" fact sheets and RWs through the bars. "Wolves of students," said Solidarity for this unexpected backup—gathered around those who got in.

Suddenly, yelling was heard from inside the school. Some young women reported that everyone was leaving their classes. Some students were pushed back by school police. Although the Carver students didn't crowd out, it's rumored that students inside the school until all the people arrested were waiting to get out. About this time the two arrested RCYB members who'd been arrested RCYB members were created and arrested.

The whole corner was blocked, and a couple of young women decided to sit down in the middle of the street. Others joined and the rest of the crowd surrounded them—their movement from any cars that might try to pass through. More police ar-

rived, and they charged the crowd that had taken over the whole street corner. The RCYB members were jailed but not arrested.

But the students weren't giving up. They regrouped and marched around the school again. The students still inside the school made signs for the marchers to carry—"No Prop 187" and "Fuck Pete Wilson"—and threw them out of the windows.

Another YB member was targeted by the school administration and police, but the也許 you looked out for her—so every time she made sure she was out of their reach.

After the second trip around the school, some students approached the YB with the question of "Where do we go now?" A call to go to city hall was raised, and after some debate, the whole crowd yelled out, "City Hall!" LAPD cars were arriving by the time the pigs inside were wearing riot helmets. Two years or even a year ago a lot of people would hardly have imagined that there would be serious danger of expelling over 300,000 children from the California schools. They couldn't have imagined that the state's governor would be advocating the sweeping anti-immigrant measure that Proposition 187 is expected to pass—though they concede that the margin of the country should go only to U.S. citizens. (Typically the people hurt the least are the most concerned with how little there is to go around these days in California's worst recessions and 70's.)

In immigrant neighborhoods like Pico Union everyone is discussing the details of 187 and how this election may so dramatically effect their lives. People are scared and angry and trying to figure out what to do next.

Rising Resistance

There is something else going on tonight. The wave of resistance is picking up momentums.

On Monday the 3rd, 500 students walked out at Jefferson High School in Los Angeles in protest of 187, and on Friday stu-
dents at Southgate and Jordan High Schools also walked out. On October 12, students in the Bay Area will be marching from the Cal- len School area to the Berkeley-Oakland border to the new Federal Building in downtown Oakland.

About 2,000 people marched in the San Francisco Mission district on October 8, and it is much and expected for the demonstration being called in Los Angeles on October 16. In May, 30,000 people mar-
ched in one of the largest Latino protests in L.A. history. For the October march a large Latino turnout is expected to be joined by new allies who don't want their immi-
gerants and their children to feel alone.

Trade unions that once might have expected to take a neutralist position that the "interlopers" were stealing jobs from "real American workers" are instead encouraging the October 16 rally. A flyer advertising buses taking students and youth to the march in downtown Los Angeles.

The Jefferson students' action comes on the heels of a number of actions taken by students in the Bay Area. About halfway through the march, the two students were arrested. LA's history. For the October march a large Latino turnout is expected to be joined by new allies who don't want their immi-
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Todos somos ilegales! We are all illegals!

Stop the U.S. Government’s War on Immigrants!

The unity of the people is more powerful than the government’s police-state program!

No compliance! Serve the people regardless of the law!

Don’t be a snitch for the INS!

Down with 187!

Down with Operation Gate Keeper and the Militarization of the U.S.-Mexican Border!

Aqui estamos! Aquí nos quedamos! No nos vamos!

Out Against 808!

Their own power and it was sweet. One young woman said, “Mrs. Preciado [the principal] said we should protest if we were so, but in a peaceful way—we should get our parents to vote against it. Our parents are immigrants. Most of them don’t have paper—they couldn’t vote if they wanted to. So this is the way we have to get our message out.” A 15-year-old immigrant youth was really curious about the RCYB and kept expressing his amazement that Black people and white people were out there standing with Latino immigrants.

The youth targeted the paddy who followed them, waving the Mexican flag in front of their windows, shouting, heckling, chanting, and practically dancing their way back to the school. A Spanish news station ran along with them and interviewed them and the youth and supporters.

Back at school the people were almost ready to eat it up—but not before they got their message on the news camera, and not before the police started to dirty up the place. As people started to sit down in protest, police cars were released. The youth talked to the cameras in groups of 20, holding up the RCYB that read “Todos Somos Ilegales!” Within minutes the youth appeared from the back of the police car and started waving up as the students surrounded them, giving them hugs and words of inspiration.

The whole event was tremendous. The masses were “seeing their feet” as Lenin said, and the RCYB was in the midst of it—it was a mix that makes nightmares for those powers-that-be. A collective spirit prevailed, from on-depot strategizing to demanding the release of arrested students. All different kinds of youth were part of this, and their experiences came together to strengthen the whole thing. No one got shot, no one got jacked, and nobody went off on someone else for looking at them the wrong way.

And most important, they kicked off the kind of resistance that is needed to defeat Prop 187 and the whole war on immigrants. The RCYB looks toward its next move.

This report of another LA high school walkout later in the week is taken from a reader’s correspondence:

I had a very interesting morning today (Friday, Oct. 7). I was sitting in this donut shop with a chicano youth discussing the strikes on immigrants and what it was going to take to defeat it—when two young chicano women started talking to the clerk on how they had just walked out of Southgate High School in protest of Proposition 187.

