12-1-1992


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Recommended Citation
Available at: http://digitalcommons.lmu.edu/ilr/vol15/iss1/16

I. INTRODUCTION

A revolution is defined as “a violent rejection of the legal order of the past,”¹ and is characterized by a fervor of judicial iconoclasm in the new regime.² However, if the new regime is to survive beyond the life of its founders without resorting to tyranny, it must promulgate a new and stable legal order.³ When a revolution is led by a highly visible, charismatic leader, it often results in legal instability and inconsistency because the leader tends to rule by improvisation.⁴ So long as the leader retains the prestige and admiration of the population, the regime is secure.⁵ In contrast, when the leader dies, or no longer enjoys popular support, the new regime will not survive unless it has established a predictable, pragmatic, and stable legal system.⁶

¹. Harold J. Berman & Van R. Whiting, Impressions of Cuban Law, 28 AM. J. COMP. L. 475, 485 (1980). Cuban President Fidel Castro said, “[R]evolution signifies the destruction of the old social order and all the old laws that regulate the life of a society, and replaces them all with new laws.” Nelson P. Valdés, Revolution and Institutionalization in Cuba, 6 CUBAN STUD./ESTUDIOS CUBANOS 1, 16 (1976).


³. Berman & Whiting, supra note 1, at 485. See also Max Weber, The Genesis and Transformation of Charismatic Authority, in 2 ECONOMY AND SOCIETY, 1121, 1123 (Geunther Roth & Claus Wittich eds., 1978) (arguing that if charismatic regimes wish to transform themselves into perennial institutions, they must move in the direction of legal regulation).

⁴. See Edward Gonzalez, Cuba’s Political Structure: Institutional Development of a Revolutionary State 1 (May 16-17, 1983) (unpublished paper presented at the International Conference held in Bonn, Germany, on “Cuba in the Eighties”).

⁵. See Valdés, supra note 1, at 8 (explaining that charismatic authority is unstable because there are no firm rules).

⁶. Berman & Whiting, supra note 1, at 485. See also Weber, supra note 3, at 1121.
Revolutionary regimes face unique problems when they attempt to convert themselves into legitimate governments. Foremost, the regimes are forced upon a country too quickly to be accepted by a large majority of the population. Initially, a lack of majority support is not problematic because the regime's right to govern has not been granted by democratic principles, but rather by military superiority. While such tyranny may be tolerated for a brief period of time, it does not provide for a stable and lasting government.

The most significant weakness of a government that both attains and maintains its power through force is that it is defenseless against the use of force by others. The government cannot morally oppose the violent tactics of its opposition since the government itself used such tactics against its predecessor. Thus, the only way a revolutionary government can justify the use of force against its opposition is by passing itself off as the free expression of the people's will. But, in so doing, the revolutionary government inevitably "camouflage[s] its despotism by a parody of freedom which renders its despotism even more intolerable and against which the human intellect... will always revolt." The ruling class, apprehensive about public opposition, ultimately becomes the victim of its own oppression.

"When the tide that lifted a charismatically led group out of everyday life flows back into the channels of workday routines, . . . the 'pure' form of charismatic domination will wane and turn into an 'institution.'" Id. See also Valdés, supra note 1, at 13; JUAN M. DEL AGUILA, CUBA: DILEMMAS OF A REVOLUTION 163-65 (1988).

7. A legitimate government is one in which "power is conferred and exercised according to principles and rules accepted without discussion by those who must obey." GUGLIELMO FERRERO, THE PRINCIPLES OF POWER: THE GREAT POLITICAL CRISIS OF HISTORY 135 (1942). Jeane Kirkpatrick, the former United States Ambassador to the United Nations, maintains that a government's legitimacy depends on "its capacity to govern, to secure obedience, to punish those who disobey—in sum, to maintain order." JEANE J. KIRKPATRICK, DICTIONARIES AND DOUBLE STANDARDS: RATIONALISM AND REASON IN POLITICS 83 (1982).

8. FERRERO, supra note 7, at 187.

9. Id. at 22. Ferrero states that "[t]he right to govern can only be justified by superiority . . . . A majority proves nothing: neither the ability of a man or a party, nor the truth of a doctrine, nor the wisdom of a decision, nor the justice of a verdict." Id. at 23.

10. See id.

11. KIRKPATRICK, supra note 7, at 83.

12. Id.

13. FERRERO, supra note 7, at 205.

14. Id.

15. Id. at 197-201. For example, the prohibition of anti-government activities is mentioned four times in the Cuban Constitution and three times in the Constitution of the People's Republic of China. CUBAN CONST. arts. 32, 54, 61, 64; P.R.C. CONST. arts. 1, 28, 54, translated in RALPH H. FOLSOM & JOHN H. MINAN, LAW IN THE PEOPLE'S REPUBLIC OF CHINA: COMMENTARY, READINGS, AND MATERIALS app. A (1989).
In order to lessen these destabilizing effects, a revolutionary regime may attempt to inject its leadership with charisma. In this way, the population is often blinded by admiration for its leader and will overlook the government’s evils. Charismatic regimes, however, are temporary and unstable by nature because the leader will eventually lose his charisma and be abandoned by his followers. Thus, a revolutionary regime must find some other way to attain legitimacy and maintain stability.

Revolutionary governments acquire stability through the process of institutionalization. Machiavelli recognized that stability is “conferred on a [regime] by . . . virtue of an institution,” and suggested that “the institutions which caused the Roman republic to [remain stable] were the introduction of plebeian tribunes . . . and of all the other laws which put a check on human ambition and arrogance.” In creating new institutions, however, a regime must at least retain the shadow of its former laws and customs, so that the institutions do not appear to have changed. This is because institutions represent stabilized patterns of behavior and shared expectations. Little else facilitates the establishment of new institutions more than their congruity with established ways of thinking and acting.

The process of creating state institutions out of a revolution involves numerous considerations. At a minimum, a new government requires a military force, a decision-making body, and an infrastructure. However, no state institution is more important than the legal system. Law is regarded as the lifeblood of government because

19. Id. at 1114.
22. Id. at 175. It should be noted that Machiavelli would strongly disagree with the iconoclastic character of the Cuban and Chinese revolutions. Regarding the course new regimes should take in establishing their power he wrote that “[i]f the ruler wants to keep hold of his new possessions, he must . . . change neither their laws nor their taxes. In this way, in a very short space of time the new [regime] will be rolled into one with the old.” Niccolò Machiavelli, The Prince 36 (George Bull trans., Penguin Classics 1986) (circa 1516).
23. Kirkpatrick, supra note 7, at 217.
"[i]t shapes social and economic structures and relationships, and provides normative rules for private and public conduct." Thus, without a stable legal system, the revolutionary regime will never attain the status of a legitimate government, and will survive only so long as the revolutionary leaders have the energy to subjugate their people.

This Comment will examine and compare the judicial institutionalization of the revolutions in the People's Republic of China ("PRC" or "China") under Mao Zedong, and the Republic of Cuba ("Cuba") under Fidel Castro Ruz. First, it will document the routes the revolutionary governments of China and Cuba followed when they attempted to establish a legal system. Second, it will compare and examine the internal dynamics of the adopted legal systems. Third, it will explain how the legal systems of China and Cuba contributed to the communist regimes' survival in light of the global collapse of communism. Although there are several factors that determine a regime's ultimate stability or downfall, such as the militia, culture, ecclesiastic principles, and the political and economic climate, this Comment focuses exclusively on the role of the law and judicial institutions in China and Cuba.

Before embarking on a study of the Chinese and Cuban legal systems one should consider Professor Dolores Donovan's caution:

Members of the American legal profession share with the rest of the human race a tendency to generalize from their own experience. This tendency results in the expectation . . . that the formal . . . legal system[s] [of other societies] will be similar to the system that exists in the United States. This expectation is unfounded.

Thus, in examining the Chinese and Cuban judicial institutionalization, one must bear in mind that these laws are the product of different legal traditions, and may not always comport with the American concept of justice.

II. THE ESTABLISHMENT OF A POST-REVOLUTIONARY LEGAL SYSTEM

A. The People's Republic of China

1. Revolutionary Developments (1949-1954)

Following the successful overthrow of the Guomindang government in 1949, the revolutionary regime of Mao Zedong established the Chinese People's Political Consultative Conference ("Conference"), and adopted a new legal system on September 29. The Conference issued two documents: (1) the Common Program, which abolished all the laws and legal institutions of the former government and declared that all new laws would be established by the new Communist regime; and (2) the Organic Law, which gave the new regime the authority to establish a new judicial system. During this early period, the Communist regime enacted 148 laws and regulations governing areas such as trade unions, land reform, corruption, marriage, and counterrevolutionary activity. The Common Program and the Organic Law established a provisional system of government while allowing the Conference to continue laying a foundation for a more permanent system.

At first, because of the insufficient number of qualified Communist officials to fill the positions, the Communist regime allowed Guomindang judges, prosecutors, and other legal technicians to remain in office. However, in an effort to hasten the conversion to communism, the Legal Reform Campaign of 1952 removed or condemned all remaining jurists from the former government and replaced them with communist officials who were poorly trained, but ideologically correct.

