



WORKERS' INSTITUTE OF MARXISM-LENINISM- MAO TSETUNG THOUGHT

'Practise Marxism, and not revisionism?'—Chairman Mao

QUESTION OF NATIONALITIES IN BRITAIN WITH PARTICULAR REFERENCE TO MINORITY NATIONALITIES

Reference Material

A. The National Question and Class Struggle:

Nationality is a historical concept which grew up in the period when capitalism was in the ascendancy. The origin of the national question lies in the capitalist-imperialist system, in the system of exploitation based on the private ownership of the means of production. Marx said: "The existing relations of ownership provide the condition for the exploitation of one nation by another." Aside from oppressing and exploiting the working people of their own nationality, the bourgeoisie and other exploiting classes of an oppressor nationality always oppress and exploit other nationalities in their own country, while in foreign countries they scramble for markets, regions producing raw materials and places for investment, and enlarge the scope of their exploitation. They strive to establish systems of national oppression and colonialism in order to carry out ruthless national aggression and oppression and subject other nationalities to their exploitation. So long as imperialism, capitalism, the exploiting classes and the system of exploitation exist, national oppression and national exploitation will not vanish.

National oppression is definitely not, as the bourgeois nationalists and other exploiting classes assert, a struggle and opposition between all the people of one nationality and all those of another. It is oppression of the vast majority of the people of an oppressed nationality, mainly its workers, peasants and other labouring people, by the ruling class of an oppressor nationality. The oppressors are a small handful, while the oppressed form the overwhelming majority. Comrade Mao Tsetung said:

"In the United States, it is only the reactionary ruling circles among the whites who oppress the Negro people. They can in no way represent the workers, farmers, revolutionary intellectuals and other enlightened persons who comprise the overwhelming majority of the white people. At present, it is the handful of imperialists headed by the United States, and their supporters, the reactionaries in different countries, who are inflicting oppression, aggression and intimidation on the overwhelming majority of the nations and peoples of the world. We are in the majority and they are in the minority. At most, they make up less than 10 per cent of the 3,000 million population of the world."

In oppressing other nationalities or carrying out aggression upon them, the bourgeoisie and other exploiting classes always do it in the name of their whole nation and proclaim that they are doing it for the benefit of all their people. This is a shameless fraud. Their aggression upon and oppression of other nationalities are not only widely at variance with the interests of the proletariat and other working

UPHOLD PROLETARIAN INTERNATIONALISM!

people of their own nationality but are a complete violation of those interests and stand in basic contradiction with them. Engels already stated: "A nation cannot become free and at the same time continue to oppress other nations." Referring to the hostile attitude of the English worker towards the Irish worker, Karl Marx, in a letter to Meyer and Vogt, said: "he . . . turns himself into a tool of the aristocrats and capitalists against Ireland, thus strengthening their domination over himself." Lenin said: "The oppression of 'subject peoples' is a double-edged weapon. It cuts both ways -- against the 'subject peoples' and against the Russian people." For this reason, the proletariat and the working people of various nationalities must see through this deception of the bourgeoisie and other exploiting classes, and stand against national aggression and oppression of every kind, and support the struggle of oppressed nationalities for liberation.

Marx considered that the development of the national liberation movement is a decisive blow to the ruling classes of the capitalist countries and is necessary to the proletariat for their own emancipation. In his letter to Meyer and Vogt, Marx said that to the workers of England the national emancipation of Ireland "is no question of abstract justice or human sympathy but the first condition of their own emancipation". Lenin developed the standpoint of Marx and Engels. He considered it necessary to distinguish the nationality which is oppressed from that which oppresses and put forward the slogan "Workers of All Countries and Oppressed Nations, Unite!" He said:

"The revolutionary movement in the advanced countries would indeed be a mere deception if complete and close unity did not exist between the workers fighting against capital in Europe and America and the hundreds and hundreds of millions of 'colonial' slaves who are oppressed by that capital."

