WASHINGTON, D. C.

Report from JERICHO '98

WASHINGTON, D.C., March 27

Special to the RW/OR

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5 Years, 166 Days
In October 1992, Chairman Gonzalo—a leader of the Maoist Communist Party of Peru—was sentenced to life imprisonment by a military tribunal. Peru's President Fujimori has publicly threatened to execute Chairman Gonzalo and boasted of applying psychological torture on him. The struggle to denounce what is happening in Perú is both a struggle for the liberation of a political prisoner and the struggle for the liberation of the people of Peru.

The only way to free Gonzalo and defeat the war is for those with nothing to lose but their chains who can be the backbone of the growing movement to support the leadership of the Communist Party of Peru to create a new system that will put an end to the current international struggle. Chairman Gonzalo has said: “In this struggle, which is at present in a state of latency, there is a call for negotiations from political prisoners...”

A new world is being born. It is only those who dare to do what must be done. There is a challenge for all those who wish to see such a revolutionary development. There is a turning-point to seize a drastic change for the better, all 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 struggle, and prepare the ground for a revolutionary rising that has a solid basis and a real chance of winning.

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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 expressed and revealed in this newspaper? Mainly three things:

1) The whole system we live under is based on exploitation—lies 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 but their chains who can be the backbone of the revolutionary 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.

This Party 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 wish to see such a revolutionary development. There is a turning-point to seize a drastic change for the better, all 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 struggle, and prepare the ground for a revolutionary rising that has a solid basis and a real chance of winning.

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“Report from Jericho ’98

Washington, D.C.

"This is a dream come true for many brothers and sisters who are behind these walls, who for years have struggled to try and get the message out to everyone that this country does in fact have political prisoners and prisoners of war." Germaine Ji Jaga, former political prisoner, at the Jericho 98

Their only crime is that they dared to rise up, dared to fight against oppression. They are deprived of their freedom, cut off from their families and comrades, locked up in the punishment cells and sensory deprivation units of this system. And, in an additional outrage, their very existence is denied by the government of the United States. "We have no political prisoners," the U.S. media say—while their judges and jailyards and parole boards slam the thick steel prison doors on dozens and dozens of men and women who are held for their beliefs and actions in the cause of liberation.

The names of some of these brothers and sisters are known and painted on the walls of the ghettos, barrios and reservations. There is Mumia Abu-Jamal, and Leonard Peltier, Sandista Acote, the MOVE 9, the 15 Puerto Rican independence fighters, and many more.

On March 27, the day of Jericho 98, the names and stories of these imprisoned brothers and sisters were raised in the streets of Washington, before the halls of power.

Thousands of people gathered from all over the country to demand that the U.S. government stop its hypocrisy—that this government admit that it holds political prisoners—and to demand that these fighters be freed to walk again in the sun—alone among the people.

March 27 was a fine day. What about this Jericho movement had spread—through the hard work of many activists, by word of mouth, and over the Internet. Between 2,000 and 7,000 people took part during the course of the day. They came from Houston, Los Angeles, San Francisco, Santa Barbara, Baltimore, Milwaukee, Chicago, Boston, Philadelphia, New York City, Kansas, Nebraska, Montreal, Hawaii, Minnesota, Orlando, Florida, Indiana, North Carolina, Atlantic and Washington, D.C.

Standing there, looking over the crowd, it was so easy to feel hopeful and proud. Some people say that the fighters in prison are forgotten; some people say that they are afraid of different nationalities and colors can't unite, some people say this generation doesn't care about liberation—but such people should be here with us in DC for Jericho 98. Because on that day, the streets of the system's capital saw a march filled with students and youth of all nationalities, marching together, fast and spirited.

Thousands gathered in Malcolm X Park, and when they took off there was no mistaking what this was about. Pictures of Mumia and Leonard were held high for all to see. And with them the faces of the Puerto Rican fighters and the many other political prisoners. And freshly painted on the wall as we passed—"Free All Political Prisoners!"

What a mix this day created! Different revolutionary currents and radical trends marched together. A banner demanding freedom for Leonard Peltier was carried by members of a Native American contingent organized by Dennis Banks and Clyde Bellecourt, youth from the Christian-pacifist Brud erhof dressed in their traditional blue marched next to Puerto Rican independ entistas demanding freedom for their jailed comrades and their colonialized country. Refuse & Resist was there, and the Asians for Jericho. A contingent from the Revolutionary Communist Party/Revolutionary Communist Youth Brigade was there to support the prisoners. Other contingents included the Nation of Islam, Workers World Party, Anti-Racist Action and a number of anarchist groups. The movement to stop the executions of Mumia Abu-Jamal made a strong showing.

Like Joshua at the legendary battle of Jericho, the marchers circled the citadel of their foes—marching around the White House several times blasting their message.

"Jericho is important because the United States government has for decades been able to avoid that issue by saying that they have no political prisoners." Herman Ferguson, New Afrikan Liberation Front

In Lafayette Park, Chief Billy Yac opened the rally, in the name of the Piscataway people who originally inhabited this area. "This is Piscataway Indian land," he said. "I wish to welcome everyone who came here today to fight for the political prisoners."

Espinosa Maestl from Pro Libertad declared: "Being a revolutionary is not a crime!" And over the next few hours, people took the platform to read the names of the political prisoners, to perform cultural work, to demand that the government that unjustly keeps them imprisoned. Many of those who spoke were themselves former political prisoners—and several times, the crowd pressed forward to carefully listen to what they had to say.

The two co-organizers of Jericho 98 continued on page 4
Report from Jericho '98

Continued from page 3.

Jericho '98: Thoughts from Political Prisoners in Leavenworth

The Revolutionary Worker newspaper received this statement from political prisoners at Leavenworth federal prison, which is the focal point of the July 1998 rally called Judicial Reckoning, which participants of Jericho '98.