They talked about how they had walked out with their parents and that the police were not going to stop anything, because we are going to fight back by throwing rocks and bottles at the police cars. Then they threw teargas. By this time, students just started to run everywhere.” Someone else added, “People were really angry to people took to the streets and started to fight back by throwing rocks and bottles at the police cars. Then they threw teargas. By this time, students just started to run everywhere.” Someone else added, “People were really angry to people took to the streets and started to fight back by throwing rocks and bottles.”

There are signs of distress and disagreement in rolling circles about all this. The California NAACP initiated by two former directors of the INS could backfire if the U.S. ruling class—pushing educators, medical workers and others to defy the law. Some radical class figures—like Jairo Reza, Kahlilre Brown (Democratic candidate for Governor of California) and Barbara Jordan, who heads the bipartisan panel on immigration reform—are saying that “187 is ill-considered” and “goes too far.”

Continued on page 6

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War on Immigrants

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The day to go about it is stop immigration at the border and see if we can stop it. And if we can't stop it, we have to get a national registry of all immigrants and control the numbers. We have to do that.

We have to push the immigration issue. We need to get a popular mandate for a whole new government that will take measures just as extreme as Proposition 187.

September 30 the "United States Commission on Immigration" gave the Congress a report recommending new repressive measures to be carried out by the federal government against immigrants. These proposed measures aim to further legalize and criminalize undocumented immigrants—especially people from Mexico and Central America.

One of the main recommendations by the "bi-partisan" federal commission is to deny almost all public services and assistance—like health care, housing, social services and education—to immigrants without documents. Barbara Jordan, the commission chairperson, said, "If a person is here unlawfully, he should be entitled to no benefits." Jordan said that undocumented immigrants should be allowed medical care only in emergency situations for specific aid—like emergency health care.

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Defeating the War on Immigrants

187 is a major reactionary initiative that comes from the highest levels of the land and serves the needs of a U.S. empire in crisis and decay. The U.S. imperialists envision a New World Order where profitability improves by getting rid of old barriers and allows U.S. capital to move even more easily into the world, especially in countries like Mexico and other Latin American countries. The rest of Latin America would be driven down wages and living conditions in Mexico and in the U.S. The break-up of the old system in Mexico is expected to drive ten million peasants off the land over the next ten years. Under this fierce capitalist exploitation more people from Mexico will be driven here to barely survive and more Americans will feel their wages driven down and their privileged lifestyle decline.

The U.S. imperialists hope to exploit the new world order of NAFTA and GATT and prevent the social explosions that these same imperialist economic plans may give rise to. They want American workers to see the cause of their problems as "illegal immigrants." They want to control immigran
to the U.S. from countries like Mexico and not lose hold of the social fabric in states like California—where population is rapidly becoming a majority of oppressed nationality people.

They want an opposition where "middle class" Americans vote to take away all rights of immigrants and where the poor vote up to stick "Filibuster" and your vote. They want an atmosphere where being poor is a crime and Americans are divided along race lines. They want new levels of repression where the middle class is not directly threatened by third world uprisings and have won nationwide and worldwide respect and support.

As the Jordan commission recommendations take effect, the system's war on immigrants is being raised to new levels of brutality. Last year 400 border patrol agents—armed with guns, clubs and the latest high-tech equipment—are coming in. Behind the "high-tech" ap
tire this is ugly pig violence against im
gritants that will continue to come down. Only the struggle and safety of the people can defeat the U.S. government's war on immigrants.

We Are All Illegals

The crisis of the imperialist system is throwing up ugliness like 187 that con
centrates the direction of the future. Mo
times like these are potentially turning points in history.

In November democrats and republicans alke are calling for getting tough on illegal aliens. Thousands are being mobilized in opposition to this attack—focused for the moment around 187. The polls are real
telling people how to vote and what to think—but a lot can happen in a month, especially if there is mass opposition in the streets. People want the real deal.

If 187 passes, the movement must meet the challenge and organize mass non
collusion and resistance and not be
distorted by the media blitz that will
declare the people of the state over
whelmingly in support of cracking down on "illegals." If they had taken a vote in the early days of the Vietnam War to support the war it would have passed—but that would not have meant the war was right or that public opinion on this would not change, as indeed it did. At times like this it is helpful to remember that Adolf Hitler was voted into office, and a yes vote on 187 should not be accepted any more than the election of Hitler should have been.

If 187 is voted down people should act to see that the movement of opposition does not get held and demobilized and that im
ternal people re-double their efforts to move forward to defeat the overall war on im
gritants that will continue to come down. Only the struggle and safety of the people can defeat the U.S. government's war on immigrants.
by Bob Avakian

The following is part of a tape-recorded talk made recently by Bob Avakian, Chairman of the Revolutionary Communist Party, USA. Excerpts from this talk are being run as a series in the Revolutionary Worker. They have been edited for publication. This is Part 15 and the concluding part in the series. Along with it we are reprinting the article “Communism Is Not a ‘European’ Ideology,” first published in the RW February 17, 1991.

I recently read and generally recommend: India Waits by Jan Myrdal. His approach there to the question of Marxism and its applicability, particularly in the Third World, is very interesting. He actually takes up the point that Marx and Engels, in their somewhat sketchy analysis of Indian society and its history, were flawed and wrong in some significant ways. More study needs to be done and we have to investigate with others—particularly people in that part of the world, get their views on this and so on—but nevertheless I think there is a basic point which is important here. Myrdal brings out some ways in which, at a minimum, the analysis by Marx and Engels of Indian society and its historical development was superficial and flawed. And he brings forth some analysis in contrast to what Marx and Engels said. But, at the same time, his attitude and orientation are very interesting: he doesn’t say, “this shows how Marx and Engels were Eurocentric and flawed and wrong in some significant ways. And he brings forth some analysis in contrast to what Marx and Engels said.” He doesn’t throw the baby out with the bath water: he recognizes certain things—this is a basic principle with him—laying constantly to go up against that. He doesn’t draw the erroneous conclusion that Marx and Engels had nothing correct or important to say about India or Asia generally, or other parts of the world outside Europe, that they were just Eurocentric, and so on.

