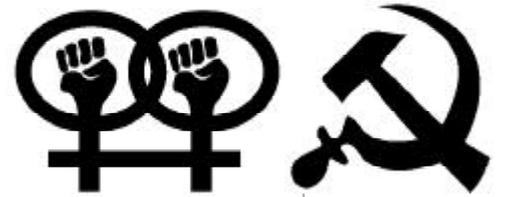


MIM Notes



April 15-30 2006, N° 334 The Official Newsletter of the Maoist Internationalist Movement (MIM) Free



San Diego event draws hundreds

Saturday, April 8, 2006

Hundreds of people gathered in Chicano Park today to rally and march for migrants' rights. At the 1PM rally in the park, an indigenous group danced in the kiosko. Later, they walked and danced at the front of the march. Students, adults, children, and Mexicano, Chicano and civil/humyn rights activists, marched through Barrio Logan and surrounding neighborhoods in Central San Diego and returned to Chicano Park. Some people watching from their homes joined the march. There was a significant police presence during the rally and march, though not as large as when there were the student rallies. This writer heard a white police officer diss and try to provoke one of the organizers or security personnel helping to keep marchers to the designated route and street lanes.

Today's rally and march, while planned, received little attention in the media, not even a mention by San Diego Indymedia until very late. English- and Spanish-speaking mainstream media have both been focusing on Sunday's rallies and marches in downtown San Diego.

Marchers demanded civil and humyn rights and peace, and opposed racism.

They said migrants weren't terrorists. One sign read: "Tierra y Libertad." Another read: "Chicano Power." One chant was "¡Zapata vive! La lucha sigue! ¡Zapata vive vive! La lucha sigue sigue!" Several people held a poster with a picture of Zapata. The poster said the march was for humyn rights. Today's march happened to be on the weekend before the anniversary of Zapata's death (April 10). A couple marchers wearing big-head puppets called for justice for hundreds of wimmin and youth murdered in different cities and towns along the southern U.S. border. There were also several anti-border and anti-Migra chants. This writer did not hear any explicitly revolutionary or progressive nationalist chants during the rally or march, but today's event illustrated some differences with previous demonstrations that opposed HR 4437 but not necessarily border and anti-immigrant repression in general.

The exact text of the infamous HR 4437 legislation is no longer as much of a rallying point since the Senate has gone on to consider other reactionary legislation, some of which draws from HR 4437. Some signs singled out and protested HR 4437, but in general there

were more calls for people's unity and Raza unity than anything else. What's interesting about this is that the marchers

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MIM Photos

Amerikkkan labor unions feed the anti-migrant movement

By HC116, April 6, 2006

When we say that it is the labor aristocracy behind the anti-migrant movement, we are not suggesting that it is literally Amerikan workers in hard hats or work shirts in Congress who are engaged in the legislative wrangling. Indeed, the movement encompasses vastly more than just the legislative debate, and much less are the white nationalists arguing with each other in Congress, over how best to repress migrants without endangering imperialist privilege for Amerikans, just posturing for the sake of elections. The anti-migrant movement is not some "culture war." This is not a "wedge issue." The matter has to be put in these stark terms; otherwise, confusion is inevitable. The politicians are doing some maneuvering for votes, but real social and economic concerns (albeit reactionary ones) underlie the so-called immigration reform debate. The politicians try to give imperialist border repression some refinement by talking about "compassionate" immigration reform, securing the border while "reuniting families," and so on, but the biggest impetus for the anti-migrant movement is located in the labor aristocracy, made up of the vast majority of Euro-Amerikan workers. Some critics of the anti-migrant movement equate it with election-year grandstanding, but this posturing is in

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Nepal's capital shut down The only thing still going is the king's military

Reports from Nepal show that the planned general strike starting April 6th went into effect as promised by the Maoists and seven parties from Nepal's parliament shut down by the absolute monarch Gyanendra. Shoot-to-kill orders by the king took the life of at least one demonstrator on April 7.

Nepal became the lead news story on the BBC's web page. Schools and businesses shut themselves down in Katmandu. The only thing running appears to be the king's military.

Maoists outside the capital have stepped up their attacks on police forces, according to imperialist reports. This leaves the king having to decide where to defend himself. According to the New York Times, the king decided to post his units in the open on the city streets of Katmandu while shutting down the mobile phone network and ordering a curfew.

We find it unlikely that the masses of Nepal will tolerate the killing of a demonstrator. The king's "shoot-to-kill" orders demonstrate the king's desperate situation. Last month the theocratic king staged fake elections that the whole world denounced and which failed to generate much turnout.

The exploiter press in India is openly speculating on the time ticking for the king.



What's going on in Nepal?

See MIM's Nepal page:

<http://www.etext.org/Politics/MIM/countries/nepal/>



Production by MC12

MIM Notes

The Official Newsletter of The Maoist Internationalist Movement
ISSN 1540-8817

MIM Notes is the bi-weekly newsletter of the Maoist Internationalist Movement. MIM Notes is the official Party voice; more complete statements are published in our journal, *MIM Theory*. Material in *MIM Notes* is the Party's position unless noted. *MIM Notes* accepts submissions and critiques from anyone. The editors reserve the right to edit submissions unless permission is specifically denied by the author; submissions are published anonymously unless authors insist on identification (prisoners are never identified by name). MIM is an underground party that does not publish the names of its comrades in order to avoid the state surveillance and repression that have historically been directed at communist parties and anti-imperialist movements. MCs, MIM comrades, are members of the Party. The Revolutionary Anti-Imperialist League (RAIL) is an anti-imperialist mass organization led by MIM (RCs are RAIL Comrades). MIM's ten-point program is available to anyone who sends in a SASE.

The paper is free to all prisoners, as long as they write to us every 90 days to confirm their subscriptions. There are no individual subscriptions for people outside prison.

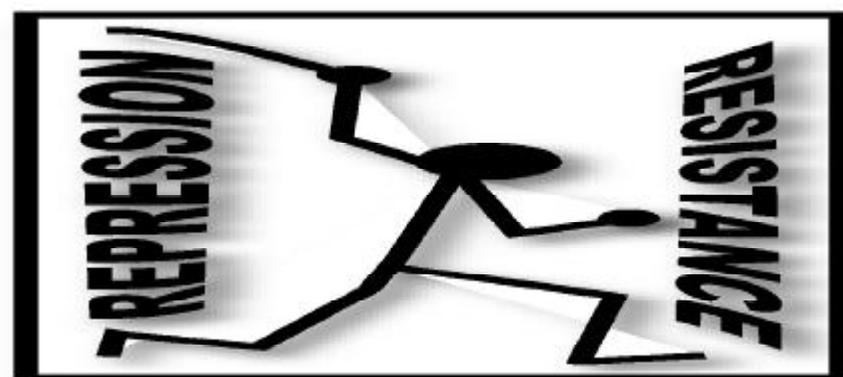
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What is MIM?

The Maoist Internationalist Movement (MIM) is the collection of existing or emerging Maoist internationalist parties in the English-speaking imperialist countries and their English-speaking internal semi-colonies, as well as the existing or emerging Maoist Internationalist parties in Belgium, France and Quebec and the existing or emerging Spanish-speaking Maoist Internationalist parties of Aztlan, Puerto Rico and other territories of the U.S. Empire. MIM Notes is the newspaper of MIM. *Notas Rojas* is the newspaper of the Spanish-speaking parties or emerging parties of MIM. MIM upholds the revolutionary communist ideology of Marxism-Leninism-Maoism and is an internationalist organization that works from the vantage point of the Third World proletariat. MIM struggles to end the oppression of all groups over other groups: classes, genders, nations. MIM knows this is only possible by building public opinion to seize power through armed struggle. Revolution is a reality for North America as the military becomes over-extended in the government's attempts to maintain world hegemony. MIM differs from other communist parties on three main questions: (1) MIM holds that after the proletariat seizes power in socialist revolution, the potential exists for capitalist restoration under the leadership of a new bourgeoisie within the communist party itself. In the case of the USSR, the bourgeoisie seized power after the death of Stalin in 1953; in China, it was after Mao's death and the overthrow of the "Gang of Four" in 1976. (2) MIM upholds the Chinese Cultural Revolution as the farthest advance of communism in humyn history. (3) As Marx, Engels and Lenin formulated and MIM has reiterated through materialist analysis, imperialism extracts super-profits from the Third World and in part uses this wealth to buy off whole populations of oppressor nation so-called workers. These so-called workers bought off by imperialism form a new petty-bourgeoisie called the labor aristocracy. These classes are not the principal vehicles to advance Maoism within those countries because their standards of living depend on imperialism. At this time, imperialist super-profits create this situation in the Canada, Quebec, the United States, England, France, Belgium, Germany, Japan, Italy, Switzerland, Luxembourg, the Netherlands, Israel, Sweden and Denmark. MIM accepts people as members who agree on these basic principles and accept democratic centralism, the system of majority rule, on other questions of party line.

"The theory of Marx, Engels, Lenin and Stalin is universally applicable. We should regard it not as dogma, but as a guide to action. Studying it is not merely a matter of learning terms and phrases, but of learning Marxism-Leninism as the science of revolution."

- Mao Zedong, Selected Works, Vol. II, p. 208.

New Yorker magazine

Nuking of Iran in the plans

Back in January, the New Yorker magazine reported stepped up and covert activity of the Bush administration in preparing for a war on Iran. In the April 17 2006 issue of the New Yorker magazine, reporter Seymour Hersh revealed that troops are already in Iran and military leaders have plans for using bunker-buster tactical nuclear weapons on Iran, especially the town of Natanz where Iran has a nuclear facility.

On April 12th, a chorus of imperialists—the British, French, Americans and Russians—rained on Iran's parade concerning its just-announced achievement of being able to produce enriched uranium. Enriched uranium is necessary for the production of nuclear weapons.

Just prior to the announcement, Bush apparently responding to Hersh and the British Foreign Minister, who called the U.S. military plans “nuts,” said that the emphasis is on diplomatic means of change.

Meanwhile, bourgeois reporter Hersh reported that U.S. combat troops are already inside Iran preparing lists of targets and looking for potential allies for a war. (1) The State Department is also undertaking covert activities.

Lagging far behind Hersh are the alleged communist and pseudo-feminist organizations and individuals on the dole of the State Department. Prior to March 8, there was only one communist organization warning the pseudo-feminist movement not to get involved in singling out Iran this year—MIM. We warned that

International Wimmen's Day was going to be a target of the warmongers and we have proved right. Only morons need the original pay stubs from the State Department to the bribed in academia and the various movements. Maoists act according to the concept of “principal contradiction between imperialism and oppressed nations,” and we do not get caught up backing imperialist war drives, even if we do not know all the covert details.

Temporarily backtracking like Bush is not good enough for the anti-war movement. We oppose the U.S. agitation among wimmen and minority nationalities in Iran and we also oppose anti-Islamic chauvinists. Those opponents of MIM on this score are not really opposing militarism and imperialism.

