

# TRINITY INTERNATIONALIST



How should we judge whether a youth is a revolutionary? How can we tell? There can only be one criterion, namely, whether or not he is willing to integrate himself with the broad masses of workers and peasants and does so in practice.

-- Mao Tsetung --

OFFICIAL ORGAN OF THE TRINITY INTERNATIONALIST BRANCH OF THE COMMUNIST PARTY OF IRELAND (MARXIST-LENINIST)

No. 3 May 14<sup>th</sup> 1971

## DOWN WITH ACADEMIC HOGS

## KNOWLEDGEABLE BUT USELESS

(Continued from last week's article on Medicine — "DOWN WITH LEARNING BY ROTE")

If the six years cramming and merit gaining of the medical degree were of any use to the student then this would definitely show in practice in the hospitals and in all fields of medical work. However, this is not the case. The six years course does not adequately equip students for their work as doctors — and this is not because the six years is not enough! In fact, in medical practice it is not the amount of knowledge that a student or doctor has picked up that makes him good or bad; the dividing line is on the basis of "WHOM SHOULD WE SERVE?" — should we as doctors serve ourselves, serve the imperialist drug firms and the status quo of universities like Trinity College and society or should we serve the majority of the people — the working class, the peasant farmers and their allies? Our experience in the hospitals and elsewhere shows that the two interests are totally antagonistic, and that a doctor has a basic choice in life as to which he should follow. This choice, however, is predetermined by the medical course which aims to make us more interested in acquiring knowledge for our own self-gratification

and becoming willing slaves of the 'drug-pushing racket' than in helping us to develop a style of work which puts the interests of the people in command over the questions of what to learn, how to learn and how to work. The worst effects of this sort of training, therefore, are (1) to produce people interested in medical work as a way of getting a so-called 'privileged place in the society' and earning lots of money, and (2) to produce people who want to acquire knowledge for the sake of self-cultivation, who accept all the 'facts' which modern medical science pushes unquestioningly and become the most willing agents of the drug-pushing racket. In fact, following this line medicine becomes merely a glorified drug-pushing circle. These two things produce the most backward trends in medicine — (a) job mentality, i.e. that pushed mostly by the senior doctors that one should only provide a service when it suits oneself and/or when you make enough money from it, and (b) unquestioning acceptance of the present limits of medical science, especially of the 'incurability' and 'inevitability' of certain diseases. In contrast to this the most positive trends are the willingness of the doctor to serve the working people whole-heartedly and the development of a

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On Thursday, 6th May, the Metaphysical Society sponsored a talk by Mr. Godfrey, ex-Senior Dean of the College, on "Theory and Practice". Both in the content of his talk and in the presentation Mr. Godfrey reflected the position of an ivory-tower academic. He spoke for a long time on the differing positions of scientists and philosophers — scientists, he claimed, were only interested in solving practical problems facing them, whereas philosophy was quite different! The main aim of philosophy he claimed, was to seek the absolute truth.

After the meeting several important questions were asked — one student stood up and asked Mr. Godfrey what the point of philosophy was as he had described it. "Philosophy", the questioner claimed, "was only valuable insofar as it helped the working and oppressed people to move forward in solving the practical problems in their day-to-day lives whereas for its own sake it was quite useless". Mr. Godfrey was completely unwilling to discuss this important and fundamental difference and ignored the whole point in quite an arrogant and arbitrary fashion. Questions put by other speakers on the nature of the Divine Being

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style of work which allows for this. A recent example illustrates these points.

