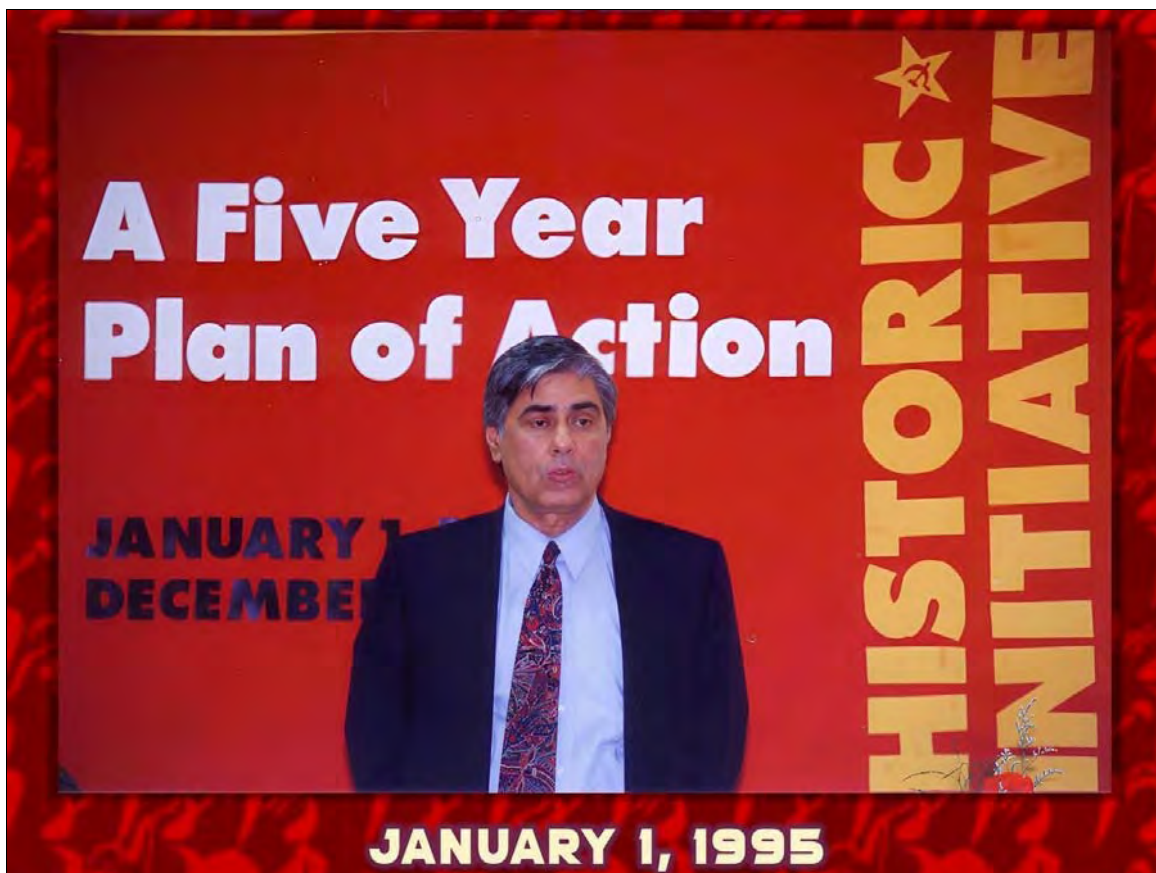


January 1st Anniversaries

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January 1, 1995

**CPC(M-L)'s Historic Initiative --
A Nation-Building Project Like No Other**



On January 1, 1995, on behalf of the Communist Party of Canada (Marxist-Leninist), party leader Hardial Bains launched CPC(M-L)'s *Historic Initiative*. This initiative brings together all the different threads of the movement for change, which are developing across the country within the present national and international conditions, to divert them towards opening the path for the progress of society. It is a nation-building project like no other as required by the times to develop the *human factor/social consciousness*. This article explains the key references contained in this important nation-building project, based on conversations with Hardial Bains at the time the *Historic Initiative* was launched.

By *human factor* is meant the recognition that all people have rights by virtue of being human and on account of their concrete objective reality. Recognizing this as an approach to carrying out any initiative is the basis for social progress.

By *social consciousness* is meant the recognition that society must harmonize and reconcile the interests of its individual members with their collectives and the individual and collective interests with the general interests of society itself.

By *human factor/social consciousness* is meant that human sensuous and material action which is directed towards fully controlling the direction of society and its relationship with nature so as to humanize the natural and social environment to benefit society and all its members.

