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Welcome to Issue No. 1 of Revolution Newspaper!

To our readers:
This special May 1, 2005 issue of our newspaper marks the end of 26 years of Revolutionary Worker/Obrero Revolucionario—and the beginning of Revolution/Revolution.

In a future issue, we will lay out more fully the thinking behind the change from RW to Revolution. But in short, we believe that the new name more fully reflects our revolutionary communist ideology and politics, and the enriched vision of a tribute of the people that has been pioneered by RCP Chairman Bob Avakian.

As part of the new transformation we have embarked on, we are working to create a fresh graphic look that captures the spirit of revolutionary communism in the 21st century.

Our graphic look is still "under construction." In particular, this May Day issue has a special masthead on the front page. The masthead is a very important element of any publication. The masthead that appears in Revolution No. 1 is a work in progress. We invite people broadly to be part of the process of finalizing the masthead in the coming weeks.

We would like to hear from artists, designers, design students, and others. Send in your comments on the special masthead that appears in this issue; suggestions for variations or modifications; or different ideas for the Revolution masthead.

We are extending the contest we announced several weeks ago for new masthead designs.

DESIGN A NEW MASTHEAD FOR REVOLUTION NEWSPAPER

Design elements should include:
Title: REVOLUTION
Subhead: Voice of the Revolutionary Communist Party
Website: revcom.us
Issue info: volume number, issue number, date, and price

Masthead designs should be printable in three color as well as in black and red. Entries should include mastheads for both a newspaper and magazine format, in English and Spanish. Submit as many entries as you like.

Send entries to:
email: revolutionredesign@yahoo.com
by mail: Revolution Redesign, c/o RCP Publications, PO Box 3486, Merchandise Mart, Chicago IL 60654

Include printout, camera-ready copy, and file on disk in any common graphic format. Indicate program info on disk.

First prize: A set of five historic full-color revolutionary posters
Three runners-up: Full-color historic May 1st, 1980 poster

We encourage you to join in the special May First effort to distribute 100,000 copies of this issue of Revolution newspaper; and 5,000 copies of the DVD samplers of Bob Avakian's talk "Revolution: Why It's Necessary, Why It's Possible, What It's All About"

• Contact RCP Publications or your local Revolution Books to order bundles of Revolution and stacks of the DVD samplers.
• Organize your friends and comrades to make and carry out plans to get Revolution out broadly—among students, and others. Send in your comments on the special masthead that appears in this issue; suggestions for variations or modifications; or different ideas for the Revolution masthead.

Create Public Opinion for Revolution on a Grand Scale
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• Organize your friends and comrades to make and carry out plans to get Revolution out broadly—among the proletarian people and all strata of society.
• Develop networks for expanding waves of distribution throughout this summer and fall, so that Revolution becomes a reference point for millions.
• Contribute generously to make this effort possible and successful.

Our Ideology is Marxism-Leninism-Maoism
Our Vanguard is the Revolutionary Communist Party
Our Leader is Chairman Avakian
invocation to Revolution

On this occasion of the May 1st holiday—we in the Revolutionary Communist Party, USA are proud to introduce the voice of Revolution newspaper. What you have in your hands is an extraordinary newspaper. This newspaper is the voice of the Revolutionary Communist Party, USA and exists for no other reason than to play a role in the emancipation of humanity. As comrades and students of RCP Chairman Bob Avakian, as we hold the truth and Avakian we are passionate about revolution. Our press is objective—committed to the idea that only by confronting reality as it is can the masses of people know and change the world. And we are partisan—committed to the idea that the people can free humanity from all kinds of enslaving economic and social relations and enslaving ideas.

Formerly called The Revolutionary Worker, Revolution is stepping out swinging—hitting the streets with 10,000 copies and during to dream of a whole different world.

This first issue comes in a time of great polarization in U.S. society. The promise of unending war on the world made by George W. Bush and company is being delivered with a vengeance: Little breathing, little thought, little lives, and three hundred billion dollars later, there is no end in sight. At the same time powerful rightwing Christian fundamentalist ideas serve and legitimate an insatiable bloodlust for profit. This horrible vision would be a social darwinist nightmare. An impossible dream? No. If we get way up on the Mountain and down on the Ground, millions will be looking for guidance on how to live and cooperate toward imposing religious standards on all of society. An impossible dream? No. If we get way up on the Mountain and down on the Ground, millions will be looking for guidance on how to live and cooperate toward imposing religious standards on all of society.

It is our analysis that if the people do not oppose the current direction of society—the current repressive, oppressive, and conscionable system—there will be no end in sight of the war of the Poor and the Rich, of the “haves” and the “have nots.” It is our analysis that if the people do not oppose the current direction of society, the people will be hounded by the same strident and inhuman defense of the status quo forever. How is that possible? How could such a thing happen? How could it be that the people are talking about in whispers. What about the devastation of the Iraqi and Afghan people—where are the weapons of mass destruction? What about the kids in the ghettos and barrios whose lives are snuffed out by trigger-happy cops?! What about the government-sanctioned torture of prisoners from Guantanamo to Pelican Bay?! What about all of the dispossessed dying of AIDS in Africa? Revolution will vividly bring to the surface the life-and-death and stories of those on the bottom of society—around the world—the hidden realities that reveal a scandalous system and the potential of the people.

Revolution will be enriched by the writings and talks of the leader of the Revolutionary Communist Party, Chairman Bob Avakian. His work—which challenges and inspires, provokes and breaks new ground—will appear regularly in this press. And this press will also fight to reflect this far-reaching, scientific outlook, method and approach—cutting edge, poetic, and fun.

Exposing the Inner Workings of an Outmoded System

Revolution will also reveal the true nature of different events in society, the different and conflicting class interests and class forces involved. Take the Terri Schaivo case—what did this all boil down to the rise and power of the Christian rightwing and its role in society? Where is this trend toward imposing religious standards on all of society headed? Or take the last presidential election—why is the Democratic Party fundamentally unable to address the demands of its base, who largely opposed the Iraq war and the bible-based moral crusades of the right-wing?

Millions of people are raising huge questions regarding the nature and direction of society. As old assumptions are torn apart, people are stretching a line to different corners of society, making the case that what is fundamentally needed is a revolutionary transformation of society—a revolution and a whole new organization of society.

An Enriched Understanding of the Revolutionary Press

The mission of Revolution is not just to tell it like it is, as important as that is. The mission of Revolution is also to play a role in the revolutionary theoretical discussion and analysis of all events in society and the world. Its mission and role is to enable its readers to see how all different events and classes have developed and are developing day by day—the big earthshaking events and the things that people are talking about in whispers.