Jericho '98—many people already know and we hope many more soon will know—is the nationwide March 27 rally in Washington D.C., calling for the recognition and release of all political prisoners in America. In these remaining weeks before the rally, we'd like to make a specific appeal to all justice and freedom loving people to seriously make the, acknowledgedly costly and significant, effort to come to Washington on March 27.

Here are some of the principal reasons we think this rally is so important. By important we mean not just for the political prisoners, but for the freedom struggle overall.

1) America's political prisoners have been in captivity a long, long time. The approximately 200 political prisoners, and those who have passed in our years of captivity, who have opposed the war in the Middle East, the integrated demands of the activists of the 60s, 70s, and 80s have been locked up for decades to come. We must and can call the government to account for the very existence of political prisoners. We must and can call the government to account for this.

2) The reality that political prisoners, activists and freedom fighters of the 60s, 70s, and 80s made a major political impact on the government, the media, the public and even the international community. The larger the turnout, the more the impact.

3) The U.S. government portrayed and behaved as one all over the world about political prisoners. Yet within our own society expanding prison system, the U.S. denies the very existence of political prisoners. We must and can call the government to account for this.

4) The rally has the potential to make a major political impact on the government, the media, the public and even the international community. The larger the turnout, the more the impact.

5) We are women and men, fathers, mothers, spouses, children of aging parents, some of whom have passed in our years of captivity, we are some of the people who opposed the war in the Middle East, we are the people who opposed the war in the Middle East.

6) The rally has the potential to make a major political impact on the government, the media, the public and even the international community. The larger the turnout, the more the impact.

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This message is available on the internet, on the RW Online at www.mcs.net/~nyqf.
Africa: Clinton’s Colonial Roadshow

At the end of March, the U.S. presidential road show traveled through one of the most poverty-ridden areas of the world. Bill Clinton tunneled five African countries south of the Sahara Desert. Eighteen of the world’s top diplomats accompanied the U.S. president here. Excluding South Africa, the total population of the five countries is a little over 600 million people—three times the population of the U.S. and only about 600,000 lived in the U.S. and other major powers—who have a stake in uplifting Uganda as a "free market model" for other Third World countries. The World Bank and the IMF provide loans, and foreign aid pays for about 40 percent of the national budget of Uganda.

Clinton's trip was advertised as a move toward a "new relationship" between the U.S. and Africa, based on "mutual interest and mutual respect." Clinton said that the U.S. wants to promote investment and trade in order to help these countries become self-sufficient, climb out of poverty and undergo a "resurgence." And he performed his trademark "I feel your pain" routine—expressing regret for the U.S. role in the slave trade, apartheid, and the 1994 massacres in Rwanda. But behind all the talk of a "new relationship" is the reality of imperialist domination and intrigue. While Clinton claims that the African countries are "equal partners," the U.S. is actually strengthening the profoundly unequal relationship between U.S. imperialist power and the oppressed countries of Africa.

U.S. Exortion Scheme

Take a look at the African Growth and Opportunity Act now being considered by the U.S. Congress. This legislation was highlighted during the trip as a key part of the U.S. plans for Africa. The bill calls on African countries to set self-owned companies to private investors and take other measures to "liberalize" the economy and get in line with "free market" capitalism. Governments that follow this economic formula will be rewarded with lower tariffs and higher quotas for exports to the U.S.

This is trade extortion, imperialist style. The U.S. is threatening the sub-Saharan countries: Make it easier for foreign companies to get access to your markets by selling out to the private companies, extract mineral resources at a cheaper price, and you'll find it hard to sell your exports to the U.S.

Randall Robinson of TransAfrica Africa put it very sharply: "This bill badly needed and unqualifiedly promotes the interests of American investors. It should have used the African Reconciliation Act, because the U.S. and Europe have the money and would give up much less." The Truth About the Ugandan "Model"

One of the countries Clinton visited was Uganda. The U.S. praised Ugandan leader Yoweri Museveni for his "free market reforms." Museveni has sold off government-owned industries to private capitalists in return for lavish loans and billions of dollars. His government has been subordinated and sacrificed to the oil industry. The U.S. said that it would provide $5 billion, putting this country's economy at the mercy of foreign lenders. Nigeria serves as a model for Uganda, because the U.S. has poured billions of dollars into this country. But these investments are directed toward the relentless pursuit of oil wealth. All other aspects of the economy have been subordinated and sacrificed to the oil industry. Nigeria has built up an external debt of $55 billion, putting this country's economy at the mercy of foreign lenders. Nigeria serves as a major transportation point for heroin traffic from Southeast Asia to Europe and the U.S.—and this drug trade is a big part of this economy. And pollution has devastated the lives of the Oggen people who live in the oil production areas.

The problem in sub-Saharan Africa—or in any other oppressed country—is not that more foreign investment is needed, or that foreign investment is not used well. The problem is the investments themselves. These investments—and the imperialist development they promote—are based on exploitation. Investment capital is always invested where it is the lowest price per person, per capita income of $2600 a year. In a country ravaged by AIDS, the government's priority is to pay doctors $3 per person. In preparation for Clinton's visit, the police in the Ugandan capital of Kampala killed hundreds of beggars, street kids and the disabled along the downtown streets.

Museveni says that he wants foreign investment in Uganda, not foreign aid, in order to make the country more self-sufficient. But a major part of Museveni's economic program is actually based on aid from the U.S. and other major powers—who have a stake in uplifting Uganda as a "free market model" for other Third World countries. The World Bank and the IMF provide loans, and foreign aid pays for about 40 percent of the national budget of Uganda.

The Problem with Foreign Investment

Replacing foreign aid with more foreign investment is definitely not a road to self-sufficiency. Nigeria is a case in point. Huge amounts of foreign investments have poured into this country. But these investments are directed toward the relentless pursuit of oil wealth. All other aspects of the economy have been subordinated and sacrificed to the oil industry. Nigeria has built up an external debt of $55 billion, putting this country's economy at the mercy of foreign lenders. Nigeria serves as a major transportation point for heroin traffic from Southeast Asia to Europe and the U.S.—and this drug trade is a big part of this economy. And pollution has devastated the lives of the Oggen people who live in the oil production areas.