The backward are now saying this is only planning. That's correct in a certain regard—planning by building public opinion.(2) It's incorrect in that military operatives are already in Iran.

Richard Perle is at it again. He predicted also in 2005 that European diplomacy would run out of time. That's right: he was building public opinion for war back in 2005. (3)

In the bourgeois world, it is inevitable that each country will have nuclear weapons— richer and larger countries sooner. Even some imperialist analysts have said it does not stop Iran from building nuclear weapons if the united States bombs select facilities. In the lovely capitalist world, northern Korea may take a hint and sell a nuclear weapon

to Iran out of the great profiteering spirit sweeping the planet and lectured to Koreans so long. The capitalists should learn about “supply and demand” in their own stupid economic theories. War in regard to the inevitable in the capitalist world is a dangerous and retrograde waste.

Globally, there are those who have fought against the anti-Iran tide. An organization often appearing confused, dogmatic and lost in time and place called the Communist Party of India (Marxist-Leninist) put forward a February statement against Iran war plans:

We support Iran in its struggle against U.S. aggression. As a Third Power Iran is fighting the U.S. imperialism, and we admire that.

We condemn the passive role of revisionists and the reactionaries which is helping to axe the Third Power. The heroic people of Iran are fighting against imperialism, and we support them wholeheartedly.(4)

Another Indian Internet organization with sympathies to Western Trotskyism back in February put forward that Iran was the new flashpoint for U.S. war.(5) Anywhere that there is concern about specifically anti-Islamic chauvinism, the genuinely anti-militarist forces have beat back the U.S. imperialist war drive. When the comrades of India had Bush come visit and offer Indian national pride bribery for a vote against Iran, the comrades made no concession. Unfortunately, there were those in the united States and elsewhere who sought to trade Bush support for war

on Iran in exchange for abortion “choice.”

Notes:

1. http://www.newyorker.com/fact/content/articles/060417fa_fact

2. Hersh responded to Bush's phony peace blitz this way:

<http://www.democracynow.org/article.pl?sid=06/04/12/1359254>

See also the Washington Post article by Peter Baker et. al.

<http://www.concordmonitor.com/apps/pbcs.dll/article?AID=/20060409/REPOSITORY/604090394/1013/48HOURS>

3. <http://www.defenselink.mil/speeches/2004/sp20040204-secdef0922.html> has discussion of nuke-'em guy Bill Schneider by Senator McCain; Schneider was one of the neo-conservatives who signed the letter to Clinton asking for a war on Iraq, “the Project for a New American Century.” http://www.sourcewatch.org/index.php?title=Defense_Science_Board has a nice list of the people on his science board.

<http://regimechangeiran.blogspot.com/2005/05/nuclear-talks-doomed-says-ex-us-deputy.html> is a fan site for Richard Perle

For an April 12th prediction from a former Clinton official predicting more war on Iran, see <http://www.abc.net.au/worldtoday/content/2006/s1614582.htm>

4. www.cpiml.lxhost.org/statements/2006/q1/040206.htm;

5. <http://www.peoplesmarch.com/archives/2006/Feb2k6/Iran.htm>

International pornography consumption: Indonesian *Playboy* debuts

Playboy magazine just made its debut in Indonesia, the world's fourth most populous country. As predicted by MIM, the Playboy magazine demonstrates firmly that Third World people consume less pornography than Westerners, including, crucially, Western females.

The Playboy magazine that came out actually had no nude photos,(1) a preposterous idea as far as the gender privileged from the West are concerned. In fact, despite having no nude photos, Playboy had organized opposition. Pictures from USA Today and BBC display Indonesian males leading the way against Playboy in demonstrations.(2) There were also armed threats against the magazines; even though Indonesia has a free press on paper.

In 160 pages, the Indonesian magazine even had few clothed photos. The skin content in any American female publication like Cosmopolitan was vastly higher.

The patterns of international pornography consumption and production break up stereotypes that Western

pseudo-feminists promote. In actual fact, the females of the imperialist countries form a gender aristocracy, socially created men. Males in the Third World consume less pornography than imperialist country females—another proof of MIM's gender aristocracy thesis. There would hardly be organized death threats against Playboy magazine from American females, but there are from Indonesian males.

The evidence is not limited to Indonesia and requires study.(3) In China, Mao wiped out pornography as the West knows it, and even more than a decade after his death pornography in China was one photo of a woman fully-clothed in a tennis skirt—in a whole magazine. Chinese cities imitating the West will allow more now, but the overall consumption pattern remains less than that in the West.

Russia is in-between. It has the largest Cosmopolitan circulation in Europe,(4) but the total circulation still means that acceptance is less than half percentage-wise than in the united States. (That does

not surprise us, because according to our Belarussian comrades, the labor aristocracy is about half the size of the U.S. one.) The British population consumes almost as much Glamour magazine as Russians consume Cosmo, despite being less than half Russia's population. This is important overall too, because although Cosmopolitan sells in 52 editions globally, the United States has number one and Russia number two. It's not China, followed by India, followed by the United States then Indonesia and Brazil etc.

Despite the justified image of Thailand as a place to have sex with Buddhist children prostitutes, there is also another angle on Thailand reported to MIM first-hand:

“From the Western media, you would expect there to be porn all over the place here. Completely false. In Thailand, pornography is completely illegal. If you have porn, you can go to jail, like with drugs, gambling, and prostitution. I live on the outskirts of Bangkok, the only other foreigners who live around here are other

teachers. But even in the tourist areas, porn is strictly illegal. When I go to a tourist area, someone on a sidewalk might whisper something like “sex VCD”, and then offer to take you to a back room where they sell illegally imported western or Japanese VCD's or DVD's. But it is very underground. Even prostitution, which is so often mentioned in the Western press, is technically illegal, and the only place where it is in the open is in a handful of places heavily toured by foreigners.”

The Thai and Indonesian cases provide a good example of what MIM means by understanding the revolutionary vehicle. It's not always directly intuitive. Indonesian males are taking militant action and imperialist country females are not. Bringing out the revolutionary impetus of the Third World male does more for the revolution against patriarchy than the political and social activity of Western Liberal pseudo-feminists and the gender aristocracy as a whole. Despite the existence of entire collegiate departments

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San Diego event draws hundreds

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weren't protesting HR 4437 just to support some alternative repressive bill like Arlen Specter's Comprehensive Immigration Reform Act of 2006. Instead, many were protesting the whole anti-immigrant movement. In contrast, some labor-union organizers of some much-publicized April 9/10 events throughout the country endorse Specter's bill. They trade one repressive bill for another. What they call "comprehensive" legislation is actually a compromise with fascists and white nationalists who want to increase the repression of migrant proletarians. The whole so-called immigration reform debate seeks to intensify the repression of migrants.

Some have pointed out that anti-HR 4437 protesters differ over the issues of amnesty and open borders. Some people protesting HR 4437 don't support legalization for undocumented migrants, even if the legalization process would be difficult and take a long time. Some just oppose the provisions in HR 4437 that would criminalize undocumented migrants and those helping them, some without recognizing how the bill would affect documented migrants and entire communities.

Protests against HR 4437 in general

have been progressive. Some groups have tried to channel these protests to other ends, trying to turn them into something that could be used to support repressive proposals like Specter's.

A slick postcard-like announcement distributed at today's rally in Chicano Park, listing some phone numbers but no names of organizers, calls for "comprehensive, humane immigration reform that rewards hard work, protects lives, & reunites families." "United we stand! Immigrants are America!" These slogans are problematic. Even the Minuteman vigilantes say they are saving lives by trying to get the border sealed. Different pieces of proposed immigration and border legislation, including the so-called Kennedy-McCain bill, are said to be "comprehensive" but contain repressive or restrictive provisions (worsening the status quo of repression and immigration restrictions). And protesters wave American flags for various reasons, not all of which are connected to die-hard American patriotism, but "United we stand! Immigrants are America!" is clearly intended to invoke the power of 9/11 warmongering rhetoric while wrongly defining settler Euro-American parasites as immigrants. It's long past time to

recognize that patriotism in the Euro-American context means support for imperialism and repression.

Different rallies and marches are scheduled to take place Sunday. Reports suggest that there is some division along political lines having to do with whether to support amnesty. For MIM, allowing undocumented migrants to become U.S. citizens if they want to is not an end in itself. Any call for amnesty must be part of a larger opposition to imperialist borders, imperialist repression, super-exploitation, the global patriarchy oppressing the world's wimmin and youth, and national oppression.

This writer predicts that the mainstream media will try to pit the different rallies and marches against each other, using the relatively tame messages of the larger events to marginalize the smaller ones. The media will also exploit disagreements over the American and Mexican flag thing to turn it into a divisive issue.

Some demonstrators are going to put forward messages that are more establishment-based, trying to influence the legislative process, as if amnesty without more border repression were really part of this immigration debate. There are these kinds of differences. However, it is important to recognize that

the different events may also represent different demographics and genuine political differences, not just different degrees of subjective distaste for amnesty or deportation. Some of the events have more student leadership. Others have more religious leadership and more union participation. Union-led contingents are particularly likely to support compromise legislation for certain reasons. The media likes to misrepresent open-borders advocates as unsophisticated people practicing racial identity politics, whereas people actually have different reasons for supporting open borders.

As with many other united movements, there are going to be political and tactical differences, and even differences in goals for the same movement. However, the demonstrations and rallies against the anti-immigrant movement have a progressive nature that makes it more difficult for reactionaries to draw from racism, white nationalism and terrorism fears to generate support for anti-immigrant repression. In the process, there is increasing awareness of white supremacy, the police as an occupation force of oppressed-nation communities, and the failure of the system to uphold civil and human rights even for oppressed people inside imperialist countries.

American unions feed the anti-migrant movement

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response to something real.

Politicians in the United States do serve their oppressor-nation constituencies. The labor aristocracy is the majority in the Euro-American dominator nation. It can exercise huge influence on the government, and it is doing so now. Many liberals have pointed out that the anti-migrant movement is just the latest in a series of cyclical reactionary movements with economic underpinnings. This is true; although, the Euro-American working class is even more bourgeoisified than it was before. Yet, the same liberals focus mainly on the racist, nativist and hyper-patriotic overtones of the immigration debate. These are very real overtones and reflect genuinely racist and xenophobic ideas, but a discussion of the labor aristocracy's responsibility for the anti-immigrant movement has been lacking. The liberals raise the issue of the anti-immigrant movement's economic motivations, but then drops the question without drawing the appropriate conclusions. The history of anti-migrant movements in the United States shows that even openly racist statements about migrants as having low intelligence, violent tendencies, etc., have economic, social and political underpinnings. Racism reflects class and social positions. Racist ideas are not just something that floats above the social system.