In this way, an ever-expanding network of conscious thinkers, dreamers, and fighters will gather around this newspaper, and we will be able to prepare not only to take the streets against the outrages of today, but for a time when a real revolution is possible. This is a basic communist understanding of the role of a revolutionary newspaper, and through his works, method and approach, the Chairman of the Revolutionary Communist Party, Bob Avakian, has deepened and enriched this understanding of the role of a revolutionary newspaper and communist generally.

Revolution aims to be a tribune of the people—a living link between all that we are doing now, the work and struggle against the injustices of this system, the point and our final goal of a communist world. In this sense, Revolution plays a role of not only keeping people on the path of the communist future, but also where we are at the moment.

Revolution aims to bring the masses of people into the whole revolutionary process—to be at the center of a big conversation about what is the core problem in the world and the essential solution to that problem. How is that solution achievable, and how can it be achieved? How are we going to get to a revolutionary situation? How will we know when such a time is right? What will that revolutionary society look like? And how will people be fit to run society when the revolution comes?

Revolution has very ambitious plans—we plan to change the world! Corresponding to the radical future we aim to bring into being we see the role of a newspaper like this as critical. In times like these, the need for such a newspaper takes on an even greater role. And Revolution will assume even greater importance as the revolutionary situation develops, when people in their millions will be looking for guidance on how to live and how to die, and when the changing shape of public opinion will have very direct implications for the timing of a revolutionary uprising.

We invite you into this process. We invite readers into this critical discussion of the future of humanity. We invite readers to dream with us, struggle with us and learn from us. We invite readers to get to know our Chairman, Bob Avakian, and why we hold him in such high regard. We wish to learn from you as well and look forward to your thoughts and criticisms, suggestions and ideas.

Avakian says: "Dispatches" on the people's war in Nepal and Michael Slate's series on the "War Stories" about South Africa. At the same time Revolution aims to engage with artists, scientists, progressive thinkers and writers, for an ever-expanding network of conscious thinkers, dreamers, and fighters will gather around this newspaper, and we will be able to prepare not only to take the streets against the outrages of today, but for a time when a real revolution is possible. This is a basic communist understanding of the role of a revolutionary newspaper, and through his works, method and approach, the Chairman of the Revolutionary Communist Party, Bob Avakian, has deepened and enriched this understanding of the role of a revolutionary newspaper and communist generally.

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American vigilantes hunting immigrants on the border!!

Revolution will show how all of these oppressive things are tied to a particular system that is based on exploiting the labor of billions of people all over the world—a system that is fundamentally warped. Further, Revolution will show how all this is particularly outrageous, since the world doesn't have to be this way.

Revolution will also reveal the true nature of different events in society, the different and conflicting class interests and class forces involved. Take the Terri Schaivo case—what did this all boil down to the rise and power of the Christian rightwing and its role in society? Where is this trend toward imposing religious standards on all of society headed? Or take the last presidential election—why is the Democratic Party fundamentally unable to address the demands of its base, who largely opposed the Iraq war and the bible-based moral crusades of the right-wing?

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If You Want to Change the World... You Need to Know Bob Avakian

Bob Avakian is the leader of the Revolutionary Communist Party and a pathbreaking Marxist thinker. He follows the truth wherever it goes—and he’s not afraid to put it out there, either. He calls out the powers-that-be with a fire, depth, and humor that is one-of-a-kind. He boldly defends the experience and ideas of communism...and he just as boldly criticizes its shortcomings and points to a whole new vision for the future. He analyzes how a real revolution could be made in a country like this, in a time like today.

In short, Bob Avakian brings something really new onto the scene, and you’ve got to find out what it’s all about.

There are two places to start the process. The first is the DVD/Video Revolution: Why It’s Necessary, Why It’s Possible, and What It’s All About. Bob Avakian breaks down these questions on this video, before a live audience. You’ll see him go at these issues head-on, right here, right now, before anyone else. You can also listen to revolutionary journalist Michael Slate ask—and Chairman Avakian answer—the toughest questions about revolution and communism. Also, on the Revolution website, revcom.us, you can hear Carl Dix interview the Chairman shortly after 9/11 on war and revolution, and on being a revolutionary and changing the world.

To learn about how Bob Avakian has revived and reshaped the whole idea of communist revolution, you need to download the talk "Bureaucracy, Democracy, and the Socialist Transition to Communism", available online at revcom.us. The Chairman gets into the great achievements of past revolutions, even as he critically sums up their weaknesses. Beyond that, he sets forth a vision of a society moving toward the elimination of all oppression and providing the vibrancy that would make it a place where people would really want to live.

Some similar themes—along with a whole range of philosophical and cultural issues—are taken up in the new book co-written by Bob Avakian and Bill Martin, Marxism and the Call of the Future—available from Open Court’s website at www.opencourtbooks.com.

You’ve also got to read or hear Bob Avakian’s analysis of the dynamics of the heavy events of today, the real forces shaping them...and the actual "fighting chance" that may people may have to wrench a better future out of it all. In addition to the talks on bobavakian.net, check out the articles "The Truth About Right-Wing Conspiracy... And Why Clinton and the Democrats Are No Answer." and "The Power of the People," the new book he’s managed to stay true to his revolution and providing the vibrancy that would make it a place where people would really want to live...and the actual "fighting chance" that may people may have to wrench a better future out of it all. In addition to the talks on bobavakian.net, check out the articles "The Truth About Right-Wing Conspiracy... And Why Clinton and the Democrats Are No Answer." and "The Pyramid of Power and the Struggle To Turn This Whole Thing Upside Down." And there’s the important new series "The Coming Civil War and Repolarization for Revolution in the Present Era," now appearing in Revolution newspaper, where the Chairman’s work appears almost every week. All of these are available at revcom.us.

And that’s just the beginning. He’s written a host of important books and pamphlets on a wide range of subjects, including: Demosocialism: Can’t We Do Better Than That?; Preaching from a Pulpit of Bones (on religion and Christian fascism); Could We Really Win a Revolution?; Phony Communism Is Dead...Long Live Real Communism and many more.

A leader like this only comes along once in a great while. When we get one, we need to cherish him and defend him against the powers-that-be, and we definitely need to get into what he’s saying. That’s how we see Bob Avakian. So check him out, and see what you think.

Ordering! Don’t just read, or listen to, or watch this stuff alone. Get some people who are doing something, and think about where the planet is headed.