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Looking for scraps in a copper mine in the Congo.

How can a country be moving toward self-sufficiency when almost half of the government budget comes from imperialist pocketbooks? Uganda is indeed a "model" of imperialist penetration and control. The Problem with "Engagement"

U.S. Extortion Scheme

One sharp example of what U.S. "engagement" means is a move to tighten its domination and intrigue—and more oppression. Clinton’s pledged to use his trip to "engage" more closely in Africa. This is a cynical attempt to whitewash the many crimes committed by the U.S. in Africa. One sharp example of what U.S. "engagement" has meant is a move to tighten its domination and intrigue—and more oppression. Clinton’s pledged to use his trip to "engage" more closely in Africa. This is a cynical attempt to whitewash the many crimes committed by the U.S. in Africa.

The "success" story is actually based on aid from the U.S. and other major powers—who have a stake in uplifting Uganda as a "free market model" for other Third World countries. The World Bank and the IMF provide loans, and foreign aid pays for about 40 percent of the national budget of Uganda.
Benjamin Spock and the Unruly Generation

"People have said, 'You've turned your back on pediatrics.' I said, 'No. It took me until I was in my 60s to realize that politics was a part of pediatrics.'" Dr. Benjamin Spock

On March 15, 1998, Dr. Benjamin Spock died at the age of 94. Known as the "baby doctor," Spock wrote the famous book on childrearing, now titled "Dr. Spock's Baby and Child Care," which became one of the best sellers of all time—translated into 42 languages, almost 50 million copies have been sold.

Benjamin Spock entered Yale in the early 1920s and after working summers in a home for expelled children, he decided to go to medical school. Later he would reflect, "I guess that's why I became a baby doctor, thinking of those kids. My doctoring was always vaguely humanitarian.

Spock got his medical degree at Columbia University in 1929, did internships in medicine and pediatrics and a residency in psychiatry and psychoanalytic training, and then Spock opened a private pediatric practice in New York in 1933. This is in the middle of the Great Depression, millions couldn't afford a private pediatrician and for several years, Spock barely managed to cover his expenses. But he became known as a good and compassionate doctor. And in 1938, he attracted the attention of the Doubleday publishing house, which asked him to write a child-care manual. Spock declined the offer, saying he didn't think he knew enough. But five years later another publisher, Pocket Books, came to him with a proposal for a book to be sold at 25 cents, and Spock accepted.

For the next three years, including two years in which he was in the Navy, Spock spent evenings dictating material for his book to his wife, Jane, whom he had married in 1937. The bulk of what he put in the book, he said, "came out of my head"—from years of listening to concerns and worries parents brought to his office.

Breaking with Pediatric Tradition

Spock wanted his book to make parents more comfortable and effective. He found most of the existing literature on child-rearing to be "condescending, scolding or competing." Many parenting books promoted rigid schedules for feeding, washing, sleeping and toilet training. Some books told parents not to hug, kiss or show affection to children. Spock contradicted both philosophies by advising flexible schedules and plenty of affection.

Spock's book, titled "Baby and Child Care" and published in 1946, broke with the conventional authoritarian approach to child-rearing. He avoided medical jargon and, in practical, straightforward, easy-to-understand language, Spock counseled mothers and fathers to take a more "common sense" approach to raising their children. The first words of the book told parents, "You know more than you think you do." And Spock's advice was guided by his faith in parents' instincts and emotions, and his faith in the child. He told parents—listen to your baby and your baby will tell you what to do; listen to yourself and you will understand what your baby needs.

The response to Spock's book was tremendous. In the first year, it sold 750,000 copies and in its first six years it sold more than four million copies. Many parents turned to Spock's book when they couldn't reach their pediatricians, couldn't afford an office visit or were too embarrassed to ask. They welcomed Spock's down-to-earth advice which deliberately set out to counteract the rigidities of pediatric tradition. Spock said, "There were many parents who were very unhappy with ideas like rigid feeding schedules. It was hard on babies, but it was harder still on mothers.

Spock had never imagined his book would become so popular. But when asked why he thought the book caught on so quickly he said, "One reason is that young parents didn't submit as readily as parents in previous generations to rigidity, which had been the dominant mood up until then—don't feed your baby a minute early or a minute late, see that she takes the whole bottle. There was something different in the spirit of young people—they thought (rigidly) was ridiculous and were looking for somebody to tell them to be human, be natural.

Spock's book emphasized the importance of differences between individual babies—that parents needed to be flexible and not get too anxious over the unknown. When parents found themselves up in the middle of the night, worried and not knowing what to do about their crying baby, they would reach for Spock's book which gave answers and also reassured them that even if they made a mistake, it was not the end of the world, or of the child. Spock's book gave parents confidence, telling them to think for themselves—which he also considered good advice to give their children.

Spock Against the System

In addition to becoming famous for his advice on babies, Spock became known for his political activism after he joined the protests shaking the country in the 1960s. In 1962, he worried of the possible hazards posed to children and nursing mothers by atmospheric nuclear testing. He was elected co-chairman of the National Committee for a Sane Nuclear Policy and joined demonstration demanding nuclear disarmament. He argued, "What is the use of physicians like myself trying to help parents to bring up their children healthily and happily, to have them killed in such numbers for a cause that is absurd?" Spock was also an early opponent of the Vietnam War. When U.S. military involvement in Vietnam escalated in 1965, Spock wrote protest letters to the White House. Then, when this period battle, he joined demonstrations in the streets. He became a noted and conspicuous anti-war demonstrator with his 6'4" height and suit-and-tie dress amidst the tens of thousands of rebellious youth. In 1967 Spock joined a delegation that delivered almost a thousand signed protest letters to the Justice Department in Washington. And later that year he was arrested for crossing a police line in an act of civil disobedience at an armed forces induction center in New York.