Cancer is one of the most widespread diseases met with, and officially the cause of cancer is unknown, although millions of pounds have been spent in research into it. Earlier in the century T. B. was the scourge — everyone was supposed to live in fear of getting it and it was considered incurable for a long time. Today cancer has become the equivalent 'horror'. In one Dublin hospital the case occurred recently of a worker who developed cancer. He was treated by one specialist and then another and sent to various places and eventually he was given a 'no hope' ticket on his chart and literally left to die in the hospital. Because the present limits of knowledge said that this was incurable the patient was classified as incurable and the only thing done for him was to dope him with pain-killers, tranquillisers and so on in the humane interest. From this two things were clear — first of all the scientific task of finding a cure for the disease was not persisted in and secondly because of this 'no hope' attitude he was treated in a way which would make anyone want to die. He wasn't told what was wrong, but he had worked it out himself from the note on his chart and the cursory 'good morning' he was given by some of the doctors who tried to pretend that there was nothing wrong with him, yet at the same time refused to let him out of bed, and went into a panic if he showed any marked signs of illness. This, as would be expected, made the patient feel totally fed up and show no interest in life and his health deteriorated even more quickly; soon he could not walk for himself or stay out of bed or do without his tablets and so on. What was the principal problem? Was it the limit of knowledge on the doctor's part, and of medical science in general, or was it the 'no hope' label that had been officially tagged on him and that in fact 'no hope' was equivalent to 'no interest in the patient'. It was clear that the first was not true in the sense that the 'no hope' line resulted in him being treated in the most inhuman way. Many of the nurses, for example, wanted to be of some use but could do nothing because according to the 'no hope' line the patient is on an inevitable down-hill course, and it would be bad to discuss anything of relevance, so all one can do is to run around being stupidly trivial. In this situation both the worst trends in medicine were prevalent — (a) putting self-interest first — the patient was redundant as far as the reactionary doctors were concerned and there was no reason why they should have that much interest in him as he wasn't bringing in active trade. Their logic was that it is much harder to keep trying to resolve it in the interests of the patient than it is to give up on it with a final 'humane mutter' that 'life is like that'. In fact the senior doctors who are meant to be teaching the students and young doctors, were least concerned by the problem and it was the young doctors and nurses who tried most to solve the problem, and (b) that the conclusion that cancer is incurable or at least that the cause is a great mystery is unquestionable and only the big experts in the cancer research can query these things. When one young doctor came up to oppose both these lines the problem for the first time began to be tackled; with the attitude that this problem had to be solved, that the patient could not be allowed to sit there miserably and get worse, the doctor, with the help of

some workers, nurses and patients, set out to find some way of dealing with the situation. On talking to the patient, they found that the principal problem was the 'no hope' theory, i.e. the theory that cancer is a mystical disease that creeps up on you and which, once you have it, you can do nothing about. This line presents the cause of the disease as highly mystical and nothing whatsoever to do with the environment, and thus justifies all the expensive (and so far basically fruitless) research that has gone on. Instead they elaborated that all disease is a product of man's struggle with his environment and the cause of cancer is definitely to be found somewhere there; the body, although it may have contracted cancer, has not done so mystically, nor has it suddenly given up struggle with it and given up all its normal ways of fighting disease. Therefore they decided to start from the premise that cancer definitely is curable, and that, instead of having these wrong ideas of 'mystical cause' and 'no hope', they should enhance the struggle between the body and the environment, strengthen the body and its positive aspects, and develop its own defence ability maximally. This long term strategy proved to have immediate effects because the patient, although he did not have any illusions, agreed that even if he was sick, no disease was mystical, totally uncontrollable and incurable and the best thing he could do would be to live as healthily as possible in order to increase his mental and physical ability to fight the bad effects of the disease and be active for whatever life span he had left. This resulted in the patient beginning to take an interest in life again, beginning slowly and slowly exercising himself, regaining his ability to walk and in fact running around the ward taking an interest in the other patients. He voluntarily decreased his drugs and only took them when he absolutely needed to, knowing that being doped up to the hilt didn't solve any problem and just made him more passive. During this period his disease didn't get any worse. This showed in practice that the 'no hope' label is closely connected with the 'no interest' line, because when someone was sufficiently interested to solve the problem the correct attitude to the disease was developed between the patient and the doctor and other medical workers, whereas when the senior doctors were not very interested in looking after the well-being of this worker they readily accepted the bogus theory of 'mystical causes' and lightly applied and let stick the 'no hope' label.

This concretely shows that the sort of knowledge one acquires is directly related to the question 'whom should we serve?'. The crucial factor in medical work is not the amount of accumulated knowledge but whether one has the attitude of serving the people whole-heartedly in which case we will definitely learn to solve important problems which are left unsolved or declared 'mysteries' by the medical status quo.

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referred to by Mr. Godfrey were similarly pushed aside or else answered with a brief 'Of course there is a Divine Being'; and so on. However, all in all Mr. Godfrey, while obviously having difficulty in hearing any of the questions, made absolutely no effort to develop the discussion on his paper, which he obviously expected to go completely unquestioned. After 30 minutes he stood up and left the meeting, making various inane comments about how pleasant an occasion it had been.