The majority of American workers are not out on the streets defending HR 4437 and similar brazenly reactionary legislation. Some are. Not all American

workers go to the border to get a thrill out of hunting migrants either. Some do. Instead, they call their government representative, talk in town hall meetings, call up radio talk shows to chime in on anti-migrant rants, blog on the Internet, discuss things in labor union meetings, complain about migrants at work and when they're at the bar, and do things like sit on the couch watching students protest HR 4437 on TV, calling them "illegal alien" juvenile delinquents and brats, and rooting for the police who handcuff them and beat them up. Such is the nature of class politics in the United States. Not all imperialists are politicized enough to even go to party precinct meetings either. As a class, they still exercise control. The apathy of the couch-potato labor aristocracy is complicity.

Much of the most ugly racism in the anti-migrant movement is hidden or privately spoken; although, mainstream media outlets such as CNN — not just Lou Dobbs — have consistently described migrants and protesters in a prejudicial and racist way. Other kinds of opposition to open borders and hostility toward migrant proletarians are hidden. Umbrella bureaucracies like the AFL-CIO have made statements on different pieces of immigration and border legislation, while other organizations have remained conspicuously silent in public. Still, the statements that U.S. workers have let their leaders get away with are telling.

Just recently, the AFL-CIO and the International Brotherhood of Teamsters

have supported the repressive sections of the Comprehensive Immigration Reform Act of 2006. Both have expressed concern over the bill's guest-worker provision, finding it to be "deeply troubling" and "deeply concerning." Some individual AFL-CIO unions have been more directly critical of the bill in public. The American Federation of State, County and Municipal Employees, AFL-CIO, denounced the Comprehensive Immigration Reform Act of 2006, claiming that the temporary-worker provision would in fact lower the living standards of the majority of U.S. workers. The AFSCME in one of its recent weekly reports had nothing to say about the enforcement provisions of the bill.

As early as a few months ago, the International Association of Machinists and Aerospace Workers, AFL-CIO, CLC, openly supported the idea that migrants in general, not just undocumented migrants, were an obstacle to workers aspiring to middle-class living standards. This puts the lie to the notion that the anti-immigrant movement is just due to poor white workers "trying to get by" on "poverty wages." In general, the U.S. minimum wage is a privilege compared with the wages of Third World workers and depends on the exploitation of super-exploited Third World workers, but the labor aristocracy isn't satisfied with that. It openly clamors for some of the wealthiest bourgeois lifestyles.

The anti-migrant sentiment goes right to the bottom. It has little to do with labor

bureaucracies just pandering to anti-migrant sentiment for pragmatic political reasons. A cursory investigation of local IAM unions and other local unions shows them openly endorsing the idea that migrants in general, not just undocumented migrants and not just temporary workers with visas, are a threat to the so-called American Dream and endangering the very existence of Amerika.

The AFL-CIO is hardly the only culprit. The largest union in the United States, the National Education Association, has supported limiting the number of limiting the number of temporary workers in education. At the same time, it has been silent about other immigration restrictions and border repression. The Laborers' International Union of North America opposes guest-worker programs, and supports "securing the border," in other words, more repression of migrants to enforce immigration restrictions. The United Food and Commercial Workers International Union explicitly opposes "open borders."

Leaders of the huge SEIU, which also supports repression and immigration restrictions, have endorsed the Comprehensive Immigration Reform Act of 2006, unlike the AFL-CIO. American labor unions' differences over Specter's bill reflect divergent chauvinist economic interests and no regard for the majority of the world's workers. Simultaneously, the unions rally behind nationalists who

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International Wimmin's Day fallout: Amerikan academia rotten to the core

International professors serve U.S. intelligence

Sexual fantasies interfering with scientific communism

Two days before International Wimmin's Day, Condoleezza Rice appointed a high-ranking diplomat to an office to focus on the rights of wimmin, and specifically the rights of wimmin in Islamic countries. As MIM pointed out, the offensive on wimmin's issues from the Bush administration is part of a huge new shift of funding and resources toward anti-Iran propaganda.

If we trace back Shirin Tahir-Kheli, a womyn from Pakistan, we will find that she carries enough clout to fill in in some fashions for UN ambassador John Bolton on the subject of UN reform. She appears to have started her career in the Reagan administration on a wide variety of international assignments.

As of March 6, Shirin Tahir-Kheli has a new job in the State Department. "Secretary of State Condoleezza Rice has appointed Dr. Shirin Tahir-Kheli as her Senior Advisor on Women's Empowerment, working with the Office of the Under Secretary for Public Diplomacy and Public Affairs. In this capacity, Dr. Tahir-Kheli will focus especially on multifaceted outreach to the women of the Muslim world."(1) If we

look at the office web page connected to this work, it reads like a web page some "Women's Studies" department could have authored.

If we trace Shirin Tahir-Kheli back academically, we will find that she was just at John Hopkins University as a professor. Not surprisingly, she was in the same place as Azar Nafisi and did a roundtable with her.(2)

MIM points this out mostly because we do not want any international confusion about Amerikan academia—the revolving door to the U.S. Government. There is literally no major research university touching on international studies that is not infiltrated by u.s. intelligence to the core. The documentation of just CIA ties to professors at John Hopkins and similar places such as the University of California, Berkeley, the University of Michigan, Ann Arbor, Harvard University, Princeton etc. is in the thousands of pages before finishing with two universities. In addition would be such things as the setting up of academic presses by the National Security Council and work with the State Department.

It's not surprising that pseudo-feminism lines up with the Bush administration. The U.S. government has penetrated



Rice (above) and Shirin Tahir-Kheli: the rights on wimmin?

academia for so long, that it's hard to tell them apart anymore. Perhaps the pseudo-feminists should consider that if the Bush administration is saying the same thing they are, complete with web pages, that maybe it's time to say something new to heighten the struggle for wimmin's

liberation.

Notes:

1. <http://www.state.gov/r/pa/prs/ps/2006/64162.htm>
2. <http://www.learningpartnership.org/news/events/2002/02womenandleadership>

UNIONS

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see immigration as a threat to all Euro-Amerikan classes.

The dominant U.S. labor unions use empty rhetoric about international working-class solidarity and U.S. working-class solidarity as a cover for their particularistic aims and economic demands. Guest-worker programs do prop up the profitability of U.S. capitalists, but the world's exploited workers do not support the reactionary demands of the small-time exploiters who make up the bourgeoisified Euro-Amerikan working class.

On the other hand, Marxist economists point to the possibility of the evening out of the wages internationally as actually lowering the profit rate in the United States. High imperialist-country "wages" are actually profits and surplus value stolen from the Third World. Yet, MIM does not support imperialist economic policies. When it comes to temporary-worker programs, the key is to struggle against all forms of Euro-Amerikan economic nationalism. The imperialists and petty-bourgeois Euro-Amerikan so-called workers are all parasites on oppressed-nation labor.

The Amerikan labor unions say that the United States is a nation of immigrants as a way of smuggling their way into the proletarian class of workers who are actually exploited. But different nations are within U.S. borders, and the Euro-Amerikan is a nation of settlers, exploiting the labor of First Nations, slaves, and colonized and Third World workers.

Any opposition to temporary-worker programs must be part of a larger movement that truly opposes imperialist and imperialist privilege. Singling out temporary-worker programs for criticism, without addressing the Euro-Amerikan working class' history of attacking oppressed-nation workers, serves no purpose except anti-migrant reaction, oppressor-nation chauvinism, and fascism. The Euro-Amerikan-dominated labor unions and workers supporting imperialist repression, allying themselves with extremely reactionary imperialists, and defending their own imperialist-country privileges, fall in the enemy bourgeois camp and must be resisted.

Notes:

1. "Legislation Department," 3 March 2006, <http://www.afsme.org/action/weekly_reports/r060303.htm> (6 April 2006).
2. Elizabeth Auster, "Guest worker proposals divide America's unions," The Plain Dealer (Web site), 6 April 2006, <<http://www.cleveland.com/news/plaindealer/index.ssf?/base/news/1144312505224340.xml&coll=2>> (6 April 2006).
3. "UFCW International President Joe Hansen Responds to New York Times Article on Immigration," 27 February 2006, <http://www.ufcw.org/worker_political_agenda/worker_issues/immigration/nytresponse.cfm> (6 April 2006).

What is internationalism?

From the MIM "Frequently Asked Questions" page, <http://www.etext.org/Politics/MIM/faq>.

Internationalism is the ethical belief or scientific approach in which peoples of different nations are held to be or assumed to be equal. Internationalism is opposed to racism and national chauvinism.

We Maoists believe the nationalism of nations experiencing oppression of imperialism is "applied internationalism." We oppose nationalism of oppressed nations directed at other oppressed nations, because the economic content of such nationalism is intra-proletarian conflict. We seek a united front of oppressed nations led by the international

proletariat against imperialism.

"I must argue, not from the point of view of 'my' country (for that is the argument of a wretched, stupid, petty-bourgeois nationalist who does not realize that he is only a plaything in the hands of the imperialist bourgeoisie), but from the point of view of my share in the preparation, in the propaganda, and in the acceleration of the world proletarian revolution. That is what internationalism means, and that is the duty of the internationalist, of the revolutionary worker, of the genuine Socialist."

V. I. Lenin, "What Is Internationalism?" *The Proletarian Revolution and the Renegade Kautsky* (Peking: Foreign Language Press, 1965), p. 80.

Indonesian Playboy debuts

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dedicated to "Women's Studies" in the imperialist countries, a subject as simple as the international distribution of pornography consumption is not a focus of study in these misnamed White Nationalism Refinement Studies departments. They are afraid to know the truth, which would disrupt their biological theories of feminism. When it comes to the consumption patterns of pornography, Lenin's theory of imperialism and its decadence is more useful than pseudo-feminist theory.

Notes:

1. <http://www.thejakartapost.com/detailheadlines.asp?fileid=20060408.A02&irec=3>
2. <http://news.bbc.co.uk/2/hi/asia-pacific/4886686.stm> ; http://www.usatoday.com/news/world/2006-04-07-indonesia_x.htm
3. Very damaging to stereotype is that Norwegian females report higher favorability to pornography than Swedish males. http://www.findarticles.com/p/articles/mi_m2372/is_2_41/ai_n6112873
4. Russian Cosmo circulation is less than one-fifth that of Amerikan according to figures from the Moscow Times. <http://www.fipp.com/1317>

MacKinnon raises, dashes hopes again

Are Women Human? And Other International Dialogues
by Catharine A. MacKinnon
Cambridge: Harvard University Press, 2006

Reviewed April 5 2006

In this book, law professor Catharine MacKinnon ventures into Canada, Sweden, Bosnia and India. For that reason our hopes were raised and then dashed. That is more than we can say about many Euro-American pseudo-feminist projects which we know can never raise our hopes in the first place.

Still lacking a vehicle for change

In 2006, we should now make it official that MacKinnon is badly missing a revolutionary vehicle in her work. The Liberals would say she presents no “hero,” the post-modernists no “agents” and we would say she simply mistakes the gender aristocracy for a group pushing for change.