As I pointed out a few years ago in the article “Communism Is Not a ‘European’ Ideology,” there was a certain shaping of the viewpoint of Marx and Engels by European society, and that was understandable in the historical conditions in which they lived and worked. But, first of all, Marxism has developed into Marxism-Leninism-Maoism, which encompasses much more than Marx’s and Engels’s contributions, as great and as fundamental as they are. And MLM certainly does not have a Eurocentric “tilt” to it. And second of all, the development of communist ideology into MLM certainly doesn’t invalidate but incorporates in its overall synthesis the fundamentals, and much of the particular analysis—most of the particular analysis—made by Marx and Engels.

Myrdal emphasizes that this is more a methodological problem of people who almost turn this into religious writ, rather than reflecting anything that is fundamentally flawed in the theory itself. This is a very important point of orientation and methodology. And actually applying Marxism—as it has developed to MLM—to the situation in all these different countries, including India, as well as to the world situation as a whole, is the way to transform these societies and the world in a thoroughly revolutionary way. Nothing else can do this. I think Myrdal’s attitude and approach is very refreshing. Myrdal himself has his limitations—and here I’m not attempting to discuss his views and methods in any kind of overall sense—but nevertheless his approach to this is very instructive. He doesn’t throw the baby out with the bath water: he recognizes certain things—certain errors and limitations in some particular comments or analyses by Marx and Engels—but he also recognizes that all people, even the most far-seeing, even the ones who have made great breakthroughs in human thought, such as Marx—who made a most fundamental breakthrough in human thought, and also practice—still such people are shaped by the conditions and times of which they are a part, and they can’t completely overcome these. That’s why the science must and does keep on developing and broadening and deepening. This is a very important point, but all this underlines at the same time the importance of continuing to refute in a deeper, more all-around way, from different angles, this notion of communism as a “European” ideology. It underscores the importance of bringing forward, in opposition to this, the understanding that communism is the ideology of the international proletariat.
It is sometimes claimed, particularly by nationalists of various kinds, that communism is “a European ideology.” In fact, recently I was reading a report about a discussion some of our people had with some Black college students who raised this and went on to insist that “Black people cannot follow a European ideology, we have to follow an ideology we create ourselves.”

First of all, to get down to basics, communism is not the ideology of any one part of the world, any one people, any one nation. If (or race). It is the ideology of the proletariat, which includes people of all races and all nations. In the U.S. itself the proletariat is made up of people of many different nationalities—including Blacks, Latinos, Asians and native peoples, as well as whites. And more than that, the proletariat is an international class—it is made up of people of every country, in every part of the world, of every race—and communism is the ideology of this international proletariat.

But let’s get into this whole question more fully.

**Historical Development of Communist Ideology**

It is true that communist ideology was first developed in Europe, by Karl Marx (together with Friedrich Engels), in the middle of the 1800s. Why was this the case?

This was a time when the industrial revolution associated with the rapid development of capitalist industrialization was in full swing in parts of Europe. Massive technological changes were taking place and major scientific developments were being made and harnessed to this capitalist enterprise. Together with this rapid development of capitalist industrialization, the social relations of capitalism were also becoming more and more obvious. In particular, it was becoming more and more clear that the interests of the two main classes in capitalistic society—the bourgeoisie (the capitalist exploiters) and the proletariat (the working class exploited by the capitalists)—were in fundamental conflict with each other.

It was on the basis of all this that Marx founded the ideology of communism. But Marx did not do this in some narrow sense. He drew from a broad range of human experience and knowledge, including philosophy and science as well as economics and politics. He looked back through the history of development of human society and he surveyed the broad field of human experience internationally.

Marx not only exposed that capitalism means the ruthless exploitation of the workers by the capitalists in Europe itself. He also exposed that from the very beginning capitalism had been founded in the enslavement and even the outright extermination of peoples from Africa to the Americas. He exposed and opposed the colonial powers of that time in their oppression of peoples all over the world. This revolution not only brought about abolition of slavery, but he pointed out that the working people in the U.S. could never emancipate themselves from capitalist wage-slavery if half of their number were chained in outright slavery.

**Our Ideology Is Marxism-Leninism-Maoism**

Communism is Not a “European” Ideology—It is the Ideology of the International Proletariat

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**The Russian Revolution—A Bridge to the East**

Yet, despite Marx’s expectations—and his active work, both theoretical and practical—a communist-led revolution did not come first in Europe. It came instead in Russia. Or, rather, it took place in what had been the Russian empire, which covered a huge area, including not only Russia itself but many other nations as well. Most of this area was not in Europe but in Asia. In fact, this Russian empire was a kind of bridge between West and East, and so was the proletarian revolution that occurred there, beginning in October 1917.

This revolution not only brought about the emancipation of the workers from capitalist exploitation. It also brought about the liberation of more than a hundred national and national minorities who had been cruelly oppressed under the Russian empire. Before the proletarian revolution this empire had been known as “the prison-house of nations.” But as a result of the October Revolution this “prison-house of nations” was replaced by the Soviet Union.

