

About *The Worker*

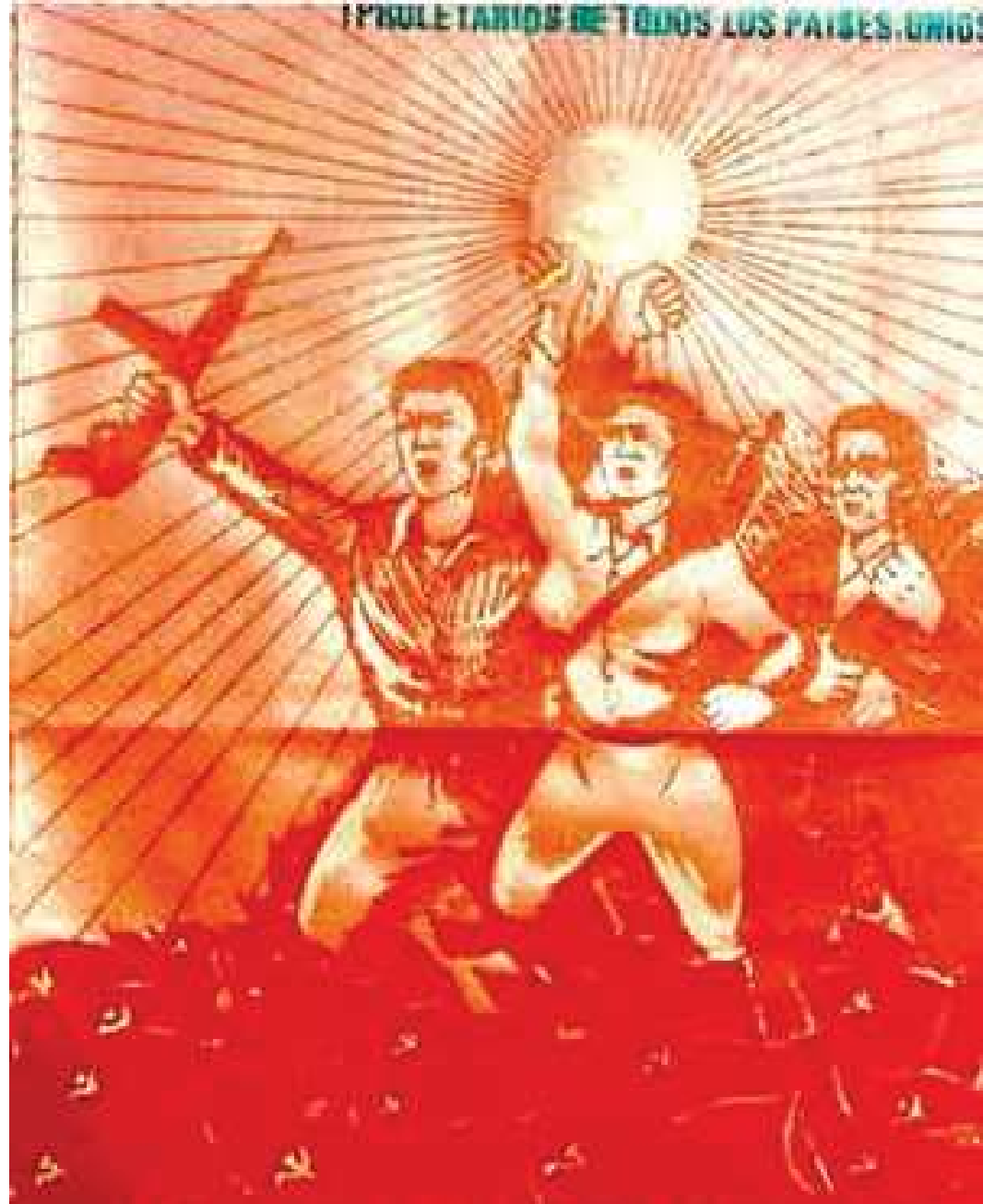
The Worker is an organ of revolutionary working-class expression, with the aim of uniting class-conscious workers and proletarian revolutionaries under Maoism, serving the effort to reconstitute the Communist Party.

Visit our website at: theworker.news

Please feel free to contact us with news tips, criticisms and comments, projects for us to report on, to order a subscription, to make a donation, or for tips on distributing the paper at work.