The reviewer has not had a stomach-turning book-read in a long while. The details that MacKinnon presents are pornographic and sickening with regard to atrocities against Bosnian women and Holocaust-era Jews. Yet as she herself tells us, the Bosnia genocide followed on a World War II genocide of Serbs by the people that MacKinnon is legally representing today. That makes for a depressing story, and MacKinnon’s fine legal points do not make it any less depressing.

It seems to be MacKinnon’s style to issue books with repetitive essays on fine legal and moral distinctions. Over and over she tells us that she and Dworkin passed a law. She also tells us about a civil case she brought against a Serbian war criminal from inside U.S. courts.

It’s been many years, but MacKinnon offers us no convincing study of the impact of her own work. She is still talking about fine legal distinctions, but where is the final product, the outcome? And no, even Supreme Court victories are not the final outcome. What happened with the law in Kanada? What did it produce other than the banning of Dworkin’s own work as pornographic? What was the overall effect?

Another tactic that MacKinnon employs to avoid discussion of political and social outcomes and the social vehicles that create them is the use of rhetoric. She sharpens her words. In this particular book we see a new set of tricks. Without prostitution there would be no pornography she says and anyway pornography is prostitution. We’re sorry, but we see hints of post-modernism in these word games, a sense that MacKinnon plays with words for effect.

The tell-tale sign of MacKinnon’s post-modernism is her treatment of sex slave trafficking: “Through its production, pornography is a traffic in female sexual slavery.” (p. 88) The current reviewer had seen this same tactic a few times in the past year, but finally reading this book, the reviewer realized why MacKinnon

says that pornography leads to sex slave trafficking and vice-versa.

MacKinnon makes it clear that there is male demand for pornography and that is the problem, not the women in the pornography. At first this just sounds like MacKinnon being MacKinnon, until we realize what MacKinnon sidestepped throughout the book.

The formulation that demand for pornography leads to sex slave trafficking aside from being an indirect word game evades that closed borders make sex slave trafficking possible. It is the threat of imprisonment, torture and deportation that makes sex slave trafficking work, just as sub-minimum wages go to Mexican migrant workers who face deportation if they complain.

MacKinnon leaves the border out and we cannot help thinking that this is a conscious elision on her part. Rather than face the border question, MacKinnon backs up a step further to look at demand for pornography on one side of the border and then covers up her step backward with a word game.

Even by her own explanation, the battle against pornography pits one half of society against the other. In that situation, how is it wise for women not to ally with migrant men who also want to cross the border, legally? For that matter there is even a potentially vacillating ally there in the employers who want greater choice in hiring. An even better ally will be the Latino community already inside U.S. borders. It would seem that with women plus these allies, and others wanting to see increased immigration, MacKinnon should be building up a pretty hefty majority to eliminate sex slave trafficking and therefore prostitution and pornography according to her own analysis.

Instead, MacKinnon punts the border question and retreats to the formulation that pornography causes sex slave trafficking. This formulation is safe to the all-American female’s identity as it blames the problem on biological males. The problem is—when is MacKinnon’s attack going to win?

The chapters about Bosnian women raped by Serbs raise another problem with MacKinnon’s perception of social vehicle. She knows well the drawbacks of international courts in handling women’s rights. So she finds nothing wrong with going to U.S. court to stop Serbian genocide and rape. Then she wonders why people say that feminism means putting gender issues first: she sided with the biggest war criminal in the world to prosecute the crimes of lesser imitations. And she claims she “does not do hierarchy” (p. 51)?

The implicit vehicle of progressive change for MacKinnon is the U.S. Government then. In her essay on 9/11, MacKinnon correctly points out how few deaths there were compared with other causes of death that receive no such response, but she also leaves no doubt



that she is only a few steps away from Phyllis Chesler in seeing calling in the Marines (p. 272) as necessary for global equality for women. (We do not mind telling MacKinnon that second-hand smoke kills more women inside U.S. borders than domestic violence. So she really needs to expand on her list of things that 9/11 did not surpass.)

If any of the big-name American theoreticians were going to come clean on feminism, we would have guessed Robin Morgan or Catharine MacKinnon. With MacKinnon attaching herself to U.S. imperial power, we can write off the entirety of Euro-American pseudo-feminism: It just is that bad. There are women who are Marxists and there are big name people like MacKinnon and Morgan who are ultimately working on nationalism refinement projects. MacKinnon is the exception that proves the rule.

MacKinnon has read enough theory and Marxism that we at MIM suspect the following: MacKinnon knows she has no vehicle of social change among Euro-American females. Correspondingly, she places her faith in male-dominated courts and now even the Marines instead. That is also why she does not take on the border struggle head-on despite her rhetoric connecting sex slave trafficking to pornography. She connects issues that way precisely to avoid confronting the issue at the border, where she knows that Euro-American females won’t even support dating visas, never mind opening the borders to women as workers; even though that is what women need to be less vulnerable to sexual slavery.

What MacKinnon and others are likely to refer to as the “left” or “male left” have an historical experience with the question of revolutionary vehicle for social change. Trotsky rode around on a horse in civil war. If troops did not show up, if proletarians were not ready for change, he was going to die outnumbered in battle. Likewise, when Zinoviev and John Reed rode around in an armored train, there either was or was not an oppressed nation that was going to back their calls for armed struggle against imperialism. If not for sufficient support, their train would be intercepted and they would die.

Later in World War II, Trotsky made the prediction that German workers would fraternize with their victims of conquest and unleash the socialist revolution that would end capitalism. That had big implications for being wrong about the revolutionary vehicle. It did not happen and now Trotskyism stands that much more in disgrace for pointing us toward the German so-called workers at that time. Being right about the nature of social reality matters.

Catharine MacKinnon has not really accepted the political implications of her analysis. That’s why when she attacks post-modernists and stands for a positivist view, she should know how we regard her own attitude toward finding a revolutionary vehicle. MacKinnon says, “doctrines of racial supremacy are based on the lie of the superiority of some races over others. . . . But on the level of express principle, CEDAW [a statement “Convention on the Elimination of All Forms of Discrimination against

‘We don’t need no stinkin’ green cards.’

MIM will unite with any open-borders Catholic or Quaker any day over that portion of the reactionary Euro-Amerikkkan working class that just wants an “enforcement-plus” bill. Such bills are aimed at increasing the repression of migrants while legalizing some migrant workers just to control their impact on the white workers’ parasitic wages or put the migrant workers into indentured servitude in a limited set of occupations. Even if a so-called enforcement-plus or “comprehensive” bill came complete with citizenship papers and U.S. passports for undocumented migrants, MIM would still denounce it as a move to an even more militarized border and more repression of the oppressed in the United States.

At an organizing event in San Diego today meant for student youth, but open to the public and attended by adult activists, supportive parents, teachers, and others (including police and reactionary media), there were some interesting critical comments about so-called guest-worker proposals for being exploitive. Several people acknowledged that the alternatives to HR 4437 weren’t good either and were just ways of trying to get desperate migrant workers and their supporters to settle for less than full legalization. MIM would add, even people who don’t want to get papers in this imperialist country should not be subject to any kind of repression or discrimination. Short of open borders, fewer immigration restrictions and less repression than what exist now are necessary, winnable reforms. Right now, the white-nationalist premise of the so-called immigration debate — actually strategic planning for the repression and continued exploitation of oppressed-nation workers — must be rejected.

Event attendees also criticized the idea of legalization provisions that would force migrants to become proficient at English, saying that such proposals are part of an overall racist and discriminatory attack on migrants, and a larger hostility toward Third World peoples.

The increasing recognition that the whole immigration reform debate is bogus and just a way of increasing repression while perpetuating the exploitation of oppressed-nation workers, whether inside or outside the United States, is good. The walkouts and the larger mass movement they represent are spontaneous as well as progressive.

Youth leaders have had to quash debate about waving the Amerikan flag versus holding the Mexican flag. MIM would agree. The debate is divisive at a time when unity against the Euro-Amerikan lynch mob is important. The reactionary media is going to misrepresent things anyway, Mexican flags or not. Waving the imperialist Amerikan flag won’t help, and pandering to white chauvinism and imperialist-country patriotism is a losing strategy. Pressuring oppressed-nation people to wave the Amerikan flag is divisive. Unlike immigrant rights

supporters, anti-immigrant advocates wave only one flag, the Amerikan flag, and thus the Amerikan flag fulfills its function as a racist and reactionary symbol that demands a response. At the same time, ultra-leftists who say the movement is worthless because of Amerikan flags should refrain from making such criticisms when things need to move forward at organizing events. People are not going to turn into anti-imperialists in such a short period of time. MIM Notes has addressed this in the context of the March 25 Los Angeles HR 4437 protest, after seeing Internet personas on Indymedia open newswires dismiss HR 4437 protests as not being “radical” enough. The anti-immigrant movement is partly an attack on the civil rights of oppressed nations. The dominant ideology equates civil rights with Amerika, and there is the myth of the Amerikan dream, so there is going to be a patriotic impulse. It represents confusion, but the protests — not just against one bill, HR 4437, but against attacks on migrants’ families and communities, and entire oppressed nations — have a progressive character.

It is true that many opponents of the egregiously repressive HR 4437 still support increased repression and immigration restrictions. Some of these opponents uncritically seek compromise legislation that packages extremely limited legalization provisions together with repression at the border or in the country, or more immigration and naturalization restrictions. Advocates of such compromise legislation have criticized the student walkouts as counterproductive to their legislative struggles. But the mainstream media has taken advantage of these criticisms to continue portraying the students as indifferent delinquents without any legitimate gripes.

In San Diego and in cities throughout Aztlán, officials have locked down schools, forcing students to leave before school started and miss more class periods than they wanted. Police in cooperation with school officials have violently repressed students trying to walk out, handcuffing junior and high school students and beating them up. The police have detained hundreds of students and arrested others. Crackdowns on truancy have resulted in hundreds of citations. Schools have denigrated students’ activism and done petty things like assign exams on days of expected walkouts, possibly breaking the law and their own rules in doing so. Schools have also threatened protesters with exclusion from school and extracurricular activities. Racist colleagues have harassed Latino teachers, blaming them for instigating the walkouts. The police have surrounded rallies and followed students on marches. The pigs have stepped up their function as an imperialist occupying force in the oppressed’s communities and barrios. As one student pointed out, the repression of students has shown how society treats youth, demeaning, dehumanizing and



Police presence at student march.



Murals help set the tone (MIM Photos).

ultimately using force and violence to subjugate them.

Thousands of students marched in downtown San Diego today. Some came from miles away. The march was organized by word of mouth and flyers. Risking future discrimination in employment by coordinating through MySpace and exposing themselves to school repression, students marched and rallied, and expressed national unity and pride, in defiance of the media’s relentless racist and adultist effort to discredit and isolate the young protesters and activists. Lately, the media has taken the approach of claiming that the number of protesters, and march and rally turnouts, are dwindling, but the march today was one of the largest, according to march attendees and the San Diego Union

Tribune. The media has also suggested that the protesters don’t have their parents’ support, but more parents are becoming aware of the unjust and possibly illegal way in which the police and schools are treating students. The media has continued to try to discredit the youth as seditious “illegal aliens,” when in fact most are documented migrants or U.S. citizens. The ultra-reactionary white nationalists are just expressing their intention to criminalize all oppressed-nation people in the United States.