The Chinese Communist Party ("CCP") viewed both the law
and legal institutions as tools to support the Party and state power.\textsuperscript{36} Mao Zedong believed that his regime should reflect a continuous revolution, and opposed a legal system which would restrain it.\textsuperscript{37} Thus, new Chinese law consisted of general principles and shifting policies, rather than detailed and constant rules.\textsuperscript{38}

2. Initial Legal Reforms (1954-1957)

On September 21, 1954, the National People’s Congress (“NPC”) adopted the Constitution of the PRC.\textsuperscript{39} The 1954 Constitution was actually little more than the Soviet legal code translated into Chinese and rewritten to suit Chinese conditions.\textsuperscript{40} However, this Constitution was a genuine attempt at institutionalization by the Mao regime.\textsuperscript{41}

On September 28, 1954, the PRC supplemented the Constitution with the addition of the Organic Laws of the People’s Courts and the People’s Procuracies, providing the Chinese judicial system with a permanent structure.\textsuperscript{42} The judicial system was organized into four descending levels. Unlike the dual state and federal court systems found in the United States, the court system in China was established as a single national system.\textsuperscript{43} The highest level of the judiciary was the Supreme People’s Court, followed by the Higher People’s Courts, the Intermediate People’s Courts, and the Basic Level People’s Courts.\textsuperscript{44} The People’s Courts were established to administer justice, while the People’s Procuratorates were assigned to enforce the laws.\textsuperscript{45}

During this phase of Chinese legal development, academic research flourished.\textsuperscript{46} Several law books were written, and two major law journals were published.\textsuperscript{47} Additionally, the government began to draft a civil and criminal code.\textsuperscript{48} This period has been referred to as

\begin{itemize}
\item \textsuperscript{36} U.S. GOVERNMENT, FED. RESEARCH DIV., LIBRARY OF CONGRESS, CHINA: A COUNTRY STUDY 509 (1988) [hereinafter CHINA STUDY].
\item \textsuperscript{37} Id. at 510.
\item \textsuperscript{38} Id. at 509.
\item \textsuperscript{39} Simonsen, supra note 29, at 243.
\item \textsuperscript{40} CHINA STUDY, supra note 36, at 512.
\item \textsuperscript{41} SHAO-CHUAN LENG & HUNGDAH CHIU, CRIMINAL JUSTICE IN POST-MAO CHINA: ANALYSIS AND DOCUMENTS 13 (1985).
\item \textsuperscript{42} Id. at 14.
\item \textsuperscript{43} Simonsen, supra note 29, at 245-46.
\item \textsuperscript{44} Id. at 246.
\item \textsuperscript{45} LENG & CHIU, supra note 41, at 14.
\item \textsuperscript{46} HSIA & ZELDIN, supra note 22, at 252.
\item \textsuperscript{47} Id.
\item \textsuperscript{48} Id.
\end{itemize}
the "golden age of legal development" in China.  

   a. Anti-Rightist Campaign (1957-1965)

   China's progress toward a stable legal system came to an abrupt halt in the fall of 1957. It began in 1956 when Mao encouraged people to vent their criticisms of his government saying, "Let one hundred flowers bloom, let the hundred schools of thought contend," echoing Justice Oliver Wendell Holmes' "marketplace of ideas" metaphor. However, the Mao government was unprepared for the thorough lashing it received as a result of the movement's open policy. During the Hundred Flowers Movement, intellectuals vociferously criticized the political leadership for being too slow in enacting laws, and for holding themselves above the law. Members of the legal profession criticized the lack of judicial independence and equality before the law, and also criticized the "crime by analogy" doctrine, which allowed a person to be convicted for a non-criminal act as long as the court found the act similar to a criminal act.

   Rather than accepting the criticism as constructive, Mao labeled his critics class enemies and launched the Anti-Rightist Campaign. He purged the judiciary of liberal jurists, replacing them with party cadres, closed law schools and legal research institutes, and required most civil disputes to be resolved by informal, non-judicial mediation committees. Additionally, the Ministry of Justice was eliminated, and attempts to codify a civil and criminal law were halted. China's formal legal system continued to experience a steady decline in importance, and the Anti-Rightist Campaign put an end to efforts that would have brought about judicial independence.


   The Cultural Revolution was initiated by Mao, with the help of
his wife, Jiang Qing, Lin Biao, and others, in order to impose Maoist values and norms on both the population and governmental institutions. 59 Mao feared that "enemies of the people" had infiltrated the government institutions, and hoped to revive socialist ideology in the country. 60 This revival was to be accomplished, in part, by mobilizing college and secondary students, called the Red Guards. 61 The Red Guards dropped out of school and spent their days sabotaging state institutions and persecuting school and government officials suspected of being counter-revolutionaries. 62 In the process of this struggle, all progress made toward judicial institutionalization was nullified. 63

It was during this time that Mao began to develop a cult-like following. 64 The "cult of personality" that surrounded Mao made him a virtual deity in China; his word was law. Throughout the Cultural Revolution, "[t]here was no rule of law and no judicial system to mention; although, on paper, they continued to exist. The Mao line was in power." 65 During this period, Mao said, "Depend on the rule of man, not the rule of law." 66 The era was further characterized by kangaroo courts which convicted many citizens of political, rather than legal, transgressions, and led to the complete breakdown of a formal legal system. 67

Between 1966 and 1976, very few laws were enacted, and the publication of law books and journals nearly ceased. 68 Furthermore, the law and legal institutions were dismembered in a frenzy of hysterical fanaticism. Beginning in 1966, all law schools were closed. Attorneys, judges, courtroom personnel and law teachers were forced to work in the countryside. . . . The Red Guards . . . freely searched houses without legal process, arrested anyone, investi-

59. Id. at 17.
62. Id.
63. Id. at 12.
64. Under Lin Biao's direction, "[s]tatues, busts, and portraits of . . . [Mao] . . . were scattered and plastered over the length and breadth of China, while all the media poured out an unceasing paean of praise and worship." Witold Rodzinski, The People's Republic of China: A Concise Political History 97 (1989). His writings were compiled in a "little red book" entitled Quotations from Chairman Mao Zedong, which was widely read. Id.
65. Simonsen, supra note 29, at 253.
66. Leng & Chiu, supra note 41, at 18.
68. Hsia & Zeldin, supra note 32, at 253.
Judicial Institutionalization

69. FOLSOM & MINAN, supra note 15, at 12.
70. Id.
71. The Gang of Four was composed of Mao’s wife, Jiang Qing, Wang Hongwen, Yao Wenyuan, and Zhang Chunqiao. RODZINSKI, supra note 64, at 202.
72. Hsia & Zeldin, supra note 32, at 253-54.
73. FOLSOM & MINAN, supra note 15, at 12.
74. Id.
75. Id.
76. HARRY HARDING, CHINA’S SECOND REVOLUTION: REFORM AFTER MAO 50
77. Id.
78. Id.
79. Id. at 51.
80. Id.
81. Id.
Hua. Following Mao's death on September 9, 1976, the Gang of Four produced a document, purportedly written by Mao, calling on the people of China to follow the Gang of Four and the principles espoused during the Cultural Revolution. Further, they attempted to appoint Jiang Qing, Mao's widow and leader of the Gang of Four, as Mao's successor as Chairman of the Party. Sensing an imminent coup, moderates in the Politburo launched a "preemptive strike" against the Gang of Four. The Gang of Four was arrested for forging the document of Mao's last wishes, and then accused of motivating the excesses of the Cultural Revolution.

Hua Guofeng remained in power throughout this turmoil. In 1977, he ordered the creation of a new Constitution that incorporated many of the 1954 Constitution's legal institutions. The new Constitution codified the criminal and civil law and reopened law schools. Although Mao had frustrated previous efforts to adopt a legal code, his name was frequently invoked as authority for codifying the legal system, rebuffing those who viewed the process as counter-revolutionary. Despite Hua Guofeng's victory over the Gang of Four, he was undistinguished as the Party head. In late autumn 1978, Deng Xiaoping, who had regained his prestige in the Party, replaced Hua.

Under Deng Xiaoping's leadership, substantial legal reforms were made in an attempt to strengthen and formalize China's legal system. There were several reasons for the reforms. First, many members of the post-Mao leadership, including Deng, had been victimized by the lawlessness of the Cultural Revolution. Second, to encourage the population's enthusiastic participation in the process of

82. Id. at 51-52.
83. Id.
84. Id.
85. Id. at 52.
86. Id.
87. CHINA STUDY, supra note 36, at 516.
88. Id. at 517.
90. CHINA STUDY, supra note 36, at 518.
91. RODZINSKI, supra note 64, at 226.
92. Id.
93. LENG & CHIU, supra note 41, at 36. After a period of house arrest, Deng Xiaoping was exiled to Jiangxi province between 1969 and 1973. RODZINSKI, supra note 64, at 174, 190. During the Cultural Revolution, Deng's eldest son, Pufang, a physics student, was thrown from a third floor window by the Red Guards and, as a result, was permanently paralyzed. Id. at 128.
modernizing China, a stable legal system was needed to help overcome the atmosphere of fear and insecurity. Third, after the Cultural Revolution, China needed a reliable legal order to maintain the stable environment required for economic growth and foreign investment.

The most recent Constitution was completed on December 4, 1982. The numerous laws enacted since the promulgation of the 1978 Constitution made a new constitution necessary. The Constitution contains twenty-four articles pertaining to individual rights and duties. Among these rights are guarantees that citizens will be free from unlawful searches, illegal or secret arrests, and "[i]nsult, libel, false charge or frame-up."

Further, the Constitution guarantees that citizens’ homes and correspondence will not be searched, except in cases where public security is at risk. The most significant provision in the 1982 Constitution is directed at the Party and government leadership and states that "[n]o organization or individual may enjoy the privilege of being above the Constitution and the law." Additionally, the new Constitution limits members of the National People’s Congress ("NPC") to a five-year term. The President of the Supreme People’s Court

94. Id. at 36. This was promoted through a program known as the “Four Modernizations,” which was designed to modernize China’s industry, military, science and technology, and agriculture.
95. See id.
96. LENG & CHIU, supra note 41, at 36.
98. Simonsen, supra note 29, at 259.
100. P.R.C. CONST., translated in FOLSOM & MINAN, supra note 15, app. A.
101. Id. art. 37.
102. Id.
103. Id. art. 38.
104. Id. arts. 39, 40.
105. Id. art. 5.
106. Id. art. 60.
107. Id. art. 124.
and the Chief Procurator of the Supreme People's Procuratorate\textsuperscript{108} are each limited to two consecutive five-year terms.