For several decades, first under the leadership of Lenin and then of Joseph Stalin, the Soviet Union was a genuine, revolutionary union of the peoples of the country, on the basis of equality and with the proletariat holding political power.

Marxists teach that the development of ideology develops in relation to, and ultimately on the basis of, practice. The experience of this October Revolution and of the overall situation in which it occurred led to the further development of communist theory. This revolution took place toward the end of the first world war—and this war in turn grew out of the further development of capitalism into a worldwide system of exploitation and oppression, imperialism. It was Lenin, more than anyone else, who led the way in analyzing these new developments and in relating the situation to break through the chain of imperialism and carry out the proletarian revolution. Lenin didn’t just lead the revolution in the Russian empire—he did everything possible to further this same revolutionary struggle in other countries, not just in Europe but throughout the world. It was on the basis of all this that Lenin developed Marxism to a new and higher stage—Marxism became Marxism-Leninism.

Although attempts at proletarian revolution in other countries at that time were defeated—either led astray or crushed outright—the revolution led by Lenin changed the face of the entire world. One of the most important things it did was to spread communism to the East, linking it with the struggles of the colonized peoples for their emancipation from imperialism.

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Communism Is Not a "European" Ideology

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As Mao Tsetung put so powerfully it, the victories of the October Revolution brought Marxism-Leninism to China, and once the Chinese revolutionaries discovered and took up this ideology they were finally able to take the road leading to complete liberation. Since that time communism has become even more fully an international movement. More particularly, it has increasingly been linked with and stood at the forefront of the liberation struggles of the oppressed peoples of (what today is often called) the Third World. When these struggles are led by revolutionary communists, it is possible not only to carry out the first great step—overthrowing the domination of imperialism and the local reactionary forces aligned with imperialism. Beyond that, it is possible to take the next, and even greater step—to carry forward the revolutionary struggle to the stage of socialism. Socialism is itself a political-economic system ruled by the proletariat and a transition to communism, which will mean the elimination of classes altogether and with them the end of all oppression and exploitation.

Marxism-Leninism-Maoism

It was in China, a Third World country with a quarter of the world's population, that the revolution reached its highest peak, under the leadership of the Communist Party headed by Mao Tsetung. In fact, under Mao's leadership the masses of Chinese people not only liberated their country in 1949 and advanced into the socialist stage; they then carried out a further revolution under socialism, the Great Proletarian Cultural Revolution. This revolution was aimed at making further radical changes in the relations between people and in people's thinking. At the same time it was aimed at preventing the rise to power of new capitalist forces, disguising themselves as communists but seeking to bring about capitalist restoration—to bring back the old system of exploitation and oppression. Such a restoration of capitalism has taken place in the Soviet Union in the mid-1950s. It was on the basis of deeply summing up this negative experience that the Chinese Party, as a Party of international revolution, as a Party of the proletariat, as a Party of the liberation struggle, as a Party of the world, as a Party of the people, as a Party of human liberation, has summarized it, "In class society everyone lives as a member of a particular class, and even the children of distinguished parents are stamped with the brand of a class." (The "Red Book," Quotations from Chairman Mao Tsetung, p. 8) And Mao also made clear that, because the proletariat is the only class to have a history that can free itself only by emancipating all mankind—because the historic goal of the proletariat is to put an end to the division of society into different classes—for this reason the ideology of the proletariat is the only ideology that both has a definite class stand and at the same time is scientifically truthful.

What is the Source of Ideas?

Even if it is isolated areas of Africa (or some other part of the world), peoples could be found who had never encountered foreigners, parts of their way of thinking would be common to all human beings—reflected human experience in general—and such parts would reflect only their local and particular experience. But these local and particular parts, by definition, could not be the basis for any kind of universal ideology—such an ideology may have nothing to do with the experience of all the people of Africa (or the world) as a whole. The source of all knowledge is experience, direct or indirect—that is, experience a person for group of people has himself or the experience of others they have been through. The more narrow the experience, the more limited the knowledge; and the broader the experience, the richer the source of knowledge. In today's world especially, any ideology that claims an influence on large groups of people cannot be "purely" that of any one nation (or race). And if an ideology is meant to reflect the particular experience of a nation (or race) of people, then the fundamental question is: How does it reflect that experience—how accurately and fully does it reflect that experience and how correctly does it relate that experience to the experience of human beings and their society overall, historically and internationally?

In today's world, All Ideologies Are Class Ideologies

Today, overwhelmingly, the societies in which people live are divided into different classes. (And certainly there was also true of the great civilizations in Africa in the past, such as the ancient Egyptian civilization, which existed on a foundation of slavery.) As Mao Tsetung summed it, "In class society everyone lives as a member of a particular class, and even the children of distinguished parents are stamped with the brand of a class." (The "Red Book," Quotations from Chairman Mao Tsetung, p. 8) And Mao also made clear that, because the proletariat is the only class to have a history that can free itself only by emancipating all mankind—because the historic goal of the proletariat is to put an end to the division of society into different classes—for this reason the ideology of the proletariat is the only ideology that both has a definite class stand and at the same time is scientifically truthful. Let's go back to this idea that Black people "have to follow an ideology we create ourselves." This way of thinking is clearly "stamped with the brand of a class," but it is not that of the proletariat. It bears the stamp of the middle class (or petty bourgeoisie), and it also bears the stamp of the Black bourgeoisie—which is the bourgeoisie of the oppressed nations. The middle class precisely stands in the middle between the two major contending classes in today's society—the bourgeoisie and the proletariat. The petty bourgeoisie wants to avoid coming under the sway of either of these classes—it tries to carve out an "independent" position between the two. But in reality it ends up standing back and forth between the bourgeoisie and the proletariat, and it tends to split, with some parts of it ending up in one camp while others end up in the other camp. And, especially in times of the revolutionary rising of the basic masses, some among the petty bourgeoisie actually come over to the side of the proletariat, family and wholeheartedly, and are transformed into proletarians.

