

NLSSC LAUNCHES CAMPAIGN FOR ZANU

Note In endorsing the campaign "SNEAKERS FOR ZANU" initiated by the National Liberation Struggles Support Committee, we call on all comrades and friends to help make it a success. Those of you in the New York area can join the brigades that distribute literature and collect funds every Saturday in working class communities. You can also help by organizing a meeting in your neighborhood, school, with fellow workers, etc. to discuss the campaign. Outside the New York area you can write the NLSSC for literature on the campaign and instructions on how to go about it in your area. Speakers are available. Send your contributions, and make your commitment to do work, right now!

SHOW YOUR CONCRETE SUPPORT FOR THE STRUGGLE OF THE ZIMBABWEAN PEOPLE!

.....SNEAKERS FOR ZANU



FIFTY THOUSAND REFUGEES FROM ZIMBABWE ("RHODESIA") NEED OUR HELP!!
PLEASE CONTRIBUTE WHATEVER YOU CAN TO THE SNEAKER DRIVE FOR ZANU!!

The African people of Zimbabwe are suffering great hardships under the rule of a racist government. The seven million native Zimbabweans are faced with starvation, poverty, disease and illiteracy, while a quarter-million white settlers enjoy the highest standard of living found anywhere on earth.

The racists use all kinds of violence and terror to keep the people down. As a result of the murderous acts of the Rhodesian army and its American mercenaries, over 50,000 Zimbabweans have been forced to leave their homeland. They have fled across the eastern border to refugee camps in Mozambique.

The Zimbabwe African National Union is fighting against the racist government. Dedicated to the cause of total liberation for Zimbabwe, ZANU has won big military victories. They have liberated over 80% of the country, and are challenging the racists' hold on Salisbury, the capital city.

ZANU has also taken up the main responsibility for the care of the refugees in Mozambique. Robert Mugabe, leader of ZANU, has made an international appeal for assistance in getting food and clothing for the refugees, along with medical, educational, and agricultural supplies. YOU CAN HELP THE REFUGEES BY MAKING A CONTRIBUTION -- NO MATTER HOW SMALL!!

The National Liberation Struggles Support Committee (NLSSC) is starting a campaign to help the refugees. Our plan is to raise enough money to buy at least five hundred pairs of sneakers, which are needed to protect the people's feet from the painful bites of jiga-fleas, and other injuries.

WE ASK ALL OF YOU WHO REALLY CARE ABOUT THE AFRICAN PEOPLE TO GIVE WHAT YOU CAN TO THIS CAMPAIGN! If each of us pitches in with a small contribution, we can help the refugees and ZANU in a big way. This in turn will strike a painful blow at the U.S. imperialists, who are making big profits off of Rhodesian racism at the same time that they oppress the people here in the U.S. Supporting the cause of African liberation is an important part of our struggle to free ourselves, because IF AFRICA IS NOT FREE, NEITHER ARE WE!!

A PENNY OR A DOLLAR,


WHATEVER YOU CAN SQUEEZE,

WILL HELP TO BUY SNEAKERS

FOR THE REFUGEES!!

For more information, or to make a donation, call or write to

NATIONAL LIBERATION STRUGGLES SUPPORT COMMITTEE
161 East Houston Street, Box 258, NYC, NY 10002
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Submitted by
COLORADO ORGANIZATION FOR REVOLUTIONARY STRUGGLE
CORES (MLM)

On August 29, 1970, at the height of the Viet Nam war, over 25,000 people rallied to Los Angeles to participate in the Chicano Moratorium against the war. The demonstration was a protest against the slaughter of Chicano youth in that war and against the intense national oppression suffered by Chicanos here at home. Seeing that Chicanos made up over 20% of the deaths in Viet Nam, the Chicano people were expressing their hatred of that war, and their outrage at the contradiction of fighting a war to protect the interests of the very system that was viciously oppressing and exploiting them.

Without warning, the L.A. sheriff and police departments attacked the crowd resulting in 400 people injured and 3 deaths. Meeting the offensive of the state, the demonstrators fought back with anything available, burning police cars and defending themselves against the onslaught. The heroic resistance of the Chicano people that August 29th is a brilliant example of the capacity and determination of oppressed people to fight for their democratic rights and liberation.