Present Canadian society is constituted so as to put individual freedom in first place by recognizing the sanctity of private property as the basis on which the relations between people are established. Such a society has sidelined the human factor/social consciousness, the human sensuous and material action which can harmonize the interests of the individuals with those of their collectives and the interests of the individuals and their collectives with the general interests of society. In sum, what has been marginalized is that which is directed towards the full control of society and its relationship with nature in favour of the people. The aim is to preserve the status quo and ensure that the door for the progress of the society is kept shut.

The individual interest of private property has been concentrated into a force of such gigantic proportions at this time that it has imposed a state of retrogression on the whole of society in the country and internationally. Those who defend and are served by such arrangements claim that spontaneity and anarchism are normal traits of people and society. Organizing themselves to the hilt in the form of coalitions and cartels which seek to control all decision-making powers, these narrow private interests claim that there is such a thing as an inherent human nature made in their own image, which is egotistical and self-serving. On this basis they claim that society must be organized accordingly and that nothing can be done to change the situation. Such a self-serving notion ensures that only that which facilitates these narrow private interests' existence, expansion and competition with others of like kind is planned.

By *historic* is meant that consideration which is based on a broad view of the entire development from time immemorial to the present, in general, and by settling scores with Covenant Thesis which gave rise to the European nation-state and its liberal democratic institutions subsequently imposed as the ultimate model of democracy all countries must implement. Settling scores with the old conscience of society takes into account all the forces engendered in the present day development and the gravitation inherent in them. It places fidelity to the ensemble of human relations and what they reveal in first place. This is not just the abyss in which humankind has been jettisoned and all the powers of destruction which are swirling around creating mayhem, but the face of the New which can be seen as humanity strives for its own empowerment.

By *initiative* is meant putting the *human factor/social consciousness* at the centre stage of all developments within the framework of concrete plans of action designed to achieve the successes required at any time.

By *Historic Initiative* is meant that action by the working class which will place the human factor/

social consciousness at the centre stage of all development with a far-reaching impact on the direction of society, capable of determining its entire future form and content.

By pursuing this *Historic Initiative* and working out concrete plans of action, CPC(M-L) is responding to historic necessity. It is a plan by CPC(M-L) to ensure that human sensuous and material action is put at centre stage, controlling the direction of the society and its relationship with nature so as to benefit society and all its members. In other words, CPC(M-L) is calling on the working class to transcend the narrow aims imposed on society by a corrupt ruling elite and open the door to the progress of society.

By *opening the door to the progress of society* is meant the creation of all the factors which will lead to social emancipation by ending the exploitation of persons by persons. This requires an immediate conscious move on the part of the working class to set the direction of the economy, establish a modern constitutional foundation and carry out democratic renewal which will open the door to the progress of society.

By *progress* in this case is meant the creation of a society which cares and provides for all people and their collectives by virtue of their being human, a society in which the claims of all people are recognized according to their concrete objective reality. A conscious, rational and humane society is a requirement of history at this stage in the development of human civilization. Bringing it into being is the main content and thrust of the *Historic Initiative* until such a time as its aim is accomplished.

By *Plan of Action* is specifically meant the period of insistence in which the working class must put the human factor/social consciousness at the centre stage of the developments. No other aim must have priority for the working class during this period. A plan of action is adopted to consolidate the working class consciousness that it must fulfil its historic role as the emancipator of humankind. It must do so not just for its own sake but for the sake of the liberation of entire humanity, which is the condition for its own emancipation and vice versa.

This *Historic Initiative* is the continuation of the initiative of the people of the Renaissance and of the Age of Enlightenment, the Age of Reason, at which point human beings and their sensuous material life were put at the centre of human enterprise in all fields, culminating with the birth of the modern European nation-state and the ascent of the bourgeoisie on one hand and its nemesis, the working class, on the other. This gave rise to the system of governance based on definitions and institutions which defended private ownership of the means of production and civil liberties on this basis. With the release of the *Manifesto of the Communist Party*, Karl Marx and Frederick Engels further revolutionized the thinking on this question and put the working class at the centre stage of history.

The liberal democratic institutions no longer perform the function they were established to accomplish. The Authority no longer contains the police powers. It is no longer guided by a duty to uphold the public good, and its institutions no longer serve to sort out differences in the ranks of the owners of private property and control rebellion and insurrection. Today these forms have passed away and the private interests of the oligarchs accept no limitations. This main content of the *Historic Initiative* is thus to establish an Authority in accord with the Conditions which enables the people to exercise control over their lives.

The *Historic Initiative* was launched by CPC(M-L) within the very definite framework of nation-building. By *nation-building* is meant fulfilling the need to lay down a modern constitution, change the direction of the economy, carry out democratic renewal of the political process and organize the entire affairs of society in a manner which reconciles individual interests with the interests of their collectives and harmonizes the individual and collective interests with the general interests of society. Internationally, it means establishing peace and harmony between nations by guaranteeing their sovereignty and developing trade and other relations on the basis of mutual benefit.