How to Get Works by Bob Avakian

Revolution: Why It’s Necessary, Why It’s Possible, What It’s All About
Three Q Productions $34.95 + $4 shipping Check/IO to Three Q Productions Specify format: DVD (Eng/Span); VHS (Eng): or VHS (Spa) Three Q Productions 2038 W. Chicago Ave, #126D, Chicago, IL 60622 Or order online at threeqvideo.com

From lie to Mao and Beyond: My Journey from Mainstream America to Revolutionary Communist Insight Press $30.95 (Illinois residents must add 6.75% sales tax) Available for ordering online at Amazon.com Also available at Revolution Books stores and outlets

Book Release Celebration

Richard Aoki, social activist • Bob Bloom, Attorney • Larry Everest, Author, Revolution correspondent • Gabo, DJ from Bobo's (Roy Bedtis) • Yuk Koyama • Barbara Lubin, Middle East Children's Alliance • Tanya Mayo, Not in Our Name • Charli One,就可以了 • Mary Prophet, Women for Peace* retired educato • C. Zadick Shapiro, Attorney • Nels, Booking Bookstore • Refa One, Oaklandish • Mary • Tanya Mayo, Not in Our Name Berkeley (for identification purposes only)

Invite you to a special evening of readings, reflections, music, installations, and video—from "back in the day" til now—to celebrate the national release of Bob Avakian's new memoir, From lie to Mao and Beyond: My Journey from Mainstream America to Revolutionary Communist. The evening will reflect the people, places, times, experiences, and culture chronicled in Bob's memoir; the unique mix that created 1960s Berkeley; the struggles he and many of us were part of; the music and culture that helped shape him—and our—lives; and the timelines of what Cornel West calls Bob's "powerful and important books." Coming from diverse outlooks and perspectives, we are proud to serve as honorary hosts for this celebration—a multimedia evening of poetry, jazz, exhibits, anecdotes and insights from those who've known him and watched him grow. Berkeley and the San Francisco Bay Area play a vital role in this story of dedication and commitment. So it's crucial that progressive and alternative voices be heard. So there's no better place or time—for this celebration. We hope you can attend on May 6.

Friday May 6th 7:00 p.m. King Middle School Auditorium 1781 Rose St. (at Grant), Berkeley Doors open at 6 p.m. $5-10 sliding scale No one turned away for lack of funds
Sponsored by Bob Avakian Promo Committee • 510-467-3426 • bobavakianpromo@yahoo.com

A wide range of articles, essays, and serialized writings are available online at the Revolution newspaper website: revcom.us. Audio of the interview by Carl Dix—"Bob Avakian Speaks Out On War and Revolution, On Being a Revolutionary and Changing the World"—is also available on this site.
The Bible Taken Literally Is A Horror
The Revolutionary Communist 4 (RC4) Speaking Tour

We received the following from Carl Dix and Comrade X.

Revolution? In these dangerous times, we need to kick off a big conversation about the dire situation we are confronting and what needs to be done. Is revolution really possible? What does it mean to emancipate all of humanity and what does that have to do with Black people’s experience of slavery and oppression which continues down to today? Why is communism the answer and what does it mean for people to be communists and to get involved in a communist movement?

Interested? Well, the RC4 Tour is headed your way.

What kind of leadership do we need? How do you judge revolutionary leadership— is it based on nationality or is it based on a vision of where we need to go and how we look at people and the whole process of getting out of the nightmare and into our dreams?

Is communism a European ideology? Are Black people too much into religion to be attracted to communism? What about spirituality is it true that communism is cold and devoid of soul? Is a future without a Bill Cosby what many Black people yearn for? Is the future for the youth in the ghettos and barrios? Military uniforms and prayer books—killing people like us in other countries, dyin for an empire that is treating us like trash and getting down on our knees to break a non-existent god for it. And what’s up with Bill Cosby’s tirade about his personal responsibility and why is he objectively playing the role of a flunkey who needs to do—’sang it’ Public Enemy—and get in all that “bling-bling” and gettin’ rich and “pimpin’ and playin’” and “bangin’ and slingin’”?

Our beautiful sisters and brothers need to start “fighting the powers that be”—“sang it” Public Enemy—and start being revolutionaries and communists and emancipators of humanity!

This tour is right on time. We are restrin and we are ready to hit the road. So look out, here we come, droppin’ science as we travel from one end of the country to the other. We need big funds right away to make this important speaking tour a reality—Black people from Mexico have ended up in poor neighborhoods together, oppressed by the same system. He told her that Black people need to fight not just for their own survival, but also for the survival of other people who need to learn each other’s histories. He was draw

Contact:

The Revolutionary Communist 4
Speaking Tour
P.O. Box 911, Keicherbecker Station
New York, NY 10003-0900
Email: rc_speaks@yahoo.com
Phone/Fax: 866-841-9193 x2670
Watch the Internet for our website.
You can also contact Carl Dix at
3600 Revolution Books, 9 West 19th
Street, New York, NY 10011
or call 866-841-9193 x2670.

Continued on page 15
I have been back inside the U.S. for less than a day. Over the last six weeks I traveled all over Sri Lanka and talked with all kinds of people about the tsunami and the oppression and suffering that is still unfolding—four months after the giant waves smashed the shoreline and the lives of hundreds of thousands of Sri Lankan people.

To celebrate the birth of Revolution newspaper, I wanted to contribute a few paragraphs to introduce a new series of articles and to complement the photos taken by my traveling companion, the photographer Makai.

There is a beach just north of the town of Trincomalee on the northeast coast of Sri Lanka. It's one of the most beautiful beaches in the world with miles of soft white sand, the warm waters of the Indian Ocean, coconut trees and monkeys. During low tide you can walk hundreds of yards out into the ocean across a soft sand seabed and still be standing in water only five feet deep.

On a hot evening I stood talking with Ramasamy, a boatman who lived in a village a couple of hundred yards away from a beach-front resort hotel. Ramasamy is Tamil, an oppressed nationality in Sri Lanka. He talked about his life as a boatman—sometimes carrying cargo along the coast, or local people to other villages, and sometimes operating coast line tours for tourists. Business was never good. Much of the northeast had been devastated by 20 years of war between the Sri Lankan government and the Tamil Tigers.

The local people often had to seek shelter from the guns. During the daytime the government soldiers searched for the Tamil rebels and fired their guns from sea onto the beaches while the rebels found shelter in the villages. As nightfall crept up, Ramasamy's two friends joined our conversation. They showed me photos of their families and pointed out a wife, an uncle and a child lost to the tsunami. One of them pointed to his village and then to the hotel. In an angry voice he demanded to know why the village was destroyed and why no one would talk about rebuilding it or even building temporary shelters for them, yet the hotel was repaired in a month. He thinks the tourist business wants the village erased. More than anything he wants answers. "What was it? I still don't know what tsunami is. Will it come again? No one knows. I want to know how I will live. How will my village live? The tsunami came and left and we still suffer. Why?"