The attitude taken by Godfrey is a simple reflection of the decadence and idealism of the philosophy taught under imperialism. He started the lecture by saying that he had given the same lecture exactly 30 years previously, and that he hoped that no-one there had been present the last time, which goes to show how little he is interested in learning himself if his ideas have remained exactly static for 30 years. For him philosophy is just a game or mental exercise undertaken by one or two individuals in order to increase their own stock of 'knowledge' about the world, to set him a further stage above the broad masses of the working and oppressed people, and has absolutely nothing to do with solving the concrete problems of the broad masses and of improving their well-being. This is the decadent position of ivory-tower academics who think that the affairs of the world are run by themselves who do all the mental work whereas these thoughts are incidentally carried out by the broad masses who are their slaves. Thus, doing their thinking in total detachment from solving the problems of the working and oppressed people, these ivory-tower academics, aping the discredited idealist philosopher of the 18th Century Bishop Berkeley, can spend great amounts of time debating whether or not the world exists! The total detachment and decay of imperialist philosophy reflects the parasitism and decay of the imperialists who live off the creative power of the proletariat, the peasantry and their allies and whose exploitative system is crashing about their heads.

For the Internationalists and all other progressive people in Ireland as well as all round the world, philosophy has a quite different significance. Within these ranks philosophy is a sharp weapon enabling the broad masses to solve all sorts of problems facing them in their everyday life. The broad masses of the proletariat, the peasantry as well as their allies know full well that it is they alone who are the people who create the wealth of the world, and that the world should be run in their interests alone. The experience of the revolutionary struggles of the whole of this century shows that when the broad masses of the people grasp MARXISM-LENINISM-MAO TSETUNG THOUGHT, the most advanced thinking of our era, "an inexhaustible source of strength and a spiritual atom-bomb of infinite power" is available, which can find a solution to any problem.

Thus the class struggle within the society has its acute reflection within the faculty of philosophy — the struggle between descriptive philosophy and philosophy to change the world, between idealism and materialism. The discussion that ensued amongst several progressive students after the meeting was a testimony to the fact that the students in philosophy are becoming more and more fed up with the useless garbage they are taught and are clamouring for a change.

Liberate Philosophy from the confines of the lecture rooms and turn it into a sharp weapon in the hands of the masses!



# ROLE OF CONSCIOUSNESS IN HISTORY

The bourgeois world outlook considers knowledge to be the accumulation of mentally-deduced data, and consciousness as the memorising of that data. Consciousness, to the bourgeois is one-sided, subjective, and detached from the problems of the real world. Bourgeois educational institutions impart this consciousness to their "elite" by processing individuals through an educational factory, the net product of which is a bourgeoisified human being, willing to have "respect" for a master, and nothing but contempt for the masses.

The bourgeois theory of knowledge is the theory of pure reason, the theory of one-sided deduction of laws from "facts" which are unscientific and which cannot be historically tested. For example, bourgeois authorities in the social sciences and natural sciences lay a great deal of emphasis on the external causes responsible for the development of the existence of certain phenomena. Social phenomena are described by these bourgeois academicians as stemming from man's innate qualities which are imposed upon the external world. Never are social phenomena described as the consequence of the contradictions inherent in them.

These concepts are faulty. The bourgeois concept of a human being pretends to refer to an absolute quality of humanity, which in fact, is merely bourgeois humanity and in no sense absolute or eternal. Man's response to the environment can only be tested if it is done on a scientific level and examined historically. Meanwhile, the bourgeois scientist pays no attention to the overwhelming evidence that man's social consciousness is the product of the superstructure and the economic base in any given society. Man's cultural advancement is dependent on the stage of the means of production, the productive forces, the scientific experimentation and the class-struggle. According to the bourgeois theories, some nations are intrinsically incapable of achieving the level of cultural and economic development of the imperialist and revisionist countries. These theories are propagated to help the imperialists and revisionists mislead the masses of the people into believing that the progress of a country is not possible without the aid of U. S. imperialism or Modern Soviet Revisionism, or in other words that advancement is not possible without slavery.

In opposition to the bourgeois world outlook, the proletarian world outlook considers knowledge as the product of the material activity of man in terms of struggle for production, class-struggle and scientific experimentation. Man's consciousness is the reflection of the material conditions of the society. In their struggle against nature, men enter into certain relations of production determined by the economic base and its superstructure. Man's conscious activity stems from man's struggle with nature. Man is the father; Earth the mother of all products. According to

the Marxist theory of knowledge, consciousness does not develop because of a one-sided, subjective and passive accumulation of data. Man's consciousness develops because of the contradictions inherent in the process of the development of the society and is caused by the bitter struggle which takes place between contending classes, interests, and nature.