The Chicano moratorium, taking a stand against the Viet Nam war, objectively linked up with the nationwide struggle against the war, thereby contributing to the end of the intervention of U.S. imperialism in Viet Nam. This was a concrete showing of solidarity with the Viet Nameese people in their struggle for national liberation against one common enemy, U.S. imperialism. Furthermore, by making public the fact that a disproportionate number of Chicanos were fighting and dying in that war, the moratorium, exposed the way that the ruling class uses poor and oppressed people to fight their imperialist wars. All those facts make it clear that the events of August 29, 1970, were objectively anti-imperialist, and the Chicano moratorium was a revolutionary activity.

Aug. 29, 1970 was of great importance because it provided the people with a lesson for future revolutionary activities and the future struggle for the seizure of state power. It was a day when the Chicano people dealt a blow to U.S. imperialism and took one step closer to full liberation and socialism. The masses are the makers of history. This is truth based on the study of history. Without the participation of the masses, revolution is impossible. Again August 29, 1970 has confirmed once more that the masses will not stand passively while being attacked and oppressed. They have shown their boundless revolutionary energy, potential and capacity to resist oppression with whatever is at hand.

The August 29th moratorium should be commemorated as a revolutionary holiday, as a part of the revolutionary tradition of the Chicano people and oppressed nationalities in this country. August 29th should be looked as a symbol of Chicano resistance to the oppression and exploitation of imperialism, a symbol of their revolutionary spirit.

In commemorating the Chicano moratorium, we must also have the ability to draw lessons in order that the struggle will move forward. There are several lessons of that demonstration that need to be deepened and corrected.

One is the nature of the opposition to the Viet Nam war. It is a good thing that the Chicano people took a stand against that war because it was unjust and imperialist. It was an attempt by U.S. imperialism to gain new markets and increase their profits through the brutal exploitation and oppression of Viet Nam's people and resources. The moratorium, however, opposed the war primarily because of the disproportionate number of the people fighting and dying in the war were oppressed nationalities. Solidarity with the Viet Nam people was raised secondarily.

It is correct to expose the use by the bourgeoisie of oppressed nationalities and working people in imperialist wars, but this position alone does not go far enough. The correct stand is to oppose all imperialist wars and defend and support all just wars -- wars of national liberation, wars for socialism, and wars against imperialist aggression. This would lead, not only to the unequivocal support for the Viet Nam people and absolute condemnation of U.S. imperialism in Viet Nam, but to the condemnation of all imperialist wars.

Another aspect of the moratorium is the position of multi-national unity. The moratorium was basically a Chicano event. There were other nationalities involved, but the main thrust of the event was Chicano. Throughout the event, examples of narrow nationalism were evident. The fact that the war was primarily opposed because of the role played by Chicanos, the main slogan "Raza Si, Guerra No!" implied that the war would not have been opposed had no Chicanos been



morate August 29th Moratorium

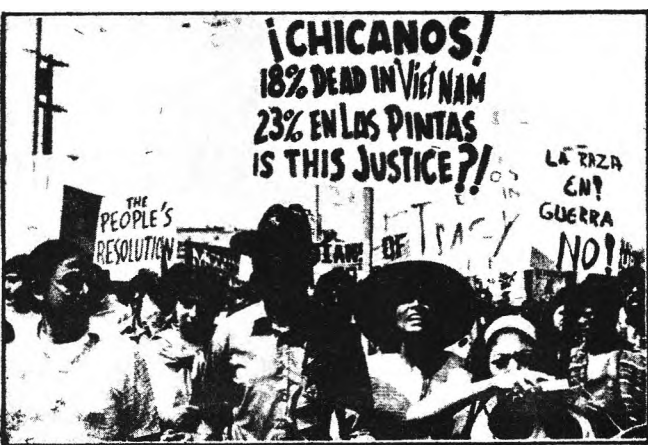
continue to implement it's lessons

involved. This position ignores the fact that other poor and oppressed people of all nationalities were fighting and dying in the war for the benefit of the ruling class. The strength of the Chicano struggle and opposition to the war would have been facilitated under the banner of multi-national unity which recognizes a common enemy of the poor and oppressed masses rather than each national group seeing their struggle separate and indifferent from the working class and oppressed nationalities.