In 1968, in a highly publicized case, Spock was arrested and tried for conspiring to aid and abet resistance to the draft. He told the jury he considered the war "totally illegal, immoral, unavoidable and criminal" and the battle "the best interests of the United States." Spock was convicted and sentenced to two years in prison. But a year later, a federal appeals court overruled the conviction.

In 1972 Spock was the Presidential candidate of the Peace Party, which got more than 75,000 votes with a platform that called for free medical care, legalization of abortion and marijuana, a guaranteed minimum income for families and the immediate withdrawal of all American troops from foreign countries.

Continued on page 15
The Police Persecution of Jeremiah Mearday

A 16-year-old African American man, Jeremiah Mearday, has been charged with a battery count of drug possession after being pulled over by police. The incident occurred on March 19, when a Chicago police officer stopped Mearday for what appeared to be a routine traffic violation.

Mearday, who had been driving a car with a broken headlight, was arrested and taken to the police station. According to police, Mearday was found to be in possession of a small amount of crack cocaine. However, a search of his car turned up no additional evidence of drug use.

Mearday's lawyer, Rev. Paul Jakes, Jr., has claimed that the police misconduct is part of a larger pattern of police brutality against African Americans in Chicago. "This is not an isolated incident," Jakes said. "It's part of a much larger pattern of police abuse and misconduct that we have seen in Chicago for years."

The case has sparked widespread outrage in the community, with many calling for a full investigation into the police department's actions. "I don't see how this can be justified," said resident John Johnson. "Police shouldn't be arresting people for small amounts of drugs. They should be focusing on more serious crimes."
EDITOR'S INTRODUCTION

Recently, a writer for the Revolutionary Worker was invited to the Philippines to spend time with a unit of the New People's Army. The Philippines is a poor, semifeudal and semicolonial country, with a population of 70 million. Imperialism has dominated and twisted the country's development. The Filipino people have suffered greatly, but the Filipino people also have a proud and blood-stained history of resistance and revolution. In 1968, the Communist Party of the Philippines (CPP) was reconstituted as a party that bases itself on Marxism-Leninism, Mao Tsetung Thought. In 1969, the party initiated people's war.

The New People's Army, or the NPA, as it is popularly known, is the fighting force of the Philippine revolution. The heart of the struggle is the armed agrarian revolution against the rule of the big landlord and imperialist-backed comprador-capitalist classes. Despite savage onslaughts from the ruling class, and through many ups and downs, the Philippine revolution has continued to develop. In 1992, the CPP, which is not part of the Revolutionary Internationalist Movement, launched a rectification campaign to reaffirm its revolutionary line and strategy, to strengthen the NPA's ties with the masses, and to raise ideological awareness.

The struggle in the Philippines is a very important struggle against imperialism. It deserves the support of all progressive and revolutionary-minded people.

The author wishes to thank the many Filipino comrades who made this trip possible. Names have been changed.

A Visit to a Peasant Supporter, Getting to Know the Red Fighters

We were staying at the household of Cesar. Cesar allows the NPA unit to use his hut when it passes through the area. He and his wife went about their daily activities, while the NPA fighters went about theirs: washing clothes, doing maintenance on their weapons, cooking (the squad prepared meals both for itself and for the family), and going off on patrols. I wondered what led this peasant to welcome the "red fighters" into his hut. An interview was arranged, with Camilo translating.

Cesar is a middle peasant. He lives a hard life but his conditions are nowhere near as severe as those of the landless poor peasants and agricultural laborers in the region. Cesar told me that he grows coconuts, bananas, and some vegetables on several hectares (a hectare is about 2.5 acres) of land.

"So when did you come in contact with the NPA?" I asked Cesar. "I first met the NPA," he told me, "in 1985. I have many relatives in the mass organizations." What, I asked, impresses you about the NPA? He replied without hesitation: "The NPA is good. They drive out the robbers and help the peasants with production. They help the poor." I asked him if he thought the NPA's vision of putting power in the hands of the oppressed and exploited was realistic. "Yes, the poor can run society." Do the
I wondered whether the party’s political campaigns had filtered down to this level of the grass roots. Cesar explained, “I know about rectification, people have explained to me the defeats and errors of the past.” As our conversation went on, Cesar told me that he had heard of Mao Tsetung and the Chinese revolution.

Time was limited, and Cesar had things to do. As Cesar went off to the fields, Camilo, in his humorous, down-to-earth way, quipped, “Cesar is what you might call a ‘latter-day saint’ . . . he got involved in the struggle late in life.”

I passed the afternoon talking with some members of the unit about their family backgrounds and political history. Emilia, who is in her early 20’s, is from a peasant family in the region. She kept account of the unit’s supplies and expenses. Carlo and Lino were two of the unit’s newer recruits. They were from the cities. Both had been involved in underground trade union activity, organizing transport workers. Tess is 20. She also came out of the urban movement. Her father, a union leader in Manila, had been murdered by paramilitary thugs in the late 1980’s. Tess has done counterwork and organized peasant youth. Jose, still in his teens, is the youngest member of the unit. He comes from one of the indigenous peoples of this region.

Then there was Isabel. Isabel is in her early 40’s and has spent most of her adult life underground, working mainly in the countryside. Her children have been raised and cared for by relatives living in a town—although, occasionally, secret family visits are arranged. Isabel is a party leader in this region and has held various positions in the political and military commands of this guerrilla front. Isabel had wide knowledge of the situation “on the ground” and radiated enormous energy and optimism. I would have many in-depth discussions with Isabel and learn much from her revolutionary experiences and insights.

Two things already struck me about the people I was getting to know: their dedication to the revolution and the great camaraderie among them. We addressed one another as “ka,” short for “kasama,” the Tagalog word for “comrade” (Tagalog is the most widely spoken language in the Philippines). Even Doy, the dog that went everywhere with the unit, was “kaDoy”.

Camilo announced dinner plans to me: “Cesar enjoyed talking with you and has donated a few chickens for dinner.” It was a good meal, and good to have . . . because a difficult night lay ahead of us the next morning.