Email: theworkerpaper@proton.me

Scan the QR code to join our Telegram channel!



Articles on Political Prisoners



Three Ideological Lessons of the Day of Heroism

June 19, 1986 is a day the oppressors of the world want you to forget. It is a day many of us working people in the US have never learned about. On that day, in the midst of an ongoing people's war, the so-called "left-wing" government of Peru carried out a massacre against hundreds of revolutionary prisoners of war. The prisoners had taken over their prison and turned it into another trench in service of the ongoing revolution, and even when confronted with a combined assault from the air force, army, navy, and police forces, the revolutionary combatants fought to their death rather than surrender. Hundreds were murdered, without trial and in the most brutal fashion. This murder did not come easy, and it is the heroic resistance of the prisoners that provides the most potent ideological lessons and examples for us today.

Lesson 1: Do not be a victim, become a combatant.

It is quite common for those reared by liberal society to think that in genocide it is enough to condemn the barbaric acts of the oppressor. To treat every wound as something to shed tears over, to show the bodies of Palestinian children on the evening news and attempt to morally convince the oppressor. It is a one-sided view that forgets about the heroic resistance. It is a cynical view that cannot consider actually winning.

The revolutionary view is something else: that it is natural for the reactionaries to act genocidal, in fact it is their only recourse and this fact grants the revolutionary optimism. The revolutionary has made a conscious choice, one of combat and resistance. The oppressor knows how to kill, it is easy for them, but they do not know how to die. The revolutionary on the other hand has chosen death in order to resist oppression. This choice is the answer: the revolutionary standpoint and

the guerrilla and the masses, when it fears every one of the masses as a "terrorist" or as tomorrow's terrorist—even if today they are children. The reaction is correct: when the people are tormented and when they are led by an armed resistance force, the children today will be guerrillas tomorrow. The enemy lays awake at night tormented by the nightmares it has created through spilling the peoples blood. The people proudly become imperialism's nightmare all around the world.

The weakness conveyed by genocide is no less weak even when the genocide has been completed. There is also a precedent for this in the peoples wars. In all peoples wars, but most notably in Peru, the prisoners had taken control of the prison, turned it into a revolutionary base which served the peoples war, and the old state led by Alan Garcia responded in 1986 with genocide. The prisoners comprised of the masses, combatants, and Communists fought back to the last person. There are only two perspectives: that of resistance and that of submission. Those who resist understand the Day of Heroism, June 19, 1986 as a great moral, political, and military victory over the reaction that stands as an example for all. The other perspective, the one that is white and not red, is to only mourn the dead, to see them as victims and not as fighters. This is wrong; while it condemns the enemy actions, it does nothing to stop them.

We hope that the great day of October 7th will enter the annals of the people's history as a day of glorious resistance in which the contributions made in blood by the Palestinian people will be forever observed and celebrated as a great day of resistance around the world, and this point of view, support for those who fight to death rather than live as hapless victims is the perspective that triumphs. May al Aqsa Flood arm us all with the spirit to never submit or yield.

the base area known as the Gaza strip, and those prisoners of war held by the resistance who have been exchanged so far have reported fair treatment. These facts make al Aqsa Flood a legitimate military attack on a larger hostile force which keeps or has kept the entire population of Gaza along with more than 800,000 Palestinians imprisoned since 1967, many without trial or anything resembling fair treatment. The flood was, is and will be about prisoners.

Once the National Resistance Front of Palestine has taken their prisoners of war back into the area in which they have mass support, military networks, tunnels and weapons, they fight on more favorable footing and maneuver more effectively; they draw the enemy in and surround them, showing as an arrogant delusion the proclaimed goal of imperialism and Zionism to “destroy Hamas.” Anyone closely studying the methods used finds the tactics expressed by Chairman Mao Zedong, and this is a positive development that the tactics and strategy of the world proletarian revolution, those used in peoples war in China, Cambodia, and Vietnam to successfully expel invaders and conquer power, as well as those being used today in Peru, India, the Philippines and Turkey, are being utilized by the national resistance movements against a superior military force. The Palestinian national resistance, like all nationalist struggles against imperialism, forms the base of the world revolution, and there is a dialectical relationship with the socialist revolution which leads. The events in Palestine only confirm the principles of Maoism.