Just as the period of the Renaissance and the Age of Enlightenment affirmed men of property, and the 20th century socialist revolution and socialist construction affirmed the working class and other working people, the present period must affirm the rights of all people by virtue of their being human and their collectives by virtue of their objective reality. The affirmation of all individuals and all their collectives requires that all exploitation of persons by persons be ended.

By *affirmation* is meant the act of recognizing that all individuals and their collectives are free to exercise their rights by virtue of their being human and on account of their objective reality. Affirmation is that state of being of all individuals and collectives that accepts no limitation to its own development. It is an act of bringing forth that which is most human in the present society and building a modern society as a guarantee to its unfettered development.

The 20th century went down in the chronicles of human development as a century in which the working class was placed at the centre stage of development. The concrete expression of that success is the outlook of the working class, the theory of Contemporary Marxist-Leninist Thought, and all the attributes of a truly humane society without any exploitation of persons by persons. What is needed now is to go from success to victory, an irreversible development in which there is no turning back.

By *success* is meant the recognition of the victory of socialist revolution and socialist construction, the concrete objective reality of a new system which has not disappeared. It is to fully appreciate -- the period of retrogression and reaction which has set in notwithstanding -- that there has been an advance and a success and that this concrete objective reality is demanding that the human factor/social consciousness transform this success into victory.

By *victory* is meant the stage at which people will have taken up the centre stage of all developments by virtue of their being human and on account of their concrete reality. This is the condition for a truly modern democratic personality to emerge and forge modern forms of governance which block retrogression by virtue of vesting decision-making power and accountability in the people. To accomplish this there is a need to develop the human factor/social consciousness, the human sensuous and material action which ensures that people are placed at the centre stage of history by virtue of their being human and on account of their objective reality.

Analyzing the developments during the past decades on the basis of facts, CPC(M-L) has concluded that this is a particular period, characterized by the old forms having passed away and the new forms having not yet been brought into being. There is not a single country on earth where people are not demanding an end to neo-liberalism and its attendant schemes to pay the rich, corruption, anarchy and violence. People have claims on society based on the recognition that they are born to society and society is duty-bound to look after them.

By *society* is meant the modern condition of human organization. In Canada, the entire process of production is social while the ownership of the means of production is private, blocking the vast majority of the people, who have no other way to make their living except by depending on society, from having a say in setting the direction of the economy and other matters of concern. The working people are striving to eliminate the block to the progress of society. CPC(M-L)'s *Historic Initiative* is dedicated to the elaboration of what is required to eliminate this block.

January 1, 1959

Cuban People's Revolution Establishes Beacon for Human Rights and Democracy

The Triumph of the Revolution in Cuba was marked on January 1, 1959, with the capture of Havana by the July 26 Movement and the flight of the U.S.-backed mafia dictator Fulgencio

Batista. On this day, the brilliant leadership of Fidel Castro in harmony with the revolutionary initiative of the people scored an outstanding achievement for human dignity. The fact that the Cuban people and their Revolution continue to stand strong and free is also an outstanding achievement. The Cubans have a long tradition of standing up for themselves, stretching back over hundreds of years. Since the triumph of the Revolution in 1959, through their resistance and solidarity from around the world they have attained the goal of an independent and sovereign nation. They have won momentous victories without sacrificing principles on any front.



In *History of Cuba: The Challenge of the Yoke and the Star*, Dr. José Cantón Navarro, Senior Researcher at the Institute of History of Cuba and adjunct professor of at the University of Havana, describes the course of events following the seizure of power by the masses:

"During the first stage of the Revolution -- from January 1st, 1959 to approximately the end of 1960 -- a new Constitution is approved as well as a number of measures indispensable for the attainment of the old dream of economic independence, political sovereignty, real democracy, and social justice, all of which had been at the center of the struggle by the *mambises* [guerilla fighters for independence] during the 18th century and other patriotic fighters under the neo-colonial republic. [...]

"The Revolutionary Government decided to give exemplary punishment to those responsible for the murders and crimes committed under the dictatorship. In Cuban history, torturers and murderers of patriots and revolutionary fighters had always gone unpunished, and now people expected a change: the whole country was asking for death to the assassins. Revolutionary tribunals were established and public trials were held, with full guarantees for the culprits. [...]

"The old army, an instrument of oppression and terror, had been dissolved during the first days of the revolutionary victory, and the Rebel Army -- 'the people in uniform,' like Camilo Cienfuegos had called it -- had taken over the role of armed forces. [...]