The Campsite

Where were we headed? Isabel smiled, “We’re going to where even the carabao won’t go” (the carabao is the Filipino farmer’s trusty water buffalo—cumbersome but versatile). Actually, we were making our way to a remote mountain campsite that was being readied for a month-long study retreat for the NPA fighters.

We hiked through dense thicket. Vast, spreading foliage provided a natural canopy. The air was steamy, the paths were muddy, and the climbs could get quite steep. The squad members, rifles strapped to their backs, moved quietly and steadily in single file. I concentrated on my footing still had plenty of slips. I laughed to myself. Luis, the squad leader, had told me that NPA fighters are trained to maneuver in jungle and mountains at night . . . and now I noticed that Tess was wearing sandals.

The landscape changed. We entered woodland. Hollowed deep into the slopes were trails down which carabao hauled timber and up which they hauled supplies. We crossed several streams. And as the last shafts of sunlight broke through the green forest cover, we reached the campsite.

The camp had two lean-to-like shelters. Bamboo was the basic building material for the roofs, walls, and tables. The larger shelter had a hearth where meals were cooked. During my stay, the camp was busy with activity, even in the most torrential rains. Some fighters had constructed tasks, others gathered wood and vegetables and fruit, some left on assignments. Weapons were always carried, or kept in close reach. As night fell, the fighters would string their hammocks to the supports of the shelters.

Plain living and self-reliance have long been hallmarks of the NPA. But life here, and I spent more than a week in the camp, was anything but grim. I am not just talking . . .

Continued on page 10
The NPA is a guerrilla movement in the Philippines. It has been fighting for decades against the government and large landowners. The NPA has been involved in armed struggle and political work, aiming to establish a new democratic society. The NPA operates in rural areas, where the majority of the population lives. It has been successful in organizing peasants and workers, and its presence has been felt in many rural areas. The NPA has been involved in armed struggle, and its tactics have been influenced by the protracted people's war strategy. The NPA has been successful in regaining the support and trust of the peasants in those areas where the revolutionary line was clear and urgent. The NPA has been fighting for a more democratic society and has emphasized the importance of political work in the countryside. The NPA has been involved in various political and social movements, including the struggle for land reform and the establishment of a new democratic society.
A Revolutionary Army Is a People's Army

Through my many discussions, and seeing the NPA up close, I gained a much more living sense of how radically different a revolutionary army is from a bourgeois army. The experience and example of the NPA, like that of the Mau Mau fighting forces in Kenya and the Popular Front against fascism in Spain, contain lessons for the oppressed and exploited in the U.S. I say this even though our route to power, and the armed struggle that must eventually be launched, has different features. The NPA fights the enemy and serves the people. It is an army that is closely integrated with the masses, learning from and relying on the masses. In this area, about 70 percent of the people recruited into the NPA come from the local peasantry. It is an army that puts politics, the politics of revolutionary struggle and transformation, in command. It is an army that is making the masses change the world and to change themselves.

Today, as part of the recovery process, the great majority of NPA forces are spread out in small groups engaged in mass work—although there are also some squads which are relatively concentrated in the central areas of the guerrilla fronts. The basic NPA formation is a squad of 7 to 12 members, which function as, or subdivides into, smaller, "armed propaganda units." The average age of the rank and file is about 16 to 24, that of officers about 20 to 30.

I asked about the tactics of a typical squad. It was explained to me that among its main tasks are: ideological education, study, and reproduction of propaganda materials; political organizing, educating, and mobilizing the masses, especially for the agrarian revolution; economic work, helping the masses to improve agricultural production and incomes; organizational work, including communications, personnel recruitment, and military operations.

Members of the units are trained to become what are called "comprehensive fighters." This means developing the skills to fight, educate, and do propaganda. As Luis said, "as a line worker explained, "if one of us dies, another can take their place." Political training is principal. As Luis said, "guerrilla without ideology is no good."

It was curious about what writings by Mao people might study. Luis told me about the wide use of what they call the "5 Golden Rays"—Mao's famous teachings, like "Serve the People," and "In Memory of Norman Bethune"—which emphasize the principles of serving the people, hard work and self-sacrifice, and internationalism.

Each squad or unit has a concrete plan of activity and engages in regular assessment and criticism.

The squad was with works among peasants in 15 to 20 barrios for about two months. A barrio is the basic village unit in the Philippine countryside. The barrios this squad has responsibility for are regularly visited, and some of the squad members will stay in them for a few days to "knock on the peasants' doors at midnight," Carlo explained, "they let us in, and we talk to them about the armed struggle. But when the peasants look out their windows and see the enemy coming, they lock their doors instead, maybe they let us in just for water, because they are threatened.

Luis, an NPA officer and leader of this squad, told me more about the work: "We organize against cattle-raiding and protect the peasants against illegal fishing and fishing which harm the peasants' livelihood, and cause environmental damage. We fight the abuses of merchants and of the military. We help the peasants with planting and harvesting cooperatives, organizing the peasants against the situation of enemy agents and spies in the barrios—and when the time is right they are killed.

I was told that women make up a quarter of the personnel of the NPA units in this region but that the percentage is higher elsewhere. From my own observation, I found the relations between men and women to be extremely cordial. The women worked together, cooked, washed clothes, and other tasks, and treated each other as equals. Political and personal relations are collectively discussed. As I was talking with the fighters, I also found an awareness of the economic and social issues and problems facing women in the countryside.

As I mentioned, it is a regional party army. Yet here she was working and traveling with this squad. I learned that one of the policies has been to avoid reiterating lessons that have already been linked to soldiers more closely with the units doing mass work. The revolution is also trying to cut down the bureaucracy that had grown under the influence of the revisionist line.

Luis: Naturally, I was here to find out as much as I could about the struggle in the Philippines. But the Filipinos themselves also expressed their doubts about the revolutionary Communist Party, USA, and were keenly interested in hearing me talk about revolutionary strategy and tactics in the "belly of the beast." I was also asked to hold a presentation about the people's war in Peru.

