

# RESISTANCE



POLITICAL ORGAN OF THE LEAGUE FOR PROLETARIAN REVOLUTION M-L  
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## Rectify Our Style of Work! Combat Spontaneity

This is the third article on the Rectification Campaign recently launched by LPR (M-L). We present here excerpts from a three part report by the Central Committee on the need to Rectify Our Style of Work. We have copies of the previous articles available for those of you who have not followed the entire series.

In combating subjectivism in our way of thinking we cannot belittle the importance of also combating the manifestations of that subjectivism in our style of work. Contrary to opportunists and windbags of all hues, who see their style of work as something separate and apart from their political and ideological line, we see style of work closely connected with the line. For us then, it is not a question of attributing our faults to "poor style of work" disconnected from the line, but to see the dialectical relation that exists between the way of thinking and the way of doing. How the former is affected by the latter and in turn how our style of work affects our way of thinking.

We have unity in that the principal evils in our style of work are spontaneity, amateurishness, and sectarianism. There is a need then to develop consistent and systematic struggle against them. Without an all out war to rout out the evils of *spontaneity, amateurishness, and sectarianism* from our ranks we will not be able to carry out the great tasks ahead.

### OUR SPONTANEITY

The fact that there is spontaneity and there is *spontaneity* makes it very important that we talk about it in the specifics of our organization's life. In the main, the spontaneity in our style of work manifests itself in the lack of long-term and consistent planning that conversely brings us to a situation of continuous improvisation, tailing of the spontaneous mass movement, and the utilization of "tactics-as-a-process".

### ABSENCE OF SCIENTIFIC PLANNING

For a revolutionary organization to be able to put its line into practice, to win people over to it, to provide communist leadership to the spontaneous mass movement; in short, to move ahead with all the revolutionary work, it is extremely important that the organization plan its work far ahead. In doing whatever has to be done today, we have to plan not only for tomorrow and the day after, but for

months and years to come. Obviously this is not meant to be understood in a literal way — what we are going to be doing in February, 1982 — but in a dialectical way. That is, we are doing this today because in this way we are going to realize our aims, move the work in such and such a direction in order to create the specific conditions necessary for the realization of those aims.

Planning in this way allows us to develop a conscious plan that views every aspect of revolutionary work, not as isolated events or tactics, but as a comprehensive whole that sums up our strategic and tactical line for the period ahead. It goes without saying that in order for any plan to be conscious, it has to be developed in the light of scientific analysis of the concrete conditions (recall *time, place, and conditions*), and we have to correctly integrate theory and practice, correctly apply the mass line, and practice criticism and self-criticism all along. The timely sum-up of work utilizing the methods described above will allow us to determine strengths and weaknesses, the general direction in which the work is moving, what tactical changes have to be made in the plan in order to be able to accomplish its purposes, etc.

It is a sad reality, but reality is a stubborn fact that has to be accepted as it is, if we are going to be able to transform it, that our planning has been mainly characterized by its being subjective, narrow (a tendency to piecemeal just dealing with issues in isolation one from the others), and greatly divorced from the concrete reality of both the working class and the communist movement on the one hand, and our own organization on the other.

Such is what has happened when we have made attempts to map out a plan, because it is a fact that in many occasions we have engaged in particular activities without even attempting to develop a plan for them. Thus, on many occasions we are engaged in practice for which no clear political objectives have been agreed upon, for which no clear political direction has been established, no analysis of forces has been made, and so on. This is sheer bowing to spontaneity, which is one of the bases for incorrect lines

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**EXTRA!**  
**Grand Jury Exonerates  
Killer Cops!**  
See Page 8.

"BLACK, BROWN, YELLOW, WHITE, UNITED WE MUST FIGHT! The message of multinational unity in the struggle against police brutality and national oppression was put forward as part of our program of struggle in Crown Heights, September 28 march on City Hall sponsored by the Black United Front.

— On WC (M-L) National Proposal to Build the Anti-Bakke Movement —

## Continue the Struggle for Affirmative Action!

Since the Supreme Court's decision supporting Allan Bakke's claim of "reverse discrimination", the anti-Bakke movement has been in an ebb. The two largest national organizations dealing with this issue, the National Coalition to Oppose the Bakke Decision (NCOBD) and the Anti-Bakke Decision Coalition (ABDC), have scaled down their activities around the case.

Yet, daily, the bourgeoisie's attacks on affirmative action programs continue to intensify, particularly since the decision. These attacks are a reflection of the deepening crisis of imperialism. The bourgeoisie is attempting to divide our class, to find scapegoats whom they can blame for the existing crisis, in order to divert the struggle away from the real enemy — the bourgeoisie itself.

It is necessary that we unite to fight against these attacks, which greatly affect oppressed nationalities and women, in particular, and the working class as a whole in general. It is in the spirit of uniting all those that can be united that we examine the National Proposal to Build the Anti-Bakke Movement put forward by the Workers Congress (ML) in its political organ THE COMMUNIST of September 11, 1978, vol. IV, number 20. The proposal says:

1. "Nationwide, we must organize a broad mass movement to defend and expand affirmative action programs for women and oppressed nationalities."

We agree with the WC(ML) that it is correct to focus the struggle on affirmative action programs and link that to national oppression. We disagree with IWK-ATM's intentions to change the character of the movement to one against national oppression in general. This would narrow instead of broaden the base of the movement, which would also lose continuity by jumping from one

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# TELEPHONE WORKERS HOLD NATIONAL WOMEN'S CONFERENCE

Minneapolis, Minnesota. They tore off the linen from their beds and the tablecloths from the tables. Why? Because they were products of J. P. Stevens, the anti-Black, anti-union company in the South of the U.S. In a gesture of real working class solidarity, the outraged women attending the Communication Workers of America (CWA) National Women's Conference here, demanded that the hotel substitute the linen and tablecloths. The hotel, by the way, had no choice but to comply.

This gesture was very significant. It exemplifies the spirit that prevailed at the conference, held from September 28 to October 1 in Minneapolis, and attended by 290 women and 15 men. Gestures such as this are the germs of the unbreakable unity between workers of all nationalities and different industries, so necessary for achieving victory in the struggle against capitalism.

The conference was a good thing. It is also significant that it was at the insistence of a women's caucus, the Concerned Women's Advancement Committee, that the conference was put together. The fact that it was held is in itself a big step in the struggle for women's democratic rights. Resolutions and discussions at the conference reflected in the main the preoccupations of telephone workers, and of other workers and oppressed peoples as well. For example:

## SUPPORT AFFIRMATIVE ACTION!

A good number of women there present, especially those of oppressed nationalities, have been hired by the company as a result of affirmative action programs instituted in the past. The racist, chauvinist CWA leadership, however, supports the Bakke Decision, and opposes affirmative action. In fact, they have filed suits against the company, in favor of white males, charging "reverse discrimination". They are planning to appeal this suit which they lost and continue to oppose affirmative action. The conference demanded that the CWA leadership completely drop their suits, abandon their stand against affirmative action, and fight for its implementation and expansion.

## FREE CHILD CARE!

One of the things preventing women from taking a more active part in the struggles at the workplaces and in their unions is the fact that they have the responsibility of their children. The Conference demanded that child care be implemented at each union local in its meetings and other events. They also demanded that the CWA take up the struggle to get free child care from the company as part of the struggle for a new contract. The right to a job is a democratic right of women and it is the obligation of the companies for which we work to provide that right and the conditions under which it can be fulfilled. This means child care, so women don't have to be tied down to the house, unable to

make a living for herself, for lack of adequate child care. This is one of the most important demands of women because it is through participation in the process of social production, alongside other workers, men and women, that class consciousness can be developed.