At the time of its completion, it was uncertain whether the 1982 Constitution would be followed, or whether it would even provide a standard by which all citizens and organizations would abide.\textsuperscript{109} On its face, it provides that all "state organs, the armed forces, all political parties and public organizations . . . must abide by the Constitution and the law."\textsuperscript{110} However, the effect of this provision ultimately turns on which government organ interprets and enforces the Constitution. Article 67 empowers the Standing Committee of the NPC to interpret the Constitution and supervise its enforcement.\textsuperscript{111} Article 67, however, also empowers the Standing Committee to enact and annul the law.\textsuperscript{112} It further gives the Standing Committee the power to appoint and remove the judges of the Supreme People's Court and members of the Supreme People's Procuratorate.\textsuperscript{113}

However, since the NPC has the power to amend the Constitution, it is not likely that it will find any of the laws it enacts unconstitutional.\textsuperscript{114} Therefore, while it is true that the Supreme People's Court is not subject to interference from the NPC,\textsuperscript{115} the Court cannot hold a law or statute unconstitutional because it has no authority to do so.\textsuperscript{116} The function of the Supreme People's Court is thus to adjudicate whether a written law has been violated, not whether that law violates the Constitution.\textsuperscript{117}

Despite its flaws, the 1982 Constitution signifies a move toward pragmatism and legal stability through the promotion of the jural model of law.\textsuperscript{118} It has proved to be a strong document and, prior to the demonstrations in Tian An Men Square in May 1989, it had not undergone major changes.\textsuperscript{119}

\begin{footnotesize}
\begin{enumerate}
\item \textsuperscript{108} \textit{Id.} art. 130.
\item \textsuperscript{109} \textit{See} Owen M. Fiss, \textit{Two Constitutions}, 11 \textit{Yale J. Int'l L.} 492, 502 (1986).
\item \textsuperscript{110} \textit{P.R.C. Const.} art. 5, \textit{translated in} FOLSON \& MINAN, \textit{supra} note 15, app. A.
\item \textsuperscript{111} \textit{Id.} art. 67, § 1.
\item \textsuperscript{112} \textit{Id.} art. 67, §§ 2, 7.
\item \textsuperscript{113} \textit{Id.} art. 67, §§ 11, 12.
\item \textsuperscript{114} \textit{Id.} art. 62, § 1.
\item \textsuperscript{115} \textit{Id.} art. 126.
\item \textsuperscript{116} \textit{See} LENG \& CHIU, \textit{supra} note 41, at 63.
\item \textsuperscript{117} \textit{Id.}
\item \textsuperscript{118} \textit{Id.} at 44. Jural law is law that is considered necessary to govern, and is generally devoid of moralistic judgments. \textit{Id.}
\item \textsuperscript{119} \textit{China Study, supra} note 36, at 521.
\end{enumerate}
\end{footnotesize}
5. Tian An Men Square and its Aftermath (1989-Present)

The crushing of the pro-democracy movement in June 1989 at Tian An Men Square was a major setback to the establishment of a formal legal system.\textsuperscript{120} Although the NPC has continued to enact laws and regulations,\textsuperscript{121} there has been increased political influence over the judiciary,\textsuperscript{122} and thus many of these laws are aimed at curbing individual liberties.\textsuperscript{123} Further, in prosecuting pro-democracy demonstrators, the government has failed to abide by the provisions contained in the 1979 Criminal Procedure Code.\textsuperscript{124}

Four months after the demonstrations, the NPC passed the Law Governing Assemblies, Parades, and Demonstrations.\textsuperscript{125} This law requires those seeking to hold a demonstration to apply for a permit from the local governing body at least five days before the scheduled event.\textsuperscript{126} Within two days, the local government must either deny or allow the demonstration to take place, depending on whether the gathering promotes government-held ideals.\textsuperscript{127} An appeal may be made to the same body if a permit is denied.\textsuperscript{128} Those who participate in the demonstration may not be employed by the state, and must live in the city where the demonstration will take place.\textsuperscript{129} Theoretically, this prevents agitators from coming to a city to stir up protest, and ensures that the demonstration does not reach the size of the Tian An Men Square protest.\textsuperscript{130} A violation of this law can result in a five-year prison sentence.\textsuperscript{131} If a foreigner wishes to participate in the demonstration, permission must be obtained from the local governing body.\textsuperscript{132} This requirement typifies the government’s unfounded belief that “the pro-democracy movement was fuelled [sic] in part by the

\begin{itemize}
\item \textsuperscript{120} Simonsen, supra note 29, at 258.
\item \textsuperscript{121} Margaret Y. K. Woo, Legal Reforms in the Aftermath of Tiananmen Square, 17 Rev. Socialist L. 51, 52 (1991).
\item \textsuperscript{122} Id. at 69-70.
\item \textsuperscript{123} Id. at 53.
\item \textsuperscript{124} Id. at 51. This has resulted in “arbitrary arrests, warrantless arrests and searches, secret trials, and the imposition of administrative rather than criminal sanctions.” Id.
\item \textsuperscript{125} Id. at 62. The text of the law may be found in The PRC Law Governing Assemblies, Parades, and Demonstrations, Renmin Ribao (People’s Daily), Nov. 1, 1989, at 2.
\item \textsuperscript{126} Woo, supra note 121, at 62.
\item \textsuperscript{127} Id.
\item \textsuperscript{128} Id. However, “the final decision on appeal does not need to come down until a day after the event is scheduled.” Id.
\item \textsuperscript{129} Id. at 63.
\item \textsuperscript{130} Id.
\item \textsuperscript{131} Id. at 64.
\item \textsuperscript{132} Id. at 63.
\end{itemize}
participation and encouragement of foreigners in the country.”

Since the June massacre, the government has declared an “anti-crime campaign” designed to arrest persons who oppose the government, and silence critics through fear. It requires the police to be more aggressive in finding criminals, and the courts to be harsher in sentencing. This campaign has resulted in 6,129 arrests, 5,650 “re-educations” at labor camps, and 568,000 administrative sanctions.

Perhaps the most detrimental effect the massacre had on the legal system is that the government has turned away from its efforts toward judicial independence. The NPC has enacted laws which have increased political influence in the courts and reestablished CCP superiority over the law. Further, “Chinese leaders have also begun to talk about law as a counter-balance to democracy.”

The events of June 1989 have undoubtedly hurt the legal reforms made between 1976 and 1988. It is a sad development in the personal history of Deng Xiaoping, especially considering the progress that had been made in legal reforms. Although some scholars believe the current hard line will be reversed, it is unlikely to happen in the near future. Although this new era cannot be compared with the lawlessness of the Cultural Revolution, the laws that have been enacted are more restrictive than previous laws.

133. Id. Blaming the unrest at Tian An Men Square on foreigners suggests that the government implicitly maintains that such a movement would not have been instigated by its own citizens. This implication presumes that the Chinese people are satisfied with the status quo, and that the current government is the free and sincere expression of their wishes. See supra text accompanying note 13.

134. Id. at 65.

135. Id.

136. Woo, supra note 121, at 66 n.73.

137. Id. at 67-68.

138. Id. at 69.

139. Id. at 72.

140. Id. at 71.

141. Professor Richard Baum of the University of California at Los Angeles notes, What is so tragically ironic... is that now it is Deng Xiaoping himself who is playing the role of autocrat antihero previously performed by the Gang of Four... Deng has instinctively opted to clamp down on the perceived sources of dissent and disorder—China's liberal intelligentsia. Like countless Chinese emperors before him, Deng has opted for order over equity, obedience over authenticity.


142. Mayer, supra note 89, at 1.

143. Baum, supra note 141, at 7.

144. See Woo, supra note 121, at 73.
B. The Republic of Cuba

1. Revolutionary Developments (1959-1969)

On January 1, 1959, the Communist revolution led by Fidel Castro triumphed, and seven years of brutal dictatorship by Fulgencio Batista came to an end. The ease with which Batista's regime was overthrown has been attributed to its "political illegitimacy, disrespect for the people's legitimate expectations, and indiscriminate use of repression against political dissidents." Ironically, Castro had to overcome these same problems when institutionalizing his revolution.

The fall of the Batista government left Cuba without any established leadership. Since the new Cuban regime was created by a violent revolution, there was no transitional government, and nothing was left of the old regime. Cuba's political structure during this period was characterized as an institutional vacuum. John Dunn observed of the era:

[N]o Cubans had much idea of the character of Castro's revolutionary projects in December of 1958. He could hardly be said to have had much idea of its character himself in any detail at that point, except insofar as it was simply to create a very different order from that which currently existed.

The Castro regime eliminated the former military, political parties, and labor unions, and replaced them with new bodies such as the Rebel Army, the Committees for the Defense of the Revolution, and other revolutionary groups. The figurehead of each of these groups was Fidel Castro, whose oratory skills and charisma were used to justify all government action.

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145. Valdés, supra note 1, at 1.
147. Valdés, supra note 1, at 1.
148. Id. at 2. Fidel Castro remarked, "On January 1, with the military downfall of the Batista regime, nothing was left. There was no legislative power in the classic sense, no judicial power, nothing. Then we established a de facto revolutionary government and in that context laws were established by decree." Id.
149. Valdés, supra note 1, at 3.
150. Gonzalez, supra note 4, at 1 (quoting JOHN DUNN, MODERN REVOLUTIONS 236 (1972)).
151. CUBAN STUDY, supra note 146, at 39.
152. Id. at 42.
Throughout the revolution against the Batista regime, Castro proclaimed that one of the goals was to restore the Constitution of 1940 which had been suspended by Batista. Rather than restore the 1940 Constitution, however, Castro introduced the Fundamental Law of 1959 ("Fundamental Law"). Despite the government's claims, the Fundamental Law was not a revision of the 1940 Constitution.