What Luis Had To Say

Early on during my stay at the camp, I had the opportunity to talk more with Luis, the squad leader. I wanted to hear his assessment of the situation.

Me: What is the greatest strength of the enemy?

Luis: Its many guns and its intelligence surveillance, networks of agents, etc.

Me: What is the enemy's greatest weakness?

Luis: Its lack of support from the people, its blindness and arrogance.

Me: How do you assess the immediate situation in this area?

Luis: We are strong in propaganda work, but our mass base and recruitment have to be strengthened. There are still areas we had to abandon that have to be recovered.

Me: How will the U.S. respond if the situation heats up?

Luis: We have a clear political line.

Me: But what about the enemy's military strategy?

Luis: The people are decisive. Our discussion was winding down. It was time for lunch. Which suited me just fine.

Me: What is the U.S. response? What U.S. forces are there in the area?

Luis: Few.

Me: I am interested in hearing about the people's war in Peru.

Luis: We are using a guerrilla warfare strategy, but our mass base and recruitment have to be strengthened. The people's masses and revolution have to be consolidated. The revolution is also trying to cut down the bureaucracy that had grown under the influence of the revisionist line.

Me: What is the people's war in Peru like?

Luis: We have a clear political line.

Me: Have there been any U.S. military moves?

Luis: We have a clear political line.

Me: What about the enemy's military strategy?

Luis: The people are decisive. Our discussion was winding down. It was time for lunch. Which suited me just fine.

Me: What are the key political strategies?

Luis: We are using a guerrilla warfare strategy, but our mass base and recruitment have to be strengthened. The people's masses and revolution have to be consolidated. The revolution is also trying to cut down the bureaucracy that had grown under the influence of the revisionist line.

Me: What is the enemy's greatest weakness?

Luis: Its lack of support from the people, its blindness and arrogance.

Me: How do you assess the immediate situation in this area?
Detroit Town Meeting Against Police Brutality

A People's Town Meeting Against Police Brutality took place in Detroit on February 28. A special focus of the meeting was, "Protest Budzyn and Nevers Crimes." In 1992 Detroit cops Walter Budzyn and Larry Nevers killed Malice Green, a Black starvedup, but they were acquitted in a 1993 trial, only the second time in U.S. history that cops have been convicted of killing a Black person. This recent acquittal recently undermined the convictions. Budzyn was recently convicted on a involuntary manslaughter charge in a serial.

The release of the two killer cops has been accompanied by much rewriting of history by their supporters and the media. For example, the lie that Malice Green was a drug dealer is a way to get out the truth by exposing the crime itself. It is also a way to "political correctness" without posters for the epidemic of police brutality nationwide.

The Detroit Coalition Against Police Brutality and the Criminalization of a Generation plans to continue to tell the history from the town meeting to the Stolen Lives Project—testimony from other victims of Budzyn and Nevers collected by coalition members in two trips to the neighborhood where Malice Green was murdered.

The town meeting was held at the Little Rock Baptist Church and sponsored by the Detroit Coalition Against Police Brutality, Repeal and Close Code of a Generation. Over 100 people attended—police brutality victims and families of victims, Black judges, lawyers, Refuse & Resist activists, union activists, NACCP members, people and others who are sick and tired of police brutalizing the people.

Rena Scott—an ex-Detroit Black Panther Party member and host of the long-running TV show "For My People"—was the MC. He told the crowd that, because of the history of the fight against police brutality, he was no longer on the air.

Enjoy Safe Streets united that killed close to 20 young Black men in the late '70s, the notorious cop Peterson, and the cop August who executed several Black youth at the Algiers Motel during the 1967 Detroit Rebellion.

Jemima Goble was the first family member to testify. She spoke lovingly of the memory of her eldest son Lamar—and with much anger about the cops Eugene Brown and Vicki Yost who took him away from her. Lamar was active in the Detroit Children's Coalition, was working on starting a photography business, and liked writing poetry. On September 31, 1976 he left the house on his way to job at K-Mart—and within 15 minutes he had been shot by the cops. The Vienna said that after Lamar was shot three times in the back, Brown turned him over and fired more rounds point blank into Lamar's chest. This cop is still on the force—he even received a police medal for wearing a bullet-proof vest during the shooting. Toxicology tests showed no drugs or alcohol in Lamar. The police department refused to turn over Lamar's shirt to an independent coroner hired by the family. Now Arnetta and her family are constantly harangued by the police.

Arnetta said that she attended a national October 22nd Coalition meeting in New York City. "This is a coalition of people who travailed with the project, and to get the word out to others. She spoke about the need to make sure the cries of Black Lawyers spoke on where things stand for the project, and to get the word out to others. She spoke about the need to make sure that people are aware of the cry for Budzyn and Nevers.

Jeff denied from the National Council of Black Lawyers spoke on where things stand in the Nevers and Budzyn cases, and how they can't bias the overall strength on Black people. He tied the overturning of their convictions to the elimination of the Recorder's Court, Budzyn and Nevers were originally convicted in the Recorder's Court, and Nevers had a criminal record. Detroit with Black judges and juries picked up the case. He declared, "We can't let them steal one more life!"

A National Lawyers Guild representative described their efforts to provide legal assistance to those involved in the struggle against police brutality. A man from Black Cops Against Police Brutality related his experiences with stopping other cops in the act and said, "It's a police state against the people." He exposed how the变速箱 terminals in the patrol cars were used to communicate information about a fundraising event for Budzyn and Nevers.

People from a group called Hood Re were pointed out that the prosecutor had never been involved in the struggle against police brutality. A man from Black Cops Against Police Brutality related his experiences with stopping other cops in the act and said, "It's a police state against the people." He exposed how the变速箱 terminals in the patrol cars were used to communicate information about a fundraising event for Budzyn and Nevers.

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Time Out for HUD Attacks on Chicago Public Housing?