Under the historical conditions of the present age, Comrade Mao Tsetung has further developed the Marxist-Leninist principle regarding the relations between the national liberation movement and the proletarian revolution. He sets great store on the significance of and the role played by the national liberation movement in Asia, Africa and Latin America. In his statement of August 8, 1963, supporting the American Negroes in their fight against racial discrimination, Comrade Mao Tsetung said emphatically:

"The evil system of colonialism and imperialism arose and thrived with the enslavement of Negroes and the trade in Negroes, and it will surely come to its end with the complete emancipation of the black people."

In his talk with guests from Iraq, Iran and Cyprus on May 9, 1960, Comrade Mao Tsetung said that the just struggles of the peoples of the various countries in the world have received and will continue to receive firm support from the 650 million people of China. He pointed out that the days of imperialism are numbered. The imperialists have committed all manner of evils and all the oppressed peoples of the whole world will never forgive them. He pointed out that to defeat the reactionary rule of imperialism, it is necessary to form a broad united front and unite with all forces, excluding the enemy, that can be united with and continue to wage arduous struggles.

"Among the people of the oppressed nationalities, those who actually suffer national oppression are mainly the oppressed and exploited classes, the workers and the broad masses of labouring people, most of whom are peasants. When their class interests are encroached upon by the imperialists through national oppression, the national bourgeoisie and even certain patriotic kings, princes and aristocrats of an oppressed nationality may sometimes fight against national oppression together with the broad masses of working people of their own nationality. In this struggle the proletariat should unite with them, while at the same time they must understand that the attitude of these people towards imperialist national oppression is, in the final analysis, based on their own class interests. As to the reactionaries of the oppressed nationalities who are in league with the imperialists, they will never oppose national

oppression: on the contrary, they will unite with the ruling classes of the oppressor nationalities, become their lackeys, and collaborate with them in the oppression and exploitation of the working people of their own nationalities.

From this we can see that national oppression is in reality class oppression, and that the struggle against national oppression is in reality a struggle against class oppression, and often simultaneously a struggle against the reactionaries and traitors of one's own nationality.

It is precisely for this reason that Marxist-Leninists do not consider the national question as an isolated one. They consider the solution of the national question as a problem of revolution, a part of the general question of revolution. At different stages of the revolution the political party of the proletariat has different tasks concerning the national question. During the period of imperialism the national question is a part of the general question of the proletarian revolution and the dictatorship of the proletariat. In order to achieve national equality and total emancipation, the people of the oppressed nationalities must resolutely carry out national democratic revolution, put an end to the national oppression of the imperialists and overthrow the rule of their lackeys; they must then carry through the socialist revolution and destroy all the exploiting classes and systems. Marx and Engels said in the 'Manifesto of the Communist Party':

"In proportion as the exploitation of one individual by another is put an end to, the exploitation of one nation by another will also be put an end to. In proportion as the antagonism between classes within the nation vanishes, the hostility of one nation to another will come to an end."

Source: Liu Chun: The National Question and Class Struggle, Peking 1966, Part I.

B. Points for the attention of comrades on "The Question of Nationalities in Britain with particular reference to Minority Nationalities." -- July 30th, 1975

1. The Present Stage: The principal contradiction in the world between the people of all nationalities in the world (including the people in the U.S. and S. U.) on the one hand and the two superpowers on the other is coming up this year for final resolution. The people of the Third World, led by Socialist China, are the main force in winning this victory of world revolution and in establishing the International Dictatorship of the Proletariat. Isolated and attacked by the people of the whole world the two hegemonic powers sharply contend with one another in every part of the world, giving rise to the intranquility in the world. However, their focus of contention is Europe.

2. Nationalities in Britain: Britain is a part of Europe. There are three main nationalities in Britain -- English, Scottish and Welsh. There are also numerous minority nationalities in Britain who have immigrated into the country. They are mainly from other parts of Europe (e.g. Ireland, Greece) and the Third World (e.g. India, Pakistan, Malaya, Africa, Cyprus, West Indies). They total about 6% of the population.