Although similar to the 1940 Constitution in social and economic matters, the Fundamental Law changed the government of Cuba into a constitutional dictatorship. It replaced the former Chamber of Representatives and Senate with the president's cabinet, the Council of Ministers. Under the Fundamental Law, the president's power was unrestricted. It allowed the president to appoint and dismiss members of the Council of Ministers at will. The Council of Ministers was empowered to pass ordinary legislation by a simple majority vote, and could amend the Fundamental Law by a two-thirds majority vote. Thus, the president could order the Council of Ministers to enact any legislation he desired, because he could dismiss ministers who would not obey and replace them with those who would. Fidel Castro was not reluctant to use this power, and between 1959 and 1963, the Fundamental Law was amended nineteen times.

Ironically, in his 1953 speech, "History Will Absolve Me," Castro criticized an identical provision in Batista's Constitutional Act of 1952. At that time, Castro said that since constitutional amendments "can be brought about by a vote of two-thirds of the Cabinet and the Cabinet is named by the President, then the right to make and break Cuba is in the hands of one man .... Such a power recognizes

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154. Id.
155. CUBAN STUDY, supra note 146, at 161.
156. Id.
158. Id.
159. Id.
160. Id.
161. Id.
162. Id.
163. Id.
164. D'Zurilla, supra note 153, at 1240.
no limits."\textsuperscript{165} Castro's supporters defend this duplicity, contending that "Batista assumed absolute power in order to loot the country, while Castro did so out of necessity, to carry out the mandate of the people to institute the revolutionary program."\textsuperscript{166}

\textit{b. The Revolutionary Courts}

The Revolutionary Tribunals, established for those who committed crimes against the state, played a major role in the early years of the Castro regime.\textsuperscript{167} The tribunals are reported to have sentenced thousands of Cubans for counter-revolutionary activity.\textsuperscript{168} The most noted case before the Revolutionary Tribunals was the February 1959 trial of forty-five members of Batista's air force.\textsuperscript{169} The defendants were acquitted of genocide charges stemming from Batista's resistance to the revolution.\textsuperscript{170} However, Castro was displeased with the verdict and ordered that they be tried a second time.\textsuperscript{171} Despite protests from the legal community, this time the defendants were convicted and executed.\textsuperscript{172} In effect, two legal systems appeared: one for ordinary civil and criminal cases, and another for politically sensitive cases.\textsuperscript{173} By 1974, the Revolutionary Tribunals had been formally abandoned.\textsuperscript{174} However, as of 1979, many prisoners convicted by the Revolutionary Tribunals were still in custody.\textsuperscript{175}

\textit{c. The Popular Tribunals}

One of the most significant innovations in the judiciary was the creation of the popular tribunals.\textsuperscript{176} First established in 1963, the number of popular tribunals reached 2,121 by the end of the decade, and they were staffed by nearly 8,000 judges.\textsuperscript{177} However, their jurisdiction was ill-defined, and thus they not only attempted to resolve criminal and civil cases, but also personal quarrels and family dis-

\textsuperscript{165} Id.
\textsuperscript{166} Id.
\textsuperscript{167} See Berman & Whiting, supra note 1, at 477.
\textsuperscript{168} Id.
\textsuperscript{169} Salas, supra note 2, at 45.
\textsuperscript{170} Id.
\textsuperscript{171} Id.
\textsuperscript{172} Id.
\textsuperscript{173} Luis Salas, The Emergence and Decline of the Cuban Popular Tribunals, 17 LAW & SOC'Y REV. 587, 597 (1983).
\textsuperscript{174} Berman & Whiting, supra note 1, at 478.
\textsuperscript{175} Id. at 477 n.6.
\textsuperscript{176} LUIS SALAS, SOCIAL CONTROL AND DEVIANCE IN CUBA 211 (1979).
\textsuperscript{177} Id.
The purpose of these courts, according to Fidel Castro, was "to recognize and resolve these problems, not with sanctions, as in the traditional style, but rather with measures that would have a profound educational spirit."  

Consistent with this objective, judges were selected based on moral fitness and revolutionary commitment, rather than legal ability. Because lawyers were regarded as remnants of capitalism, a legal education acted as a barrier, rather than an asset, to serving on a popular tribunal. Judges had few legal codes to guide them and were left to use their discretion. Thus, the offender could be charged with violating a socialist norm of conduct without being accused of violating any criminal law. Furthermore, judges frequently inquired into the background of the accused to aid in reaching decisions, and often based their judgments on their own experiences with the accused.

For example, in one case a woman accused another of stealing her trousers. The accused claimed she purchased the trousers, and showed her ration book which indicated their purchase in May of 1968. One judge on the panel interrupted the testimony, to say that he worked in the clothing industry and the pants at issue were not available at the time of the alleged incident. The judge then accused the defendant of lying and forging her ration booklet. She was given a public admonition and was sentenced to sixty days confinement. While this may be an example of how the system worked in pursuit of the truth, the case was not over. The judge also pointed out that the accused's daughter was not in school and ordered her to attend school, despite the fact that she had never been charged with any formal offense.

Ultimately, however, there were too many conflicts with the
Judicial Institutionalization

traditional court system. The major complaints concerned jurisdictional clashes, diversity of sanctions, lack of uniformity among the courts, informality leading to incorrect notions of socialist legality, insufficient institutional control over judicial functions in popular tribunals, and incorrect use of lay judges. Criticism became so severe that by August 1970, Castro declared that future decisions would be based on pragmatic rather than ideological considerations, and stated that "[w]e . . . need more jurists, better prepared and specializing in different branches of law."

2. The Limits of Charisma

Unlike a government based on legal power or traditional power, a government based on charisma such as Cuba's can only survive if the leadership is in touch with the masses. Throughout the 1960s, Castro successfully governed by charisma because he had overthrown Batista, humiliated the United States in the Bay of Pigs invasion, and defied the Soviet Union by disregarding the Soviet model of communism. However, Castro's charismatic authority could not be sustained. In order to retain its power, the Cuban leadership had to institutionalize the revolution, which required "the transference of power from a charismatic authority . . . to a legal-bureaucratic authority."

However, the major contributing factor to the need for institutionalization in Cuba was the failure of the ten-million-ton sugar harvest of 1970. Castro pledged to Cubans that the country would harvest ten million tons (9.07 million metric tons) of sugar. Castro regarded the harvest as the measure of his regime's success or fail-

190. SALAS, supra note 176, at 215.
191. Salas, supra note 2, at 51.
192. Legal power "presupposes the existence of a juridical order prior to the agent exercising authority, as well as a system of laws and regulations which are the foundation and the norm of conduct that authority must follow." Valdés, supra note 1, at 7.
193. Traditional power is based on "an authority pattern arising from a legitimacy that supposedly always existed," such as a ruling monarchy. Id.
194. Id. at 10.
195. CUBAN STUDY, supra note 146, at 53.
196. Gonzalez, supra note 4, at 2.
197. Valdés, supra note 1, at 13. Valdés notes that the process of institutionalization involved much more than the mere creation of institutions. It involved the transference of authority from a small nucleus of individuals to institutions, the creation of new, or the restructuring of existing institutions, and the bureaucratization of authority. Id. at 14-18.
ure and believed that it could be achieved through the exclusive use of moral, rather than economic, incentives.

However, because of poor planning, incompetence, improvisation in setting production quotas, and rampant absenteeism, the harvest was doomed to fail. Although Cuba produced a remarkable 8.5 tons of sugar that year, it had fallen short of Castro’s goal. Cuba paid a great price for the sugar harvest in terms of lost opportunities to develop other crops and uses of labor. This economic failure demonstrated that charismatic authority alone could not remedy the economic malaise of the country. Castro acknowledged that “errors had been committed, that zeal and goodwill were no substitutes for competence, that ignorance and idealism were costly, and that future expectations needed some rethinking.” This new approach led to the “institutionalization of the revolution,” an attempt to create a more ordered, pragmatic, and predictable political system.


Judicial institutionalization began in 1973 with Law 1250, which reorganized the Cuban legal system. The revolutionary, military, ordinary, and people’s courts, previously under separate administration, were now united into a single body. Additionally, Article 2 of Law 1250 established a four-tiered judicial system consisting of the People’s Supreme Court, the People’s Provincial Courts, the People’s Regional Courts, and the People’s Courts at the Base. These courts operated under the jurisdiction of the Council of Ministers.

199. Castro said that even a harvest of 9,999,999 tons would constitute moral defeat. Id. supra note 6, at 102.
200. CUBAN STUDY, supra note 146, at 50. Castro’s view was based on his adoption of Sino-Guevarism, Cuban revolutionary leader Che Guevara’s interpretation of the Chinese socialist model. Id. at 51.
201. Id. at 52.
202. Id. at 53.
204. Id. supra note 6, at 103.
205. Id. supra note 1, at 21.
206. Id. supra note 6, at 104.
207. Id. supra note 4, at 2.
209. Id. at 176.
210. Id.
211. Id.
The next step in the institutionalization of the revolution was the creation of a constitution. In 1975, the Commission on Juridical Structures submitted a draft of the new Constitution to Castro, and by 1976 it was ready for ratification. On February 15, 1976, in a national referendum, nearly 98% of the voters approved the new Cuban Constitution. The Constitution consists of 12 chapters and 141 articles, and provides a comprehensive socialist framework for the country.