These are the questions and contradictions I explored as I traveled the island and spoke to all kinds of people—from plantation workers on the tea estates to fishermen up and down the coastline, from German doctors working in tsunami-devastated villages to Sri Lankan environmental activists, from Marxist revolutionaries to Buddhist priests, from supporters and members of the Liberation Tigers of Tamil Eelam (LTTE) to academics and engineers. I am extremely excited to have the opportunity to unfold over the next weeks a new series based on this visit in the pages of Revolution newspaper.

A man pointing to how high the flood waters reached in his house, Galle.

 Introducing a new series from the tsunami zone of Sri Lanka

by Michael Slate

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by Michael Slate
Just briefly, let’s talk about the dialectical relation between the international and the domestic dimensions of what is going on, and what has gone on over several decades. Let’s look at some key conceptions at play in this context. Where did all this stuff that the ‘60s was part of come from, what was the underlying basis of that? It was the resolution of World War 2, and what arose out of that on an international scale, and what became the principal contradiction in the world—between the oppressed nations of the Third World and imperialism—and other things we’ve analyzed in connection with that. The transformations in the southern U.S. were related to that—the changes in southern agriculture and related political, social, and cultural changes—and this, in turn, was related to what was going on in the world as a whole, both economically but also structurally (in terms of politics, ideology, and culture). There was the civil rights movement that arose in that context, and the Vietnam war also arose in that context. In other words, without being mechanical, there’s plenty of international dimension that has played and ultimately is playing a determining role in all this.

And then go to the situation today. What sets the context for all this is the resolution of the contradiction with the Soviet Union—"the end of the Cold War," as it is put—by highly unprecedented means, including the collapse of the Soviet Union. And then there is superstructural stuff going on in relation to and in the context of that, in all different kinds of ways, including different sections of the ruling class in the U.S. trying to forge new strategies and new consensus. And it’s true that, as a comrade pointed out, Clinton did try to bring forward a new consensus; but it was within the same fundamental framework as has historically existed within the U.S. What Clinton was doing was objectively bringing greater hardship for masses of people, but frankly it was not bringing a "clash of civilizations" right within this civilization, if you want to put it that way. It was not bringing two different "irreconcilable"—or, to put it in different franklier it was not bringing a "clash of civilizations" right within this civilization, if you want to put it that way. It was not bringing two different "irreconcilable"—or, to put it in different terms, philosophically, two antagonistically opposed worlds and world-views directly up against each other. And that is what’s being posed now.

Now, the fact is, if there is another event like September 11, the configuration and the dynamics are going to change dramatically again. Some people, including some generally progressive people, left to their own devices, are perhaps going to join the Christopher Hitchens in deciding to cast their lot with the Christian theocratic fascists of U.S. imperialism rather than the Islamic theocratic fascists. Now, that is a temptation for saying that a lot of the forces who right now don’t think they can live in the same world with these Christian fascists will, in those circumstances (of further attacks on U.S. soil) be inclined to go under the umbrella of whatever the government in the U.S. is, even if it’s a Christian Fascist one, to protect themselves. If we allow that dynamic to go on, things will become worse, even much worse, than they are now. And, on the other hand, not only not progressive people but even people like Andrew Sullivan, who is gay, should be reminded of the Niemoller statement (in Nazi Germany: First they came for the communists, but he was not a communist so he did nothing... ). And think about what wing they believe they can crawl up under.

That was the point that came up sharply in a recent Bill Maher show—specifically the comment by D.L. Hughley, who insisted: I believe in Jesus; but I don’t believe Jesus resides only in the "red states" (where Bush and the Republicans carried the vote). Andrew Sullivan, who was also on that show, was getting all puffed up, and so Bill Maher says to him: "Well, try going into one of those churches in Mississippi and see how you..." And Sullivan cut in: "I do belong to a church, and I’m quite welcome in it." And they both, Hughley and Maher, responded: "In Mississippi? That’s where the gay question and the black national question come together—in Mississippi (literally and metaphorically).

1. "First they came for the Communists, and I didn’t speak up because I wasn’t a Communist.
2. Then they came for the Jews, and I didn’t speak up because I wasn’t a Jew.
3. Then they came for the trade unionists, and I didn’t speak up because I wasn’t a trade unionist.
4. Then they came for the Catholics, and I didn’t speak up because I was a Protestant.
5. Then they came for me, and by that time one no one was left to speak up."

—Pastor Martin Niemoller, imprisoned by the Nazis from 1937-1945. Initially a supporter of Hitler, Niemoller realized too late what the Nazis were all about. Niemoller criticized himself in this now famous quote and gave many speeches criticizing his fellow clergy and other progressive people, for not opposing the Nazis when they had a chance.

There is a particularity that’s they’re talking about with Mississippi too. Andrew Sullivan can find a church in New York or Washington, but he will have a hard time finding one in Mississippi. There’s still a particularity to Mississippi. Malcolm X was right in making the point, "Step talking about the South—as long as you’re south of the Canadian border, you’re south." But still there is another side to it. There is still a South. My point about the Bible belt and the lynching belt—how they are the same—is not that the South is the only place they have ever lynched people, but there is a point there.

In any case, this is the dynamic that’s in play now, and it is important to understand that there is a difference between Hitler getting appointed Chancellor and the Nazis having totally consolidated power and crushing and eliminating the opposition. Without being mechanical, that analogy is indeed very relevant to what is going on in the U.S. now. I agree with the point (made by another comrade), I do think Bush actually believes this fundamentalist shit, but he is also the president of the United States and he can’t simply be a Christian Fascist. I believe he is a Christian Fascist; but at this point he can’t simply be a Christian Fascist. That makes for (and reflects) another complexity. And there is a difference between what is the leading edge in the Republican Party and what is the character of the society overall, at this point at least.

We can’t be reductionist: The leading edge in the Republican Party is this Christian Fascism, the Republican Party is the leading party, and right now the ruling party, in the U.S. and bourgeois policies in this country is increasingly dominated by one party, the Republicans. Therefore the country is already fascist. That is not a correct way of reasoning, not correct methodologically. You can’t go mathematically—by mathematical reduction—to arrive at a conclusion like that. In fact, it is not even the case that a Christian Fascist consensus has won out within the ruling class at this point. That has not happened yet, and we should not confuse things. This is not being ruled as a Christian Fascist biblically based country—at this point.