3. Position of National Minority Workers: In addition to class exploitation, they suffer from national oppression. The British bourgeoisie foments disunity and sows dissension between the various nationalities under the guise of promoting harmony. Wherever possible antagonism is fostered. "Divide-and-rule" is indeed very much practised by the imperialist bourgeoisie within Britain.

4. Racial Discrimination: This fascist policy is consciously applied by the British imperialist bourgeoisie on the minority nationalities of Third World origin, especially the coloured workers. Entry permits, visa, work permits, deportation, unemployment, bad housing, educational subnormal (ESN) schools and arrest on trumped-up charges are used to abuse, intimidate, harrass and restrain the minority nationalities of Third

World origin by the fascist state and their fascist police. Widely-publicised "race-relations acts" and "put-on shows" are the cover for a viciously planned programme to cripple the coloured workers so that they will carry on being wage slaves. Note: In 1971 the British bourgeoisie pushed forward two notorious Bills. One was the Industrial Relations Bill which aimed at legally shifting the burden of the economic crisis on to the working people of all nationalities and to restrain them from struggling to maintain their living standards. The Bill was crushed in 1974 by the struggles of the British workers of all nationalities. The other Bill was the fascist Immigration Bill to oppress and suppress the coloured national minorities. This has since become law.

5. The Promotion of English/British Chauvinism and White Racism: The bourgeoisie in Britain, as the oldest and most cunning section of this moribund class and which enslaved and continues to enslave so many peoples and nations in the world through colonialism, imperialism and neo-colonialism, has always promoted the cultivation of chauvinist and racist tendencies among the English/British workers. Marx, Engels and Lenin who had close association with the working class of England have observed this time and again and have struggled against the manifestations of jingoism among the English/British workers, realising that "a people which enslaves another forges its own chains" (Marx).

Marx, commenting on the hostile attitude of the English workers towards the Irish worker, said: "he . . . turns himself into a tool of the aristocrats and capitalists against Ireland, thus strengthening their domination over himself" (1870). Engels, commenting on what the English worker thinks about colonial policy said in 1882: "Well, exactly the same as they think about politics in general. There is no workers' party here, there are only Conservatives and Liberal Radicals, and the workers gaily share the feast of England's monopoly of the world market and the colonies." Lenin in his "Report of the Commission on the National and Colonial Question" to the Second Congress of the Communist International, on July 26, 1920, quoted Quelch of the British Socialist Party who pointed out that the rank-and-file English worker would consider it treachery to help the enslaved nations in their revolts against British rule. To this Lenin said: "True, the jingoist-and chauvinist-minded labour aristocracy of England and America represent a very great danger to socialism."

In sharp contrast to the chauvinism, jingoism and racism promoted by the imperialist bourgeoisie of Britain and their agents in the labour movement, there has always been a very heroic and noble proletarian internationalist trend of resolute support for the plight and struggles of working peoples all over the world among the English/British working class. This trend goes back to the great days of the Chartist movement in England in the 1840s. The social-imperialist policies practised by the so-called workers' party, the Labour Party, and the so-called Communist parties in Britain have always covered up, distorted or glossed over this historic trend. Genuine Marxist-Leninists to combat and prevent revisionism must uphold rigorously the glorious proletarian internationalist tradition of the working people of Britain. (Compare the recent rantings of the chauvinist and renegade Birch and the CPB (ML).)

6. Promotion of Local Nationalism and the relations of the Minority Nationalities with the Political Developments in their Countries of Origin: The British bourgeoisie assiduously fosters bourgeois nationalist tendencies among the minority nationalities. Nationalism is bourgeois ideology. Among the Scots, "Scottish Nationalism", among the Welsh a clamour for the "Welsh language" and, among the Irish, "Irish Republicanism" are promoted. Among those who hail from the Third World very desperate efforts are made to ensure that only the reactionary politics in their countries of origin are promoted. In this, the embassies of some of these countries such as India, "Malaysia", etc., aided and abetted by revisionists originating from these countries, play a very devious role.