The moratorium also liquidated the fact that the majority of the Chicanos in the U.S. are workers. This means that most of them are primarily exploited as working people by the ruling class. This makes them part of the multi-national working class the main revolutionary force in the U.S. There was no attempt by the moratorium to make this link up, they dealt with the Chicano people as if no class differences existed, sacrificing the need to build multi-national unity to struggle against class oppression. This position submerges the class struggle and prevents the unity of the multi-national working class and only serves the bourgeoisie.

History has proven that the only system which can fully end oppression and exploitation of the working class and oppressed nationalities is a socialist system. Such a system is the only real answer to the suffering of the Chicano, other nationalities and the working class. The working class is the most consistent revolutionary class, the only class capable of leading struggle for socialism. For this reason, it is not only imperative that the Chicano liberation struggle link up with the struggle of the multi-national working class, it is also imperative to win over the Chicano movement to accept the leadership of the working class. This is the only way that the immense potential of the masses can be utilized to the fullest, that all resources can be put to use at the right time and in the correct manner, that all energies are directed against the same target, the U.S. bourgeoisie, with the same ultimate goal in mind, socialist revolution.

We should also realize that at the same time of the moratorium there was no general plan for the liberation of the Chicano people, or general program for revolution. This program and plan can insure the success of the revolution. The Chicano and other oppressed people in the U.S. did not and still do not have a multi-national, revolutionary party to lead the struggle. Such a party by itself will not end the problems of the Chicanos, but it will be a gigantic step forward. The creation of a Marxist-Leninist party is the decisive task to qualitatively advancing the entire revolutionary struggle. It will be such a party that gives a revolutionary consciousness to the aspirations of the Chicano struggle and the struggle of other working and oppressed people within the U.S.



PARTY BUILDING AND MASS WORK

August 29th is not the first time in which the Chicano masses have spontaneously responded to the oppression of imperialism. They have a long history of struggle for their democratic rights and against national and class oppression. Battles like the Aug 29th Moratorium, although massive and heroic, have not solved the problems of the Chicano people. What this means is that the Chicano struggle must become more conscious and directed.

In the past 8 years since the Moratorium, the Chicano people and others have suffered increased repression and exploitation. Police brutality increases (as it always will under capitalism in crisis) and the Bakke Decision is already being implemented to strip away the gains of the 60's. Generally the rising, spontaneous struggle of the Chicanos still lacks a focus, a direction and a leadership.

The communists have not ignored their tasks. Genuine Marxist-Leninists have developed some sound work and important lessons. But, if we are to understand our past errors and weaknesses, the significance of the betrayal of M-L by opportunists from the CPUSA to the CP-OL, and the responsibility which must be fulfilled to the Chicano movement (and others), we need to inculcate the lessons of Aug. 29th to ourselves as well as to the masses.

In the past 8 years, the communist movement has obviously not captured the leadership of the Chicano revolutionary movement. The fundamental reason for this is the lack of a party to direct and coordinate that work from an overall or national level. Leadership of a movement cannot be won by Marxist-Leninists working only or primarily in the context of their local or organizational priorities, in separate, isolated areas of the country. The task of winning over the broad masses, as a secondary task to be done in the context of uniting the Marxist-Leninists and winning over the advanced, cannot truly serve the central task if our mass work is not directed in some overall sense, to an overall goal. In other words, to win over the broad masses means to win them over to a common program, to a party or at least to one trend. It cannot be vulgarized to mean that each separate organization simply and only involves itself in mass work in their area with some vague, far-distant ideal of what it truly means to win the leadership of the masses.

It is not difficult to see that the communist movement and party building work would be aided by

- 1) Uniting genuine forces on principled points of unity for carrying out joint work,
- 2) Deepening that through an intra-organizational Chicano Commission to lead that work,
- 3) Planning out joint campaigns in the Chicano movement with common line, slogans, tactics, etc.,
- 4) Deepening the analysis on the Chicano people and the correct demands to raise (e.g., regional autonomy) in that movement,
- 5) Summing up that work and deriving the programmatic elements on the Chicano question,
- 6) Coordinating joint forums, polemics, etc to widen the struggle even more.

Such work should not be looked at narrowly as being only the task of those Marxist-Leninists who work in areas with large concentrations of Chicanos. Eventually a CC of the new party will lead such work, not just the party cadre in the Southwest. Immediately, in addition to serving the interests of uniting the M-L, such joint work can provide lessons (political, tactical) which are applicable to the Black Movement, etc. It can also serve to advance our ability to link up all the revolutionary struggles under the leadership of the working class.