## OPERATORS, THE MOST OPPRESSED

It was recognized at the conference that the most oppressed sector amongst telephone workers are operators, who in the main are composed of oppressed nationality women. This is the company's way of confining women to the lowest paid, most menial jobs. In solidarity with the operators, the demand to stop harassment at the job, and to end other oppressive working conditions was correctly raised and aimed at the operators.



## "RIGHT TO WORK" OPPOSED

The "right to work" is another tactic of the ruling class to bust trade unions and undermine the powerful strike movement developing in the U.S. today. The "right to work" law is nothing but the right to scab. It undermines the "union shop" where all workers hired automatically become part of the union and are thus committed to strike when the rest of the workers declare a strike. The conference denounced this trick disguised as a "democratic measure", as well as any similar legislation, and resolved to educate people on the threat of this right wing maneuver to peddle democracy for the traitors of the class, and at the same time attack the democratic right of workers to go on strike . . .

# WOMEN HOLD UP HALF THE SKY

The Women's Conference also resolved to boycott J. P. Stevens' products, as well as Coors Beer, whose workers have been on strike for many months in Colorado. Resolutions in the main dealt with working class issues. Unlike the Houston Conference last year, it did not put forward such feminist demands as "sexual freedom" and "gay rights", common among the petty bourgeois sectors of the women's movement.

## REFORMISM AT THE CONFERENCE

The stated purpose of the conference was to educate women, to

get them involved in union affairs. The real purpose was to get women into the main stream of the established political process in this country, the two-party system, and to capture women's untapped electoral vote. Reformism thus played a big part in the Conference.

First of all, it has to be recognized that this conference comes about as the result of the intensifying struggle of the masses for the full equality of women. CWA bureaucrats, as all other lackeys and their capitalist masters, are trying hard to charm that struggle along the path of reformism, away from revolution. But resolutions will simply become recommendations to the Executive Board of the CWA who have made no commitment whatsoever to implement them.

How did the union bureaucrats push reformism? Throughout the Conference, CWA officials, who led the workshops together with various labor professors, put forward the idea that the way to win full equality for women is through the electoral process, through reliance on the capitalist politicians and courts, through constitutional amendments such as the ERA.

A big chunk of the Conference was dedicated to pushing for ERA. They painted ERA as the final and only solution to the discrimination against women, and were able to get the Conference to pass a resolution asking Congress to extend the ratification date. This was one of the negative aspects of the Conference. ERA in fact is nothing but the bourgeois illusion of equal rights which is being offered by the bourgeoisie in order to stifle the revolutionary mass struggle for equal rights by steering it into dead-end courtroom battles.

The CWA leadership also took the opportunity to push for a new dues increase to fatten up their pockets. Demagogic as usual, they are claiming that they only want a dues increase "proportional to income." This sound very democratic and progressive, but according to the way some women figured it,

what will happen is that for the lowest paid workers, dues will remain about the same, while for everybody else, they will increase in proportion to their incomes. As one woman put it, this is nothing but giving "another blank check for the International to continue investing in South Africa and J. P. Stevens, while they claim not to have enough money for training, strike funds, etc."

Finally, the solutions offered by the CWA leadership were very far from the militant mass struggle that is the only way in which we can win the demands for women's rights. All these bureaucrats could offer as solutions was to "back progressive legislation," vote for ERA", etc., and even: "run for President"! They played upon this

possibility assuring women that "the Gallup polls show the public is growing in its willingness to consider women as candidates for office, even (!) for the Presidency. As far back as 1971, Gallup reported that two of every three Americans eligible to vote would now vote for a qualified women running for President. What are we waiting for?", they stated. And they expect to put women to sleep with this promise!

## TASKS AHEAD

Telephone workers coming out of this conference have special tasks ahead. Especially in the struggle for affirmative action in the telephone company it is important to struggle against the policy of the company to use affirmative action as a "ceiling" for hiring and promotions, rather than as a quota of what the *minimum* of women and oppressed nationalities should be. Right now what the company is doing is hiring or promoting a woman that is also an oppressed nationality, thus "killing two birds with one stone", filling two slots with the same person. Many a woman came out of the conference determined to fight the company, not only for the implementation of affirmative action, but for the expansion of programs hiring, training, and promoting more women and more oppressed nationalities. It is the task of all workers to oppose the Bakke decision and, especially for telephone workers, to expose CWA leadership's support for it.

The women also vowed to fight for free child care and to make sure that the locals keep their promise to provide child care at meeting, etc. The solidarity expressed for operators at the conference must be spread to the rest of the workers in the telephone company, the great majority of whom are males and white. We must show that it is their duty to support the rights of women and of oppressed nationalities, and concretely in this case, to fight against the oppression of operators and to support the struggle for their rights.

The militant pose of the union leadership must be shown for what it is: a cover for their support of the racist, anti-labor policies of capitalists. For example, local 1150 (Longlines) holds a number of shares in J. P. Stevens. Many women were outraged to hear this and were determined to go back to their areas and find out if their locals are also using their dues money against the interests of workers. They vowed to fight against this, and expose them in front of all workers. The resolutions approved will now go to the fancy desks of the CWA executive board bureaucrats . . . to accumulate dust. They are not likely to move on them at all. We, the rank and file, have to see to it that they do, through our day to day struggle at our workplaces. Telephone workers must join the rest of the working class in struggling for women's rights, and against all forms of oppression. Only by relying on our own forces, and not on union bureaucrats, politicians and the capitalist courts, can we win our demands!



## CONTINUE THE STRUGGLE FOR AFFIRMATIVE ACTION

Continued from page 1.

struggle to another without a national perspective and plan of action.

From the beginning, LPR (ML) saw the Bakke case as not merely reduced to an issue for students, but one affecting oppressed nationalities in general and women as well. We said:

*"Its effects are not limited merely to the Medical School of the University of California at Davis. It establishes the legal precedent for the elimination of many such programs throughout the country, not just in education, but also in labor contracts and in housing. The Bakke case constitutes the stepping stone for far-reaching attacks against the hard-won gains of oppressed nationalities in the U.S."*

*"The Bakke Decision seriously threatens the gains that had been won as a result of the mass struggles, especially those for working women, such as the quotas establishing that a certain minimum of women has to be hired by companies such as AT & T, N.Y. Telephone, GE and others. This is especially hard on working women who need to keep their jobs for the survival of their families in these times of serious economic hardships."*

(see RESISTANCE vol.8, no.9)

At the same time there are certain so-called affirmative action programs that we do not support such as those calling for more oppressed nationalities to be hired as cops. We think that to support the "right" of oppressed nationalities to repress others is to see democracy in the abstract, not from a class viewpoint. Also, such programs would only aid the capitalist State in their repressive measures.

2. "In the immediate period ahead we must pay special attention to affirmative action in the field of employment rights, as typified by the need to defend against the "Weber" attack in steel."