In 1977, the judicial system was again reorganized. The four-tiered system was simplified to a three-tiered national hierarchy, consisting of a single People's Supreme Court, fourteen People's Provincial Courts, and 169 People's Municipal Courts. In contrast to Law 1250 which defined the courts as subordinate to the "revolutionary socialist power," the people of Cuba were now officially recognized as "the sovereign source of any power exercised by the judiciary." More significantly, however, a balance of powers was created by giving the courts exclusive domain over the administration of justice, while reserving control of the judiciary's administrative functions to the Ministry of Justice.

III. INTERNAL DYNAMICS OF THE ADOPTED LEGAL SYSTEMS

A. Judicial Independence

1. China

Chinese courts have never been independent from political oversight. From the time the Communists seized power in 1949 until the adoption of the Constitution in 1954, government control of the
judiciary continued in much the same manner it had for the previous two decades.\textsuperscript{220} The 1954 Constitution was unique because it provided that the "[p]eople's courts shall conduct adjudication independently and shall be subject only to the law."\textsuperscript{221}

The 1982 Constitution iterates this provision in Article 126, stating that the courts shall "exercise judicial power independently and are not subject to interference by administrative organs."\textsuperscript{222} However, the Supreme People's Court is made responsible to the NPC and its Standing Committee, while the judges of the local people's courts are responsible to the assemblies which elect them.\textsuperscript{223} This structure is similar to the Cuban court system, which holds judges accountable to the organ which elected them.

2. Cuba

The Cuban judiciary is not an independent branch of government that can check abuses of executive, legislative, or PCC authority. Furthermore, the courts are not charged with protecting individual rights and freedoms against the potential tyranny of government. Article 123 of the Constitution lists as the courts' main objectives "to maintain and strengthen socialist legality" and to safeguard the economic, social, and political regime established by the Constitution.\textsuperscript{224} Thus, it is not surprising that Justices of the Supreme Court are elected by the National Assembly.\textsuperscript{225} The Justices are accountable to the governmental body that elected them and are required to report, and submit an account of their work to the National Assembly.\textsuperscript{226} The Supreme Court is accountable to the Council of Ministers.\textsuperscript{227}

Additionally, since only the National Assembly can interpret the Cuban Constitution, there is no judicial review of legislation.\textsuperscript{228} Although the Constitution indicates that "judges . . . are independent and owe obedience only to the law,"\textsuperscript{229} it also requires the courts to

\textsuperscript{220} Id.
\textsuperscript{221} Id. at 979.
\textsuperscript{222} P.R.C. CONST. art. 126, translated in FOLSOM & MINAN, supra note 15, app. A.
\textsuperscript{223} Id. art. 128.
\textsuperscript{224} CUBAN CONST. art. 123.
\textsuperscript{225} Id. art. 128.
\textsuperscript{226} CUBAN STUDY, supra note 146, at 170.
\textsuperscript{227} Id. at 161.
\textsuperscript{228} Id. at 170.
\textsuperscript{229} CUBAN CONST. art. 125.
"render an account of their work at least once a year to the Assembly that elected them." Further, it allows a judge to "be recalled . . . by the organ which elected him." The court system in Cuba consists of 169 municipal courts, fourteen provincial courts (appellate courts), various military courts, and quasi-judicial labor courts, with one supreme court overseeing the entire system. This system replaced the Popular Courts of the 1960s and 1970s which were often little more than public forums to vent personal and political vendettas. Today, judicial selection is a two-step process. First, the Ministry of Justice nominates candidates for the Supreme Court and the lower courts. The President and Vice-President of the Supreme Court are nominated by the Cuban President, Fidel Castro. Second, the National Assembly appoints the Supreme Court justices, and the local assemblies elect their respective lower court justices.

B. Political Crime

1. China

The treatment of political crime in China is based on traditional Chinese law, which is designed to protect the ruling class from its subjects. In fact, the Chinese government does not recognize individual political rights as inalienable, but rather treats them as privileges that may be regulated or eliminated entirely. Therefore, those who dissent from governmental policy often are labeled as counter-revolutionaries. These "traitors" are then prosecuted without legal justification or procedural due process.

Political privileges in China are class-oriented. To enjoy them, one must be a member of the favored classes, known collectively as

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230. Id. art. 128.
231. Id. art. 129.
232. See Azicri, supra note 208, at 176. See also AGUILA, supra note 6, at 173.
234. Salas, supra note 2, at 54-55.
235. Id. at 55.
236. Id.
237. Id. at 54.
238. See Kim & Tsai, supra note 67, at 179.
239. Id. at 185-86.
241. Kim & Tsai, supra note 67, at 179.
242. Id. at 186.
"the people." 243 Those who are not members of the favored classes are subject to a different standard of due process. Although Article 33 of the Constitution states that "[a]ll citizens of the People's Republic of China are equal before the law," 244 this does not apply to the "five black elements," who are considered "enemies of the people." 245 In fact, during the Cultural Revolution, one of the CCP's leaders said that "the concept of equality before the law, as a bourgeois concept, has no place in the people's justice." 246 This sentiment was felt so strongly that Peng Chan, the Mayor of Beijing, was ousted during the Cultural Revolution because he advocated the policy that "all people must be equal before the law . . . ." 247

In China, the standard to determine whether a political crime has been committed contains both a subjective and an objective element. 248 Not only must the accused intend to overthrow the government, but he or she must actually endanger or jeopardize the regime or society. 249 Because the Chinese legal tradition presumes guilt, however, this standard is easily met. 250

Furthermore, the Chinese Criminal Code defines political crime as "all acts which inflict harm on the People's Republic of China for the purposes of overthrowing the regime of the proletarian dictatorship and the socialist system." 251 A counter-revolutionary is defined by the Code as one who "incites the masses to resist and sabotages the enforcement of state law or decree," or "propagandizes and incites others to overthrow the regime . . . by means of counter-revolutionary slogans, leaflets, or other measures." 252 The Code also contains a catch-all "analogy clause," which states that any "crime not specifically proscribed . . . may be confirmed . . . in light of the most analogous article under the special provision of the present law; provided that the case shall be submitted to the Supreme People's Court for its approval." 253 Thus, even if the Code does not specifically prohibit a
given activity, if it is similar to a defined crime, the accused may be convicted for that crime.

Leaders after Mao have attempted to rectify the past. In June 1978, the Chinese government released 111,000 people who were wrongly convicted as “rightists” since 1958. In 1979, the government restored political and civil rights to members of the “five black elements.” Finally, in 1980, the government released 175,000 counter-revolutionaries. However, these releases were out of 1.13 million cases the courts reviewed.

Around the time of the student demonstrations at Tian An Men Square, government efforts to curb political dissent were renewed because party leadership feared that continuing demonstrations would lead to dire consequences. When President Gorbachev of the Soviet Union visited Beijing in mid-May 1989, student protesters could be heard in the Great Hall of the People where he was meeting with Deng Xiaoping. Embarrassed by the disruptions, the government declared martial law on May 20, 1989, a condition imposed until early 1990. On June 4, 1989, tanks and armed vehicles moved in to clear the Square of protestors. When it was over, approximately 3,000 people had been killed. In addition, hundreds of soldiers, including one full colonel, reportedly were executed for refusing to shoot at the unarmed demonstrators. On June 9, while addressing the People’s Liberation Army, Deng said, “If we had not suppressed them, they would have brought about our collapse . . . . I myself, and all of you commanding officers present, would have been shoved under the guillotine.” Thus, while Deng acknowledged that the regime appears to have followed Machiavelli’s advice that new regimes not completely abandon the laws of its predecessors. See generally Machiavelli, supra note 22.

254. Shao Chuan Leng, supra note 240, at 22.
255. Id. at 23.
256. Id.
258. Id. at 13.
259. Id.
260. Id. at 55.
261. Id. at 13.
262. Lee & Copper, supra note 257, at 16-17. Immediately following the massacre, Chinese officials claimed that close to 300 people had died. Two months later, the number was lowered to 270; by February of 1990, Ambassador Li Luye maintained that “[t]he so-called Tian An Men massacre is purely a fabrication.” Id. at 28.
263. Id. at 16.
gime faced a genuine threat, he was unwilling to attribute it to a popular uprising, blaming it instead on international sabotage. The demonstrators, however, openly called the regime a "pseudo-government," arguing that the government had lost its legitimacy because it lacked popular support.

In the days that followed the massacre, a "most-wanted" list circulated throughout China, naming over twenty individuals who had purportedly led the demonstration. Asia Watch, a New York-based human rights organization, estimated that 30,000 people were arrested following the massacre. Punishment included reeducation, solitary confinement, torture, and execution.

In an effort to avoid future problems with public demonstrations, the CCP was purged of anyone with "rightist" tendencies; the importance of ideology was reaffirmed, and power was centralized. Subsequent changes in the legal system reflected the new emphasis on these values. Prior to the crackdown, China was slowly moving toward a system of law in order to facilitate the Four Modernizations. Under martial law, it appeared to many observers that China was reverting to the lawlessness that pervaded during the Cultural Revolution.