But there are forces fighting for that who are not going to be satisfied until that is the way the country is being ruled. It’s got to be a biblically based, militarized, patriarchal and male supremacist, and, yes, white supremacist society—that is in essence the Christian Fascist program. And, yes, this means that their religious fundamentalist epistemology must be in command.

There is going to be a battle over what is truth and how you arrive at the truth. There is so-called "biblically based" truth vs. actual truth. There is going to be fierce struggle over these epistemological questions as well as political struggle.

Changes in the and the "Clash of Civilizations Within This Civilization"

by Bob Avakian, Chairman of the Revolutionary Committee to Empire
This Christian Fascist element is not going to go away. That is the point I keep coming back to: They are not going to go away, and they are not going to give up. As other people have said, this is a monster that's demanding to be fed. It's stayed on its leash pretty much because it's been promised to be fed. But it has its own dynamics.

Since you read the supplement on the Clinton impeachment ("The Truth About Right-Wing Conspiracy... And Why Clinton and the Democrats Are No Answer") it talks about two phenomena at work, in terms of the problems the ruling class has in promoting patriotism, especially blind patriotism—people not being patriotic enough, from the point of view of the ruling class. One is the "90s thing—everything that millionaires, people who learned through their own experience, which makes them not to be very patriotic, or certainly not blindly and unquestioningly patriotic—and the other is precisely the "90s thing—all this "gold rush" (get rich quick) shit makes for a lot of individualism, and it doesn't matter for much self-sacrifice for the "larger imperialist good." It isn't just the one statement that's being talked about. We should understand the nuances, the gradations, the levels, the contradictory character, the particularity, all of that.

This whole battle shaping up over these two different worlds and world-views. And there are millions and millions of people, right now, non-religious and religious people, who are deeply troubled by what is happening—and there are a lot of people who are religious among the basic masses who are saying, "We're being fucked over by this Bush thing." That doesn't mean inroads can't be made among them by the Bushites and Christian Fascists—we have been talking about that, and we should definitely be doing it. But many of the people who are religious are saying, "we're fucked"—not because Bush is religious but because he is not even an anti-Christian in his statement: The appeals to religious fundamentalism doesn't have the same impact, it doesn't have the same political effect, right now at least, on many of these masses, because they have different material interests, and—without being mechanical materialist—there is a point to material interests. But it would be very wrong to think that this religious fundamentalism doesn't have an effect on these basic masses. In fact, there is a tug between some of this superstructural stuff, and in particular religion, on the one hand, and material factors on the other hand. Part of the problem with Thomas Frank's reasoning in his book What's the Matter With Kansas? is that he actually denies the appeal to religious fundamentalism doesn't have the same impact, it doesn't have the same political effect, right now at least, on many of these masses, because they have different material interests, and—without being mechanical materialist—there is a point to material interests. But it would be very wrong to think that this religious fundamentalism doesn't have an effect on these basic masses.

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Remembering \textit{The Gates} by Dread Scott

You are walking down a promenade of saffron, miles long. Dreamlike. You've been here, but it is different now. Walking through a changed space. Golden billows of fabric surround you. In front, behind, and hovering just above your head. Glowing sunlight filters through the fabric. There are no leaves on the trees and the fabric dances against the branches. You are not alone. Thousands and thousands of people, many smiling, some talking, some playing, are meandering with you. In the distance you notice the contours of a walkway, defined by the river of saffron, but invisible days before.

The scene changes. It is night. It is mysterious and unfamiliar, but safe and welcoming. There are still miles of fabric in front of you, only the texture is different. Instead of sunlight, blue and pink halogen streetlights reflect off the cloth, giving it another feeling. In the distance you see a red stoplight next to a billowing fabric dance against the sea of white. Your gate was a 9' pleated saffron-colored fabric that spanned the width of the gate. The fabric was only attached at the top so it was free to blow in the wind. The entire park was transformed into a giant artwork, which was to be seen and experienced by walking through it. It was one of the most significant artworks in the city for years.

Christo and Jeanne-Claude produce site-specific public installations all over the world whose meaning is wide-ranging. Often their work encourages viewers to think about monuments, icons, public space, and tradition in unexpected ways. They work on a scale which artists rarely think of, and few, if any, ever realize. Using fabric, they have wrapped the Reichstag in Germany, surrounded islands in Biscayne Bay near Miami, and run a curtain 24 miles from the Pacific Ocean along the rolling hills of Sonoma and Marin counties. These transformations and others they have made by wrapping bridges, monuments and trees, creating walls with oil drums, and placing gigantic umbrellas in the landscape, create a new memory and enable viewers to perceive the space in new ways and with new understanding. They have created works of joy that have been seen for free by literally millions of people and have changed the way many see art itself.

Christo and Jeanne-Claude often talk about their work in purely technical and formal terms (1,067,330 miles of fabric, 5,290 tons of steel for the bases, 315,491 linear feet of vinyl for the poles of the gates, etc). While talk in these terms gives a sense of the enormous scale of the work—a scale which few viewers get to see—it seems to miss one of the essential points of the work—its beauty. \textit{The Gates} was a work of awesome beauty. And it was available for all residents and visitors to NY to see.

Though there is not only one particular reading or meaning to the work, \textit{The Gates} does touch on and explore memory. People who were fortunate enough to see this art will probably never view Central Park in the same way again. There will always be the memory of the amazing gates. Viewers perception of the Park was forever changed—there will always be an absence—something always missing. But we were charged for the first time for both the experience and the absence that is now in the park. It is like the memory of a loved grandparent who has died, the reminiscences of a friend from youth, your wedding day, the first time you made love. All are in the past; perhaps years—but the memory remains. You are changed by the experience and \textit{The Gates} was a fleeting thing that you couldn't hold in your hand or fix in time, but which continues to live in your mind. And knowing that it would be gone even as you walked through it, you had the sense of experiencing something you never knew would not last.

The temporary nature of the work is essential to it and all the large-scale public work of Christo and Jeanne-Claude. \textit{The Gates} was like the life of a butterfly. It lasted a mere 16 days. The fleeting duration encouraged people to rush to see it as they really looked at and appreciated the art itself, but also the importance and beauty of other temporary things. When a child is born, friends and family rush to see the new boy or girl. At age 3 or 7 or 15, or even 4 months, the child will be special and loved, but they will never be 3 days old again—and the special moment surrounding their birth will be gone. The Gates encouraged viewers to appreciate things that are really unique and special and recognize that change is constant so we must be attuned to what we rare when we have the chance.