Our theory of knowledge, as developed by Marx, Engels, Lenin, Stalin and Mao Tsetung, is a theory based on the concept that everything develops, moves, or changes because of the contradictions inherent in that thing. The basis for change is internal. The internal condition comes into being because of the internal

Following this line, the role of consciousness or understanding of phenomena is vital to any human activity in any given historical period. "Conscious understanding of phenomena" involves the isolation of the most general contradiction from its most particular expressions. The general exists only in the particular, and only from thence can it be isolated.

Thus, human consciousness develops out of grappling with phenomena, finding contradictions, and moulding our outlook accordingly. It is imperative that all revolutionaries understand the fact that without conscious participation there can be no real revolutionary movement, because "conscious participation" is the only way in which the revolutionary vanguard can come into possession of the vitally important scientific attitude.

The masses have no role to play in the imperialist and modern revisionist countries. Thus consciousness plays no role in the affairs of these countries. In fact, they force a system of rules and regulations on all the labouring masses to oppress them. Under the socialist system however, real consciousness and the masses play the dominant role. "Mass-line" is the conscious participation of the masses in the solving of various problems confronting them. This is the line followed in the People's Republic of China under the brilliant leadership of Mao Tsetung Thought. By contrast, the "expert line" develops rules and regulations to enslave the masses, keeping them in ignorance so that they will continue to serve the ruling classes.

The "revisionist" consciousness is the consciousness of "Two combines into One", of class collaboration, and of capitulation to U. S. imperialism. This can only be done by a vulgarisation of Marxism-Leninism, by slanders of Mao Tsetung, the greatest Marxist-Leninist of our era, and by distrust of the masses. Imperialist consciousness is consciousness of the most detached and predatory nature, and is in total opposition to the interests of the masses. Imperialists also talk about class collaboration and "commonness of interests" — with imperialists as eternal rulers and the labouring masses as minions.

## PROGRESSIVE BOOKS & PERIODICALS

Study Chairman Mao's writings, follow his teachings, act according to his instructions and be his good fighters.  
Lin Piao.

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"Action with Analysis" versus "Action without Analysis"; "Conscious participation" versus "Participation by following rules and regulation blindly"; "Learning Marxism-Leninism, Mao Tsetung Thought in the process of solving concrete problems" versus "Learning Marxism-Leninism by rote"; "Theory of knowledge based on scientific investigation and historically tested ideas" versus "Theory of knowledge based on mystery, on experience of the elitist in isolation from the struggles of masses, on mental deductions and on historically untested ideas".

"Mass line" versus "Expert line"; "Socialist ethics (three constantly read articles by Mao Tsetung) to serve the people" versus "imperialist ethics to serve the fascists and imperialists make super-profits for them in return for crumbs of bread" — these are the forms in which the most general and wide-spread contradiction between the proletarian world outlook and the bourgeois world outlook can be seen.

This article is reprinted from ONE STRUGGLE, TWO ENEMY THREE GUIDELINES AND FOUR LEVELS OF WORK which is available at Progressive Books and Periodicals.



# 'WE ONLY WANT THE EARTH'

STATEMENT OF THE COMMUNIST PARTY OF IRELAND (MARXIST-LENINIST) ON THE COMMEMORATION OF JAMES CONNOLLY

Just 55 years ago on the 12th of May, 1916, James Connolly, patriot and fighter for the Irish working class, was brutally executed at the hands of the British imperialist forces. James Connolly is one of the Irishmen and women who have given up their lives in the struggle to liberate Ireland from the grips of British imperialism and to establish a genuinely democratic peoples republic. For over 700 years, since the British imperialist aggression began, hundreds and thousands of Irishmen and women have fought and died in the interests of the working people; in the Easter Rebellion of 1916 many Irishmen and women fought heroically to raise an offensive against the hated British imperialist troops and British colonial rule. For rising up against the unjust colonial rule and oppression, for standing and fighting for an independent and free country where the people could control their own destiny many of these heroic sons and daughters of the Irish people were executed.