When prisoners fight back, seize control of their prison, and stand firm in their glorious resistance, the old enemy state which dominates and imprisons can only respond with genocidal means. The enemy’s use of genocide does not speak to their strength but to their weakness. The enemy resorts to genocide when it is unable to force the separation between

world view will inevitably triumph, because it will make the necessary sacrifice in order to win, to teach the enemy to die, by bringing death to the entire way of life that is built upon oppression.

A combatant of the Shining Trench of Combat known as “El Fronton” prison wrote shortly before his death in pitched battle against the forces of genocide: “Bloodshed is the banner that calls for all people to achieve what we have craved, power. We are condemned to win, it’s a beautiful sentence.”

Lesson 2: Even when all seems lost, keep on fighting to the last one.

The liberal ideology thinks that it is bad to ever be attacked by the enemy. This only confirms a desire to be accepted into the old order of oppression. The revolutionaries see things differently. If the enemy never attacks, then you have failed in the first order of rebellion—you have not separated yourself enough from the old order. To be attacked by the enemy is a good thing. The enemy does not attack from a position of power, but from fear that they are losing control. The enemy does not amass arms and prisons for any other reason than that without these it would be ripped to shreds. The enemy does not carry out genocide for any other reason than the fact that they are losing control.

It is fear, panic, and the lack of control that makes the enemy resort to genocidal attacks, and because of this he will stumble from failure to failure; isn’t it true? All of the pain inflicted by the enemy and every victory he thinks he has won is his ultimate failure; for every one he kills, he forges a hundred more enemies. The people on the other hand have been crushed by oppression and exploitation, and when they attack the enemy it is because they are gaining the strength

to conquer the world. They are not afraid to fail, because for them failure is the process of winning. Each drop of blood shed from the fighters dyes our flag a deeper red and calls forth more combatants. This is the tide of history and no one can stand against it.

Lesson 3: Complacency and demoralization are not revolutionary

There are those who become complacent with victory and dispirited with defeat. This is part of the one-sided view derived from having the logic of the oppressor in your head. Ours is a long struggle, but also a struggle that we will win. That means that we should use each victory to struggle harder against the oppressor and each defeat as a lesson on how to struggle better.

Opposed to complacency and demoralization is revolutionary optimism, an optimism rooted in the science of revolution. We are not optimistic out of sentiment or desire, but from a place of understanding that the realization of communism is a scientific fact based on the mechanisms of capitalism. Every process, whether natural or social, is guided by its own laws of development, and just as we can ascertain these laws in the natural world, so too can we ascertain the laws of social motion. Our optimism, spirit of self-sacrifice and hard struggle are rooted in this scientific understanding that communism will inevitably be realized just as the sun inevitably rises. The question is not if communism will be achieved but when, and this is decided by the actions of Communists, if they will fight or surrender, if they will be complacent and demoralized or optimistic and scientific.

The Day of Heroism proves that both complacency and demoralization have no place in the revolutionary struggle.

Communists are armed with their ideology, which is constantly developed in the unity won in the process of struggle and self-criticism. Armed with this worldview, it is certain that nothing and nobody can defeat us.

What Resistance Means in the World's Largest Concentration Camp

Gaza exists and fights back as a prison where the Palestinian people are corralled and concentrated in great numbers, blocked off from the rest of the world and restricted daily. This is one aspect. There is another aspect: Gaza exists as Palestine as well, a zone in which the resistance rules and opposition to the criminal Zionism unites the broad masses of people, and where resistance fighters swim among them. Both of these aspects determine the character of the collective resistance. Whether it is stones and bottles, improvised explosives, a network of fortifications or tunnels, or para-gliders and motorbikes, the people and the organized resistance use every means to creatively and militarily rebel. So, Gaza exists as Palestine, a prison, and a base area of the resistance.

On October 7th the National Resistance Front of Palestine lead the most dramatic military incursion across the perimeter into the Zionist occupied area controlled by the state of Israel. They prepared for this attack in detail and had every action planned. The prison that is Gaza, is surrounded by a wall, not unlike any other maximum security prison, only it is a prison controlled by the prisoners, who are armed—which is also not unprecedented. Surrounding the prison wall is the Kibbutzim, which are militarized colonies, as well as a network of military bases. These were the targets of the attack and the places where prisoners of war were seized by the National Resistance Front. The prisoners of war were removed into the heart of