MIM Notes was unable to observe the main march of the day, but saw a huge idle police presence in Chicano Park. Later, police quashed an attempt by demonstrators to do a sit-in on a freeway or on-ramp in the same neighborhood.

MacKinnon raises, dashes hopes again

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Women”—ed.] never says that sexism is a lie.”(p. 11) MacKinnon rightly points out that that sort of approach leaves the struggle at a purely moral level, but that is how we see her leaving the question of revolutionary vehicle.

Part of the point of defining a group “wimmin” is to determine which people are going to fight gender hierarchy. Agree or disagree, Zinoviev spoke to oppressed nations in his train venture with John Reed. Without the support of oppressed nations escaping tsarism, the Bolshevik Revolution and Zinoviev himself would have died if not in 1917, surely by 1921.

There is a sort of evil going on here where MacKinnon says that states and wars are men’s business. Then she feels no obligation to name a revolutionary vehicle, since that would be to smash the state anyway—men’s business. Yet even if we accept her reformist tactics, what can we say about her ignoring the border question in sex slave trafficking?

Naming the organization of states and wars men’s business is also an example of segregating wimmin from power. How many times has MacKinnon told the world that the wimmin in the pornography are being forced off-stage and off-camera? How many times did she tell us not to take them as representative of real wimmin—powerless, but wanting sex? Then why like the porno model does MacKinnon tell us that state power is men’s business and why does she repeat the false factoid that wimmin have 10% of the world’s income and 1% of its assets?(p. 21) In fact, inside u.s. borders, females own the majority of assets, and that by itself is more than 1% of the world’s assets.

MacKinnon’s politics are on the edge between pornographic invocation of male power and feminism. The porno model tells us that she likes to be conquered and with the exception of a couple demagogic stories about mobs of wimmin attacking their oppressors MacKinnon tells us that her vehicle for change is conquered. MacKinnon can sometimes be the political and theoretical symbol of Amerikan pornography. Yes, she “doth protest too much.”

As we have said before, her failure on the revolutionary vehicle question is why MIM cannot in full faith criticize the Liberal lawyers opposing her in court in the name of feminism. Without a revolutionary vehicle to implement them, her words become inviting excuses for fascism.

We agree with any exceedingly rare Amerikan willing to admit as MacKinnon does that the media do play a role in the oppression of people by gender and nationality. Speech is not just speech if it has implications in action, which it almost always does in this imperfect world. The “Media Case” in Rwanda convicted three media people for inciting genocide against Tutsis.(p. 12) For a leader of the Rwandan proletariat to point that out at

the time would have been a great thing. For an Amerikan who will at best spur on a U.S. military intervention in a Rwanda or similar countries, the ledger balance is negative. If MacKinnon’s words will spur no revolutionary activity that will stop the genocide and may in fact whitewash the world’s number one oppressor—and even as she admits—number one exporter of pornography, then maybe it is better to be quiet and do some investigation on the social vehicle that could have done something about the problem.

What MacKinnon did not gather from Bosnia: the gender aristocracy

The hundreds of thousands of rapes connected to the collapse of the “local control” oriented Yugoslavia so beloved by social-democrats and pseudo-anarchists up into the 1980s are the subject of some of the essays in MacKinnon’s book. Leaving aside that MacKinnon ended up leading a cheering section for U.S. bombing of Kosova, we also disagree with her interpretation of the Bosnian rape situation.

Together we surely agree that the factual situation in Bosnia points to a heightened level of oppression for wimmin. This is oppression that goes beyond peace-time to a whole genocidal level. First the Serbians killed the men and then they raped so many wimmin so long that they created 30,000 children with Serbian fathers. It is a classic “in group” versus “out group” conflict. The Serbs treated Croats, Muslims and Albanians as “out groups.”

In MIM theory, in-group versus out-group struggles gather their primary character from imperialism. Where imperialism has placed the seal of parasitism as Lenin called it, it becomes possible to organize wimmin as wimmin for a gender aristocracy and succeed in creating a new social group of oppressors. In the case of ex-Yugoslavia, there was no dominance of finance capital in any nationality. Hence, the violent repression and rape had a circular character. As Lenin pointed out in World War I, this type of violence is called intra-proletarian bloodletting. The World War I model remains relevant for eastern Europe, where no nationality located between Germany and Russia has achieved the finance capital stage of capitalism.

Again and again, MacKinnon reports that the wimmin involved in Bosnian violence want to “disappear.” The wimmin that did not die do not want to fight the battle to the extent of clarifying fake pornography videos. When videos showed Muslim wimmin raped by Serbs, and called it Serbs raped by Muslims, the wimmin in the videos themselves did not want to fight the question. We’re sure that in the situation of tables turned in ex-Yugoslavia, the situation was the same. We can fault the cowardice of wimmin left surviving only to set an example to others, but we cannot deny the social fact that “disappear” is what these wimmin wanted. That was the intention of the

rapes videotaped anyway—to intimidate people into leaving a country.

So then as MacKinnon admits, how is it that the united State is the leading exporter of pornography? Are wimmin being ejected from the country? No, quite the contrary, Hollywood and the like are importing pornographic icons from Latin America and the rest of the world as racial tokens for re-export.

In fact, at this time, the dominance of Amerikan/Hollywood pornography is tied up with the exclusion of the Third World oppressed gender people from inside u.s. borders. That is the difference with Bosnian pornography. U.S. pornography drives people out of the united States by raising up a gender aristocracy to aspire to. This gender aristocracy then allies with imperialists to close the borders, and won’t be found advocating freedom to cross borders to date. Bosnian pornography drove people out of the country directly with images of the people being driven out. The difference of the effect of the pornography on migration points to the underlying structural difference: U.S. pornography glorifies a gender oppressor group while Bosnian pornography degrades a target for “ethnic cleansing.”

Britney Spears does not want to disappear. She wants to be on every gas station window selling Pepsi and she was. Brandi Chastain did not want to disappear when at an international sports tournament, so she tore off her clothes. It is men comfortable appearing naked in the world. Even many biological men will be more embarrassed in some naked situations than professional Britney Spears or Madonna. Despite their biology, Britney Spears and Brandi Chastain are men. They make no sense to the vast majority of the world’s people who can much more relate to what happened in Bosnia and wanting to disappear from pornography.

To say that Britney Spears does not like her pornographic role the same way men do is tantamount to saying that capitalists do not enjoy exploiting people either. It may be a twisted sense of happiness, but that is what it is in imperialist society right now. We should distinguish between Liberal happiness for the privileged and the unhappiness of the people of Bosnia.

India

After getting her credentials defending Muslims in Bosnia, we are not surprised to see MacKinnon move over to discuss India. Inevitably the topic became Muslim polygamy.

The real answer to Muslim patriarchy is Stalin and maybe Sultan-Galiev—change from within Islam. Today it seems that Phyllis Chesler and the like are trying to stir up outsiders to attack Islamic patriarchy. Hence, the united States went to war on Afghanistan.

MacKinnon proposes that Indian wimmin have the choice between signing up for Muslim culture and law or Indian state law.(p. 136) In general, MIM

concur that is a progressive solution.

By awarding wimmin some payment to end a marriage that would be otherwise polygamous, we get into the territory where the state is paying people to leave a culture. There will also be resistance at the parental level when the state comes to tell the Islamic minority that it must now hand over daughters for education in mainstream culture and values.

Ultimately, the sort of “choice” MacKinnon opted for for India ends up favoring rich cultures. MacKinnon pointed this out in the midst of avoiding the closed borders question and how it creates sex slavery. Wimmin from poor cultures will leave those cultures to join cultures of rich men, if those wimmin are so allowed.

This is the evil of today’s class society. The intertwining of class with national oppression will tend to make gender struggles more bitter. We should be for choice for all the world’s wimmin, choice of where to live. The oppressed nationalities should intensify their struggle against imperialism, because choice comes with many terrible contradictions. On the one hand, we want choice. On the other hand, in Belarus, we have to admit that the decision to restrict wimmin from leaving the country also makes sense—only because of the destinations many such wimmin may end up in. “Choice” is a weak approach to feminism, even in semi-feudal countries. The moving of wimmin from one culture to another through mostly unconscious and conscious economic means is Brain-Drain-lite.

One thing MacKinnon claims not to see in connection to India is how Western feminism benefits the West in India.(p. 130) By 2006 she should have known that India was the only Third World country to favor the attack on Afghanistan by the united States, according to public opinion polls. In today’s geopolitics, the most relevant fact population-wise is that Hindu fundamentalists are locked in battle with Muslim fundamentalists. For Bush’s “War on Terror” focussing mostly on Muslim groups and a handful of communist ones, Western feminism is helpful in lining up India.

Dialectical materialism

We most agree with MacKinnon’s essay blasting post-modernism. Most of what she says in “Postmodernism and human rights” is correct—a bright spot in the book.

Where she goes wrong is her own relationship to postmodernism. Toward a Feminist Theory of the State was MacKinnon falling into postmodernism. She almost admits the point in giving a short explanation before launching at postmodernism. Nor were these ideas stolen by postmodernism. (p. 49) The idea of objectivity being the outlook of the oppressor is very old and a central tenet of postmodernism.

More importantly, probably MIM is the only organization or group of writers that

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is going to credit MacKinnon enough to understand the point when she says she was not subsumed by postmodernism and hence feminism was not subsumed. The arrogant implication that there are no other feminist theorists of stature is something that only a MIM would back up. There are countless pseudo-feminist writers who might disagree. MacKinnon is often speaking of eliding voices, but here it is MacKinnon in trouble with democracy.

Like it or not, most people calling themselves feminist and generating papers in academia are also postmodernist. To write them off as not having achieved any scientific thought yet, MIM is willing, but how will MacKinnon pull it off? Many years after joining her call for feminist theory, MIM is still justified in singling out MacKinnon out of Euro-American attempts at feminism, as evidenced by the essay "Postmodernism and human rights."

In Marxism, we also have a kind of democracy where MIM may be the most-read in the United States, but the activists are a hodgepodge of ideas. There are in fact more postmodernists calling themselves Marxist at the activist level than there are scientific communists. We thrash wildly to keep our own heads above the swirling waters of identity politics threatening to drown every last scientist in Liberalism. When scientific communism became co-opted for the creation of "political correctness" it was only a matter of time before culture washed back up on the shores of the Marxist movement. Communist activists subsumed by Christian and postmodernist currents are the proof that we are all products of our culture and can only get so far ahead of it. If that is true in such movements so marginal as communism in the United States, it is true generally.