However, the revolutionary offensive of the people of the Third World fighting today with increasing unity under the leadership of Socialist China against the two superpowers has a profound effect on a growing section of minority nationalities of

Third World origin. This is a trend which should be harnessed by the Marxist-Leninists in Britain. (Compare the vicious efforts of the renegade Hardial Bains and his cronies in Britain at this stage to organise the minority nationalities of Third World origin mainly or solely to orientate to the politics of their countries of origin. Also note the attempt of Hardial Bains and Carol Reakes to use nationalism against revolution, e. g. the building of a Communist Party for England, rather than for the working class of various nationalities of Britain.)

7. Promotion of the 'Four Olds' and the Inculcation of Reliance on the Sensibleness of the Fascist Bourgeoisie: Minority nationalities who have immigrated into Britain are "resettled" in a very planned manner by the bourgeoisie. Ghettos of particular nationalities are very consciously fostered by the bourgeoisie e. g. in London, the Indians in Southall (popularly known as "Little India") and the Afro-Carribeans in Brixton. In some of these communities, activities are organised by the agents of the bourgeoisie to foster the 'four olds' (old ideas, culture, customs and habits). Cinemas, periodicals, social gatherings are used for this purpose. Since the minority nationalities are severely oppressed rebelliousness is often a marked feature amongst them. This is particularly so among the youth. The bourgeoisie therefore welcomes the preservation or promotion of the 'four olds' to divert the minority nationalities from the path of proletarian revolutionary politics. Revivalism of outmoded feudal/religious practices right in the heart of the most moribund bourgeois system is encouraged! (e. g. among Indians).

The role of bourgeois agents, e. g. Rudy Narayanan, etc., among the minority nationalities must be particularly noted. They are model toadies. They peddle the line of reforms and relying on the sensibleness of the bourgeoisie for solving the problems facing minority nationalities. Various erroneous political trends are also peddled by these agents (e. g. "Black Power", etc.) to undermine and demoralise the minority nationalities so as to prevent them from uniting with the working people of all nationalities against their common enemy, the two superpowers and their hangers-on in Britain.

8. Minority Nationalities and the Struggle to build the Communist Party in Britain: Minority nationalities have always played a significant role in the attempts to build a party of the proletariat in Britain. It is often forgotten that Marx and Engels who worked in Britain for the international proletariat were national minorities and that the Manifesto of the Communist Party was launched in London in 1848 by Communists of minority nationalities of European origin who were then constituted in the Communist League.

Marx and Engels have explicitly pointed out in Section II of the Manifesto, the historic role of Communists, whatever their nationality:

"The Communists do not form a separate party opposed to other working-class parties.

They have no interests separate and apart from those of the proletariat as a whole.

They do not set up any sectarian principles of their own, by which to shape and mould the proletarian movement.

The communists are distinguished from the other working-class parties by this only:

1. In the national struggles of the proletarians of the different countries, they point out and bring to the front the common interests of the entire proletariat, independently of all nationality. 2. In the various stages of development which the struggle of the working class against the bourgeoisie has to pass through, they always and everywhere represent the interests of the movement as a whole.

The Communists, therefore, are on the one hand, practically, the most advanced and resolute section of the working-class parties of every country, that section which pushes forward all others; on the other hand, theoretically, they have over the great mass of the proletariat the advantage of clearly understanding the line of march, the conditions, and the ultimate general results of the proletarian movement.

Following the Great October Socialist Revolution in 1917, Lenin advanced his Thesis on the National and Colonial Question at the Second Congress of the Communist International in July-August 1920 (Note: It was while this Congress was in session in Moscow that the Communist Party was born in this country on August 1st, 1920 at the initiative of Comrade Lenin.) Thesis No. 10 has great and profound relevance to the present stage in the world. In it Lenin spelt out the content of proletarian internationalism and the necessity to combat the evils of petty-bourgeois nationalism and pacifism which will come to the fore particularly at a time, like the present, when we are on the verge of establishing the international dictatorship of the proletariat.