We should emphasize that we are not implying that joint work primarily on the Chicano movement is what will move forward the party building effort. We stated earlier, what applies to the work in the Chicano movement applies to the communist work in all other areas. The points we have raised could just as well be raised in connection with May Day or ALD.

The genuine Marxist-Leninists have undoubtedly done some good work in the Chicano movement, but the dominant practice has not been to raise such experiences to the level of line, to the level of a U.S. communist program. Consequently, we are not even sure where that good work has been done, what are the lessons for other M-L to benefit from, etc. There is not the machinery, effort, or ability yet to turn this into political line for the communist movement as a whole. Largely, such experiences remain the personal property ("our line") or organizational experience of only one organization at best.

The anti-revisionist movement has largely failed to develop its groundwork among the Chicano people in the context of party building. Party building could be partially accomplished out of our joint theoretical, political and organizational work in the Chicano movement. All of these weaknesses and errors have been dealt with before in the communist movement. But opportunists have confused the issue and even tried to use Lenin to rationalize liquidating party building.

In WITBD, Lenin stated that the "mass movement 'will determine our tasks'" can only have one meaning for us. "It means that the mass movement puts before us new theoretical, political and organizational tasks, far more complicated than those that might have satisfied us in the period before the rise of the mass movement" (p. 56, FLP)



Masses demonstrate against the police murders of Chicanos in Denver, Colorado

ATM and others took Lenin's words and distorted them into a line for carrying out "more" mass work, based on shallow unity with other forces, centering around their organization. This was a cover for right opportunism and narrow nationalism to flourish in their organization even more. The proof of their line is now clear as it led to isolation from the Chicano revolutionary movement, loss of some honest cadre, sheer spontaneity and the liquidation of party building.

In no way can Lenin's words, nor should our analysis be taken to mean that the essential problem is one of "too little" mass work. Nor is it a problem of the "balance" between "mass work" and "M-L work". It is a problem of the quality and level of the work the Marxist-Leninists are conducting in the mass movements. It is the subjective factor of the work in the mass movements which needs to be strengthened, raised to the level of conscious work that is uniting the U.S. Marxist-Leninists.

We are on the brink of another upsurge of the mass movements that likely will far surpass those of the 60's. Yet, the communists have not completed the "old" tasks, particularly the formation of a genuine party. Neither the potential upsurge nor the threat of imperialist war and fascism, none of these can be used as a wolf-cry to rush into a party that is built on a political house of cards (OL or WVO style). But, neither can we ignore the increased urgency for developing that leadership on a sound political basis, on a principled unity.

In the "marsh" community, the OL, ATM, WVO, etc. have upheld the first tendency as a line. But the genuine forces have apparently ignored this urgency and here the second tendency has predominated. This tendency is fundamentally a manifestation of another type of small group mentality. No matter what our party building line is, we have all implemented that line in the vacuum of joint work. Small circle spirit does not allow us to see that we are conducting our mass work essentially only from our individual perspective. We doubt that anyone can fully claim to be doing that work in such a manner that clearly shows a national perspective, in such a way that it is step by step and progressively uniting the genuine Marxist-Leninists. One organization's work done at a "national" level is not equal to Marxist-Leninist movement work at a national level.

Without resolving this "old" task, without understanding conceptually that party building is the central task, there will be no capable communist leadership to guide the Chicano movement (and other movements). With the completion of this task, we will then be better prepared to deal with the "new" tasks.

Thus, commemorating Aug. 29th has two aspects. There is the concrete task of educating, propagandizing and agitating, organizing the masses to commemorate this revolutionary holiday. But as well, the conscious elements can and must also commemorate it by the concrete action of putting such work in the context of party building jointly along with other Marxist-Leninists. We can feasibly discuss and arrive at some meaningful unity amongst ourselves to do all possible so that next year, Aug. 29th (and other work) will be consciously done so as to move forward the party building effort. This alone would be a dramatic improvement over our past practice.

The proletariat and the oppressed nationalities need a party to insure that the next upsurge has every possibility for seizing State power. With another world war looming, there will be more "Aug. 29th's". We, the conscious forces, need to prepare to meet our responsibilities in that upsurge. We have every possibility of doing so, if we do not consolidate weaknesses and shortcomings into a line, if we do not allow ourselves to wallow in the local party building work, if we are genuine Marxist-Leninist forces. ★