When MacKinnon said "if to privilege gender means that feminism arranges gender at the top of some hierarchy of oppressions, the allegation is false, at least as to me," (p. 51) we could have asked for more. For example, we do not understand how she jumped on a U.S. bandwagon to sue Bosnian war criminals in U.S. courts. Did that not privilege gender above the fight against imperialism, imperialist militarism and even imperialist export of pornography?

Fighting the Bosnian mass rape crimes from inside the U.S. state is not something MIM would have done if it had the resources to do it. This brings us to dialectical materialism via another route.

It all has to go back to a Trotsky on horseback. Who is going to show up to fight and how hard and in what conscious and unconscious directions? Hinging our anti-fascist movement on waiting for Germans to fraternize with their victims and go Bolshevik in the midst of World War II could have been disastrous.

Likewise, though Phyllis Chesler says Dworkin was not Zionist enough, a virtual atheist, we still do not see how it is that Zionism or American nationalism can

possibly benefit the world's wimmin and toilers. Most of the world's wimmin are toilers and most of the world's wimmin are anti-American. Phyllis Chesler, the late Dworkin and Robin Morgan are trying to break that unity. How can we possibly conclude that the patriarchy does not benefit from that?

Again, if wimmin are actually a group of females restricted inside U.S. borders, then we understand that MIM's discussion of dialectics makes no sense. If on the other hand, as MacKinnon herself says, that sex slave trafficking is underlying the whole patriarchy, then we cannot see bourgeois politics uniting wimmin, because most wimmin are not bourgeois. We also cannot see American or Zionist politics uniting wimmin, because most wimmin are actually opposed to both Americanism and Zionism. To open borders requires internationalism.

Struggles have to be prioritized according to what forces they are going to deliver toward the goal. If ending patriarchy is the goal, then using feminism as an excuse to project U.S. power into the world is counterproductive, because most of the world's wimmin are anti-American and have no interests in projecting U.S. power.

If we are in a country where the females will not fight, will not show up in battle to open the borders to end sexual slavery in its own right, then we better prioritize another battle. That is the substance of dialectical materialism. It means prioritizing battles not strictly for ideological reasons but on account of the nature of the social vehicles for change available.

Mexicans, Latinos generally, some capitalists, the rare communists—these are the people fighting hard to open the borders and bring an end to sexual slavery, even if they do not know that is what they are doing. On a daily basis Mexicans are dying in the desert, ending up in federal prison and crossing with success. When we correctly prioritize the oppressed nation fight against U.S. borders, we do more for feminism than claiming that American females are going to tear down the borders. American females are not even stopping the United States from being the world's number one pornography exporter. American females consume vastly larger quantities of pornography than the males of many isolated countries. What did MacKinnon herself conclude from the Swedish subway incident where 100 people passively watched a rape in progress as if it were another porn video? (p. 104) Abu Ghraib was Euro-American feminism's moment parallel to Germans-in-World-War-II not becoming socialist insurgents as predicted by Trotsky.

Mistakes are not the property of any particular scientific endeavor. So we throw back at MacKinnon, is it not prefeminist or postmodernist to go on relying on the Euro-American female for feminist battle when she is just not there?

On the basis of what historical evidence can MacKinnon say that socialist revolution is not more likely to end sexual slavery than Euro-American feminism? Is it pragmatic to be reformist if there is no record for success? That sounds like ideological dogma to us, "useless moralism." (p. 87) The one thing we agree with though—the Bosnian wimmin are a vehicle for change. Did MacKinnon adopt the correct relationship to the vehicle of change or did she contribute to their political quandary? We see no positive role for U.S. power for Bosnian wimmin—other than granting green cards en masse.

In this book, we see MacKinnon respond slightly more to outside concerns than some of her previous books. In "On Sex and Violence," MacKinnon gives us another reason why we chose her as the place to check on the Euro-American feminist struggle: "Pornography is a slave trade produced by the coercion of poverty as well as by physical force, drug addiction, and homelessness (where states do not provide homes) and by employment discrimination based on sex and race. So long as women are discriminated against in the paid workforce and kept poor as women, as they are in most places—women of color and foreign-born and noncitizen women in particular—women will be in pornography and prostitution, pornographized and prostituted. As long as some countries are impoverished while other countries are rich, women from poorer countries will be sexually preyed upon by men in richer countries." (p. 98) In this quote she finally ties nation, class and gender together. The dialectical aspect comes from tugging on the various pieces tied together.

There was a recent newspaper article about strippers being paid \$400 an hour. That's not \$400 a week or a year, but per hour. Yes, they do exist in ordinary neighborhoods, though these wimmin may set a goal of buying a house, yacht and retirement by 30.

MacKinnon has admitted that females make more money than men in entertainment related to sex. How far did she go in incorporating that fact in her work? Ending poverty is not going to stop strippers who make \$400 an hour. Liberalism is more resilient than that. Nonetheless, poverty may be most responsible for the greatest amount of sexual hierarchy and it may be best tackled by mobilizing the oppressed nations against the imperialists super-exploiting them. That's what we mean by principal contradiction, a dialectical term from Stalin and Mao. Even if we eliminate poverty we may have \$400 an hour strippers. Yet we still say we get at most of the problem by eliminating poverty. That is either true factually or it is not; hence the materialism. Moreover, it is either true or not within the social facts and corresponding strategies possible that some strategies work better than others. That's where dialectics

intervenes.

In fact, there are many aspects of MacKinnon's work that point in the direction of driving wimmin into the upper reaches of sexual service. Closing the borders and focusing on how rich men prey on poor ones is the wrong way to go. This only results in the creation of a group of highly-paid wimmin removed from reproduction and marriage and put into sexual service. At the same time, it divides wimmin internationally and creates the pre-conditions for sexual slavery.

That phrase from MacKinnon "women from poorer countries will be sexually preyed upon by men in richer countries" is tantalizingly close to the viewpoint of the gender aristocracy. Is it saying that rich men should prefer rich wimmin? Or is it saying rich men should prefer wimmin provided strictly for sexual services in a closed-borders situation? Either way, it divides wimmin. Eliminating sexual slavery will mean processing this question correctly. When it comes to dating, there is no way to restrict man's choice without restricting woman's choice. We could decide we do not care, but both MIM and MacKinnon do care, because of sexual slavery. The strength of workers and wimmin both is in their cross-border unity. Getting international dating to a universal Liberal stage is still unfortunately progressive.

In "Pornography's Empire," MacKinnon owns up for the U.S. role in pornography in the world, though she could have done more with the U.S. military's role in distributing pornography. Yet while she admits the U.S. role, she makes an argument that easily backfires: "If spreading your legs for a camera is a woman's autonomous choice, as the myth goes, wouldn't you think that the women with the most choices rather than the fewest, with the most preconditions for autonomy rather than the least, would be the women doing it?" (p. 115) This is something we cannot have both ways: either Hollywood is dominating the world or it isn't.

From the perspective of most people in the world, American pornography is the example and quantity available. It is not pornography of Tutsi wimmin before the slaughter that dominates the world scene. The example MacKinnon gives of Yugoslavian pornography being led by wimmin calling themselves "feminist" is actually quite typical on a global scale. The call to follow the American example privileges a gender aristocracy. That is the real difference MacKinnon's Bosnia research should have made. People dominating pornography are in fact more autonomous than most of the world's people. It is Madonna, Britney Spears, Pamela Anderson, Paris Hilton etc. The division of the world's wimmin has made the struggle a little more difficult and the need for a dialectical materialist analysis more urgent.

Horrifying medical care in CA prisons

Recent testimony in a prisoner's class action (*Plata v. Schwarzenegger* Col1351) complaining about poor medical care is to be read and believed.

U.S. District Judge Thelton Henderson made it clear in may that he's so fed up with the state's slow progress on fixing the prisons' "horrifying" medical system that he's ready to appoint an outside receiver to take over.

How can a system that spends \$1.1 billion per year be so bad? A Chicago-based osteopath originally hired as a consultant by the Department of Corrections, was called to the stand to describe his review of 200 inmate deaths in California prisons in recent years. He testified that at least 34 deaths were potentially preventable and that he might have reached the same conclusion about 65 other deaths except that shoddy record keeping by prison officials made a thorough review impossible. He also testified that supervising medical officials in the state's prisons routinely fail to investigate deaths and sometimes ignore malpractice committed by staff doctors.

The judge asked whether the main problem is in competency or indifference. Answer: it's a combination of both, and he added that in some cases "we saw extreme indifference to the point of callousness."

Source: Los Angeles Daily Journal, June 1, 2005. www.dailyjournal.com

- a California prisoner, October 2005

Keeping prisoners on lockdown

Through MIM Notes and other publications that I receive I have noticed that the California Department of Corrections is maintaining an under the table policy to keep inmates at level IV facilities on current lockdowns. You name it, CHDSP, SVSP, Tehachapi, Corcoran, PBSP, etc., inmate grievances are not working and violence will not work either. Violence will only give the pigs a motive to shoot down a few inmates, extend the lockdowns, and the excuse to ask for a raise because it is "such a dangerous job."

I have learned to read and write English on my own within these 4 walls. I hooked up a grievance (CDC 602) which was not even received due to their stupid 15 day time limit. But I did not give up, I went ahead and filed a 42 U.S.C. 1983 civil complaint. The court decided that my claim had merit and set up a trial court date.

As of today I am waiting for the court response to a motion I filed counterattacking a summary judgment motion to dismiss my case. Apparently this complaint was not welcomed by the prison administrators because they went as far as putting an enemy in the same yard as me. Nothing happened because we were on lockdown.

Any inmate who chooses to challenge any of these pigs' policies runs the risk of being set up or retaliated against. Recently I read that a group of family members staged a little protest outside of SVSP due to the long lockdowns. Well, they were told that if they kept protesting the lockdowns would just get worse. So there you have it, inmates get set up and family members are told to beat it.

Regardless of the pigs' reactions to lawsuits and protests, I want to encourage all the comrades being affected by any unfair prison policy to challenge it in the courts because

Under Lock & Key

News from Prisons & Prisoners

this is our fight, if we wait, we'll wait forever. Learn the law, visit the law library, buy a couple of legal books. Turn off the TV for two to three hours a day and absorb the knowledge the prison system is doing us wrong. If the pigs don't like lawsuits, so be it, what else can they do to us? All our privileges are gone and now they are taking our outdoor exercise. And to add insult to injury, now they want to decide when we use the toilet. That's right, only 2 flushes every 5 minutes at HDSP. Corcoran SHU gets only 2 flushes every hour.

- a California prisoner, December 2005

Pelican Bay lockdowns

Pelican Bay is yet again on lockdown, B-yard at least as far as I know. We just got off lockdown from November 7 - 21. They like to switch their program around all the time, who knows when it started and if it ever ended.