The 1989 crisis at Tian An Men Square marked the first time in the history of the PRC that both the demonstrators and the government invoked law to justify their positions. The students argued that the declaration of martial law violated Article 29 of the Constitution, which provides that the armed forces belong to the people. Furthermore, the quashing of the demonstration violated Article 35, which guarantees the people's right to demonstrate. In turn, the

265. Lee & Copper, supra note 257, at 19.
268. Id. at 25.
269. Id. at 25-26.
270. Id. at 50. A "rightist" was anyone who had advocated a free market economy, capitalism, or democratic reform. Id. at 51.
271. Lee & Copper, supra note 257, at 50.
272. Id. at 50-51.
273. Id. at 55.
274. Dehai, supra note 266, at 393.
275. Id. at 396; P.R.C. CONST. art. 29, translated in Folsom & Minan, supra note 15, app. A.
276. Dehai, supra note 266, at 394. Article 35 reads, "Citizens of the People's Republic of China enjoy freedom of speech, of the press, of assembly, of association, of procession and of
government argued that because the demonstrators did not submit written applications for permission to demonstrate in Beijing, the students were in violation of the law.\textsuperscript{277} However, the fact that law was the basis of the debate between the demonstrators and the government provides hope that the PRC will turn toward a legitimate legal system, and away from an ad hoc administration of justice according to political necessity.

2. Cuba

Marxist socialists defend the Castro regime's treatment of political dissent with two arguments. First, the regime's oppression is not a permanent threat because of the communist theory that those holding power will not monopolize it indefinitely.\textsuperscript{278} Second, even if some freedoms are sacrificed, those freedoms are not as important as providing everyone with food, education, and employment.\textsuperscript{279} However, as one scholar argues, "freedom of thought, conscience, and expression are consubstantial with humanness itself," and denial of these rights constitutes an assault on the human spirit.\textsuperscript{280} Further, there is no evidence that communist dictatorships relinquish their power once a certain level of material comfort is achieved.\textsuperscript{281} In fact, in times of crisis, such as the Bay of Pigs invasion in 1961, arrests for political offenses increase.\textsuperscript{282}

In 1963, still fearful of threats to the regime, the government enacted Law 1098, part of an "anti-crime" campaign which reclassified ordinary crimes such as burglary as political crimes.\textsuperscript{283} By 1965, Castro claimed to hold 20,000 political prisoners.\textsuperscript{284} Following the economic crisis that resulted from the failure of the ten-million-ton sugar harvest in 1970, the figure was estimated between 80,000 to 200,000 political prisoners.\textsuperscript{285}
Progress toward a legitimate legal system began in 1973 with the general restructuring of the court system whereby the revolutionary courts were absorbed into the ordinary court system.286 And in 1979, Cuba adopted a new criminal code which reclassified common crimes such as burglary, impersonation of public officials, and use of a minor during a crime as non-political offenses.287 These reforms decreased the number of political prisoners in Cuba to between four and five thousand.288 During the 1980s, hundreds more political prisoners were released.289

Although the Castro government claims it is willing to release thousands more prisoners,290 threats to Castro's regime, in light of the global collapse of communism, are likely to cause an increase. These threats include economic difficulties, as well as the possibility of a coup or assassination.291 Even before the demise of the Soviet Union, subsidies to Cuba had been steadily declining, from $4.1 billion in 1989, to $3.5 billion in 1990.292

In fact, Jorge Mas Canosa, chairman of the Cuban American National Foundation, a powerful Washington lobbying group, traveled to Moscow in December, 1991, to persuade Russian President Yeltsin to cut off all aid to Cuba.293 Given Russia's dismal economic state, this seems likely. The economic situation in Cuba is currently such that most citizens must line up each day to receive one loaf of bread.294 The threat to Castro's regime is not just economic; some predict that the angry mood on Cuban food lines will explode into riots.295 Miami Mayor Xavier Suarez believes that the demise of Castro's regime "could happen tomorrow."296 Others assert that it is only a matter of time before the Castro regime crumbles.297 However, such expressions underestimate Castro's ability to overcome great ob-

286. SALAS, supra note 176, at 209-10.
287. AGUILA, supra note 6, at 209.
288. Id. at 211.
289. Id. at 212. Despite these claims, Americas Watch estimates that Cuba continues to hold between 10,000 to 15,000 political prisoners. MARY JANE CAMEJO, HUMAN RIGHTS IN CUBA: THE NEED TO SUSTAIN PRESSURE, AN AMERICAS WATCH REPORT 4 (1989).
290. AGUILA, supra note 6, at 211.
293. Clary, supra note 291.
294. Katel, supra note 292.
295. Id.
296. Clary, supra note 291, at A5.
stacles, and are reminiscent of the CIA’s underestimation of Castro’s popularity prior to the ill-fated Bay of Pigs invasion when the United States believed that the invasion would spark a nation-wide revolt against the regime. Fidel Castro is still very much in charge of Cuba, and faithful in his commitment to socialism and anti-Americanism.

In January 1992, General Raul Castro, Fidel Castro’s brother and second in command, threatened to reinstate the Revolutionary Courts. This threat was issued after the arrest of 60 pro-democracy activists in the few months following the unraveling of the Soviet Union. Because Castro believes that recent waves of dissent are the result of foreign interference, dissidents were accused of conspiring with the United States to overthrow the Castro regime.

In January 1992, Cuba executed a Cuban exile who was convicted of planning a terrorist attack against Castro’s regime. At sentencing, the Council of State, headed by Fidel Castro, warned that “revolutionary justice will show increasingly less clemency” toward Castro’s opposition. Ricardo Bofill, President of the Cuban Committee for Human Rights, said that this statement “sends a clear message to his internal opposition that whoever tries to take power from Fidel Castro better be prepared to pay with his life.”

C. Rights of the Accused

1. China

The early years of the PRC were characterized by two comple-

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298. AGUILA, supra note 6, at 63.
299. Clary, supra note 291, at A5.
302. Id.
303. Id. In an open letter to Fidel Castro just before her arrest, the activist/poet Maria Elena Cruz wrote, “No, Señor Fidel Castro, the Cuban opposition isn’t from or in the United States, regardless of that country’s questionable positions. Your opposition is yourself and your own contradictions . . . the economic, political and social failure of 32 years of revolution.” Boudreaux, supra note 301, at A1.
304. Id.
307. Id.
mentary models of law: jural and societal.\textsuperscript{308} Jural law is what Western jurists would call a rule of law, and includes the use of legal institutions and procedure.\textsuperscript{309} Legalists consider jural law essential to running a government.\textsuperscript{310} In contrast, societal law is based on Confucian principles which support the view that societal harmony can be achieved through education and by following the example of virtuous leaders.\textsuperscript{311} Societal law relies on the use of uncodified moral law and extrajudicial organs and procedures.\textsuperscript{312} Generally, jural law is utilized to deal with class enemies;\textsuperscript{313} societal law, "the people." Unlike Cuba, China defines segments of its own population as enemies of the people, relegates them to a condemned social status, and subjects them to unequal treatment before the law.\textsuperscript{314}

Although the Confucian concept of model behavior was preferred over written law, traditional Chinese political rights and law are influenced by both jural and societal models.\textsuperscript{315} Both models agree that laws are designed to protect rulers, not citizens.\textsuperscript{316} In fact, individual political rights are derived from the state, and are not based on theories of natural law or inalienable human rights.\textsuperscript{317} As a result, the rights that are conferred are not absolute and may be limited or withdrawn at the pleasure of the state.\textsuperscript{318} The Criminal Procedure Law of the People's Republic of China\textsuperscript{319} reflects this philosophy.

The Criminal Procedure Law covers such areas as evidence, jurisdiction, search and seizure, expert witnesses, and interrogation of the accused.\textsuperscript{320} Missing from the Criminal Procedure Law is the principle of res judicata.\textsuperscript{321} However, this has always been the case in

\begin{thebibliography}{99}
\bibitem{308} LENG \& CHIU, supra note 41, at 11.
\bibitem{309} \textit{Id.} at 10-11.
\bibitem{310} FOLSOM \& MINAN, supra note 15, at 4.
\bibitem{311} \textit{Id.} at 3-4.
\bibitem{312} LENG \& CHIU, supra note 41, at 11.
\bibitem{313} Class enemies are counter-revolutionaries, landlords, rightists, rich peasants, and other criminals. Kim \& Tsai, supra note 67, at 181.
\bibitem{314} Kim, supra note 2, at 1420.
\bibitem{315} Kim \& Tsai, supra note 67, at 185.
\bibitem{316} \textit{Id.}
\bibitem{317} \textit{Id.}
\bibitem{318} \textit{Id.}
\bibitem{319} CRIM. PROC. LAW (P.R.C.), reprinted in \textsc{The Laws of the People's Republic of China} 120 (Foreign Languages Press 1987) [hereinafter P.R.C. CRIM. PROC. LAW]. The Criminal Procedure Law was adopted at the Second Session of the Fifth National People's Congress on July 1, 1979, and became effective on January 1, 1980. \textit{Id.}
\bibitem{320} \textit{Id.} pt. One, ch. II and IV, pt. Two, ch. II, §§ 1, 2, 4-6.
\bibitem{321} Kim, supra note 2, at 1441-42.
\end{thebibliography}
Chinese legal history because of the notion that true justice may remain forever unsolved, and thus there should be no hard rules. Some of the more significant provisions in the Criminal Procedure Law include: the right to an attorney, the right to present a defense, prohibitions on torture, the requirement of a warrant to make an arrest, automatic appeal when the death penalty has been imposed, and approval by the Supreme People's Court before a convict is executed.

2. Cuba

In the early years of the regime, political necessity determined the criminal laws. There was no concept of double jeopardy, no right of habeas corpus, and laws were often enforced retroactively. However, in 1979, when Cuba began institutionalizing the judiciary, a new Penal Code was enacted. Under the 1979 Code, theoretically, no one could be punished for mere thoughts; however, the 1979 Code criminalized circulating, reading aloud, writing, or possessing anti-socialist propaganda. The Penal Code was supplemented in 1987. The new Penal Code mitigates the punishments of the old Code, and offers more lenient sanctions, but preserves the death penalty for murder, pedophilia, and political crime. However, in areas other than punishment, the 1987 Code remains essentially the same as the 1979 Code.