The Gates was larger than a major airport and it cost as much as a low-budget Hollywood film to make. Some have commented that this is an extreme expense (which the artists paid for entirely themselves from the sale of other art) when people don't have homes and food and have argued that only intellectuals would understand it. But I think it is important to appreciate art, science, and other intellectual works that are not tied in such a direct way to the ongoing struggles of the people. This art doesn't house or clothe people and it doesn't directly address such social questions. And that is fine. We need work that expresses the beauty of the day and work that imagines a whole different future. But the world and art would be lifeless and boring without a broad range of works that allow us to see, hear, and imagine the world differently.

Christo and Jeanne-Claude have confidence in ordinary people's ability to grasp and enjoy contemporary art—at least the kind of work that they make. And their confidence is well founded. A million people saw \textit{The Gates} and clearly the overwhelming majority who saw it enjoyed the work and grasped the essence of it. People with very little familiarity with contemporary art may see different aspects of it, but this is true with many great works; they operate and function on different levels and address questions in complex ways that leave room for a range of audiences to experience and discuss.

The public nature of the work, that it was in the heart of New York for all to see for free, poses real questions of who art is for and who the public parks and space are for. Central Park was conceived of as a commons—a public space belonging to all, and while it was a recreation area for the rich and famous, it is always a place of a shared experience that few could see before. \textit{The Gates} transformed the public park for just a brief time for all to see.

**Dread Scott is a multidisciplinary artist whose work addresses questions that are part of the public discourse. He first received national attention in 1989, when his art became the center of controversy over its use of the American flag. President Bush (the first) declared his artwork \textit{What is the Proper Way to Display a U.S. Flag?} disgraceful, and the entire U.S. Senate denounced this work as they passed legislation to "protect the flag." His work is exhibited in galleries and museums in the U.S. and internationally.**
Late Night Under
The Gates
by Alice Woodward

The gates were sensual and surreal. Even at night the city is a flood of noise, but the gates had a silence and a soft motion. They seemed in tune to the winds, and the city air. Their color was like so many sunsets I've missed and familiar objects in far away places. A sar in India, or Italian drapes. Evoking tastes of fresh oranges, cheese, and pumpkins. Structures like construction signs, monkey bars, and totem poles. They had symmetry, repetition, and surprise. They contained a life and story of their own. A size that was difficult to conceive even once you'd experienced it, and a human connection between those who imagined them, produced them and erected them, and walked, rode, climbed, and drifted through them. They were secret trails on a treasure map, or a quiet moment with a book, sitting in an open window in the afternoon.

More concretely, the gates were a significant contribution to art and culture. In a society narrowly focused on profit and competition, there is scarcely room for the masses of people to explore art and get into ideas. The gates made this widely accessible for a short period of time. What's more, it brought to the forefront exciting questions and debate about what is good and bad art and what is the role of art, and how do we experience it. Questions that, in a communist society, will not just make occasional cameo or be left to the intellectual elite, but will be ongoing widespread debate that is business and serious, productive and imaginative; it will engage people on a high level and play a real role in society like never before.

Following the story of The Gates and its ongoing response from critics, artists, and the masses, was a taste of this potential.

I felt a deep connection walking beneath the drifting panels, reading articles everyday, and tossing ideas around with friends. I thought of my parents and their story of road tripping to see Christo's Fence, and all of the art and culture. In a society narrow and foreignness of such a city. Feeling acutely the familiarity and solid.

I won't forget the late night walk I took beneath The Gates in the cold winter New York City air. Feeling acutely the familiarity and foreignness of such a city. Enjoying the quiet company of a comrade and the laughter of our friends in the distance, weaving in and out, through the warm glow of the drifting gates.
In 1999 I traveled through the heart of the Maoist People’s War in Nepal, deep into the guerrilla zones in the districts of Rolpa and Rukum. The Communist Party of Nepal (Maoist) had been waging an armed struggle for three years and the police, corrupt officials, and greedy moneylenders had been forced out of this area. The Maoists were beginning to establish a new people’s power.

There were mass organizations of women, peasants, and students, and new people’s courts were administering justice. For the first time women had the right to own land and get a divorce, land was being redistributed, and peasants mercilessly cheated by usurers had torn up debt papers. In 3½ months of guerrilla fighters, party cadres, and members of mass organizations ran the villages, creating new systems of taxation, laws and basic commerce, building schools and starting to organize collective farming. Cultural activities were creating a new revolutionary culture.

These were very fragile shoots and I wondered if they would survive. The Maoists were trying to establish base areas. But the police were arresting, killing, torturing, and raping anyone suspected of being a Maoist or a Maoist sympathizer, and the guerrillas were poorly armed. There were already hundreds of revolutionary martyrs and many more would die. Later the Royal Nepal Army would be sent against the people. How could such a poor peasant army have such fantastic dreams and hopes of seizing power? How could they dare to dream of a government that was getting weapons from India—and would almost certainly give them to the Maoists? Would these peasant fighting, working, and laughing in the base areas—schools, bridges, even an area in the base areas—be able to stand up against the Royal Army?

There are many thousands of guerrilla fighters. And there are more than two generations in the Maoist People’s War, with the second generation growing up as part of the People’s Liberation Army. What has it been like to grow up in a liberated village in Nepal, to be a Maoist or a Maoist sympathizer, to help the Maoists in their fight for freedom? How could such a poor peasant army have such fantastic dreams and hopes of seizing power? How could they dare to dream of a government that was getting weapons from India—and would almost certainly give them to the Maoists? Would these peasant fighting, working, and laughing in the base areas—schools, bridges, even an area in the base areas—be able to stand up against the Royal Army?

A close shot of people streaming into the area. Then the camera zooms back, then back even more and the camera’s eye turns to the rocky terrain, giving a bioscopic, like a human procession that snakes across the steep mountainside for miles. Back in the village there is visible joy amidst huge red flags. A man playing a drum tied to his forehead. A dance troupe of women in traditional costume.

This is a vivid and many-faceted picture of the People’s War. Mass rallies of tens of thousands of peasants. Speeches by party leaders and military commanders. PLA training camps. Cultural performances. Revolutionary festivals, volleyball, and foot races organized in the base areas. And actual footage from the battlefield—the sights and sounds of rural gunfire, back and forth. A voice in the darkness, “Take cover, don’t be afraid, Don’t be afraid.” Bodies of dead RNA soldiers. Wounded and dead PLA fighters. Caches of captured weapons and ammunition.