"The recognition of internationalism in word, and the substitution of petty-bourgeois nationalism and pacifism for it in deed, in all propaganda, agitation and practical work, is a very common thing not only among the parties of the Second International, but also among those which have withdrawn from that International, and often even among those which now call themselves Communist Parties. The struggle against this evil, against the most deeply rooted petty-bourgeois national prejudices, comes the more to the forefront, the more the task of transforming the dictatorship of the proletariat from a national one (i. e., existing in one country and incapable of determining world politics) into an international one (i. e., a dictatorship of the proletariat covering at least several advanced countries and capable of exercising decisive influence upon the whole of world politics) becomes a pressing question of the day. Petty-bourgeois nationalism proclaims as internationalism the bare recognition of the equality of nations, and nothing more, while (quite apart from the fact that this recognition is purely verbal) preserving national egoism intact; whereas proletarian internationalism demands, firstly, that the interests of the proletarian struggle in one country be subordinated to the interests of that struggle on a world scale, and, secondly, that a nation which is achieving victory over the bourgeoisie be able and willing to make the greatest national sacrifices for the sake of overthrowing international capital.

Thus, in states which are already fully capitalistic, and which have workers' parties that really act as the vanguard of the proletariat, the struggle against the opportunist and petty-bourgeois pacifist distortion of the concept and policy of internationalism is a primary and most important task." (Thesis No. 10)

Chairman Mao, after summing up the experience of the international communist movement advanced his theory of continued revolution under the dictatorship of the proletariat by launching the Great Proletarian Cultural Revolution in China in 1966. He pointed out:

"According to the Leninist viewpoint, the final victory of a socialist country not only requires the efforts of the proletariat and the broad masses of the people at home, but also involves the victory of the world revolution and the abolition of the system of exploitation of man by man over the whole globe, upon which all mankind will be emancipated."

Chairman Mao has also enjoined Communists of all nationalities to uphold the proletarian internationalist spirit of Norman Bethune.

It was the salvoes of the Great Proletarian Cultural Revolution which brought Marxism-Leninism-Mao Tsetung Thought to the proletariat of all nationalities in Britain and taught us to be proletarian internationalists. As an English worker comrade has recently pointed out we must be proletarian internationalists because communism cannot be built in one country. Victory of world revolution and the establishment of the International Dictatorship of the Proletariat are necessary for that.

The Workers' Institute of Marxism-Leninism-Mao Tsetung Thought was launched in Britain on December 20, 1974 by Communist from the minority nationalities of Third World origin. It was born against a background of criticism and repudiation of the revisionist lines of renegadeslike Hardial Bains, Carol Reakes, Reg Birch and Dorothy Birch whose main interest is to develop an oppositional faction in the

imperialist heartlands to oppose the revolutionary authority and leadership of Chairman Mao and the Communist Party of China. Petty-bourgeois nationalism and pacifism is used for this. Their revisionist political line is in essence: "Restrain yourself and restore the old world".

The Workers' Institute has the basic guideline: "Practise Marxism, not revisionism; uphold proletarian internationalism!" It works to unite the working people of all nationalities in Britain on this basis.

9. On the Correct Handling of Contradictions among the People of Various Nationalities in Britain: Distrust and misunderstanding among the various nationalities can only be overcome in the course of uniting to smash the old world of colonialism, imperialism and hegemonism and in building the new world of socialism and communism. Lenin, speaking about this problem in the early days of the Soviet Union said:

"How is this distrust to be combatted? How is it to be overcome and mutual confidence established? The best way to achieve this is by working together to uphold the dictatorship of the proletariat and Soviet power in the fight against the landlords and capitalists of all countries and against their attempts to restore their domination."

Following this guideline, Soviet Union, which was formerly a "prison of nationalities" under the Tsarist regime where Russian chauvinism ruled became a socialist country with fraternal nationalities under Lenin and Stalin. With the emergence of revisionism and the new Tsars, the Khrushchov-Brezhnev clique, the dictatorship of the proletariat has been turned into a dictatorship of the fascist bourgeoisie. It is once again a "prison of nationalities".