As a class, the petty bourgeoisie is incapable of ruling society and making its ideas a reality and on the other hand is also incapable of leading a common class of this kind to confine its own, limited class position and interests with the general interests of society. Thus, intellectuals from this class repeatedly come up with attempts to create some kind of "original" or "independent" ideology—this, however, only reflects the same-old, same-old ideology of the petty bourgeoisie in one or some cases the big-time bourgeoisie. This takes different forms among different peoples, depending on their actual situation and role as society. Among oppressed peoples, such as African-Americans, it often takes the form of some kind of nationalism which is militantly opposed to the ruling structure and ideas but which resists taking up the broader and vaster perspective of the group in society that is most fundamentally opposed to the ruling structure and ideas—the proletariat. The notion of creating some kind of "Black" or "African" ideology that is different from and opposed to the ideology of the proletariat—this is an example of some nationalism reflecting the position and outlook of some among the petty bourgeoisie.

It has been noted before, this kind of thinking also reflects the position and outlook of the Black bourgeoisie. One of the main concerns of any bourgeoisie is that it have control over the affairs of its "nation." Fundamentally this means control of policies but it also means control of politics,
culture and ideology. When the bourgeoisie of an oppressed nation makes the demand for the independence of its nation, it means independence under the leadership of the bourgeoisie and serving its class interests. The idea of creating a kind of "independent national ideology"—including the idea that "Black people have to follow an ideology that we create ourselves"—is in line with the interests and viewpoint of the Black bourgeoisie as the bourgeoisie of an oppressed nation.

Of course, thinking such as this, which bears the stamp of the petty bourgeoisie and of the Black bourgeoisie, can and does exert an influence on people of other classes, including among the proletariat. Nationalism of this kind exerts an influence on African-American proletarians, especially because they are subjected to oppression as Black people and are up against the rampant reactionary nationalism of the dominant European-American nation in the U.S. This reactionary white chauvinism (racism) exerts a significant influence on white people, including white proletarians, in the U.S., and it is by far the greater problem that must be struggled against. And it is necessary to unite with the Black petty bourgeoisie and as far as possible with the Black bourgeoisie in the fight against the common oppressor—the imperialist ruling class. But at the same time it is necessary to struggle against all forms of nationalist ideology and firmly uphold proletarian internationalist ideology.

This is an important part of the all-around ideological struggle that must be waged at the same time as waging the struggle against the ruling class in the practical sphere. It is crucial to win the masses to the ideology of the proletariat, in opposition to the ideology of the ruling class and in opposition to the ideology of all other classes as well. It is only in this way that the proletariat and the masses of people can wage a revolutionary struggle in their own highest interests and finally win their own emancipation.

The conclusion is this: The most basic thing to ask about any way of thinking, any ideology, is which class does it represent? There is only one ideology that can lead to all-the-way liberation. Only one ideology that is both partisan—openly standing for one side in the struggle—and true—capable of correctly reflecting reality and summing up experience in the broadest and deepest way. It is the ideology that represents the most revolutionary class in the world—the class whose interests lie in radically remaking society to get rid of all forms of exploitation and oppression, and all backward ways of thinking, worldwide. That class is the international proletariat, and its ideology is Marxism-Leninism-Maoism.
WE NEED A REVOLUTION. That requires a party leading an organized revolutionary movement. The Revolutionary Communist Party has the plan, leadership and organization to do just that. But the Party is only as powerful as those who support it, join it and build it.

The RCP relies on the people to take up every demand of the revolutionary movement, including financial needs. The solid core of financial support has to come from the basic people, those who have nothing to lose and who have little money but who grasp the need to sacrifice to win liberation. Others who see the rottenness of this society and want something far better, who appreciate the bold vision of the Party and its decisive stand with the international proletariat, also need to step forward and give money every month to sustain the work of the Party.

Money is needed, month in and month out, to support all the Party’s work. For example, money is needed to spread the revolutionary generation, print and distribute the Party’s works, organize the people to take on the system, and to build deep-rooted organization in ways that those who want to crush or contain it cannot.

Support the RCP financially on a regular basis and subscribe to the RW, and organize others to do the same. Get down with the Party or Its supporters in your area to figure out the best ways to make this happen.

I’m a Mexican woman. I came to work now I’m a housekeeper. One of the many reasons why I support the party is that it has taken the blinders off my eyes, allowing me to see the real conditions in which we live. As a human being I feel a responsibility to support it. Even though I can only give a little, I hope that many others give like I do, because together we can win.

A Mexican immigrant, Texas

I’m a Mexican immigrant. The crisis in Mexico sent me here. I’ve come here to work and send some money to my family in Mexico. Before I met this party I didn’t have a clear idea of who was responsible for the difficult situation the people have to live under. Once I met the party my whole world outlook changed, and thus my life. Now I can clearly identify the enemy that keeps us from our families and our countries.

I have absolutely nothing, but I contribute what I can, completely assured and glad knowing that there are serious and honest people in the Party. We need to once and for all overthrow this oppressive system.