In carrying out our work in defense of affirmative action programs the focus of our efforts must be in the working class. The bulk of our work should be aimed at the shops and workplaces. The discrimination against oppressed nationalities and women divides the working class, as well as the phoney charges of "reverse discrimination" used by the forces who oppose affirmative action. Therefore, we have also said:

*"Affirmative action programs benefit not only oppressed nationalities but the whole of the working class. It is in the interest of all workers to support the struggle to end national oppression and racial discrimination as this is precisely one of the tools of the bourgeoisie to continue to oppress workers by keeping us divided and fighting each other for a few jobs, and other opportunities. By keeping the oppressed nationalities (and women, Ed.) much below the level of the rest of the population, the bourgeoisie uses the minorities to keep down the level of the rest of the workers and to divide and weaken the working class."*

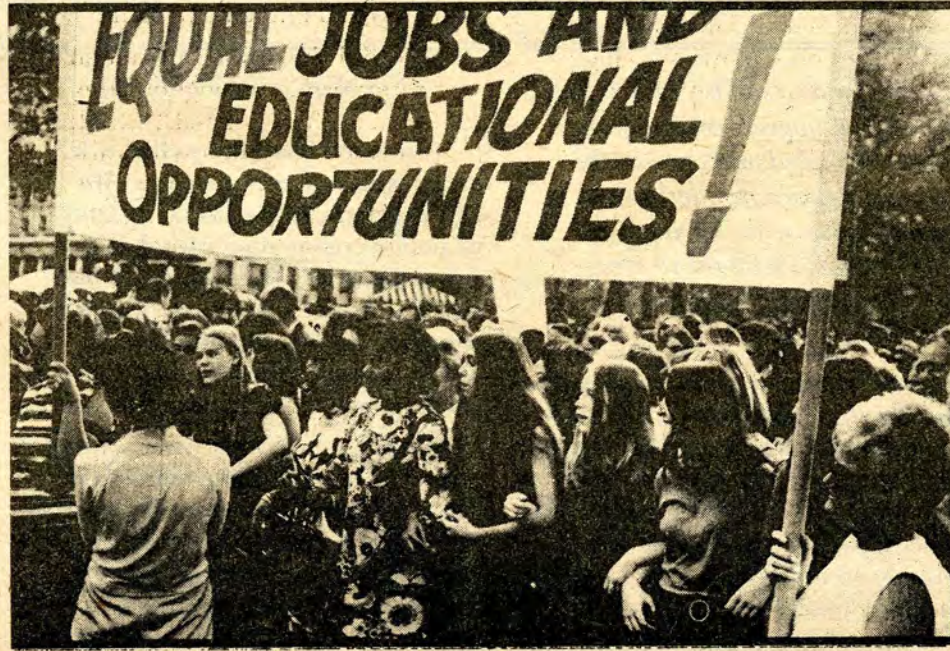
(see RESISTANCE vol.8, no.9)

Thus it would be incorrect to limit our work to the colleges, as ABDC has done, to the point that when summer comes along affirma-

tive action struggle seems to go underground because there are no students around to carry it out.

3. "All national and local forces must be organized into a single, broad based, democratic coalition."

We agree that this is the best way to build a strong and effective anti-Bakke movement. Our experience in the ABDC with the CPML and the IWK-ATM leading it, is that they had no intentions of building a single movement on a democratic basis. Due to their sectarianism, they were unable to draw the masses into the ABDC. A movement that had seen thousands of followers in demonstrations and other actions, was down to less than a hundred in its last highly publicized rally in New York City.



Decisions were being made exclusively by them, without the participation of the masses and other communists and advanced forces there. They would allow no political struggles to go on at the meetings, always claiming "that has been decided already", and certainly no opposition which would be immediately labeled as sectarian, obstructionist, etc.

This is consistent with what happened with the WC(ML) in other ABDC chapters in the country. The ATM-IWK leadership of ABDC squashed the struggle raised by these comrades around the focus of the work and the need for a national plan. Rather than discussing the WC proposal, the ABDC leadership preferred to expel them from ABDC. This was done through a unilateral decision of the IWK-ATM leadership without any participation or discussion of the general membership. By taking the differences between communist organizations into the mass organization the IWK-ATM leadership are carrying out an incorrect, sectarian, non-mass style of work that can only help to destroy, not build, this mass democratic movement.

The anti-Bakke movement cannot be built in this way. The masses must be given ample participation both in making and carrying out decisions, and the broadest possible sectors must be incorporated in a single program for struggle around affirmative action.

4. "We must rely on the direct action of the masses."

The fact that the NCOBD and the ABDC have scaled down their activi-

ties since the Bakke Decision was upheld by the Supreme Court objectively proves one thing: that both were relying on the courts. Now that the channel of the courts has been exhausted it seems like there's not much else left for them to do...

But affirmative action programs must continue to be defended. And it is only through mass struggle that this can be done! In fact, the masses have continued to defend affirmative action and, scattered throughout the country small groups or coalitions have sprung up and have continued to struggle where the NCOBD and the ABDC left off. It is our task now to organize all these forces into a single powerful movement.

5. "While focusing mainly on affirmative action, we need to play a good role in giving support to the overall struggle for equal rights of women and oppressed nationalities."

The struggle for affirmative action is in fact linked to the struggle for the democratic rights of women and oppressed nationalities. It is our task to link them up and thus raise the consciousness of the masses in the course of the struggle, as well as point to the final solution to national and women's oppression -- socialism. It is by concretely showing the masses that we are active defenders of their rights that we can expect to win them over to the cause of socialism.

The step taken by the comrades of the WC(ML) in putting forward a national proposal is a very positive one. Besides being an attempt to provide leadership to the anti-Bakke mass struggle, it can help us in the tasks of uniting Marxist-Leninists and winning the advanced, crucial in our party building efforts.

We urge all comrades to study the proposal and in the spirit of Marxist-Leninists unite, put forward their views on it.

**SUPPORT THE DEMOCRATIC RIGHTS OF OPPRESSED NATIONALITIES AND WOMEN!**

## Without the PLO There cannot be peace

The framework for betrayal cooked up in Camp David between Egypt and Israel with the blessings of U.S. imperialism has led to a proposal for a peace treaty between the two countries. This proposal will establish diplomatic ties at the ambassadorial level between Israel and Egypt. It is a major victory for the illegal settler state of Israel and U.S. imperialism.

In asking the Israeli parliament for approval of the proposal, Prime Minister Begin said: "Without Egypt, it will be impossible for Syria, Jordan, or other Arab states to launch a war against us." Begin is obviously describing the favorable conditions for Israel that were created by Egypt's treasonous behavior towards the Arab world.

Having the guarantee that the major and most powerful Arab state will remain neutral — maybe even assist them — in any conflict with other Arab states, it's definitely something for the fascist-zionists to be happy about. Furthermore, its recognition from Egypt can lead to recognition by other Arab states under the pressure of both Egypt and the United States. Finally, Egypt's treason is a big blow to the aspirations for self-determination, and the recovery of their historical homeland, for the Palestinian people.

But there is one thing that both Israel and Egypt are belittling: that is the masses of Palestinian, and other

Arab people, who will not stand by this peace treaty. They will escalate the struggle against Israeli aggression. The masses and the masses alone are the makers of history. Over the negotiations of Sadat and Begin is the determination of the Palestinians to be free. The Arab people will unite in their struggle against their common enemies: U.S. imperialism and Zionism.

To the proclamations of Begin that without the support of Egypt it is not possible for the Arabs to fight against them, the Palestinian Liberation Organization answers by saying: "If without Egypt there can be no war, be sure that without the PLO there can not be peace!"