55 years after the Easter Rising, we salute all those who have fought and died for the working and oppressed people of Ireland; we salute James Connolly and all the Irish patriots of 1916 who firmly raised struggle against British imperialism; we salute all those today who are laying down their lives in the struggle against British occupation of the north; and we salute all those who are fighting to build the resistance movement against the fascist attacks of the state and various fascist groups, through out the country!

LONG LIVE THE SPIRIT OF IRELAND'S MANY MARTYRS!  
LONG LIVE THE SPIRIT OF THE 1916 MARTYRS!

LONG LIVE THE MEMORY OF THOSE PATRIOTS, WHO LIKE CONNOLLY, LARKIN AND OTHERS STROVE TO ORGANISE THE IRISH WORKING CLASS!  
LONG LIVE THE SPIRIT OF THOSE WHO DIED THAT IRELAND WOULD BE RED!

Today, 55 years after the Easter Rising, the Irish working class is engaged in ever increasing struggle against the imperialist control of the economy and politics; side by side with the workers are the peasants and other anti-imperialist and democratic sections of the people, whilst side by side with the whole Irish people stand the entire international proletariat who are developing massive resistance struggles against U.S. imperialism and its allies and are getting organised into a grand united front with all progressive peoples and nations of the world to isolate U.S. imperialism.

The close allies of the Irish people are the English proletariat, who have many times staunchly supported the Irish working class and people and who are also developing their mass struggles in opposition to British monopoly capital and the repressive anti-trade union laws of the British ruling class.

In Ireland we have the complete and utter sell out of the country by the comprador bourgeoisie, culminating in Lemass's sell out in 1959 when his policies for the First Programme for Economic Expansion in Ireland resulted in the withdrawal of the last barriers to the expansion of imperialist control of Ireland's human and natural resources. Now in the Lynch regime these policies have left the Irish workers at the disposal of the foreign investors and speculators. Consequently they are paid mere pittance of wages, they are in continuous jeopardy of their jobs because many of the foreign firms simply move out after a couple of years in which they have made their profits, they are being acutely hit by the present crisis in the imperialist system which is causing redundancies all over and the only other choice offered by the traitorous Lynch government is emigration or the dole. In this intensifying world situation in which "IMPERIALISM IS HEADING FOR TOTAL COLLAPSE AND SOCIALISM IS ADVANCING TO WORLD WIDE VICTORY" the situation for U.S. imperialism and its allies is very bad, whilst for the people it is nothing but good. Pessimists of various kinds who run around and whimper how bad things are for the workers only look at one side of the situation, for the Irish people have never found any cure from the gods of plague... British imperialism and their Irish lackeys, and they never will. The sooner the imperialist system goes into economic paralysis, and the sooner the workers put pay to these so called 'gods', the sooner the working and oppressed people will be able, ONCE AND FOR ALL, to govern Ireland in the interests of the working people.

NO CURE FROM THE GODS OF PLAGUE! is the proletarian spirit of the working people who definitely increasingly welcome the downfall of the rotten imperialist system.

Just 100 years ago, our class brothers and sisters in Paris, grasping firmly this proletarian spirit and inspired by the work of the great comrades Marx and Engels, who for the first time ever showed scientifically that no fundamental change in society can come from the bourgeoisie and that the potential for change and for the establishment of a new system rests entirely with the proletariat, took the situation into their own hands, organised to seize state power and establish for the first time ever the Dictatorship of the Proletariat, the first dictatorship of the working class over the bourgeoisie. The Paris Commune of 1871, was the first attempt by the proletariat to seize state power; the Paris Communards heroically fought and upheld the proletarian spirit of the working class.....NO CURE FROM THE GODS OF PLAGUE! and heroically fought to establish the first Proletarian Dictatorship.

Comrade workers.....

It is up to us to uphold the proletarian spirit of the Paris Commune!

It is up to us to uphold the proletarian spirit of the great

Russian proletariat, the Bolshevik Party and great Lenin!

It is up to us to uphold the spirit of the Chinese working class and people, the Communist Party of China and Chairman Mao Tsetung, and to uphold the great examples of the consolidation of the socialist state through the Great Proletarian Cultural Revolution!

It is up to us to uphold the first attempts of the Irish working class to build independent political organisations! and it is up to us to organise the working class into fighting organisations led by the Communist Party to lead the united front of the whole people to LIBERATE THE NORTH! UNIFY THE MOTHERLAND! AND BUILD THE PEOPLE'S DEMOCRATIC REPUBLIC!

