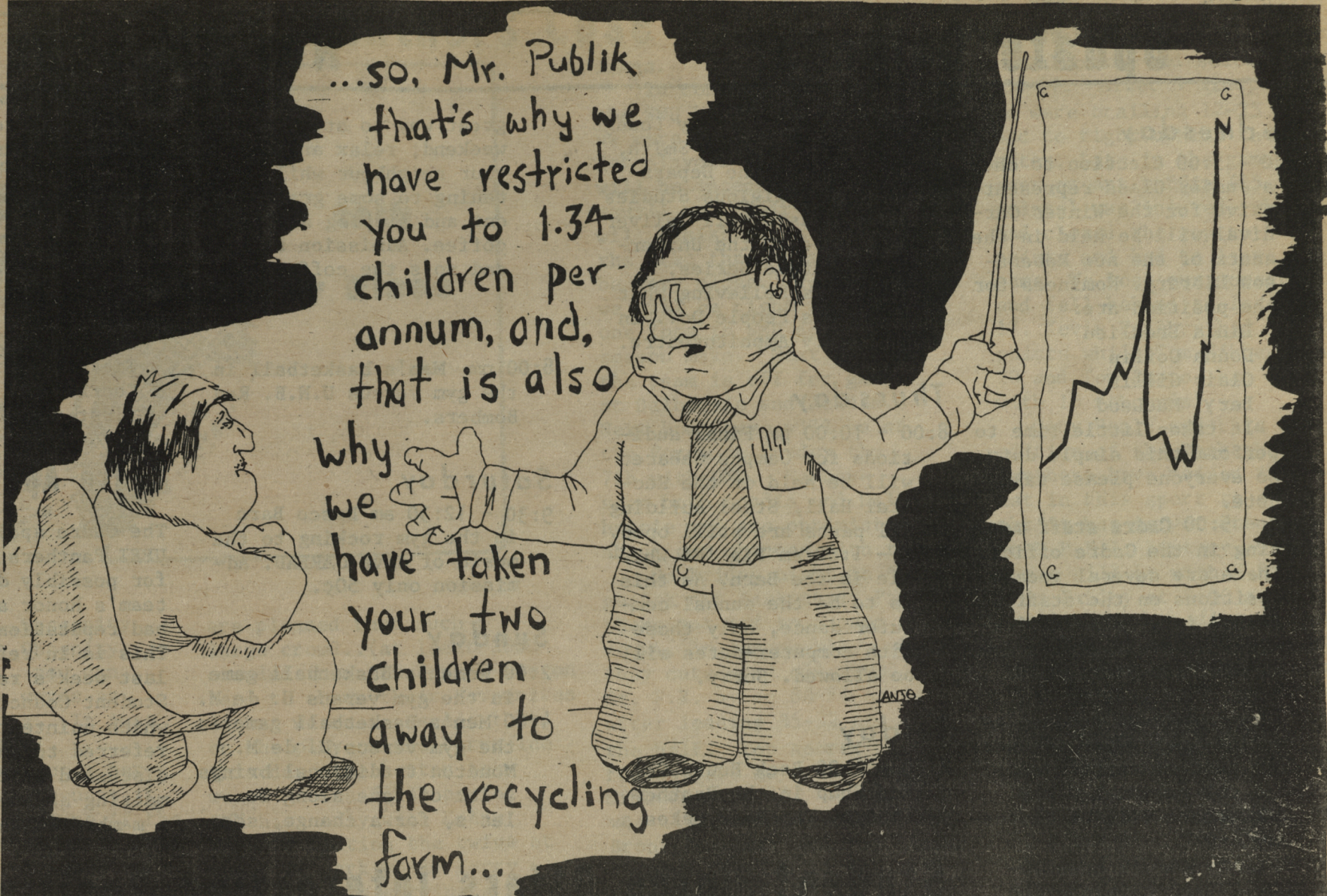


...revolution" do not  
was not a genuine  
people, but was  
profits of giant cor-  
agri-business, fi-  
and oil.  
example, is still  
d, irrigated and  
tion" has spelled  
ants' land by weal-  
pment is not the  
energy, raw mater-  
The shortages are  
example, at the  
pment plants in  
the vast army of  
ers unemployed  
case of poverty.  
continent are lit-  
which often lies  
and government  
ys been since the  
er's assertion that  
ern nations intro-  
conditions (roads,  
g, agricultural and  
re fiction.  
states, the aim of  
was exploitation  
resources of that  
as any intention of  
rial revolution of  
tain. The first ef-  
destruction of the  
ntroduction of the



imate the Indian  
sh, and the weight  
backs of the most  
rural community  
tenants on small  
only these people  
from the introduc-  
ditions." By the  
millions were  
of agricultural  
not afford to eat.  
om Commoner  
benign applica-  
wealth to the  
and peoples have  
of producing  
rife with ignor-  
that it can only be

regarded as a wilful attempt to deceive those who are honestly questioning the present unjust order.

One of Commoner's basic errors is the simplistic description of imperialism as mere "policy". If it is just a "policy", that is, a reversible decision by men who have the intelligence, power, and independence to choose any of a number of courses, then it can be turned around, to the benefit of the former victim.