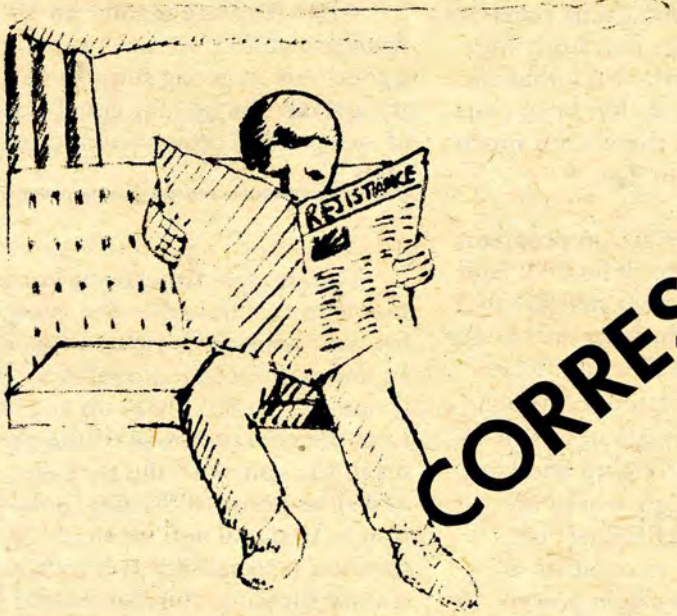
We unite with all progressive and revolutionary minded people the world over in condemning the great treason committed by Sadat. We are confident that the Egyptian masses will not stand for this treaty and will continue to support and participate in the struggle against Zionist Israel. Sadat has raised a big rock only to drop it on his own feet. Sooner or later the Egyptian masses will make Sadat pay for his crimes.

**DOWN WITH THE PEACE TREATY BETWEEN EGYPT AND ISRAEL!**

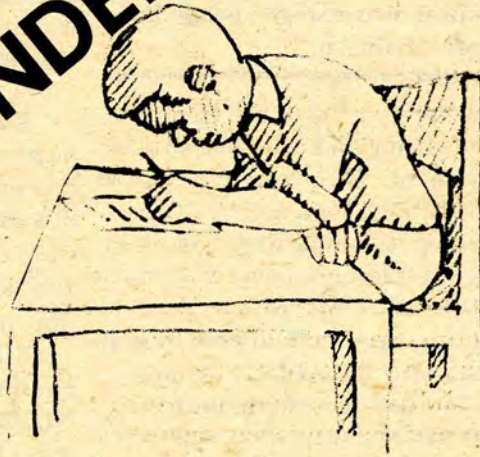
**SELF-DETERMINATION FOR THE PALESTINIAN PEOPLE!**

**LONG LIVE THE FIGHT!**





# CORRESPONDENCE



One of the ways in which comrades can help build RESISTANCE is by writing us expressing their criticisms of our line, reporting about struggles they are involved in, expressing their views on the burning questions facing us. This column will complement the COMMUNIST FORUM in an attempt to air out views other than our own and contribute in the struggle for the correct line.

Send all letters and contributions to:

RESISTANCE  
Box 513, Triboro Sta.  
New York, N. Y. 10035

## ON THE STRUGGLE FOR REFORMS

FLYER BY EX-MEMBERS OF CITIZEN'S COMMITTEE AGAINST POLICE BRUTALITY.

The following letter is a criticism of the demand raised by LPR (ML), "Jail Killer Cops!", in the struggle against national oppression and police brutality in Crown Heights. We welcome this principled and comradely criticism and the opportunity to expand on this important question. In answering this letter we want to also answer all those who, having a criticism of this slogan, have not come out open and aboveboard to struggle against it, but have instead resorted to backstabbing, rumor-mongering and even red-baiting.

Comrades:

I am writing to express my views on your recent articles on Crown Heights and the struggle against police repression. Unfortunately, when I saw you recently I was not prepared to discuss this aspect of your work with you.

As you may remember, some of us have been involved in police repression work for quite awhile. Based on our practice, and discussions with you and other comrades, we have summed up that this kind of issue will have rapid changes in the ebb and flow of the masses' attention and activity. Therefore it is important to link up this issue of police repression, as concretely as possible, to other questions so that the advanced who come out for an issue such as the murder of [Arthur] Miller, will be moved forward to other work, even after the particular struggle around Miller dies down.

Based on your articles, it appears as though this is being done, and the questions of national oppression, multinational unity, role of the police, etc., are being taken up in a good way.

The only problem I have with what I have seen of your work is raising the demand to "Jail Killer Cops." Your first article attempts to explain your raising of this demand by saying that "specific demands have to be put forward" and that if this demand were to be met, the contradictions among the ruling class would heighten ("by jailing a policeman the ruling class will be running into problems with a very important part of their repressive state apparatus.") But you also say that the "fact is that . . . the police cannot be punished for fulfilling their duties." You are correct, and this demand will never be met. That is why I do not understand why you, as M-L, would raise this demand of "jailing killer cops."

I know we don't raise only demands that will be met, and that is not my criticism. But calling for the jailing of cops means appealing to the State for justice — after all,

who are you demanding to do the jailing? Under capitalism, only the State would jail those cops. To do that, charges would have to be filed by the District Attorney, a trial would have to take place in a bourgeois court, and a conviction would have to be handed down by a jury that would most likely exclude oppressed nationalities, youth, working woman, etc. This demand requires reliance on the State, and is no different from raising demands for grand jury investigations, special prosecutors, or citizen's review boards. It may sound more militant, but if people took it up, you would have to explain how the demand can be fulfilled, and that leads you to the District Attorney and the courts.

Of course, demands raised by the masses can be supported (or at least not opposed), even if they are not entirely correct. This requires explanation and education and timely propaganda so that the masses are not misled by their own demands. In a particular situation, with a really bad demand, you would have to oppose that demand, but that would be part of your tasks as M-L in a spontaneous mass activity.

But what you have laid out is that you are raising this demand. I hope you can offer some more analysis on this question, because it is difficult to correctly raise demands that don't misdirect the struggle, and that don't lead to corruption of the consciousness of the masses involved in the struggle. Maybe in a struggle around police repression, because of the nature of the police as front line tools of oppression, specific, correct demands about removal of police cannot be raised by M-L, and we have to put out demands about "Stop Police Repression" and "No More Cover-ups."

I am sending you with this letter a flyer that was recently distributed at a rally against police repression here in our area. I would very much appreciate hearing your criticisms about this flyer and this letter.

### NO MORE COVERUPS!

Violence from the police is increasing in our communities! We add numbers to the list of victims of police crimes on a daily basis — 3 murdered in Fort Lupton, Some killed in Pueblo, in Del Norte, in San Jose, and so on, and so on. These attacks will not end unless we do something about them.

We have to decide what we can do to really end police repression. First, we have to be clear about who the enemy is, about who the target of our struggle should be. The cops themselves are criminals — no doubt about that. They are murderers, thugs, and enemies of the people. The police kill us on the streets daily. They do that not only because they are racists or "bad" but because that is their job. The people have a right to demand that these criminals should be punished. But that can never happen under capitalism because the police are the front line for the imperialists — the ruling class — the main enemy of oppressed people.

To stop the police we have to stop their masters — the imperialists — and we have to end the capitalist system which breeds them. Investigating the cops, calling for grand juries, special citizen's review boards or special prosecutors will not stop police repression. Citizen's review boards have historically whitewashed police crimes and covered up police brutality. Look at the citizen's police review board in Denver — one of its members resigned, admitting that it was nothing more than a tool for whitewashing the police. Grand Juries and Special Prosecutors also serve to mislead the people, to build up the false idea that the police can be forced to serve the people under capitalism.

All of these reforms miss the enemy, the imperialists, and make us look only at individual cops. For us to expect that killer cops will be jailed or prosecuted for their crimes is a fantasy, a last-ditch hope that the capitalist system can be used for the good of the people. No! Capitalism exists on the blood and sweat of the people and the police are one of its main tools for drawing that blood. No reforms, no half-steps can change that simple fact.