Comrade workers,

WE HAVE NOTHING TO LOSE BUT OUR CHAINS AND A WORLD TO GAIN!  
Are we going to confine ourselves to begging pittance off a dying system, to believing in the Gods of Plague.....No!  
Are we going to uphold the right of the working class to seize state power and actually organise ourselves to do so.....Yes!

We must uphold the revolutionary politics at the place of work uphold the dissemination Marxism Leninism Mao Tsetung Thought the most scientific weapon in the hands of the workers. We must build discussion groups of the workers to study Marxism Leninism Mao Tsetung Thought, and build the defense organisations of the workers, like Connolly built the Citizen Army, to defend the democratic rights of the workers to organise to overthrow the system and to defend that right with armed forces.

In the world of today it is only the proletariat who can lead the national liberation struggle to defeat British imperialism to complete victory.....to the establishment of a socialist state. As in the song written by James Connolly,

"AND OUR VICTORIOUS RALLYING CRY  
SHALL BE WE WANT THE EARTH"

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# OPPOSE COUNTER-REVOLUTIONARY CIVIL WAR IN PAKISTAN

**STATEMENT OF THE INDIAN PROGRESSIVE STUDY GROUP ON THE RECENT SITUATION IN EAST PAKISTAN AND OPPOSING INTERFERENCE BY THE REACTIONARY INDIAN GOVERNMENT IN THE INTERNAL AFFAIRS OF PAKISTAN.**  
April 3rd, 1971.

A counter-revolutionary civil war has been engineered in East Pakistan in recent weeks. The blood bath that took place during the communal riots in 1947 in India and Pakistan is being repeated in East Pakistan. In 1947, Hindus and Muslims were pitched against each other by the feudal forces represented by Gandhi and Jinnah in the name of "defending" the "independence" of "Hindus and Muslims". In 1971, the feudalists represented by Mujibur Rahman and Indira Gandhi are shamelessly inciting Bengalis against non-Bengalis under the hoax of "independence of East Pakistan — the so called Bengla Desh". It was the British colonialists who master-minded the massacre of our people in 1947. It is the U.S. imperialism, British imperialism, Soviet social imperialism, Indian reactionaries who are promoting the communal riots in Pakistan now.

Since the beginning of this counter-revolutionary civil war, Pakistani chauvinists, reactionaries of all hues and colours, agents of imperialism and imperialist press and television have jumped on the opportunity and are promoting this massacre in the name of supporting independence of East Pakistan. The call for a neo-colonial reactionary Bengla Desh by the feudal forces represented by Mujibur Rahman is being painted as a call for the liberation of the people of East Pakistan. Imperialists and their stooges want another Biafra so that on the blood of our people they can maintain the domination of our nations.

The people of India and Pakistan like all peoples of Asia, Africa and Latin America have been constant targets of imperialist plots. To support the British colonialist policy of divide and rule, the feudal forces represented by Gandhi and Jinnah entered into a dirty alliance in 1947. Unable to become the sole agent for the neo-colonial domination of the whole of India, Gandhi agreed with Jinnah to divide India into India and Pakistan so that each feudal lord could appropriate exclusive territory for exploitation and repression. They concocted the notorious theory that India consisted of two nations, Hindu and Muslim. This sinister theory was to undermine the close unity that had been forged between the workers, peasants and other patriotic classes during their long struggle against British colonialism. The aspirations of our people for genuine independence were betrayed. Communal riots were promoted by the British colonialists and the Indian and Pakistani feudalists. Over 4 million people were massacred in the name of defending Hindu and Muslim nations. Today, Pakistan is again being led into communal massacre in the name of defending Bengali nation and non-Bengali nation.

The ruling class of Pakistan at its foundation in 1947 predominantly

represented feudal interest. Jinnah, Liaquat Ali and his followers were feudalists and were subservient to British and U.S. imperialism. The ruling class of India was the same. Pakistan was brought into aggressive military alliance under the leadership of U.S. imperialism. The people of Pakistan waged consistent struggle against feudal and neo-colonial oppression. However, in the absence of an organised revolutionary force of the working class and peasants, the government of Pakistan representing mainly feudal class interest was replaced by bourgeois-military interest represented by Ayub Khan and Yahya Khan. Since then, Pakistan began to take some stand against imperialism and began to forge friendship with the People's Republic of China. This stand of Pakistan has been constantly opposed by the feudal interests of Pakistan and by the Indian semi-feudal and semi-colonial government. The feudalists have the open blessings of imperialism. Trotskyists, bourgeois philistines and other pro-imperialist forces have constantly attempted to establish feudal rule in Pakistan and oppose the friendly relations between Pakistan and China. The only progressive step in Pakistan is the establishment of the People's Republic of Pakistan under the leadership of the working class and peasants and not the establishment of a pro-imperialist feudal government.