On March 25, more than two dozen religious leaders and 65 community groups (including the Revolutionary Communist Youth Brigade) joined in an action called the Coalition for Public Housing (CPPH) demand- ing a "Time Out" for public housing in Chicago. Very importantly, at the "Time Out" rally, significant representatives of the gang truce movement from different public housing developments appeared on the stage together, saying their support for the people.

In more than 300 people picked, leaders of the CPPH met with HUD officials in Chicago, refusing to leave until they met with HUD representatives of Housing agreed to meet to discuss the "Time Out" demand. HUD has agreed to have a "Time Out" for public housing in Chicago. Very importantly, at the "Time Out" rally, significant representatives of the gang truce movement from different public housing developments appeared on the stage together, saying their support for the people.

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Anti-Immigrant Platform Pollutes Sierra Club

The Sierra Club, the largest environmental group in the U.S., is holding a vote on whether to support a clampdown on immigration into the U.S.—as the name of the protecting the environment. A referendum of the 500,000 Sierra Club members will go from late February through April 18. The members will be voting on whether to endorse an "Alternative A" that supports reducing immigration into the U.S. Members can oppose "Alternative A" by voting for "Alternative B" which says that the Sierra Club will not take a position on immigration matters. "Alternative B" adds that the organization should "address the root causes of global population problems" by championing "the right of all families to reproduce without special regard to national boundaries," and by addressing "the root causes of migration by encouraging sustainability, economic security, health and nutrition, human rights and environmentally responsible consumption.

The Sierra Club is an organization that has lobbied within the system for laws like the Clean Air and Endangered Species Acts. Their membership is largely made up of middle class people who are concerned about protecting the environment and who oppose the destruction of old-growth forests and the damming of rivers. The passage of "Alternative A" within the Sierra Club would be an outrage. It would offer the endorsement of mainstream environmentalism to all kinds of attacks on immigrants. There is already a re-spiritualism in which immigrants are falsely accused of all kinds of things—from draining government resources to "taking American jobs." If the Sierra Club went on record saying that immigrants hurt the environment it will give undeserved respectability to the toxic arguments of anti-immigrant forces. And, for exactly that reason, the internal Sierra Club discussion has spilled out into the public arena, especially in California where there has long been intense struggle over immigration. The issue has been debated in the media, in newspapers and on different Internet discussion groups.

Progressive organizations of various kinds are supporting force within the Sierra Club who support "Alternative B." And, at the same time, right-wing and racist groups have come out in support of "Alternative A." The right-wing has realized they need a central anchor to help them out," Michael Doneray of the Sierra Club Board said in the New Times weekly. "Their bottom-line objective is to sort of P.C.-ize their rhetoric, so they can go and say, "Look Mr. Congressman, the Sierra Club agrees with us. If they do, you should too."

Approving "Alternative A" would also destroy significant new alliances that have been developing. Recently, activists in several environmental groups have taken up struggle against what is called environmental racism—the ways in which oppressed nationalities in the U.S. face special dangers from pollution. For example, an alliance of environmental activists and a largely Latino community defeated plans to place a toxic waste landfill in California's Keflinena City. The San Francisco-based Political Ecology Group (PEG) has joined with farmworkers and rural communities to fight the use of powerful poisons like methyl bromide in the production of strawberries.

Anti-People Logic and Imperialist Chauvinism

There have always been sharp debates within the U.S. environmental movement over what causes environmental problems. Some forces correctly point to corporate capitalism as causing the wasteful, destructive and unplanned way human society currently deals with the environment.

Others believe that the key cause of environmental degradation is simply that there are too many people—and that controlling population growth is key to solving environmental problems. There has always been a powerful current within the Sierra Club that promotes this conservative "overpopulation" theory. In fact, the Sierra Club was the original publisher of The Population Bomb, a highly influential 1970 book by Paul and Anne Erlich that put forward this idea that "overpopulation" causes society's problems, including poverty and environmental destruction.

The Sierra Club has never before put forward a position of opposing immigration. But there are forces within the organization who believe that opposing immigration is a "common sense" application of the stand against "overpopulation." If immigration increases the U.S. population by a million people a year, then curbing that immigration, they say, is just a practical way of cutting U.S. population growth and easing the population pressure on natural resources.

This is not the first time reactionary anti-immigrant positions have broken out in the environmental movement. A decade ago, the militant Earth First organization split out from late February through April 18. This is the first time reactionary anti-immigrant positions have broken out in the environmental movement. A decade ago, the militant Earth First organization split from its original founders, including Dave Foreman, argued that human beings represented the main danger to wilderness areas. Many people within Earth First, including Judi Bari, argued that this approach let corporate capitalism off the hook. They argued that capitalism's drive for profit lay behind the destruction of the environment and that all kinds of people, including workers within the timber industry, could be won over to opposing corporate environmental destruction. In that earlier debate, Dave Foreman shocked many by calling anti-immigrant sentiments into the U.S. After losing out within Earth First, this same Dave Foreman got himself a position on the governing board of the Sierra Club, where he has promoted the campaign for "Alternative A."

"These people do not have to dig far into these debates to see the hostility that some supporters of "Alternative A" have for impoverished people of the world (and especially the Third World). One writer in this debate, Garrett Hardin, compares the United States to a lifeboat with limited room, food and water. In his view, the U.S. is surrounded by countries whose "lifeboats" are overcrowded and undersupplied. Everyone is trying to board our "lifeboat," he says. According to Hardin, the "ethical" thing to do is to defend the U.S. border, beat back the "immigrants," and keep the "lifeboat" from capsizing. Clearly such politics are not about trying to solve (or even understand) the world's environmental problems or the intense problems of world poverty. Hardin's "lifeboat ethics" are about defending the existing inequalities of the world and using a "lifeboat" from capsizing. Clearly such politics are not about trying to solve (or even understand) the world's environmental problems or the intense problems of world poverty. Hardin's "lifeboat ethics" are about defending the existing inequalities of the world and using a "lifeboat" from capsizing.