What we can do to begin to end police repression is to organize people of all colors, to demonstrate, and show the State by our militant mass actions that we will no longer stand for police brutality. We must continue our protests, in every area of the state. We have to increase our numbers. Only by mass actions of the people can we hope to curb police brutality.

Our marches and demonstrations won't completely stop police repression. The armed struggle of the masses for a socialist revolution can stop police repression. And only socialist revolution can end the oppression of nationalities in this country. But until we get to the point of mass revolutionary war, we have to continue our organizing, our educating the people about the police and police repression. We have to continue our struggle for our democratic rights and we have to continue to lay out the solution to police brutality.

Stop Police Repression!

Build Multi-National Unity in the Struggle against Police Repression!

Down with Imperialism — the Main Enemy of Oppressed Nationalities!

September 23, 1978.

## Our Response

In opposing the demand "Jail Killer Cops" this comrade raises that this is "appealing to the State for justice" . . . "reliance on the State" . . . "leads you to the District Attorney and the courts" . . . and that it can lead to the "corruption of the consciousness of the masses involved in the struggle."

We disagree with this interpretation of our demand. Let's make it clear from the start that if we use as a criteria for determining the cor-

rectness or incorrectness of a demand the participation of the State — as the one who has to grant it — we will find ourselves in a situation in which we will not be able to ever raise any positive demands. (Positive demands are those asking for the implementation of something, as opposed to negative demands which ask for the elimination of something.)

You cannot say "U.S. imperialism out of Puerto Rico", for exam-



ple, because this would be "relying on the imperialists" who would have to grant independence for Puerto Rico; you cannot raise the demand "equal pay for equal work" because this would be "relying on the capitalist courts" who are the ones that can rule on a law established by Congress, allowing for equal pay, as well as on the capitalists, who are the ones that will make the payments, and so on and so forth. But the fact of the matter is that it is precisely the State and the capitalist class it represents, to whom our demands are always raised. Reforms, compromises, we cannot forget, are concessions from the State. The question is that, in order for them to be genuine reforms, they have to be a by-product of the revolutionary struggle of the masses, and they should not make the masses rely on the State, corrupt their consciousness, etc.

The comrade's reasoning, however, is that because the State would have to be involved ("jailing the cop") then we are relying on the courts. But relying on the State would mean specifically to abandon revolutionary struggle, to stop relying on the strength of the masses, and to wait for the State to give us things. And obviously this cannot be concluded to be the case, neither from the specific demand, nor much less from the concrete conditions in which such a demand was raised, and definitely not from our line and practice in the Crown Heights struggle.

#### STOP POLICE REPRESSION! JAIL KILLER COPS!

We do believe that the demand "Stop Police Repression!" connected to a program of struggle that points not only to the final aim — socialism — but which also raises demands for the democratic rights of the masses, is a correct demand. We also see "Jail Killer Cops" as a correct partial demand within the larger scope of fighting police repression. We furthermore believe that jailing the killer cops, in the specifics of a particular struggle, and not as a general demand for everywhere and everytime, is an achievable demand. That it is possible to force the bourgeoisie to jail some killer cops. . . we know that there are already a lot of opportunists who are clapping hysterically, thinking of how much mileage they can get out of this statement we just made, in order to attack us. But this does not change the facts.

Lenin teaches us the necessity of differentiating between demands that are against the *economic* evils of imperialism, and those that are against its *political* evils. The first ones, the economic evils, cannot be eliminated without eliminating capitalism as a system. But the second ones, the political evils, can be cut down without eliminating the capitalist system because they have to do with the democratic rights possible within the economic system of capitalism. This is precisely why the program of "Socialism is the only solution" is a "left" program that does not allow the proletariat to fight for democracy within capitalism. In fact, the comrade refutes this point when in his letter he quotes us saying "the fact is that . . . the police cannot be punished for fulfilling their duties." This is

not quite what we said in the article. Let's see the difference between this and the full text of what was written:

**"But the fact is that for the system to operate smoothly the police cannot be punished for fulfilling their duties. The harassment, beating, and killing of oppressed nationalities, of workers, etc., are part of those police 'duties'.**

*Resistance*, Vol 9, No. 5

It is clear that we do see the possibility of jailing the killers of Arthur Miller, no matter how improbable or unlikely this may be. We also said that the capitalists cannot do this and at the same time have their system operating *smoothly* (this is key), because of the contradictions it implies to jail a policeman for doing precisely the job he has been hired for. There's a big difference between saying that it cannot happen and saying that it is unlikely improbable, or difficult. We know

that we are reformist because we talk of "jailing" the cops and that they are revolutionaries because they talk of "stopping" them. (In this letter, the slogan "Stop Police Repression!" is also raised.)

Now, let's give the demand "Stop Killer Cops" the same treatment that was given to ours. Let's see if it stands the "test". First of all we must ask, who is going to do the "stopping"? Either it is the State — and this would mean, in their logic "relying on the State", or the stopping is going to be done by someone else. This someone else can be an individual who decides to stop killer cops by killing some of them (this in fact has happened many times). In this case, the "Stop" becomes a semi-anarchist and terrorist slogan. Or, you can argue, this "someone else" means the masses. That is, the masses are going to do the stopping. How? By taking up armed struggle and making socialist revolution. Beautiful. Socialism is the panacea for deal-

problems with raising demands to stop this or the other thing.

In sum, we believe that it is correct to raise the demand "Jail Killer Cops!" in the concrete conditions of the struggle in Crown Heights; that it is possible to also raise other demands like "Stop Police Repression!", as well as specific demands such as "No More Cover-Ups!", and finally, that it is time that we learn to distinguish between "relying on the State" and the concrete reality that to fight for reforms is part and parcel of the struggle for socialism and that those reforms are granted by the State and only when we force them to do it through mass revolutionary struggle.



Although in our response to the letter we dealt with some of the questions raised in this leaflet, we want to make some comments on it.

The leaflet correctly points out a series of things. That police brutality is increasing, that we have to fight against it, that we have to be clear on who the enemy is, that the police are criminals and enemies of the people, that this is so because it is their job to repress us, that to stop them we have to stop their imperialist masters, that grand juries and review boards are just cover-ups, that only the masses' struggle can hope to curb police brutality, and so on — are all things that are correct and we have unity with.