Why has this blood bath been planned at this time?

In India and Pakistan, whenever there is revolutionary upsurge, there is constant attempt to incite some bourgeois liberal or feudal movement to suppress it. Various attempts to raise the language question in India at the time of revolutionary upsurge, inciting communal riots in Assam between Bengali and Assami people, in Bombay between Maharastrian and non-Maharastrians, in Punjab between Hindus and Sikhs are nothing else but sinister activities of feudalists and communalists to undermine the revolutionary class struggle.

In East Pakistan, landless and landpoor peasants under the leadership of the working class had started their armed struggle to defeat feudalism and imperialism and win genuine liberation for the people of Pakistan. Liberation of the people of East Pakistan and the whole of Pakistan is inseparably linked with the defeat of feudal forces and bureaucrat capitalists because it is these forces which are most eager to sell out the independence and serve as lackeys of U.S. imperialism. While the armed struggle of the Pakistani peasants is developing slowly, the armed struggle of the Indian peasants is forging ahead under the leadership of the Communist Party of India (Marxist-Leninist) following the path of Naxalbari. A very close unity between the armed struggle of the peasants of East Pakistan and West Bengal is developing. This anti-feudal and anti-imperialist struggle of the peasants and other revolutionary classes of East Pakistan and India is threatening the very existence of Feudalists and their dream of bringing Pakistan in the direct sphere of U.S. imperialism and in opposition to the People's Republic of China.

U.S. imperialism and Indian reactionaries are most eager to convert East Pakistan into a base for continued U.S. aggression in Indo-China. That is why they are supporting the feudal forces of Mujibur Rahman who has openly asked for arms and intervention by the imperialist forces. The feudalists have instigated a communal riot in East Pakistan so that they can sell the interest of the Pakistani people to imperialism. The Bengla Desh of Mujibur Rahman is thus an attempt to make Pakistan a subservient neo-colony of U.S. imperialism.

In order to promote this communal massacre, U.S. imperialism, Soviet social imperialism and Indian reactionaries are conniving at United Nations and at New Delhi for a massive intervention in Pakistan under the hoax of helping the people of Pakistan. Murderers, aggressors and expansionists have suddenly become defenders of human life and dignity. There are some Pakistani chauvinists whose heart is aching because the attempt of imperialism and East Pakistani feudalists to make Pakistan into a neo-colony has not succeeded. They are like the Zionists and racists who suddenly became defenders of freedom during the bloody massacre of the Nigerian people.

We strongly condemn all reactionary forces who are promoting this communal massacre of the Pakistani people. We condemn the blatant interference by Indira Gandhi's government in the internal affairs of Pakistan. The attempt of Indira Gandhi to fan communal frenzy in Pakistan, create anti-Pakistan feeling among the people of India and use this to promote anti-China

feeling, send troops and infiltrators into Pakistan and offer Indian territory for imperialist subversion of Pakistan shows the absurd limit to which her reactionary arrogance can reach. Indira Gandhi's bleeding heart needs more massacre of the people. Her talk of being concerned about the people in East Pakistan is an utter lie to confuse the Pakistani and Indian people. Has she or her predecessors ever stood for the people? Was the support given by her father to U.S. imperialist aggression in Korea expression of his love for people? Was the aggression on the People's Republic of China an expression of concern for the people of Asia? Indian reactionary government has never opposed U.S. imperialist aggression on the people of Indo-China, has found the aggression of Soviet social imperialists on Czechoslovakia a just aggression and has never supported any national liberation struggle. Indian reactionaries are eager to recognise Bengla Desh of Mujibur Rahman but not the Provisional Revolutionary Government of South Vietnam or the Royal Government of National Union of Cambodia; they consider Pakistani army in Pakistan an intervention but the presence of oppressive Indian troops in Kashmir is to safeguard the interest of the Kashmiri people. Indian reactionaries have for over 12 years used fascist repression on the Naga and Mizo people who are waging armed struggle for their independence. Indira Gandhi's government

Cont on Page 6



## CORRECTION

Recently one notorious lecturer who openly uses literature principally for self-promotion was denounced by some members of one of his classes after he distributed to them a number of his own poems in which he calls for 'peace' in the abstract.

as against

Recently one notorious lecturer who openly uses literature principally for self-promotion was denounced by some members of one of his classes after he distributed to them a number of poems which called for 'peace' in the abstract.