Last time they supposedly lost a clip off some hair clippers in a building. So they tossed up the whole yard. Cell by cell they searched, scanning mats with metal detectors, running metal detectors thru every inmate. They took whatever they considered "contraband," simply things like extra pens, toothbrushes, empty plastic containers, and cardboard that comes from writing tablets and soup boxes bought at canteen.

Now they claim that materials used in the prison kitchen are missing. Not a piece but several things not being specific this time. They searched kitchen worker cells and no word on if they found what they're looking for, matter of fact, no word on the status of this lockdown. We're on hold until further notice.

Rumor is that this all has to do with the upcoming murder that's supposed to take place in San Quentin on December 13th. The pointless murder of Stanley Tookie Williams, another victim of the injustice system. Speculation is that they are not taking any chances. Of what? Do not know, that's just the word. I really don't know how true their paranoia or precaution is. To my knowledge and observation, this has been going on for a while now and will continue to go on. They know how to play it right and they will keep on playing these mind games. They have a give and take policy quite easy to understand too.

See this last lockdown and search that just passed they didn't find that missing piece according to COs themselves. However they were nice enough to get the search done by Thanksgiving Day or as I call it - Invasion Day.

Here we are on lockdown again and again the reason is "something is missing." This happened Saturday and today, Sunday, the good 'ol boss was kind enough to give out store list so that we could shop at canteen, something they consider a good gesture by officers. Right!

It's the give and take policy that unfortunately more than half the population fails to understand, ignore the obvious, don't care, or have been so used to being played

that it's natural to them and they see nothing is wrong and simply nod to the boss in control of their minds.

I don't know what's ahead but nothing comes as a surprise to me around here anymore and neither does the inmates falling for this childish deceit, again for the record not all, but most do. The general population needs to start a paper trail along with Ad-seg and the SHU and get others out there involved to finally shut down these concentration camps.

- a California prisoner, December 2005

Staff encourages spread of staph

Here at OSCI [Oregon State Correctional Institution], I have seen the most messed up conditions of all the prisons I've been to in Oregon. They make you work 2 jobs and only pay you for 1 of those jobs. We get yard 1 time a day if it's not raining and they decide to let us out. Some days it's sunny out and we still don't get yard.

We have a highly contagious skin infection running ramped in here. It's called staph infection. I've caught it twice now. One job in the kitchen I do is clean trays, pots and pans. Another job I do is serve food to the inmates. I had a certified nurse tell me that I had staph. I asked the food coordinators if they wanted me to serve food at lunch. They asked me if I had seen a doctor. I said, "No, the nurse told me I had staph and to put in for sick call right away." They acted as if the nurse wasn't qualified and told me I had to serve food. Food coordinator Clay seemed to be the one who made the decision.

Another day I told Clay I was sick and was going back to my cell. He said, "You don't have that option." Then he tried some power trip games in order to have me put into the hole (Disciplinary Segregation Unit). I had a cool head and didn't play how he was trying to get me to play, so I was able to not go to the hole even though he tried his best. By law we are allowed 1 sick day a week without any consequences at all. He tries to lie to you and have you put into the hole. I've seen him try this with others and he needs to stop.

- an Oregon Prisoner, March 2006

MIM adds: The spread of *Staphylococcus* is common in prisons where people live in close quarters and health care is lacking. It is a bacteria that commonly grows on the skin, sometimes causing lesions or boils if it infects an open cut or wound. In rare circumstances it can cause severe internal infections. This is particularly dangerous for people who have HIV or other conditions that are also more rampant in prisons where health care is inadequate.

In 2000, the Bureau of Justice reported HIV rates in prisons 4 times those of the general population. This is a symptom of a variety of easily preventable problems with life in US prisons. These are the same causes of the spread of Staph, TB and other communicable diseases.

Staph is spread by skin-to-skin contact, or contact with items such as clothes or razors that have been in contact with the bacteria.

Clearly people with Staph infections should not be serving food. People with Staph should take the precautions of washing their hands with soap and water regularly and not sharing personal items. In some cases it can be treated with antibiotics.

MIM a STG? or commie stuff? or something

Last week I received a mail violation notice from the mail room [The violation was for a letter we sent this comrade. The reason on the notice reads, "STG-No MIM is considered ideology/commie stuff." STG stands for Security Threat Group.] I read your packet from a friend that is part of the movement. In this packet it said for me to get a hold of MIM if this were to happen. I am not STG-gang-related nor am I apart of a non-authorized organization.

The reason why this gets to me so much is because Oregon Department of Corrections at OSP let another kind of newsletter come in through the mail. And to my understanding it caters to the Skin Head movement. I find this very troubling.

This was going to be the first reply I received from MIM if it wasn't violated. So thanks for getting a hold of me or at least trying to. Please

MIM on Prisons & Prisoners

MIM seeks to build public opinion against Amerika's criminal injustice system, and to eventually replace the bourgeois injustice system with proletarian justice. The bourgeois injustice system imprisons and executes a disproportionately large and growing number of oppressed people while letting the biggest mass murderers — the imperialists and their lackeys — roam free. Imperialism is not opposed to murder or theft, it only insists that these crimes be committed in the interests of the bourgeoisie.

"All U.S. citizens are criminals—accomplices and accessories to the crimes of U.S. oppression globally until the day U.S. imperialism is overcome. All U.S. citizens should start from the point of view that they are reforming criminals."

MIM does not advocate that all prisoners go free today; we have a more effective program for fighting crime as was demonstrated in China prior to the restoration of capitalism there in 1976. We say that all prisoners are political prisoners because under the dictatorship of the bourgeoisie, all imprisonment is substantively political. It is our responsibility to exert revolutionary leadership and conduct political agitation and organization among prisoners — whose material conditions make them an overwhelmingly revolutionary group. Some prisoners should and will work on self-criticism under a future dictatorship of the proletariat in those cases in which prisoners really did do something wrong by proletarian standards.

don't stop trying. I am going to put in for Administrative Review and I'll keep you informed of the outcome.

- an Oregon Prisoner, March 2006

MIM responds: We have sent this comrade a copy of our self-help guide to fighting censorship and encourage him to keep up his efforts. While the reasoning for this censorship is unclear based on the written comment, "STG- No MIM is considered ideology/commie stuff", it does seem to indicate that we are being censored because of our ideology. Of course, it is illegal for prisons to censor materials because they disagree with the ideas of the materials or the group sending them. We share this comrade's concern that the staff apparently has greater unity with the ideology of racist groups, if that is their basis for choosing what to censor.

Censoring MIM as "gang related" and "racist"

As of March 23, 2006 mail room staff here at FSP have confiscated your magazine. Mail room staff take the position that your correspondence is "gang related" but the primary cause is officially "racism material." This is regarding the magazine Amerikkkan Prisons on Trial. I did respond to this action and threatened legal/civil action as the material is just expressing opinions.

I'm not sure what action your office will take on this matter. I would strongly suggest that your office carefully look at the material you send to us as these days anything that appears to be anti-government is now grounds to label one as "terrorist" and treat one as such.

At this time I'm just informing your office about what sanctions the prison has taken against us.

- a California prisoner at High Desert State Prison, March 2006

Victory over grooming standards

Writing to let you know the California Department of Corrections no longer has grooming standards! American Indians made this happen! We beat them, everyone can grow long hair.

- a California prisoner, March 2006

We need books!

I'm an inmate at Salinas Valley State Prison and am on a yard that's been on lockdown off and on for approximately 4 years. Therefore I'm unable to get to the library here. I've read every "floater" here. I would be very grateful for any soft back books you could send. Anything you send will be read and reread by many inmates.

- a prisoner in California, March 2006

MIM responds: This is just one of many requests we receive daily from prisoners across the country who have virtually no access to reading materials. Even those prisoners who can get to the prison library find very limited selection and usually only trash novels. MIM sends political literature to prisoners and for this service, the prisons frequently censor MIM. Books and magazines we sent in are rejected for a variety of premises that usually boil down to threatening the security of the prison. The idea that education is dangerous in prison is perpetuated by people who have a strong interest in continuing the revolving doors of prisons where people leave with fewer options than they had coming in. Support MIM's books for prisoners program - donate money or books. Contact us at the address on page 2.

COs get away with crimes

I've been down for 15 years and within those years I've been through a lot and seen a lot. I've seen a lot of Correctional Officers being led off of the property for the same shit and more that we get prison time for! But because they belong to CCOPA, the union, they think they can get away with shit and not be touched. A very small number of them do pay for their crime, but like I said, a very small number. The rest of them get put on paid leave, what kind of shit is that? If me or you do this or the same shit they do, we get prison time and some of us even get life. Where is the justice?

Within the time I've been down I've been to 12 different prisons, and I see the same shit, over paid baby sitters, and yes, when you do ask them with respect for something, they look at you like we are all shit! But when they tell us to do something they want it done right then. I'm sick and tired of being their pets.

In December 2004 I came to Solano State prison and two months later I came to the hole. While I'm in the hole, one day, I get a write up for something the staff thought I said. At first the Lieutenant found me guilty but after I got a new hearing I was found not guilty. But this fucked up prison made me do a 5 month SHU term, then later they vacated all of the write up and all I got was a "oops, sorry about that."

I'm so tired of them getting away with this. I'm already in contact with my lawyers. I'm one convict that's not scared to voice what's on my mind! I see so many times the CO does thing to people and they just let them get away with it. Then they cry when they fucked! If more people would stand up for their rights, we would get what we got coming. Brothers and sisters, stand on your feet and grow some courage and stop letting this place fuck us. It

will only work if we put it to work.

- a California prisoner, November 2005

Violence provoked by officers in prison

The current prison system in the U.S. is very oppressive. In the U.S., specifically California, the minorities are most likely to end up doing time behind bars. While incarcerated we pretty much have no rights, but the very few rights that we do have, are in some way or form broken, bended, violated, or twisted. There are no rehabilitation programs to help us become better individuals. If that was possible there wouldn't be so many prisoners, and if there weren't so many prisoners, there wouldn't be so many correction officers working 4 hours a day but getting paid for a full 8 hours a day. They wouldn't be making money, lots of money.

While in prison, the major thing that is promoted is violence. We are constantly being provoked, they cause emotional and psychological stress and trauma. Correctional Officers can now sue an inmate for staff assault, but what leads the inmate to assault the staff in the first place? If the prison system wasn't oppressive, if the COs were truly the professionals that they claim to be, if there was true rehabilitation for inmates, prisons wouldn't be a breeding place for violence. If that's what a prisoner learns in prison, he will use that as a tool when he gets released. We all use what we learn or what was taught to us. If only we were taught how to make a living, an honest living in prison, there wouldn't be so many people coming back to prison.

- A California prisoner, November 2005



Join the fight against the injustice system

While we fight to end the criminal injustice system MIM engages in reformist battles to improve the lives of prisoners. Below are some of the campaigns we are currently waging, and ways people behind the bars and on the outside can get involved. More info can be found on our prison web site: <http://www.etext.org/Politics/MIM/agitation/prisons>

Stop Censorship in Prison: Prisons frequently censor books, newspapers and magazines coming from MIM's books for prisoners program. We need help from lawyers, paralegals and jailhouse lawyers to fight this censorship.