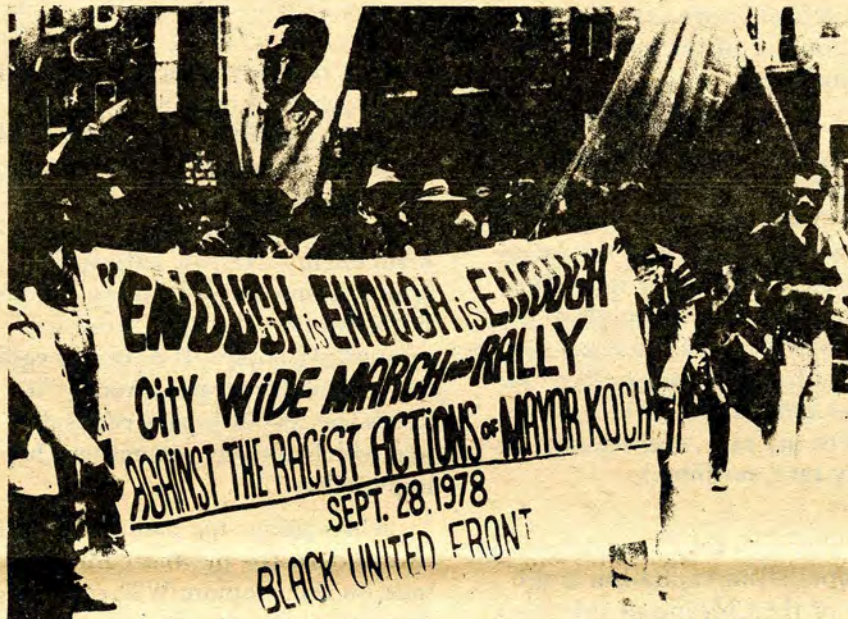
However, this leaflet is a good example of the "only socialism" program. It correctly points out that only socialist revolution can put an end to police brutality and national oppression, but fails in concretely linking the particular action for which the leaflet was prepared to the general struggle for socialism. The nearest they get to presenting their readers with a concrete plan for struggle is by saying that we "have to march and demonstrate", "continue our organizing", "our educating the people", "continue the struggle for democratic rights", and "continue to lay out the solution to police brutality". These things are thrown in in the leaflet as general proclamations, but nothing concrete is presented as to how to go about them.

Furthermore, the leaflet lacks a clear focus, and definitely confuses politics with pedagogics. It talks consistently about "we have to do this", "we have to do that" without making any distinction between the authors of the leaflet and their tasks on the one hand, and the masses to whom the leaflet is being distributed and their tasks, on the other.

For example, who is going to continue educating the people?, the authors of the leaflet?, the Marxist-Leninists?, all the people who attend the event? We need less "we have to's", and more "do's".

The leaflet tends to phrase monger about these things, assert things without making an analysis of them. There are mentions of "people's mass revolutionary war" (but no explanation of what this is all about), "armed struggle of the masses for a socialist revolution" (without an attempt to establish who is to organize and lead that struggle, besides the ever-present "we").

In sum, we believe that both in its contents and in its approach to the masses, this leaflet represents a "left" deviation in the question of the relation between the struggle for reforms and the struggle for socialism.



Scenes at the militant Black United Front march on City Hall.



of cases in which policemen have been jailed, removed from the force, due to popular pressure, and it is in this direction that our demand pointed. In fact, we also said:

**"Therefore, by jailing a policeman, the ruling class will be running into problems with a very important part of their repressive State apparatus."**

#### SEE SLOGANS AND DEMANDS IN THE CONCRETE

Our demand was raised in opposition to reformist demands for "more Black policemen" and a "civil review board" which were the demands put forward by the reformists in the leadership of this struggle. (See *Resistance*, Vol. 9, No. 5, page 3.) Later on, the demand to "Stop the Killer Cops!" was put forward by other forces in their publication. Some comrades argued

with everything, and the concrete positive demands in the struggle simply disappear.

Further, within the concrete conditions of the struggle in Crown Heights and the rise of strong anarchist and terrorist tendencies in this country, "Stop Killer Cops" objectively becomes either a call to action for terrorists or simply empty phrase mongering that doesn't give concrete leadership to the masses. This tendency which says that the final aim is everything and the struggle for immediate demands nothing, is the flip-side of the economist tendency which says that the "movement is everything, the final aim is nothing."

This is so, we repeat, not because of the word "stop", but because of the way in which the demand is being raised, unconnected to any program of struggle for immediate demands, and so vague that it could be interpreted in any number of ways. Otherwise, we have no



# "THE REACTIONARY CRUSADE FOR JUSTICE"

NEW PAMPHLET OUT BY C.O.R.e.S. (M.L.M)

The pamphlet *"The Reactionary Crusade for Justice"*, written by the Colorado Organization for Revolutionary Struggle (M-L-M) (COReS) constitutes a preliminary study of the Crusade's politics and how it betrays the Chicano people and sustains U.S. capitalism. Although only a beginning, this pamphlet will aid true revolutionaries and progressive people to better understand why the Crusade and their line is not in the interests of the Chicano people or any other U.S. working and oppressed peoples. Through an analysis of the history and political positions of that organization, COReS shows how the Crusade for Justice — at one time considered a leader in the struggle for Chicano liberation — became a reactionary force.

COReS speaks to the question of Chicano liberation by stating:

"In order to liberate the Chicano people, we need to correctly identify the enemy, correctly identify who our friends are, and correctly identify the methods of eliminating the enemy. We need to do all these things so as not to divert the struggle by attacking the wrong things in the wrong way."

"The economic system of capitalism/imperialism is then an enemy of the Chicano people and of all oppressed people of the world . . . In order to end the oppression of Chicanos, we must end the economic system of imperialism which thrives on their exploitation."

On the question of the Crusade's leadership and how well they were able to organize to fight imperialism in order to liberate themselves, COReS identifies two incorrect paths taken by the Crusade; errors which permeated every aspect of their work. COReS states:

"The Crusade for Justice took the legitimate pride of a people, the legitimate indignation of years of oppression, and instead of directing this fury at the destruction of imperialism, instead of using the rage and fighting spirit of the people to defeat the enemy, they channeled that struggle into two incorrect paths.

"1) They channeled it into reformism. Although they talked about revolution, every solution, every activity, every goal and plan of the Crusade was nothing more than an attempt to bend and reshape imperialism so as to make a few Chicano's lives more comfortable under this oppressive system. The Crusade struggled militantly but they only struggled for reforms.

"Reforms which alleviate the suffering of the people, which make it easier for us to struggle for final liberation such as the right to unionize, the right to decent education, to better pay, should be fought for. In the struggle for reforms the people will get the training to carry out the struggle for political and economic power. But to think that all we need to do is to reform the system, to think that all we should do is struggle for reforms without putting it in the context of the larger struggle, is incorrect.

"2) The Crusade also channeled the struggle of the people into narrow nationalism; they told Chicanos that as a race they were better than any other races and that they were oppressed by the White race. They put forward a mystical philosophy of La Raza Cosmica, La Raza Bronce. They put forward slogans like "Pami raza todo; fuera de mi raza nada." (For my race, everything; outside my race, nothing.)

"Although the Crusade has said that imperialism/capitalism is the enemy of the Chicano people, they have consistently shown, in practice, that they consider gringo (white) society and therefore, Anglos, to be the main enemy of the Chicano people. In practice they still refuse to unite with White people and instead foster hatred among Chicanos for Anglos.

"It is correct to struggle against racism, to make white workers realize our common oppression and the Chicano's right to exist as a distinct people. But to rid society of racism we cannot simply kill off White people, hate them or refuse to have anything to do with them. We must destroy imperialism and end class-divided society, the thing which is responsible for racism being spread among the people. To



combat racism we must promote the unity of all oppressed peoples, based on equality, regardless of color. But the Crusade actively promoted the idea among Chicanos that White people, that racism, was their main enemy. Narrow nationalism is also counterrevolutionary because it undermines the unity between oppressed peoples. It does not equip us to combat racism correctly. It keeps the revolutionary ranks divided which actively strengthen the imperialists."

Throughout the pamphlet, COReS criticizes the politics of the Crusade on the Vietnam War, on electoral politics, on community control, on drug abuse, on education, on the woman question, on armed struggle, and terrorism, and on the Crusade's belittlement of theoretical work and general disdain for the masses.