Against "Alternative B" by voting for "Alternative A," even a moderate Sierra Club member could oppose "Alternative A" by voting for "Alternative B." They can oppose "Alternative A" by voting for "Alternative B." Americans do not have to support "Alternative A.""
In Mexico, a plane sprays pesticides on farmworkers and fields.
The following recollection was written by a comrade who was active in the anti-Vietnam war movement of the 60s. I have a lasting impression of Dr. Spock coming days when I was a 15-year-old high school student in New York. It was 1967, as the anti-war movement heated up, and the cell went out to shut down the draft center on the southern tip of Manhattan. Young men were being ordered to show up for their conscription into the Vietnam War draft center was where they got their physicals and were sent off to kill and die for the system. It was still dark, before dawn, as we started to gather in Battery Park. A few blocks away, hundreds of cops were gathering in a police and housed that blocked off many of the targeted streets. A squad of high school kids like me were asked to serve as scouts—finding our way around the area, through police lines if possible, to see how they were shifting their forces, and then report to a command post. We took all this very seriously. Hundreds of people, many armed with poles, marched on the Draft Board, and ran into the police lines. And soon, the whole scenario turned into generalized rioting. The cops would break formation and try to drive us off, punching and arresting those they could. Red flags and Viet- namese liberation flags were flying in the military zone.

And it was then, in the middle of one huge melee, as the sky was starting to get light, that I saw Dr. Spock. You couldn't miss him, all he knew his face—the famous baby doctor. And he was incredibly tall, visible from almost anywhere. And as we were running past, I heard him call out over a megaphone: “All those that want to get arrested, move over to block the street here. All those that don’t want to get arrested, please step away. The police are bringing up vans, and they will be taking you in one-by-one.”

Spock was with the pacifist forces, which were always an important part of the New York movement—the “speck truth to power” folks. And for them, influenced as they were by the civil rights movement, Martin Luther King Jr., non-violent civil disobedience was the way to go.

I remember distinctly two thoughts I kept running from the police forces. First, there was no way I wanted to be arrested! I’d be damned before I’d be peacefully gathered on some assigned “arrest zone” to be carried off like sheep. Second, I remember being impressed that he was there, with his white hair and tidy musta-

In 1998, on what would have been Dr. Spock’s 95th birthday, supporters adopted by gay and lesbian parents, endorsed vegetarian diets for children, no longer recommends dairy products after age two, and calls most computer games “a colossal waste of time.”

Spock’s book continues to provide invaluable advice, guided by what he saw as a strong belief for “respecting one another” between you and the kid—that you do the best to guide your child all the way along by a mutually respectful and loving relationship.” And through the years, Spock has maintained his philosophy on child care—“respect children because they are human beings and they deserve respect, and they’ll grow up to be better people.” As one colleague of Spock said, “He was the first person to talk about raising children as potential adults and giving them status as human beings and not merely subjects of their parents’ wills.”

Spock lived a long and energetic life. His wife, Mary said his good health and longevity derived from his life style, which included running— in college he was a member of the 1924 rowing team which won an Olympic Gold Medal—daily meditation, yoga, shiatsu massage, and a macrobiotic diet.

And to the end, Spock continued to be a vocal critic of the system. In 1994 Spock wrote, “When I look at our society and the misfits of millions of children exposed every day to its harmful effects, I am near despair.” He bemoaned the “fact that our present society is simply not working.” But he added, “Of course we cannot return to the ‘good old days’... Our greatest hope is to bring up children inspired by their oppor- tunities for being helpful and loving.”

Spock had once told people he would like to be a New Orleans-style funeral, with a jazz band accompanying the casket. He said, “I love to dance and I’d love to be saying goodbye to my friends while the band was playing and they were dancing... I want them to remember I was a dancing man in my day.”

Benjamin Spock Continued from page 6

After the Vietnam War Spock continued to join protest around issues like nuclear weapons and cuts in social welfare programs. By the time he turned 80, in 1985, he had been arrested a dozen times. In 1987 he was present for testifying at a protest at the Seabrook nuclear power plant in New Hampshire. In 1986 he was arrested for blocking an entrance to the Pentagon in an anti-nuclear demonstration. In 1981 he was arrested at the White House protesting proposed budget cuts. In 1987 he was arrested and charged with trespassing after demonstrating at the Cape Canaveral Air Force Station against the test launching of a Tri-

Dr. Spock at an anti-Vietnam War march in the 1960s with Martin Luther King
Naxalbari
Thirty years ago the armed revolt of peasants in the area of Naxalbari ushered in a new chapter for the struggle of the masses in India. Led by Charu Mazumdar and other communist revolutionaries, the Naxalbari struggle constituted a dramatic break that transformed the political landscape in India.

People’s Wars in Peru and Nepal
People’s Wars are simmering in Peru and Nepal. The Nepal People’s War, in its second year, is sinking roots and spreading to new areas, amidst calls from reactionaries to bring in the army. In Peru, the Communist Party of Peru (PCP) is proving its ability to maintain the 18-year-old War, despite the losses inflicted on its leadership and attacks on its line. Both show the power of Maoism, and are bright new bases for world revolution.

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  Readers write:
  On the All-Union Communist Party of Bolsheviks (Soviet Union)
  CP of Philippines: Putting Mao at the heart of party life
  For your reference: Proposals for the unification of the ICM

• Naxalbari
  Naxalbari Zindabad means “It’s Right to Rebel”
  Indian Maoists on Naxalbari:
  Maoist Unity Centre CPI(ML)
  Maoist Communist Centre CPI(ML)
  People’s War
  Charu Mazumdar: From the pioneer of Maoism in India

• Peru
  People’s War perseveres, regime in crisis
  PCP document: Overcome the bend in the road by developing the People’s War
  MRTA—A massacre carried out on Washington’s orders

• Nepal
  The People’s War is sinking roots
  CPN(M) Document: Strategy and tactics of armed struggle in Nepal

• RIM Committee
  On the occasion of the 25th anniversary of the foundation of the TKP-ML
  Let the Red May Day 1997 thunder around the world!