The consciously dishonest and anti-people position of this lecturer was really well shown when he distributed his 'peace' poems.

as against

The consciously dishonest and anti-people position of this lecturer was really well shown when he distributed those 'peace' poems.

## NEWSFLASH

Last Tuesday morning a certain Dr. Brendan Kennelly of the English Department approached one of the sellers of the TRINITY INTERNATIONALIST. Appearing to be very irate about something, he accused the Internationalists of being bloody, \*\*\*\* distorters and liars. He claimed that the article in the first issue of the TRINITY INTERNATIONALIST called "All Art is Political" was a slander on him(!) because the 'peace' poems referred to were not actually written by him ..... ?

Brendan Kennelly = The notorious lecturer referred to in the article ..... ?

This is what he seemed to be saying!

If, in fact, Dr. Brendan Kennelly does recognise himself as this, maybe he has something to say about the article as a whole ?

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TO SERVE THE WORKING AND OPPRESSED PEOPLE.

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Long term study groups include:

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Housing,  
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The role of collectives (agricultural, fishing and workers) in the struggles of the people,  
The E.E.C.,  
Two lines in the nationalist movement in Ireland,  
The Second World War, and  
The role of the Peace Movements in siding with fascism.

Anyone interested in working with the 'Institute' should contact  
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### INSTITUTE PUBLICATIONS:

Constitution and Inaugural Address of the Institute  
Introducing the Institute  
The above two publications are free and provide the basic outline of the role of the Institute.

For other Institute Publications see Advertisement for Progressive Books and Periodicals on Page 3

PAKISTAN .... Cont from Page 5

considers it their right to treat Sikkim and Bhutan as colonies and bully Nepal and keep police and army in the Nepal's territory. Indian reactionaries have no hesitation in unleashing

white terror in West Bengal to suppress the peasant revolutionaries and commit cold blooded murder of the heroic peasants who are waging struggle for genuine liberation of India. The Indian reactionary government has surpassed their British masters in suppressing the Indian people whenever they have stood in defence of their democratic rights. Why is it then that the heart of Indira Gandhi is bleeding at the events in East Pakistan? Her interest is vicious anti-people interest. She is following the directive of Nixon to promote Asians fight Asians. She wants to fan national chauvinism in India so that she can suppress the armed agrarian revolution of the Indian peasants. She wants to put India into a national quagmire so that her hoax of socialism is not exposed. She wants to support East Pakistani feudalists so as to please her U.S. imperialist and Soviet social imperialist masters.

The Indian Progressive Study Group calls upon all our compatriots, our Pakistani brothers and sisters and our brothers and sisters from Asia, Africa and Latin America and the Canadian and Quebec people to strongly condemn the attempt of various reactionary governments to interfere in the internal affairs of Pakistan and promote communal massacre. We call upon all to condemn particularly the interference by Indian reactionaries in the internal affairs of Pakistan. We call upon all progressive people to expose this feudal-imperialist plot to make Pakistani people fight Pakistani people. We are confident that the people of Pakistan will see through this counter-revolutionary plot and convert this counter-revolutionary civil war into a revolutionary civil war which will lead to complete liberation of Pakistan, to total defeat of feudalism and remnants of colonialism and bring Pakistan even closer in unity with anti-imperialist struggle of the world's people and even closer with the People's Republic of China. The people of India and Pakistan can not be led to accept neo-colonial status. The struggle of the people of East Pakistan for genuine liberation is linked with the struggle of the people of Pakistan as a whole. It is against the feudal classes in East Pakistan as well as feudal interests in the whole of Pakistan. There is no basis of unity between the landless and poor peasants and workers of East Pakistan with the despotic feudal lords. It is only to build this artificial unity that chauvinist slogans which smirk of patriotism but in fact are anti-patriotic are pushed forth by the feudalists of East Pakistan.

Oppose the counter-revolutionary civil war in Pakistan!  
Long live the revolutionary struggle of the people of Pakistan!  
Death to all imperialist plots to dominate Pakistan!

(This is reprinted from a statement of the Indian Progressive Study Group in North America)