A Mexican immigrant, Texas

Having lived with a revolutionary mind for several years before I came across this party, I was very frustrating. At times I felt useless, helpless, and had many doubts. My two favorite words are REVOLUTION and COMMUNISM (real communism). So one can imagine my excitement when I came across the RCP’s display at a local festival. At first I was skeptical. I simply stood by the party’s table and listened to people’s opinions, the party’s answers, and observed all the literature displayed. When I finally approached and spoke to some party supporters I realized that they were speaking my thoughts. I had found a party with my same line!!! Ever since I have collaborated with the RCP, I no longer feel useless or helpless—now I am hopeful, and my doubts are being slowly understood and resolved. This party has made me realize that it’s all up to us, we’ve gotta take matters into our own hands. No one can或者是 the responsibility to make a change...make it happen. This is the PEOPLE’S party. No false stories. No compromises. In other words it isn’t the say one thing and do another...you don’t have to worry about hypocrisy or lies). The RCP walks its talk and that’s what I’m talking with. The party not only offers reasons for donating to the Party's Emergency Travel Fund or RCP Publications.
A strike by nearly 12,000 members of the United Auto Workers union (UAW) in Flint, Michigan on September 27-29 was the latest sign of increasing unrest among relatively well-paid sections of the working class.

The strike erupted among the workers at Buick City, a large complex of 25 factories in Flint, where workers built Buicks and Oldsmobiles and also make parts that go into just about every GM vehicle built in North America.

These days boomwhips "experts" talk about "steady state," but this strike shows that the current rise in production has not meant better conditions for working people. For one year, these workers have been run ragged in factories, being driven at 100 percent production capacity. Their demands were that they be allowed to take breaks, slow down the assembly lines and start operations, and hire some more workers.

After a two-day work stoppage, the Buick City strike had begun to cripple auto production coast to coast, and the company felt compelled to reach an agreement. GM agreed to add 779 more full-time workers at Buick City, most of whom will be reduced from among those who were laid off in recent years. For years strikes of any kind have been rare among unionized workers. And those that have been even more rare.

Wage Slavery in the "Factories of the Future"

A few years ago, the film Roger and Me made Flint, Michigan into a symbol of how the automobile industry had wiped out good jobs in Flint in where General Motors—the richest company on earth—wrecked a decade of slow sales by closing dozens of factories and throwing thousands of workers into the cold. The workers at Buick City were some of the "lucky" ones to keep their jobs.

While thousands of homeless people gathered in soup kitchens across southeast Michigan, those still "working the line" have been driven harder and harder. The "nightmare line" that workers fought and died for is a flimsy of the past.

With the boom in auto sales, the auto companies have refused to hire new workers. Top GM executives have been boasting to Wall Street investors that they haven't "added any new Social Security numbers" to the hourly payroll since 1985. At Buick City, the average age on the line is now 47. Production has not meant better conditions for working people. For the past year, these workers have been run ragged in factories, being driven at 100 percent production capacity. Their demands were that they be allowed to take breaks, slow down the assembly lines and start operations, and hire some more workers.

The pressure of work leads to all kinds of sickness and safety violations. About 1,000 workers are currently on sick leave at the Flint complex. One 50-year-old worker, a lifetime veteran at Buick City, said, "You put in the long hours when you're young, working for that time when you can go down. Now I'm trying to build my nest egg for retirement, but this is tiring me down physically.

At other plants, this labor intensity has moved workers to acts of defiance. At a Caterpillar plant in Iowa, some UAW workers refused to do an overtime shift; their suspension helped spark a strike by fellow workers. In September, workers at a Fisher parts plant in Indianapolis refused to increase their overtime hours, and some machines at the plant "failed," closing two assembly plants in Ontario. At the same time, at a GM engine plant in the Detroit suburb of Livonia where workers have been taking six days a week, one or more workers cut the power supply to the assembly line in August, tearing out the plant's electrical blueprints, bringing production to a grinding halt.

In August strikes occurred at GM facilities in Anderson, Indiana and Shreveport, Louisiana—against line speedup and the closing 11 truck plants. Even though GM has reported profits of $2.75 billion for the first half of 1994, it cut another 5,500 hourly jobs in August, and analysts estimate that it will "need" to lay off another 15,000 to 30,000 workers in the next year to "safeguard its position.

In the very midst of this boom in the auto industry a Detroit News analyst recently predicted, in a column titled "It Will Happen Again," yet another "cyclical downturn" in 1997 or 1998, with severe losses for U.S. auto companies. And each downturn does deeper damage, leaving more and more workers and their children away from the lives of comfort they had once enjoyed, or dreamed of. In these plants, the workers bitterly sense that times might keep getting worse if "something isn't done."

The Detroit News columnist, and many other analysts, are being driven at 100 percent production capacity. Their demands were that they be allowed to take breaks, slow down the assembly lines and start operations, and hire some more workers.
The Three Aristides

A Haitian revolutionary said, “We have seen three Aristides. The first was the radical peasant. The second was the revolutionary candidate. And the third is the tool of U.S. imperialism.”

The story of these “three Aristides” shows the great potential of middle class forces in the oppressed nations to play a positive role in revolution. But even more it shows that the peasant class must lead the middle class, and not the other way around. And it also shows that the “electoral road to power” is really a dead road to be avoided by the people. Aristide’s intentions were to help the Haitian people. If someone had told him in 1960 that in the future he would serve as point man for a U.S. invasion and front man for the World Bank, he would not have believed it—or if he had, he would probably not have agreed to continue on this course. That is what he has ended up doing. How could this be?