In exposing the reactionary character of the Crusade on each of these points, COReS also puts out their own line. For example, in criticizing the Crusade for their position and actions on the woman question, COReS states, in part:

"Searching through the newspapers of the Crusade since 1970 and through a book of their history put out by the Crusade, there was no significant mention of the special oppression of Chicanas or of the role which women must play in the Chicano movement. This failure to mention women and their special oppression and struggle shows that the Crusade does not recognize that women are oppressed both by the ideology of male chauvinism (a way of thinking that says that women are inferior to men) and does not recognize that women are especially oppressed by imperialism.

"But the Crusade's position on women goes beyond just not recognizing their special oppression. Because they hold that everything that is Chicano is good, they do not criticize any of the bad aspects of Chicano culture. Within the Chicano culture a non-revolutionary aspect which must be eliminated is the concept of machismo. Machismo is nothing more than the worst form of male chauvinism. It is an idea within Chicano culture which tries to keep women at home, says their

main role is to bear children, keep a happy home and serve the needs of men. The Crusade does not actively struggle against this concept. The only major article found in *El Gallo* dealing with a woman put forward that "she did not hold a degree in anything academically, but she possessed a doctorate in the realm of life and what it meant to live as a Chicano struggling to love and keep her family together."

"At the same time that women are expected to have full responsibility for household chores, because of bad economic conditions women are forced to work outside the home. At work they are paid less (again, because they are considered inferior) and further oppressed as workers with the profits of their labour being ripped off by the imperialists who do not lift one finger. In order to end the oppression of women, we must create the conditions for her to actively take up the struggle against her imperialists exploiters.

"A starting point for revolutionaries is to struggle against keeping women at home, keeping them tied down with housework. We must put into practice the revolutionary slogan 'Equality for Women!' by dividing the responsibilities of home and child rearing in such a way that women are freed up to do political work. We must train women, we must encourage their full, all-round participation in the revolution."

This pamphlet has much useful information and is an important contribution to the struggle against opportunism and imperialism, and for Chicano liberation. For copies of the pamphlet, contact:

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P.O. Box 11084,  
Denver, Colo. 80211.

Or, copies can be purchased at:

The 10th Street Bookshop,  
224 E. 10th Street,  
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The League for Proletarian Revolution has also printed an article on this struggle in *RESISTANCE*, Vol. 8, No. 8, entitled: "Expose the Crusade for Justice."



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## RECTIFY OUR STYLE OF WORK

Continued from page 1.

and practice in the organization. Let's briefly mention some of the particular evils in which bowing to spontaneity, as reflected in lack of conscious planning, is manifested in the organization.

### BITING OFF MORE THAN WE CAN CHEW

Our subjective way of thinking, especially in its manifestation of voluntarism (see last issue) has led to a vicious circle in which we are consistently engaging in tasks that we cannot fulfill in a correct communist way, starting things to later drop them because of lack of resources; running like mad dogs from place to place, meeting to meeting, from this type of work to the other, etc. Many times we have concluded that in fact we don't have the resources to do this or that, but independently of our analysis, we have tried to do them anyway. This is so important that we have to do it, even at the cost of . . . And very seldom the real cost is that we do not carry out the tasks correctly, nor do we complete other tasks which we have already committed ourselves to.

### NO PARTY BUILDING PLAN

This is our greatest weakness in this respect. In a period in which party building is the central tasks of all genuine Marxist-Leninists, failing to have a real scientific party building plan is a crime. All the talk about tactical tasks, periods, key link, fusion, etc. become fruitless without a clear plan (used here in a programmatic sense) that gives direction to the process. It's not enough, comrades, to lay down what we feel should happen if we don't lay down clearly how it is that it's going to happen. The characterization of us by ATM as parrots repeating Marxist-Leninists unite, propaganda is the chief form of activity, etc. although made with the purpose of covering for their own right opportunist line, is in fact a good characterization of us (and of any other force who, like us, is in the same boat of talking about tasks without putting forward how we are to accomplish them). It is clear, comrades, that the development of a conscious plan for party building has to be an organizational priority as of now.

### POOR UTILIZATION OF CADRE

Although in the section of the rectification campaign that deals with the methods of leadership we zero in on this question, it is good to mention it here, too. In the main, the lack of scientific planning being one of the primary reasons for it, our cadres definitely have more tasks over their shoulders than what they can really fulfill in a correct manner. The same is true of our leadership. Thus, this tendency of our organization of trying to bite off more than we can really chew has resulted in having our cadres running like track horses from task to task unable to dedicate all their attention to any of them.

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In the last period (here we refer roughly to the period from December 1977 to the present) this tendency has been most acute and has affected every aspect of the organization's activity (the regularity of the newspaper, the mass struggle we are involved in, the publication and distribution of M-L works, and most importantly of all, the theoretical development of our membership and contacts). Although definitely less of a problem, this bad utilization of cadres has been reflected in some cases in our not assigning enough work to some cadres but this no doubt is the exception, not the rule, and as a matter of fact, is an easier problem to solve.

### OUR CONTACTS ARE IN THE SAME BOAT

Nobody can provide what they do not have. Therefore, if we lack conscious planning and suffer from poor utilization of resources, it's only logical here that to a great extent the evils of our style of work affect our contacts and the different mass organizations, committees, etc., to which we attempt to provide communist leadership. In this respect we can say that in fact some of our contacts have given us valid criticisms that have helped the organization to understand this problem better and decide to im-

harm and disorganize further our already disorganized and scattered forces. In this respect, let's say for a change, that the decision to plan this rectification campaign as a long term process that will step-by-step place the entire organization on more solid ground is the best thing we have done in a long time.

### TAILING THE SPONTANEOUS MASS MOVEMENT

The absence of a conscious plan, spontaneity with its "tactics as process", led to tailism of the spontaneous mass movement in many occasions. To begin with, oftentimes we have involved ourselves in spontaneous mass struggles in a very spontaneous way. Something happens in the factory or workplace where we have cadres or contacts, or in a neighborhood where we have people, etc. and here we go to participate in that struggle without any previous analysis of what this struggle is all about, how we are going to place it in the context of party building, etc.

Although we can, in fact have analyzed the different lines that are put forward, criticize what is incorrect, etc., on the whole we have found ourselves in many of those struggles in the role of responding to whatever the particular leadership of the struggle puts out, more than providing direction to the leadership of the struggle ourselves, put-

### EXCERPTS FROM: "ON PROBLEMS OF SELF-CRITICISM"

By  
Wu Ch'iang

*"There is no very great difference in the principles of criticism and self-criticism among intellectuals as opposed to industrial and agricultural workers; but intellectuals differ in certain characteristics, so that as regards questions of criticism and self-criticism there are certain differences in content and method. The present article is chiefly concerned with problems of criticism and self-criticism amongst comrades with intellectuals' background."*

*... "What is criticism and self-criticism? Many people are insufficiently clear on this. . . Criticism and self-criticism is the motive force of revolutionary parties and groups, and for comrades who take part in such parties and groups. . . Criticism and self-criticism is the indispensable weapon with which defects can be corrected and good qualities further developed." . . . "We can truthfully say that criticism and self-criticism gives the forward thrust for revolutionary activity, and is something that decides the ability of revolutionary parties and of revolutionaries to progress" . . ."*

This brief, but important, pamphlet deals with the questions 'Why Develop Criticism and Self-Criticism?', outlines 'Deviations in Criticism and Self-Criticism' characteristic of the petty bourgeois intellectual, and talks of 'Developing Authentic Criticism and Self-Criticism.'

This pamphlet is available from: COLORADO ORGANIZATION FOR REVOLUTIONARY STRUGGLE (M-L-M), P.O. Box 11084, Denver, Colorado 80211. PRICE: 25¢

mediately move to solve it.