C'est tout simple! Just a friendly visit to Nelson Rockefeller, a persuasive chat, and four centuries of mismanagement are undone!

Fortunately, the people of Asia, Africa and Latin America have long since dispensed with such naiveté, and now not only recognize the essential characteristics of imperialism, but are also taking the actions consequent with eradicating that blight from their lands.

If he had a real desire to purge the world of glaring inequalities of wealth and power, Commoner could learn a few lessons from the Indian people fighting imperialism.

And, even more nonsense from the man who brought us imperialism as a "policy", Commoner founds his argument for a minor redistribution of wealth on a false notion of "quality of life" in the "developed" world. He claims "there is a powerful social force which, paradoxically, both reduces the death rate (and thereby stimulates population growth) and also leads people voluntarily to restrict the production of children (and thereby reduces population growth). That force, simply stated, is the quality of life—a high standard of living, a sense of well-being and of security in the future."

It is indisputable that life in the heartland of monopoly capitalism contains real pressures for a reduction of population. But those pressures have nothing in common with "high standard of living, a sense of well-being and of security in the future."

In fact, the people of North America, Europe and the Soviet Union are steadily losing what few benefits and rights they had. Mention that high standard of living to the unemployed in the U.S., who passed last winter in endless queues for meagre welfare aid, and have no brighter prospect for next winter. Speak of a sense of well-being to Michael Slobodian, who only months ago killed a teacher and a fellow student, then himself, in a Brampton high school. Tell workers who daily put their lives in jeopardy about security in the future.

The reality of life in the "developed" world shames Commoner's claims for this "quality of life". Rates of birth are declining. But they are falling because the salary of a young worker is not equal to the costs of sustaining a family, because family housing is not available and day-care inadequate.

Nor is it an accident that a rising ethic among young people renounces responsible, long-standing personal relations, scorns children, and makes a virtue of the necessity of communal living (that is, housing several fragmented families under the roof that once sheltered one united family).

Life in a decadent, stagnant monopoly capitalist society is a bleak prospect. And the quality life that Commoner claims exists will only be guaranteed when that system is destroyed.

Yet Commoner is not satisfied with this existing offensive against the life of working people in the "developed" world. No, he seeks to extend the robbery and to justify it by calling it charity to poorer people!

This argument can only encourage and lend credence to the ongoing theft of working people's incomes—through inflation, unjustified price hikes, and higher taxes. The figure of \$800 per capita income is more than simply an optimum target to which to raise the people of the poor nations. It is also implicitly presented as the minimum to which the incomes of those in the "developed" world may be reduced.

And by what twisted logic does Commoner make these calculations? It stands on the idiocy that it is the people of "developed" nations who exploit the people of Asia, Africa and Latin America! Worse still, he seeks to enshrine this as truth by adopting pseudo-scientific terminology, citing something called "demographic parasitism". Yet the scientific phrase "imperialism" is nowhere to be found. No mention of the corporations and governments of the two imperialist superpowers—the U.S.A. and the U.S.S.R.—which are the real culprits in this pervasive system of exploitation.

Lenin's answer to the despair fostered by such pessimism and deceit is striking:

"Yes, we workers and small owners, too, lead an unbearable life, filled with oppression and suffering. Our generation has fared worse than our fathers. But in one respect we are better off than our parents. We have learned

and are learning fast to struggle—and to struggle, not singly as the best of our fathers fought, not in the name of petty bourgeois slogans alien to us, but in the name of our own slogans, the slogans of our class. We are fighting better than our fathers did. Our children will fight still better, and they will win... This—and this alone—is why we are the absolute enemies of neo-Malthusianism..."

No wonder, then, there is such urgency in Commoner's plea to have more crumbs passed out. Let more people enjoy the "benefits" of untrammelled monopoly capitalism! For Commoner sees the people of Asia, Africa and Latin America rising up to free themselves, and sees the children of those nations fighting with even greater ferocity and skill towards the same end. And, moreover, providing a potent example to us, the people of the "developed" countries who also suffer—although not to the same degree—the "benefits" of monopoly capitalism.

Finally, to quell the fears of those who foresee the possibility of a standing-room-only earth, even after the universal triumph of socialism. Engels said: "There is of course the abstract possibility that the number of people will become so great that the limits will have to be set to their increase. But if at some stage communist society finds itself obliged to regulate the production of human beings, just as it has already come to regulate the production of things, it will precisely be this society, and this society alone, which can carry this out without difficulty. At any rate, it is for the people in the communist society themselves to decide whether, when and how this is to be done, and what means they wish to employ for the purpose."

Similarly, China insists that population policies and targets are entirely the internal affairs of each country. As for its own population policy, it is not simply a question of birth control, but of birth planning, as each area of China has distinct requirements. China's position at the 1974 United Nations World Population Conference stressed that: "In densely-populated areas (of China), late marriage and birth control are encouraged on the basis of voluntariness... In national minority areas and other sparsely-populated areas, appropriate measures are taken to facilitate population growth, while birth control advice and help are given those parents who have too many children and desire birth control."