The answer is that while Aristide sympathized with the proletariat and the poor peasants, he politically represents sections of the middle classes in Haiti. These forces have the oppression brought down on their country by imperialism and feudalism, but their class position makes it difficult for them to fully unleash the mass struggle, and they fear an all-out confrontation with thereactionaries. For Aristide and the forces around him, a key turning point was in 1987 when the U.S.-sponsored Duvalier oust and brought down three reactionary governments that followed it. It was just beginning to get bogged down. At the same time the Macoutes, who had been scattered by the coup and have clean human rights records, are the U.S. military has to loyally serve U.S. interests.

During Aristide’s seven months in power, the army, which had been badly shaken, shaken by the mass upsurge, was able to recover. The Macoutes that had been scattered were now brought together under army leadership. The masses were increas- ingly mobilized. While Aristide was in office he began to push through certain reforms to benefit the people and fight the exploitation by the bourgeoisie in power. But this only outraged and ter- rified the ruling class even more. So on the one hand, Aristide strengthened their hand and weakened the people, but on the other hand, helped to isolate the masses to not struggle against the Haitian army.

These are the things that led to the coup of September 1991, which some people hoped would cause Aristide to abandon the road he was on. But even after the coup, he continued to send his supporters into the streets to fight with the path of illusion and capitulation. They pursued a policy of disa- ppointing the masses, striking at the armed resistance, and promoting reliance on the U.S., the U.N., and the OAS. Aristide hoped that the regime could be defeated in some way short of invasion. But by the time it was clear that the road he was on was a dead end, he had sunk everything on the U.S., and had no alternative but to support the U.S. invasion instead.

This is why, speaking of class forces like this, the Declaration of the Revolutionary International Movement says: “where such forces have seized power they begin a process of carrying through thorough-going, revolutionary transformation of society and end up, sooner or later, either being betrayed by imperialism or trans- forming themselves into a new reaction- ary force; in the end, this will lead to the growth of new reaction in line with imperialism. If the process is not stopped, it will lead to the growth of new reaction in line with imperialism. If the process is not stopped, it will lead to the growth of new reaction.”

When it was suggested to a senior U.S. official involved in Haiti planning to “reform” the Haitian military, he replied, “That would be a total joke.” Lawrence Puzullo, who was Clinton’s special envoy to Haiti, told him in 1985 that in the future he would have to “crack down” on them. When it was reported that the U.S. Occupation and “Reforming” the Haitian Military

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And who is to be in the “new” army and police? The plan says: “No paramilitaries, no rights violators.” But 15 percent of the armed forces have been identified as human rights violators. The other 85 percent are the “good” that the U.S. intends to mainly draw on. “New” army and police will be “reformed” by U.S. trainers, armed with U.S. weapons. It is important to understand that while Aristide and the army leadership are trying to do this in Haiti, he has given his blessing to the overall deal. How? In three ways: first, he has agreed to promote the “marriage between the army and the people,” he will not have power over the armed forces. The thousands of U.S. troops and police that will occupy Haiti will occupy it to make it up mainly of people from the old army and police, not the new army and police. Second, there are plans for many known murderers to be released by the U.S. And perhaps third, the CIA and mainly CIAs from various con- troversial groups, FRAPH, to retain most of its weapons, and leaders and organizations of paramilitary and armed forces continue to fight for the U.S. It is not a question of the U.S. taking over the Haitian army and police, but of strengthening it, and increasing U.S. control over the army.

In August, Aristide requested $720 million in aid from the World Bank and presented a detailed explanation of his government’s plans and goals. Regarding the armed forces, the proposal says: “The government will reduce the current approximate 10,000 officers and men professional force...the new force will not incorporate any member of the present armed forces.” Aristide's proposal is to “reform” the U.S. wants to push through some changes in Haiti’s economy, its military and police—while it always and forever protects the Haitian army and increases U.S. control over the army. But this has and will continue to be a very complicated task for the U.S. to accom- plish. All along, forces in the Haitian military and police have been pro-U.S. and would not be able to do this. But for the several months in 1991, the U.S. military has to loyally serve U.S. interests.

The other thing, the masses of Haiti have fought against “Duvalierism without Duvalier” in the past, and some do not want to see any way that the masses could prevent “Dictator Aristide” from coming back, and once in office, Aristide promotes the idea that there was no longer a role for mass resistance and end up, sooner or later, supporting the military has to loyally serve U.S. interests.

In the course of trying to destroy the Haitian people and keep them under the thumb of the Haitian and imperialist ex- hauster, it is important to understand that while Aristide and the army leadership are trying to do this in Haiti, he has given his blessing to the overall deal. How? In three ways: first, he has agreed to promote the “marriage between the army and the people,” he will not have power over the armed forces. The thousands of U.S. troops and police that will occupy Haiti will occupy it to make it up mainly of people from the old army and police, not the new army and police. Second, there are plans for many known murderers to be released by the U.S. And perhaps third, the CIA and mainly CIAs from various con- troversial groups, FRAPH, to retain most of its weapons, and leaders and organizations of paramilitary and armed forces continue to fight for the U.S. It is not a question of the U.S. taking over the Haitian army and police, but of strengthening it, and increases U.S. control over the army.