Additionally, Cuba promulgated a new Code of Criminal Procedure, which established several principles, including the right to confront witnesses, the right to counsel, the right to a public trial, the presumption of innocence, the right to prevent family members from testifying against the accused, and the right against self-incrimination.
Appellate courts often reverse convictions which were obtained in violation of the law. All laws are required to be published, and one could not be convicted for violating an unpublished law. Further, one accused of a crime can be detained in jail during the preliminary investigation for a period of time equivalent to the minimum sentence for the alleged crime.

The Code of Criminal Procedure also contains many exceptions, particularly for those accused of crimes against the regime. In such instances, the trial may be closed to the public and conducted without the defendant present. Additionally, the criminal procedure laws may be suspended in exceptional circumstances with the consent of the President of the Supreme Court.

D. The Legal Profession

1. Legal Education

a. China

Although China did begin to institutionalize a Western-style legal system for a brief period in the mid-1950s, the ideological excesses of Mao Zedong abruptly ended all progress. Specifically, the Anti-Rightist Movement effectively abolished the Chinese legal profession and law schools, and the Cultural Revolution destroyed the remainder of the legal system. After the death of Mao in 1976, and the conviction of the Gang of Four in 1979, the legal system began to revive. The revival is largely attributed to the rise of Deng Xiaoping, who believed that a formal legal system is a prerequisite to a highly developed economy.

In 1980, Chinese law schools were in a dismal state. Zhong-
shan University Law Faculty had not acquired any new law books since 1953.\textsuperscript{348} As of the fall of 1980, there were between eight and ten law schools with an entering class of 1,250.\textsuperscript{349} In 1982, there were only sixteen law schools.\textsuperscript{350}

In order to practice law, one must complete four years of study after secondary school.\textsuperscript{351} This study includes ten weeks of practice training in actual courtroom experiences.\textsuperscript{352} At Nanjing University, students are required to take coursework in philosophy, economics, history of Chinese Communism, language, civil law, criminal law, criminal procedure, marriage law, private and public law, and international law.\textsuperscript{353} Constant throughout the entire legal curriculum is a heavy ideological emphasis on Marxism-Leninism-Mao Zedong Thought.\textsuperscript{354}

Currently, the Ministries of Justice and Education are attempting to "organize uniform law teaching methods and materials" for all Chinese law schools.\textsuperscript{355} In fact, in order to win a faculty appointment, professors must be approved by the Ministry of Justice.\textsuperscript{356} In September 1986, the Ministry of Justice created the National Lawyers Qualification Examination.\textsuperscript{357} Upon successful completion of the exam, the examinee is issued a lawyer's certificate.\textsuperscript{358} However, the incentive to sit for the exam is weak, because with or without the certificate, one may practice law.\textsuperscript{359} Currently, the Ministry of Justice is attempting to correlate passing the exam with increased salaries.\textsuperscript{360} Despite these recent reforms in legal education, however, most lawyers in China still possess no legal education.\textsuperscript{361}

\textsuperscript{348} Id. at 49.
\textsuperscript{349} Murphy, supra note 343, at 57.
\textsuperscript{350} Law schools have been established in Anhui University, Yunnan University, Nanjing University, Shamen University, Wuhan University, and Zhongshan University. R. St. J. Macdonald, Legal Education in China Today, 6 DALHOUSIE L. J. 313, 314 (1980).
\textsuperscript{351} Tuttle, supra note 347, at 42.
\textsuperscript{352} Id.
\textsuperscript{353} Id.
\textsuperscript{354} Bing Ho, Chinese Legal Education: A First-hand Account by a Canadian Law Student, 8 DALHOUSIE L. J. 32, 43 (1984).
\textsuperscript{355} Id.
\textsuperscript{356} Id.
\textsuperscript{358} Id.
\textsuperscript{359} Id. at 359.
\textsuperscript{360} Id.
\textsuperscript{361} Id.
b. Cuba

Following the 1959 Communist revolution, approximately 70% of Cuban law graduates fled the country, and the two existing law schools suspended classes when law professors left their posts.\textsuperscript{362} Between 1964 and 1965, Cuba graduated no law students; and between 1965 and 1973, Cuban law schools graduated only 188 students.\textsuperscript{363} Troubled by these figures, admissions standards were lowered, allowing “good revolutionary comrades” to enter law school after passing a simple entrance exam.\textsuperscript{364} Coupled with poor teachers and outdated textbooks, there was a serious deterioration in the quality of legal education.\textsuperscript{365}

In the beginning of the 1980s, the Cuban Communist Party realized that many of Cuba’s problems could not be solved without the creation of a more efficient legal system and, of course, better law schools.\textsuperscript{366} The Cuban leadership admitted that lowering law school admission standards was a mistake.\textsuperscript{367} The lack of prestige in the legal profession was exemplified by the fact that in 1982 there were only about 5,600 lawyers in a population of ten million.\textsuperscript{368} Today, there are three law schools in Cuba, including the Faculty of Law at the University of Havana where Fidel Castro graduated before the revolution.\textsuperscript{369} The Faculty of Law at the University of Havana now has four departments: Basic Principles of Law, Civil and Family Law, Criminal Law, and International Law.\textsuperscript{370} In addition, Constitutional Law is part of the curriculum.\textsuperscript{371} Cuban law professors are well paid, and must have ten years of legal experience, fluency in at least two languages, and legal publications to their credit.\textsuperscript{372} The government still retains an element of control, however, by requiring law professors to be appointed by a special tribunal, to have mastered Marxism, and to be supportive of the communist revolution.\textsuperscript{373}

\begin{itemize}
\item \textsuperscript{362} Bogdan, \textit{supra} note 331, at 321.
\item \textsuperscript{363} \textit{Id.}
\item \textsuperscript{364} \textit{Id.}
\item \textsuperscript{365} \textit{Id.}
\item \textsuperscript{366} \textit{Id.}
\item \textsuperscript{367} \textit{Id.} at 312.
\item \textsuperscript{368} \textit{Id.} at 322.
\item \textsuperscript{369} \textbf{EDWARD GONZALEZ & DAVID RONFELDT, CASTRO, CUBA, AND THE WORLD} 36 (1986).
\item \textsuperscript{370} Berman & Whiting, \textit{supra} note 1, at 483-85.
\item \textsuperscript{371} \textit{Id.}
\item \textsuperscript{372} \textit{Id.}
\item \textsuperscript{373} \textit{Id.}
\end{itemize}
2. Lawyers

a. China

Between 1959 and 1966, there were only four lawyers in China.\(^374\) Today, there are two organizations for lawyers in China: the Legal Advisers Offices and the Lawyers' Associations.\(^375\) The Legal Advisers Offices are the work organs, and are funded by the state.\(^376\) The Lawyers' Associations are the disciplinary bodies which educate, reeducate, caution, and even disbar lawyers.\(^377\)

In 1982, the Standing Committee of the NPC passed the Provisional Act on Lawyers.\(^378\) Before this, there were only 1300 legal advisory offices and 4800 attorneys in China.\(^379\) In 1983, the number of Legal Advisers Offices jumped to 2300, and the number of attorneys increased to 12,500.\(^380\) By 1989, China had 30,000 lawyers in a population of 1.1 billion.\(^381\)

b. Cuba

Since the revolution, there have been serious conflicts between the government and the legal profession.\(^382\) By 1961, most of the lawyers in Cuba had fled the island.\(^383\) Because lawyers were associated with the Batista regime, the Castro regime had always viewed the legal profession with distrust.\(^384\) A Cuban law professor told a group of visiting American law professors that when he was in law school, he was embarrassed to tell people what he was studying.\(^385\) "Why in the world do you want to become a lawyer?" his friends would ask.\(^386\)

Private attorneys were tolerated for almost nine years until they were forced into Lawyer's Collectives in 1974.\(^387\) The Lawyer's Collectives, a national governmental law firm similar to the Legal Advis-

\(^{374}\) Leng & Chiu, supra note 41, at 5 n.1.
\(^{375}\) Id. at 74.
\(^{376}\) Id. at 74-75.
\(^{377}\) Id.
\(^{378}\) China Study, supra note 36, at 522.
\(^{379}\) Id.
\(^{380}\) Id.
\(^{381}\) Mayer, supra note 89, at 2. Compare this with one million lawyers in the United States for a population one-fourth that of China. Id.
\(^{382}\) Salas, supra note 2, at 66-69.
\(^{383}\) Id.
\(^{384}\) Id.
\(^{385}\) Berman & Whiting, supra note 1, at 477.
\(^{386}\) Id.
\(^{387}\) Bogdan, supra note 331, at 324.
ers Offices in China, were first established in 1965.388 They serve 150,000 paying clients and 500,000 non-paying clients every year.389 Attorneys in the Lawyer’s Collectives are paid a fixed fee by the state and are the best paid lawyers in Cuba, earning more than law professors, judges, prosecutors, and defense attorneys.390 Their practice is primarily criminal and family law.391 By 1980, there were over 500 full-time law students, and a National Union of Jurists comprised of nearly 3000 members.392

Despite these advancements, Cuban lawyers are not expected to defend the interests of their client, as in the United States.393 Rather, they are required to determine the guilt or innocence of the client, and if guilty, to seek sanctions which will best rehabilitate the client.394 In other words, the attorney must subordinate the interests of the client to those of the state.395

3. The Attorney General’s Office

a. China

In China, the Procuracy, or Attorney General’s Office, is the state organ for legal supervision, and is established in Section VII, Article 129 of the Constitution.396 The duties of the Procuracy are defined in Article 5 of the Organic law of the People’s Procuracies and include: the administration of criminal justice, investigation into criminal behavior among both ordinary citizens and government officials, oversight of police activity, scrutinization of trial activities, and supervision of prisons.397 Procurators are supposed to be independent and not subject to interference by individuals or administrative organs.398 However, at the same time, procurators are responsible to the corresponding level of government.399 Although there is a consensus that all the procurators are incorruptible, Party interference