### GRANDIOSE PLANS, MINISCULE RESULTS

Another manifestation of spontaneity is that of putting forward plans that are really far beyond what we can possibly accomplish with the resources we have today. (Recall the MAY DAY fiasco.) As we said earlier, it's as if at times we believed that it is enough to wish something very much for it to come true, into being. In a situation in which every new task involves the mobilizations of sectors of the organization which are already overworked, plans for big events, for fast results, for drastic changes, become mere illusions that only cause

ting our concrete plans of action to the masses, etc. Although we carry out part of our communist line by putting forward our views trying to raise the political level of the masses, attempting to unite M-L's and win the advanced to communism, bringing communist propaganda and communist agitation to the struggle, etc. this does not change the fact that we involve ourselves in many of those struggles without a conscious plan, and have to improvise on the road ("tactics as process") and basically respond to what other people put forward ("tailism") as opposed to proposing things, bringing plans, etc.

This we believe is a summation

CONTINUED ON PAGE 8



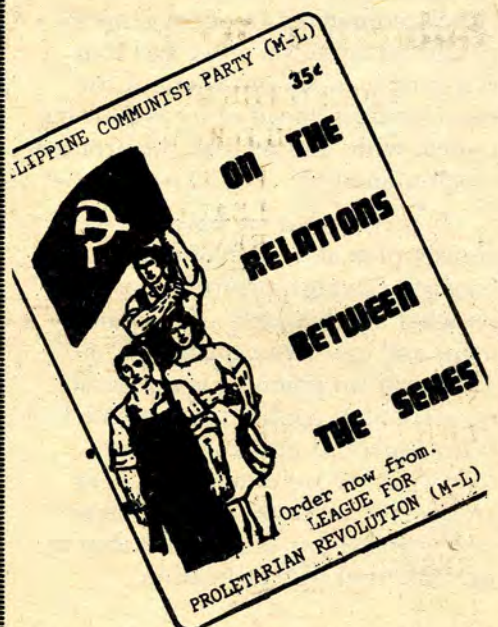
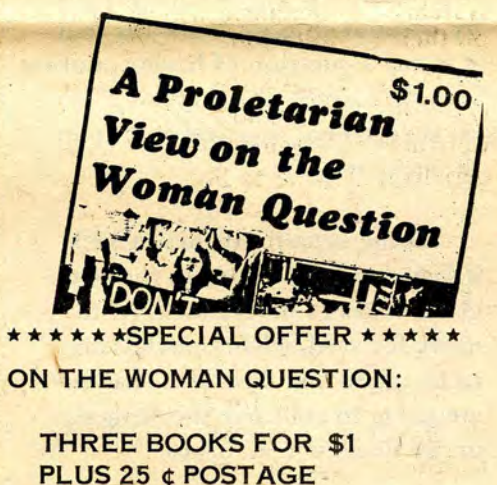
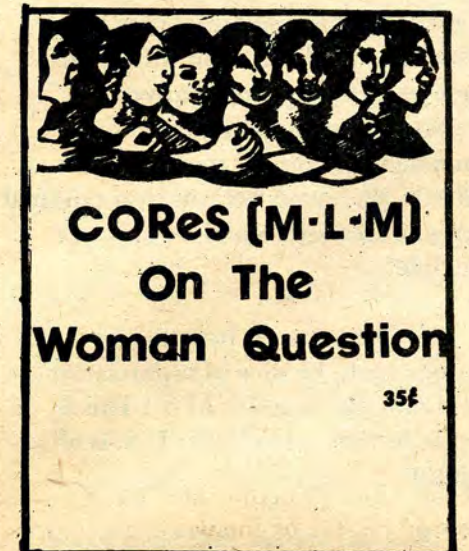
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Crown Heights .....

## extra

As we go to press it has been announced that the Brooklyn Grand Jury has concluded that the police were "blameless" for the death of Arthur Miller.

In this shameless report they said that Miller's death was a "tragic, unforeseeable accident which occurred during a lawful arrest".

Eugene Gold, Brooklyn DA, came immediately in support of the report. It was Gold who, in the aftermath of Miller's assassination, promised to make public the Grand Jury minutes -- a promise he didn't keep. -- and assured that there would be no cover-up. This agent of national oppression said: "This was not a racial incident and should not be construed that way." And he added: "Arthur Miller was not savagely beaten by anyone. Police utilized uniformly recommended procedures to restrain Miller." He meant the uniform criminal procedures used against oppressed people!

A Black man is brutalized by a police mob, he dies of asphyxiation, and nobody is guilty of it! This is what justice in capitalist U.S. is all about!

But the masses that have stood up in anger at Miller's assassination will not let this phoney report get by without struggle. It is clear that it is not a question of having another investigation by the State or Federal government that will end up in the same way.

In the face of this new attack it is necessary to sum-up the struggle in order to determine how to move forward, what demands are to be raised and how it is that we are going to continue the struggle under the new conditions.

### RECTIFY OUR STYLE OF WORK

Continued from page 7.

of how the problem of spontaneity affects our organization. Before we deal with the other main defects in our style of work -- amateurishness, for instance, which is definitely closely connected to our spontaneity and sectarianism -- we feel that it is proper to lay out some of the tasks we have ahead of us as a means to deal with, and rectify, the problem of spontaneity.

It is clear that we have to consciously plan all our revolutionary activity, establish priorities based on what are the needs of our movement and our own capabilities, etc. This need for planning is a general question that applies to each and every aspect of our work. Therefore what we are establishing here are specific tasks that we feel have to be carried out as a correct step in the direction of rectification.

1. Develop a party building plan. Already the Central Committee has presented the organization with a gen-

eral outline of what has to be done to develop that plan. It is necessary to reach unity in methodology in order to be able to develop it. As pointed out earlier, this is a matter of top priority.

2. Examine the involvement and work of the organization in every area and at every level: theoretical, political, and organizational. We have to determine priorities, tactical plans for those priorities, time tables, distribution of forces, etc. In the main, it's of particular importance to make a better division of labor and to try to stop the syndrome of people involved in many different areas many times even without a clear understanding of what is their primary task, etc.

3. Let's establish priorities and then concentrate forces in those areas. If we just establish a mechanical division of labor we will definitely continue the same vicious circle. It's clear that at least momentarily we have to drop some of the things we are involved in. It is also clear that we cannot continue to add

more and more tasks without first stabilizing our priorities and also taking account of our resources, both contacts and cadres. In this respect, there are various questions that have to be zeroed-in on.

a) The need to concentrate on some tasks. In dealing with this problem, Chairman Mao points out "Go deeply and concretely into the work called for, make a breakthrough at some single point, gain experience and use this experience for guiding other units..." It is crucial that we move in that direction. Let's do less, but better, so that tomorrow we can do more and better.

b) Special importance has to be given to the question of training our forces (the section of amateurishness deals with this in full; see next issue).

c) We must recruit new people into the organization. Many of our contacts have fundamental unity with the line of the organization and have shown us that they are

capable of carrying out that line in practice in the real world. Therefore, there is no reason why we have to wait until we clean house completely, so to speak, before inviting them to join us. In fact, very probably the best way to clean the house is with their fullest participation and help.

4. Need to reassess the question of the study of Marxism-Leninism-Mao Tsetung Thought. We have to develop a plan that takes into consideration the question of the uneven development of our cadres and contacts. Study has to be designed not only taking into account the question of present theoretical development, but also social base (worker? intellectual? student?), area of work, etc.

RECTIFY OUR WAY OF THINKING AND STYLE OF WORK!

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