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In the course of trying to destroy the Haitian people and keep them under the thumb of the Haitian and imperialist ex- hauster, it is important to understand that while Aristide and the army leadership are trying to do this in Haiti, he has given his blessing to the overall deal. How? In three ways: first, he has agreed to promote the “marriage between the army and the people,” he will not have power over the armed forces. The thousands of U.S. troops and police that will occupy Haiti will occupy it to make it up mainly of people from the old army and police, not the new army and police. Second, there are plans for many known murderers to be released by the U.S. And perhaps third, the CIA and mainly CIAs from various con- troversial groups, FRAPH, to retain most of its weapons, and leaders and organizations of paramilitary and armed forces continue to fight for the U.S. It is not a question of the U.S. taking over the Haitian army and police, but of strengthening it, and increases U.S. control over the army.

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Imperialism and the Plans to "Rebuild" Haiti's Economy

Marxist teaches that "politics is concentration of economies." This means that political leaders, parties, and institutions—and governments themselves—represent the interests of one class or another and serve to either strengthen or to overthrow the existing system of capitalism and imperialism. So what about Aristide's plan for rebuilding Haiti's economy? Is it about trying to break the pattern of robbery and exploitation of the Haitian people by foreign exploiters? The answer is no. However, Aristide, in the with U.S. and World Bank plans, does plan to shamp the nature of that exploitation—to put even more control of the economy in foreign hands. To understand this we have to look at the Haitian economy today, including some ways in which it does not fully meet U.S. needs, and then see how the World Bank plan aims to solve these problems.

Although Haiti has been dominated by the U.S. for 30 years, some parts of the economy have not been accepted into the modern imperialist set up. Much of the exploitation of the people has gone to benefit American exploiters. In the countryside, coffee production is plugged into the imperialist network, but beyond that much agriculture in Haiti is small-scale production for the local market, with feudal landlords and other rural parasites oppressing and robbing the peasants. In the cities, a "bureaucratic bourgeoisie" entrenched in the government controls some key industries and rips off millions of dollars through taxes, bribes, etc.

Except for selling luxury goods to these parasites, the U.S. doesn't really get a whole lot out of this. That for a long time this was acceptable to the U.S. because these bourgeois forces kept Haitian stable (that is, kept the people down), enabled U.S. companies to exploit tens of thousands of proletarians in the cities, and fueled a steady stream of desperate refugees who served as cheap labor for U.S.-owned sugar plantations, factories, hotels and restaurants throughout the Caribbean region.

But the imperialist rule of the feudal and bureaucratic bourgeoisie has led to a big crisis in Haiti. The stream of refugees trying to escape the deteriorating economic and political situation in Haiti turned into a huge problem for the U.S. rulers. The repressive system in Haiti no longer kept tight control over people, but was instead providing upheaval and revolutionary stirrings. And, the U.S. imperialists have an economic crisis of their own, which has compelled them to look for more and new ways to "cut in" on the exploitation of the Haitian people. Starting in the early 1980s, they advanced what was known as the "American Plan" to transform the economy of Haiti—this plan is almost identical to the one that Aristide is now proposing.

What are the main features of the Aristide/World Bank plan? The plan says it will "limit the scope of state activity, and concentrate it on the interests of defining the existing milieu for private initiative and productive investments."

This imperialist language is another way of saying the the rule of the state is to make Haiti profitable for private investors. One example of this is the issue of minimum wage. Before the coup, Aristide supported raising the minimum wage from $3 to $5 a day. But this has been dropped from his current plans. A World Bank official said that "you just don't regulate that in a country like Haiti, where the government's enforcement capability is nil." A more upbeat explanation was given by a U.S. ambassador who said, "If you want to compete you do it the old-fashioned way: you have cheaper labor than Mexico, cheaper than Santo Domingo and the Caribbean. You've got to take advantage of what you have, and it is Haiti that happens to be cheap labor."

Another example is the promise to end import restrictions, and eliminate or reduce tariffs. This is part of the "free trade" and "free market" plan that is pushing in many Third World countries. In the past, many governments would "protect" production of key crops and products in their own economy with tariffs or import quotas. For instance, in Haiti, rice, which is the main food of the people, is protected. Because conditions and technology of production are much more backward in Haiti, rice can be produced more cheaply in the United States. So if unrestricted imports were allowed, most Haitian rice farmers would be unable to compete and would either have to change crops or go bankrupt. Haiti would end up completely dependent for food on imports from the U.S.—and how can any country be independent if it must import all or most of its food?

This "free trade" policy will cause the further ruin of the already desperate Haitian economy. The plan calls for "emergency" aid to the export sector, and for "an open foreign investment program." But what this means is that the government will be granting large foreign investments and giving them special privileges. For instance, people currently tied to small production on the land and then giving some of them low-paying jobs on large plantations producing export crops like perfume oils and tropical fruit, or in foreign-owned factories in the cities. This will just be going from poverty to poverty for the peasants—but the difference is that now their poverty will directly enrich U.S. imperialism. Along with all this, the plan wants to sell off state industries to "foreign investors." For instance, the main forces with the capital to buy these industries are the imperialists and sections of the current Haitian elite. If people in the "Haitian Diaspora" (Haitians living outside of Haiti) want to come up with enough money to finance such investments, they would have to get the backing of foreign banks—and end up basically providing a cover for more foreign exploitation.

Poor, Third World countries like Haiti are held by the imperialists that the best way to develop and build their economy is by bringing in massive foreign investments and businesses, thereby destroying their own internal industry for export and offering up the masses of people for slave wages. This is what Aristide's economic plan is about—subordinating Haiti's economy to imperialism. But this "model" of development has proven to be a nightmare for millions of people in Third World countries around the world. The only way for Haiti to be free is to kick out the United States and get completely out from under the boot of the U.S. and all other imperialist powers. (D)
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