The shoots of the People’s War are slowly growing. These were very fragile shoots and I wondered if they would survive. The Maoists were trying to establish base areas. But the police were arresting, killing, torturing, and raping anyone suspected of being a Maoist or a Maoist sympathizer, and the guerrillas were poorly armed. There were already hundreds of revolutionary martyrs and many more would die. Later the Royal Nepal Army would be sent against the people. How could such a poor peasant army have such fantastic dreams and hopes of seizing power? How could they dare to dream of a government that was getting weapons from India—and would almost certainly give them to the Maoists? Would these peasant fighting, working, and laughing in the base areas—schools, bridges, even an area in the base areas—be able to stand up against the Royal Army?

Nepal’s jungle provides a perfect hiding place for guerrilla fighters. The Maoists have organized in villages, the youth are growing up as part of the People’s Liberation Army. What has it been like to grow up in a liberated village in Nepal, to be a Maoist or a Maoist sympathizer, to help the Maoists in their fight for freedom? How could such a poor peasant army have such fantastic dreams and hopes of seizing power? How could they dare to dream of a government that was getting weapons from India—and would almost certainly give them to the Maoists? Would these peasant fighting, working, and laughing in the base areas—schools, bridges, even an area in the base areas—be able to stand up against the Royal Army?

This is the time to give birth to the new society. This is the time to burst out like a volcano.

To the soldiers of the war
To three red ears.
Don’t be Stopped. Not by anyone!

The video takes me to a massive rally where the Maoists, along with the people, are celebrating the declaration of the new Maoist Autonomous Government.

A voice in the darkness, “Take cover, don’t be afraid, Don’t be afraid.” Bodies of dead RNA soldiers. Wounded and dead PLA fighters. Caches of captured weapons and ammunition.

Segue to revolutionary construction in the base areas—schools, bridges, even an area in the base areas. The People’s Liberation Army is able to wage battles against the Royal Army, involving thousands of Maoists and RNA soldiers. Caches of captured weapons and ammunition.

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The People of the World
Need the Truth
What was Communism's Past?
What is Communism's Future?

An Open Letter to Professors, Historians, Scholars and the '60s Generation

May 1, 2005 | REVOLUTION | revolution.com | 13

The People of the World
Need the Truth
What was Communism's Past?
What is Communism's Future?

CC: The Younger Generation
From: Penny Brown

"After the shipwreck of communism came years of relative quiet, years of restate, years of subsctional. And then there came a day of fire." - George W. Bush, 2nd Inaugural Address, January 2005

Are we really going to let this guy—this fellow—stand at the front of the whole historical experience of communi- nist revolution as a "shipwreck?"

Amidst a barrage of lies, let this be a message from a generation who's grown up in a world without a real socialist society anymore, another who has a sense of the possibility and felt the urging of revolutionary change.

I grew up in the 80's—on the whole, hardly a time of great social or cultural up-heavals. As a young woman growing up in America, I was surrounded by idealized, unrealistic images of women's bodies. I was told again and again, directly or indirectly, that I was ugly and stupid and made to feel worthless. This kind of stuff is deeply inter nalized and woven into the very fabric of our existence on an everyday basis. Not to mention the daily threat of physical or sex ual abuse or rape that faces every woman in this society, or other horrific realities of our lives.

When I was a bit older, I began to really look at the world around me, and immedi ately it was easy to see all the pain and suf fering that characterizes the everyday lives of the vast majority of unarmed.

But the idea that something completely different is possible was something I would only let myself fantasize about on rare occa sions. The whole idea of any society was that we were living in the "end of history." Communism? "They tried that, it didn't work and it was filled with horrors and unspeakable crimes—people turned into automations, were rounded and killed off!" As bad as society might be today, it is still the best of all possible worlds.

And I have distant images in my brain, all gray, of old people, whose noses red from the cold (and some soiled) standing in long lines waiting for a bowl of bread, their toweling fur hats their only protection from the surrounding snowstorm in the Soviet Union. These were my mental images of revolutionary societies. I just naturally accepted the verdicts that commun ism was a disaster.

And then a few years ago, a professor gave me a copy of Bob Avakian's book, "Preaching from a Pulpit of Bones: We Need Morality, but Not Traditional Morality." And my whole conception of the world and what's possible changed.

In this book, Avakian was bringing forth a radical communist morality. He was look ing at the accusation that communists "the ends justify the means, imaginary means!" and saying that no, real communists believe that the means must flow from and serve the goal of the emancipation of humanity. He is someone who has summed up the history of the international communist movement and has brought forward a very rich and profound analysis of the socialist experience, in the Soviet Union (1917-1956) and especially in China (1949-1976)—the overwhelmingly positive but also the negative—in light of where humani ty can and needs to go. He has rescued the communist project and given it new validity and relevance to the 21st century.

I was challenged to get deeper into the actual experience of the people in these revolu tionary societies. I got involved in the project to "Set the Record Straight." Recently I came across an account by a woman observing the difference between how children are socialized in the United States and her own childhood during the Cultural Revolution in China.

"While studying in America, I was surprised to find that you were a good, normal idea was not as popular a concept here as it was in China. Instead, social perceptions of gender differences exist between girls and boys in early childhood. Even newborn babies are subjected to gender differentiation: pink and blue ribbons traditionally mark female and male infants. As a teenager in China in the 1970's, however, I was able to positively identify myself as a non-gendered youth with strengths, strengths that were won through constant struggles with the contradictions of being a youth and a woman."

The fact that millions of women grew up on this planet, as recently as 30 years ago, in Maoist China, in a society struggling against the "mark of gender," is something to be tightly passed over. It is something to dig into and explore. Women who, prior to the 1949 revolution, would have been relegated to the role of wife or concubine, with no rights whatsoever, and subjected to other feudal practices, such as the horror of foot-binding, were growing up identifying themselves as "non-gendered youth with strengths.

Women were being empowered: taking up theory, participating in the running of society, engaging in the revolutionary struggle and transformation.

And the nearly unbelievable achievements towards the liberation of women were just a part of the broader changes going on economically, socially, and political ly, as well as in people's values.

And there is a whole generation of peo ple today who just have no idea about all this. And, as Avakian is pointing to, it's not just the accomplishments of previous socialist experiments that we need to explore, but also the real shortcomings and problems, looking back from the perspective of a deepened understanding of communist revolution.

So this is a message to professors and intellectuals, meant to spur a generation. We cannot allow the same people who have brought to endless war and police-state measures to have to come and perpetuated the misconceptions about what actually went on in these revolutionary soci eties, to control our interpretation of history. And we cannot allow the guardians of the status quo to define and control our future.