"The corrupt, sell-out leadership of the CTC [Workers' Central Union of Cuba] and its unions, which had been imposed and sustained through anti-democracy violence, were wiped out by the working masses. [...]

"[...] A nation-wide effort was unleashed aimed at creating awareness among Cubans regarding their true equality, not only before the law but also in connection to jobs, education, and all other manifestations of social life. This was not an easy battle, as it had to contend with the deep-rooted

racial prejudices that prevailed in the minds of a large segment of the Cuban population.

"The Revolution created new sources of jobs, and numerous measures were introduced to eliminate the scourge of unemployment. [...]"

"[...] Health care was provided free [...] The foundations were laid for what would be Cuba's subsequent extraordinary development in the field of health."

"Education was equally transformed. Faced with the horrifying scenario of one million illiterates, and 600,000 children without classrooms that contrasted with the 10,000 teachers without jobs [...] conditions were created for the launching of the historic Cuban Literacy Campaign."

"The Revolution took measures at weeding out many chronic evils of Cuban society. The gambling business was banned, [...]"

"Drug trafficking and organized contraband were also wiped out. Initial steps were taken to put an end to prostitution by striking at its roots: providing dignified jobs and the necessary re-education for the thousands of women who were victims of it. Mendicancy and the sad scene of neglected, barefooted children begging on the streets gradually disappeared." (1998, pp. 212-14)

Each January 1 marks another year in which the Cuban people and their leadership have defended and developed their revolution in the face of a brutal U.S. blockade. In the Cuban Revolution we see those fighting for progress and dedicating all of society's resources to the flourishing of the human person, at home and abroad. Meanwhile, the U.S. blockade, in the name of defending human rights, violates the Cuban people's rights, including their right to health care, food security, economic security, the right to decide the direction of their society and their very right to be. Far from falling for counter-revolutionary attempts to bring down the Cuban government and end the Cuban revolution, the people's resolve to defend the revolution is strengthened as a result of their experience of the kind of human rights and democracy the U.S. wants to impose on them. The significance of the Cuban people's ability to remain steadfast and resilient in the face of genocidal imperialist aggression for over six decades cannot be underestimated.

Thanks to Revolutionary Cuba, the peoples of all Latin America and the Caribbean have a beacon of human rights, democracy and social justice on the basis of the affirmation of human beings, as a force which contributes to peace and stability in the region and the world. Cuba is a small island nation but the role it plays in world affairs are a great inspiration to all peoples fighting for their right to be.

Viva Cuba!
Hasta la victoria siempre!

January 1, 1804

Long Live the Haitian Revolution and Everything It Stands For!

Beginning in 1791, the enslaved peoples of the French colony Saint-Domingue rose up in organized resistance to overthrow both slavery and colonial rule. The revolutionaries, led by Toussaint L'Ouverture and Jean-Jacques Dessalines, fought off successive European powers -- the French, Spanish and British -- to proudly establish their independent republic, Haiti, on January 1, 1804.

This mighty feat dealt a severe blow to the French colonial empire and was an important contribution to all oppressed and enslaved peoples and their national liberation struggles in Latin America, the Caribbean and beyond. The Haitian Revolution was the first to define citizenship

rights on a modern basis, namely that they belong to people by virtue of their being human as members of a body politic. This was a decisive break from the conception of rights of the colonial powers based on the ownership of property and a system of privileges. Haiti's outstanding achievement continues to have great relevance to this day for the peoples of the world as they fight for new arrangements that recognize rights on a modern basis.

The indomitable spirit of the Haitian revolutionaries lives on in their descendants and compatriots, many of whom live and work in Canada. By upholding the dignity of labour in this country, they make a contribution second to none.

The Haitian revolution's profound affirmation of rights and sovereignty continues to characterize the people's steadfast resistance to interference from foreign powers. From 1804 to the present, the colonial and imperial powers have worked non-stop to wreak vengeance on the Haitian people who continue to fight for peace, freedom and democracy without let-up.

In the recent period, the consequences of the 2004 military coup against the democratically elected President of Haiti, Jean-Bertrand Aristide, continue in the crises and corruption imposed on Haiti. Since the coup, ongoing foreign interference has not only blocked the people year after year from electing a government which defends their interests, but has deepened the crisis, year after year. Reactionary puppet governments brought in by corrupt elections or other illegitimate means, for which Canada and others must be held to account, have put the Haitian people in servitude to foreign and private interests. This situation has also made the Haitian people extremely vulnerable to natural disasters, such as earthquakes and tropical storms, as well as disease.



All Out to Support the Haitian People to See that Justice Is Done!

Long Live the Haitian Revolution of 1804 and Everything It Stands For!

No to Foreign Interference in Haiti!

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