Books for Prisoners: This program focuses on political education of prisoners. Send donations of books and money for our Books for Prisoners program.

End the Three Strikes laws: This campaign is actively fighting the repressive California laws, but similar laws exist in other states. Write to us to request a petition to collect signatures. Send articles and information on three strike laws.

Shut Down the Control Units: Across the country there are a growing number of prison control units. These are permanently designated prisons or cells in prisons that lock prisoners up in solitary or small group confinement for 22 or more hours a day with no congregate dining, exercise or other services, and virtually no programs for prisoners. Prisoners are placed in control units for extended periods of time. These units cause both mental and physical problems for prisoners.

Write to us to request a petition to collect signatures. Get your organization to sign the statement demanding control units be shut down. Send us information about where there are control units in your state. Include the names of the prisons as well as the number of control unit beds/cells in each prison if that is known. Send us anti-control unit artwork.

MIM's Re-Release on Life Program: This program provides support for our comrades who have been recently released from the prison system, to help them meet their basic needs and also continue with their revolutionary organizing on the outside. We need funds, housing, and job resources. We also need prisoner's input on the following survey questions:

1. What are the biggest challenges you face being released from prison?
2. How can these problems be addressed?
3. What are the important elements of a successful release program?

Facts on US imprisonment

The facts about imprisonment in the United States are that the United States has been the world's leading prison-state per capita for the last 25 years, with a brief exception during Boris Yeltsin's declaration of a state of emergency.(1)

That means that while Reagan was talking about a Soviet "evil empire" he was the head of a state that imprisoned more people per capita. In supposedly "hard-line" Bulgaria of the Soviet bloc of the 1980s, the imprisonment rate was less than half that of the United States.(2,3)

To find a comparison with U.S. imprisonment of Black people, there is no statistic in any country that compares including apartheid South Africa of the era before Mandela was president. The last situation remotely comparable to the situation today was under Stalin during war time. The majority of prisoners are non-violent offenders(4) and the U.S. Government now holds about a half million more prisoners than China; even though China is four times our population.(5)

The rednecks tell MIM that we live in a "free country." They live in an Orwellian 1984 situation where freedom is imprisonment.

Notes: 1. Marc Mauer, "Americans Behind Bars: The International Use of Incarceration 1993," The Prison Sentencing Project, 918 F. St. NW, Suite 501, Washington, DC 20004 (202) 628-0871 Reference: SRI: R8965-2, 1994

2. Ibid., 1992 report.

3. United Nations Development Programme, "Human Development Report 1994," Oxford University Press, p. 186.

4. Figure of 51.2 percent for state prisoners there for non-violent offenses. Abstract of the United States 1993, p. 211.

5. Atlantic Monthly December, 1998.

Sóndeo de Gallup muestra que la mayoría de Americanos están opuestos al retroceso de tropas de Iraq

Según el Servicio de Noticias Gallup, una encuesta Gallup echa por teléfono en Julio 29-30, dos días después del discurso (en Fort Bragg) por el Presidente Bush, muestra que más o menos el 64% de (adultos) Americanos creen que el retroceso de Estados Unidos de sus tropas de Iraq antes que las cosas se establezcan, crearía más daño de lo que haría bueno para los Estados Unidos.(1) Sin embargo, el 55% pensando en la situación concurrente, piensan que es necesario que los Estados Unidos mantengan sus tropas en Iraq ahora para prevenir actos adicionales de terrorismo en los Estados Unidos.(1) En otras palabras, algunos Americanos no están de acuerdo que manteniendo sus tropas en Iraq ahora (al opuesto que en algún tiempo en el futuro ó cuando los Estados Unidos invadió Iraq) impedirá terrorismo en los Estados Unidos, pero aún piensa que las tropas Estadounidenses deberían permanecer en Iraq por lo menos hasta que las cosas se establezcan - y a lo mejor aun después que el gobierno imperialista sea consolidado en Iraq.

Estos porcentajes diferentes sugieren que para algunos Americanos, el mantener tropas Estadounidenses en Iraq sirve un propósito aparte de prevenir el terrorismo en los Estados Unidos. Lo que esto representa el "Espacio de Conformidad" para los imperialistas, que buscarán la diferencia entre el 64% y 55% y considerarán "sobre glorificación" de otros justificaciones para la Guerra en Iraq aparte ó en vez de prevenir el terrorismo. Sin embargo, los dos porcentajes ilustran la diferencia entre Americanos y sus aspectos opuestos hacia la Guerra en Iraq en razones tácticas pragmáticas, y oposición hacia la Guerra en Iraq por pacifismo, ó apoyo por la gente Iraqui en su lucha contra los imperialistas ocupantes y sus soldados de pie. Varias fuentes de información han reportado en una manera imprecisa y engañadora que seis de diez Americanos están opuestos a la Guerra en Iraq, pero ahora se revela - una vez más - que ésta oposición limitada ésta contingente en calculaciones y consideraciones echas desde el punto de vista de política reaccionaria. Muchos

Americanos están en desacuerdo con el modo en que se está conduciendo la guerra en Iraq hasta éste punto - en palabras - pero no tienen ningún desacuerdo general ó fundamental con la guerra en Iraq concurrente, menos por un punto de vista político progresivo.

Falsos reportes en el sentido que la mayoría de Americanos están opuestos a la guerra en Iraq no ayuda a concluir la guerra reaccionaria imperialista. Al contrario, solamente sirve para tranquilizar activistas anti-guerra. La pregunta que se debería enfocarse no es ¿cuántos Americanos están en desacuerdo con Bush y sus manejamientos específicos de la guerra en Iraq?, ó que cuántos Americanos piensan que matando miles de Iraquis fue un lamentable error?, pero que cuántos Americanos (en realidad) quieren retroceder las tropas? Una pregunta aún mayor y más reveladora sería: ¿Cuántos Americanos piensan que la guerra fue injustamente perpetuada contra la gente de Iraq, quienes resistencia merece apoyo? Enfocando solamente en la primer

pregunta, tratando solamente con una de los imperialistas camarillos y su manejo de la guerra en Iraq, pinta una extremada y engañadora imagen de la según oposición a la guerra en Iraq por los Americanos y sirve solamente para pacificar activistas anti-guerra.

Tratando por el 50% en ésta ó aquella encuesta solamente por sí mismo no dara fin a ésta guerra y por supuesto no en favor de la gente de Iraq. La lucha por la liberación de la gente de Iraq también debería ser apoyada - no condenada - y personas en apices Imperialistas deberán organizar para dar fin a éste Bárbaro sistema predatorio imperialista. De otra manera, habrá más guerras imperialistas y más movimientos anti-guerra utilizando los mismos metodos fracasados para tartar de terminar el militarismo imperialista. Aunque en éste momento (en general) no hay ninguna situación revolucionaria dentro de las fronteras de Estados Unidos, nosotros en los países imperialistas aún podemos prepara para luchar.

Presos de California en huelga de hambre para protéstar encerramientos

Hay algunos presos en mí edificio en la prisión del estado del valle de Salinas que han decidido participar en huelga de hambre (yo mismo incluido). Hemos estado bajo encierro por razones frívolas por la mayoría del año. Empezando en Julio, nos pusieron bajo encierro por un ataque contra un oficial correccional que ocurrió en otra yarda. El encierro fue suspendido por dos días sin ningún incidente y después fuimos puestos bajo encierro nuevamente por rumores nebulos.

Los presos en mí edificio decidieron que nuestra única opción era el entrar en una huelga de hambre. Nuestro sistema de quejas (llamado: forma de apelación CDC 602) no funciona. Esta es la única manera de que podamos darle voz a nuestras quejas aparte de participar en comportamientos fútiles que crearían más problemas de los que resolverían. Por lo tanto, estamos organizando esta huelga de hambre con la esperanza de que podamos atraer atención a las condiciones aquí en el valle de Salinas (prisión del estado).

Algunas de las condiciones que estamos protestando son: Encerramientos constants donde estamos expuestos en estado bajo encierro en nuestras celdas excepto para salir a bañarnos (el cual es hecho cada tres días); restricciones innecesarias han sido puestas en compras y para recibir artículos higiénicos



necesarios (esto incluye jabón de baño, desodorante, champú, productos para el pelo, etc.); la mayoría de nosotros los presos, no hemos podido comprar artículos de la tienda en meses.

- un prisionero de California, 5 Octubre, 2005

MIM agrega: Registra su protesta con la prisión sobre estas condiciones y respalden la huelga de hambre. Manden sus protestas al Guardián Mike Evans, 31625 Highway 101, Soledad, CA 93960 y manden copias de sus cartas a MIM

¿Puede hacerlo mejor?

MIM necesita ayuda con traducción y corrección del MIM Notes. Contáctanos para asistir esta publicación importante

¿Que es el MIM?

El Movimiento Internacionalista Maoísta (MIM) es un partido revolucionario comunista que ejerce el Marxismo-Leninismo-Maoísmo. El MIM es una organización internacionalista que trabaja desde el punto de vista del proletariado del Tercer Mundo; es por esto que sus miembros no son americanos sino ciudadanos del mundo.

El MIM lucha para acabar con la opresión de todos los grupos sobre cualquier otro, naciones por naciones, clases por clases, y géneros por géneros. La revolución es una realidad para los Estados Unidos mientras su ejército continúa extendiéndose en su esfuerzo por asegurar la hegemonía mundial.

El MIM difiere de otros partidos en tres puntos básicos: (1) El MIM sostiene que después que el proletariado conquiste el poder estatal, existirá aún el potencial para una restauración de tipo capitalista, bajo la dirección de una burguesía nueva dentro del mismo partido comunista. En el caso de la Unión Soviética, la burguesía se apoderó del gobierno después de la muerte de Stalin, en 1953; y en China después de la muerte de Mao y del derrocamiento de la llamada "banda de los cuatro" en 1976. (2) El MIM sostiene que la Revolución Cultural en China es la fase más avanzada a la que llegó el comunismo en la historia. (3) El MIM afirma que la clase trabajadora blanca de los EE.UU. es primordialmente, una élite trabajadora no revolucionaria en el presente. Es por esto que no es el principal vehículo para avanzar el Maoísmo en este país.

El MIM acepta como miembro a cualquier individuo que esté de acuerdo con estos tres puntos básicos, y que acepte al centralismo democrático, el método de gobierno por la mayoría en lo que se refiere a cuestiones de línea del partido. El MIM es un partido clandestino que no publica los nombres de sus miembros para evitar la represión estatal dirigida históricamente contra los movimientos revolucionarios comunistas, y anti-imperialistas. Si Ud. desea una suscripción para cualquiera de nuestros periódicos o libros teóricos, en español o en inglés, por favor mandar dinero en efectivo o un cheque al nombre de MIM a esta dirección:

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