To those of you who drew inspiration "back in the day" from the radical society-wide struggles on the other side of the globe, to those who felt part-gendered youth with strengths, to those who have since fallen under the influence of the message that "there is no alternative" in capitalism but who once knew better—offer this challenge. Take a fresh look with a critical and open mind at humanity's first steps towards emancipation. Seek to sort out the lies and horror stories.

The People of the World
Need the Truth
What was Communism's Past?
What is Communism's Future?
From The CoRIM

May 1, 2005: Communism in the 21st Century

April 18, 2005. A World to Win News Service. Following is a statement by the Committee of the Revolutionary Internationalist Movement (CoRIM) on the occasion of May Day 2005.

The world seethes and moans with discontent and resistance on the part of the people. Through war in Iraq and the threat of wars in the Middle East and elsewhere, the imperialist powers, in particular the U.S., are desperately trying to hammer into place a new world order with itself as king of the heap. Their hands drip with blood.

Many people are in a reflective mood, angered that their struggles in the millions to stop the war failed. Valiant resistance is taking place on the ground in Iraq. Regrettably, painfully, the target is not always the imperialist forces of occupation and oppression and the reactionary regime.

May Day is a time to take stock of where we stand in our struggle to overthrow the ruling exploiting classes. What we need is a world where the interests of humanity and not the endless search for profit is at the center of society, where the masses are no longer faceless, regarded as beasts of burden, locked out of any possibility of utilizing their creative energy to consciously transform the world and themselves.

The global plan of U.S. imperialism is sinister—one world, one empire. They are unleashing military intervention on a scale that no other power can rival to enforce and organize globalized exploitation. A range of possibilities exists for the world’s people, from devastating defeats to great advances, including revolutions in a number of countries. The outcome is up to us all.

Propelled into resistance, new generations have stepped onto the stage. They lack knowledge of our past achievements. Or they only hear the ruling class propaganda machine spewing out that Communism remains the only hope for humanity. But this lofty hope can only be realized through struggle, hard struggle, in every sphere. The international communist movement has brought forth legions of heroes who have bravely impromptunted, torture and death in the face of the enemy. It must show the same courage in its merciless self-examination and its determination that its ideology remain vibrant, capable of comprehending ever more fully the rich complexity of human society and class struggle, and able to reach out, learn from and unite with millions of others while fighting tenaciously to uphold, apply and win others to the ideology of liberation.

We need to advance further in our goal of building a communist international of a new type, and unite with all of the genuine Maoist forces the world over in this process, as well as reaching out to revolutionary activists who need to be won to the liberating truth of communist ideology.

Today the RIM is determined to fuse our scientific tools of Marxism-Leninism-Maoism with the new rising tide of revolution.
Iraq

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fundamentalists?"

American slave owners used to tell their slaves, "Where would you be without us? Who would give you those second hand clothes? Who would feed you, and give you a little sweet molasses on Sunday?"

Such arguments seem ridiculous now—because (looking back) it's obvious that slavery or starvation wasn't the only choice. There was a real choice (however complicated and difficult) for something different: ENDING their enslavement!

In today's Iraq, competing religious forces have emerged powerfully, and there is rising possibility of civil war. But much of this happened because the U.S. cracked Iraq "like a gobiert" and then tranquillized one nationally against another—Iraq against Kurds, Shiites against Sunnis.

There are challenges—overcoming deep divisions among the people, and the influence of reactionary forces. But do such obstacles really mean the best choice for the people of the world at this moment is to be dominated (and exploited!) by the U.S. superpower?

Isn't it truly perverse to argue that domination by the Christian fundamentalists of the White House is the only realistic antide to Islamism (fundamentalism in the Middle East)?

And who would we serve if we accepted such twisted logic?

Forcing movements for genuine change and liberation is difficult (in the Middle East and everywhere else). But it is the only real hope in our time that is actually worth living and dying for! Wouldn't it strengthen the most oppressive forces (including in both Iraq and especially in the U.S.) if the people of the U.S. blindly endorse the brutality carried out in their name?

And won't it actually accelerate progress toward real liberation here and around the world if more and more people here in the U.S. boldly demand an end to this unjust U.S. conquest?

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three main points

by Bob Avakian, Chairman of the RCPUSA

What do we in the Revolutionary Communist Party want people to learn from all that is exposed and revealed 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 overturned.

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 a totally 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 would like to see such a revolution, those with a burning desire to see 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 strength, and prepare the ground for a revolutionary rising that has a solid basis and a real chance of winning.

something beginning here

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In another neighborhood not too far away, an older Black man runs a popular boxing gym. He's watched the complete 11-hour DVD set three times. Before hearing Bob Avakian speak, he thought the only thing possible for him to do was try to help Black youth stay out of prison. He was so moved by Avakian's talk that he's mobilized his inmates to distribute leaflets in the neighborhood, and he's showing the DVD samplers on the three TVs that are set up in the gym. He's volunteered to do public speaking to tell people everywhere about Bob Avakian.

Farther away, on the other side of L.A.'s downtown, where the land becomes more expensive, a young Mexican has been doing his own public speaking to small crowds. Normally working in a restaurant 12 hours a day, 7 days a week, on New Year's Day he went to the Rose Bowl Parade in Pasadena to tell people about Bob Avakian. He distributed the

battle for the future" statement, telling everyone he talked to, "We here a leader who fights for global change. You have no rival, and anything like him."
In times like these, this clear voice for social change is a welcome relief from all the confusion and lies. Listen, and you will truly hear a voice of reason, with sharp analysis and deep understanding, going up against the tide of injustice and oppression. Of crucial importance is the fearless opposition to the rise of the Christian right and its pernicious effect on the political and cultural life in this country. While you might not agree with everything he says, he will challenge you with his insights and a clarion call to what must be done. 

[Reverend Earl Kooperkamp, Pastor, St. Marys Church, Harlem, NYC]

In 2003 Chairman Bob Avakian delivered an historic talk in the United States, now available in video. This talk is a wide-ranging revolutionary journey. It breaks down the very nature of the society we live in and how humanity has come to a time where a radically different society is possible. Full of heart and soul, humor and seriousness, it will challenge you and set your heart and mind to flight.

BOB AVAKIAN is a creative and wide-ranging thinker who maintains a profound sense of the actual struggles, trends and sentiments among the masses, the movements of opposition, and society broadly. And, he is the leader of the Revolutionary Communist Party, USA, which is seriously setting its sight on the seizure of power right within the U.S. itself, and the revolutionary transformation of society as part of the world proletarian revolution. He will take you on a journey that can change your life.

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