388. Id.
389. Id. at 324-325.
390. Id.
391. Id.
392. Bogdan, supra note 331, at 322.
393. Camejo, supra note 289, at 72-73.
394. Salas, supra note 2, at 68.
395. Camejo, supra note 289, at 73.
396. P.R.C. CONST. art. 129, translated in FOLSOM & MINAN, supra note 15, app. A.
397. Shao-Chuan Leng, supra note 240, at 69.
398. P.R.C. CONST. art. 131, translated in FOLSOM & MINAN, supra note 15, app. A.
399. Id. art. 133.
continues to be a problem.400

b. Cuba

The Cuban Procuracy was established by Chapter X of the Cuban Constitution, and is elaborated upon in Articles 129 through 133.401 Unlike the procurates in China, who are appointed by the corresponding level of government, the Cuban procurates are appointed by the highest level of government, and are not subject to local assemblies.402 The Cuban Procuracy supervises pretrial investigation, has the power to arrest suspects, and is charged with supervising the prison system.403

On the other hand, the Attorney General is appointed by the National Assembly of People's Power and the Council of State404 and is given the authority to draft new legislation it feels necessary to fulfill its mission.405 Violations of the law by police, and appeals regarding police decisions, are handled exclusively by the Attorney General.406 There is no predecessor to this office in Cuban history.407

IV. MAINTAINING STABILITY WITH A DOUBLE-EDGED SWORD

The symbolic beginning of the global collapse of communism occurred when the Berlin Wall was torn down in 1989,408 and culminated when the Communist flag was lowered over the Kremlin in the Soviet Union.409 Today, very few communist nations remain. Among the most prominent survivors are the People's Republic of China and the Republic of Cuba.410

There are many possible reasons these two regimes continue to survive. Significant among the explanations is the revolutionary regimes' use of the law. A revolutionary regime's use of law can be analogized as two double-edged swords. The first sword symbolizes

400. LENG & CHIU, supra note 41, at 71.
401. CUBA CONST. arts. 130-33.
402. SALAS, supra note 176, at 246.
403. Id.
404. CUBA CONST. art. 131.
405. SALAS, supra note 176, at 246.
406. Id.
407. Id.
410. Other remaining communist nations include Vietnam, North Korea, and Laos. See Katel, supra note 292, at 39.
the new regime's relationship with the old regime: on one side, the law is used to distinguish it from the former one; on the other side, the law is used to merge the new regime with the legitimate elements of the prior regime. The second sword symbolizes the new regime's relationship with its people: one side is used to liberalize the political system and encourage participation; the other side is used to oppress dissent. Although the functions of each sword appear diametric, they allow the regimes to enjoy the legitimacy of a democratically elected government, while maintaining the absolute power of a dictatorship. The successful use of these two "swords" has contributed to the survival of the revolutionary regimes in the People's Republic of China and the Republic of Cuba.

A. Legitimizing the Regime with New Laws

The first step toward legitimacy is to distinguish the new regime from the corrupt elements of the former government. The Castro and Mao regimes began with the abolition of former laws. In China, Mao proclaimed that law was a tool of oppression used by the corrupt Guomindang government.\(^{411}\) The Mao regime promulgated the Common Program, which abolished all laws and legal institutions of the Guomindang government, and enacted 148 new laws almost immediately.\(^{412}\)

To maintain the semblance of congruity with the old regime, traditional Chinese principles such as Confucianism, reeducation, rehabilitation of criminals, the analogy clause,\(^ {413}\) the idea that law is for the protection of the rulers rather than the ruled,\(^ {414}\) and the absence of res judicata, remained as the basis of law under Mao's regime.\(^ {415}\) Additionally, the Mao regime permitted Guomindang judges, prosecutors, and other legal technicians to remain in office until 1952.\(^ {416}\)

In Cuba, Castro declared, "we have to destroy the system, destroy its laws, destroy everything,"\(^ {417}\) in order to disassociate and distinguish his regime from the brutality of the corrupt Batista regime. Castro's regime introduced a new court system, which included the

\(^{411}\) Kim, supra note 2, at 413.
\(^{412}\) See supra text accompanying notes 28-38.
\(^{413}\) See supra note 253.
\(^{414}\) See supra text accompanying note 316.
\(^{415}\) See supra text accompanying note 321.
\(^{416}\) See supra text accompanying notes 34-35.
\(^{417}\) Salas, supra note 2, at 44.
Popular and Revolutionary Tribunals. Additionally, the regime created the Attorney General's Office, which had no counterpart in Cuban history.

Old laws were apparently destroyed in order to distinguish the new regime from the old, and to ordain the new regime with legitimacy. However, as the revolution was institutionalized, regiments of the old regime either remained, or crept back in. This was a necessary development because, as human beings are creatures of habit, a citizenry will comply with familiar methods of governing. By retaining the shadow of former laws and customs, a revolutionary regime assures its success.

In Cuba, the Fundamental Law established the same governmental framework as the Batista dictatorship, giving the president unlimited powers. Further, the private practice of law was tolerated until 1974. Thus, the laws of the old regime were incorporated with the new regime, creating the illusion of congruity with established ways of thinking and acting. In doing this, both regimes were able to ride out the storm of instability that immediately follows the revolutionary transformation of a government.

**B. Maintaining Stability with the Law**

The governments of China and Cuba have used the law to encourage the masses to participate in running the country. In China, the Constitution iterates the notion that all laws are written for the benefit of the people; Mao's regime encouraged students to participate in purging counter-revolutionaries from the country through the Red Guards; the law schools and legal community were opened to all by relaxing admission standards, thereby emphasizing political correctness over competence.

In Cuba, the new regime created the Popular Tribunals, a court system in which ordinary citizens could serve as judges, with little or no legal training. As in China, law schools were open to anyone

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418. See supra text accompanying notes 167-91.
419. See supra text accompanying notes 404-07.
420. See supra text accompanying notes 20-23.
421. See supra text accompanying notes 22-23.
422. See supra text accompanying notes 153-66.
423. See supra text accompanying note 387.
424. See supra text accompanying notes 101-05.
425. See supra text accompanying notes 61-72.
426. See supra text accompanying note 354.
427. See supra text accompanying notes 180-83.
who wished to attend.\textsuperscript{428} Thus, by integrating the legal system with the population, the people feel a part of the decision-making process and are less likely to oppose the regime.

However, the law is also used to justify crushing the opposition. In China, the regime labeled its opponents as "counter-revolutionaries" and as the "five black elements;"\textsuperscript{429} potential opponents were weeded out during the Hundred Flowers Campaign;\textsuperscript{430} laws prohibiting demonstrations were issued and enforced;\textsuperscript{431} the Criminal Code provided the death penalty for the regime's critics, as well as the "crime by analogy" clause.\textsuperscript{432} In China, there is no notion of judicial independence, and the CCP exerts tremendous influence over the legal system.

In Cuba, the regime created the Revolutionary Courts in order to deal exclusively with political crime;\textsuperscript{433} trials dealing with political crime are held in secret;\textsuperscript{434} prisons are full of political prisoners, and the death penalty is used frequently.\textsuperscript{435} Additionally, there is no notion of judicial independence; all judges are appointed by, and are accountable to, the National Assembly.\textsuperscript{436} All lawyers are employed by the state and are required to subordinate the interests of their clients to those of the state.\textsuperscript{437} In order to teach law, Cuban law professors must have mastered Marxism, be sympathetic to the communist revolution, and be appointed by a special tribunal.\textsuperscript{438} Thus, the legal system is more a tool for governmental control than a restraint on government abuses.

V. CONCLUSION

The governments of both Cuba and China were created through violent revolutions, and were led by charismatic leaders whose personalities dominate their nations' governments to this day. Both regimes were characterized by numerous constitutions and ad hoc systems of justice. However, unlike Mao, Castro foresaw the need to

\textsuperscript{428} See supra text accompanying note 364.
\textsuperscript{429} See supra text accompanying notes 242-45.
\textsuperscript{430} See supra text accompanying notes 50-58.
\textsuperscript{431} See supra text accompanying notes 125-33.
\textsuperscript{432} See supra text accompanying note 54.
\textsuperscript{433} See supra text accompanying note 167.
\textsuperscript{434} See supra text accompanying notes 340-41.
\textsuperscript{435} See supra text accompanying notes 282-90.
\textsuperscript{436} See supra text accompanying notes 228-231.
\textsuperscript{437} See supra text accompanying note 395.
\textsuperscript{438} See supra text accompanying note 373.
institutionalize a formal legal system. For Castro, this realization did not arise from an idealistic desire to broaden participation by the masses, but rather from the pragmatic realization that, without it, his regime would fail. Mao did not have to institutionalize the legal system during his lifetime because he was a virtual deity in China, and in no danger of losing his prestige. Chinese leaders after Mao realized they could no longer rule by charisma, and therefore were compelled to establish a rule of law. However, the legal systems adopted by both regimes have done little to provide for judicial independence or democratization of the law. In Cuba and China the judiciary does not restrain the conduct of the policy-makers, but rather serves to blindly enforce government decisions. The legal systems of Cuba and China have been designed to ensure the continued survival of the revolutionary regimes by providing only symbolic public participation, while concurrently quashing dissent. Many have proclaimed that the day of the dictator is over, and that the downfall of the communist regimes of Cuba and China is only a matter of time. Such declarations are unfounded. So long as the regimes maintain the hard line, they will continue to survive.

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