China has 55 nationalities. The Hans constitute the biggest nationality. The minority nationalities (54 in all) are only about 6% of the total population. Under the dictatorship of the proletariat, led and guided by the basic line of the Communist Party of China and Chairman Mao, they are one happy family striding forward as mankind's standard-bearer in smashing the old world and building the new world. On the question of handling contradictions among the people of various nationalities and fostering unity among them, Chairman Mao has pointed out:

"It is imperative to foster good relations between the Han people and the minority nationalities. The key to this question lies in overcoming Han chauvinism. At the same time, efforts should be made to overcome local nationalism, wherever it exists among the minority nationalities. Both Han chauvinism and local nationalism are harmful to the unity of the nationalities; they represent a specific contradiction among the people which should be overcome." He has also instructed that:

"Without a large number of communist cadres of minority nationalities, it would be impossible to solve the national problem thoroughly and to isolate the minority nationality reactionaries completely."

The Workers' Institute of Marxism-Leninism-Mao Tsetung Thought pays specific attention in our work to combatting English/British chauvinism, white racism and local nationalism. We do so by integrating the glorious proletarian internationalist tradition of the working people of all nationalities in Britain. We believe with Comrade Charu Mazumdar that: "At this phase of the struggle bourgeois nationalism weakens the intensity of the struggle. That is why we have shown scant regard for bourgeois nationalism and raised the slogan 'China's Chairman is our Chairman'. Today, revisionism is also directing its attacks on us taking its stand behind bourgeois nationalism. So, without attacking bourgeois nationalism we are unable to attack revisionism."

At this stage in world history the Workers' Institute of Marxism-Leninism-Mao Tsetung Thought enjoins the working people of all nationalities in Britain to uphold the following guidelines:

1. UNITE AROUND SOCIALIST CHINA AND THE THIRD WORLD TO DEFEAT THE TWO SUPERPOWERS, UNITED STATES AND SOVIET UNION AND THEIR HANGERS ON IN BRITAIN!

2. CHINA'S CHAIRMAN IS OUR CHAIRMAN, CHINA'S PATH IS OUR PATH !

3. UPHOLD MARXISM-LENINISM-MAO TSETUNG THOUGHT !

4. UPHOLD THE INTERNATIONAL DICTATORSHIP OF THE PROLETARIAT !

5. COMBAT AND PREVENT REVISIONISM !

6. UNITE TO BUILD A SOCIALIST NEW WORLD AND MARCH ONWARD TO COMMUNISM UNDER THE LEADERSHIP OF THE GREAT, GLORIOUS AND CORRECT COMMUNIST PARTY OF CHINA AND CHAIRMAN MAO !

C. Life in Britain for National Minorities : An account by a building worker of African origin.

I am of worker-peasant background and I was brought up in Nigeria. When I grew up I joined the British army. I had very little choice because of lack of opportunity. Also, I was told that life in the army was good and we will get the opportunity to travel. While I was there I heard a lot about Britain. My army officer told me that Britain was a land of opportunity, and a land of freedom and that I would not get any worries in life. All this made a deep impression on me and I resolved to go there one day.

I was sent to fight in Burma from 1942-45 during the Second World War. I was a tool of British imperialism. When I finished my service I returned to Nigeria. I found the social conditions of the people very depressing. I did not see any of the fine promises made when I was demobbed, coming my way. I then started to think of this land of dreams, this Britain my 'mother country'. All the money I had was used to buy a ticket and I finally landed in Liverpool in 1951. I lived in a hostel for two weeks. The attitude of some of the local people was very hostile. I could not stand it and decided to go to London. I heard that London was the capital and that it was marvellous. I did not realise at the time that I was jumping from the frying pan into the fire.

Accommodation and Employment: On my arrival in London I started to look for a place to stay. In a shop window I saw several notices advertising vacancies. I was shocked, however, to see written on the notices 'No Coloureds' - all except two. I took the addresses down. When I got to the first address the landlady slammed the door in my face without a word. The second landlady told me that the room had already been taken. By night-time I still had no place to live. I had no choice but to sleep in an underground station. I did this for four weeks every night. I finally got a small room. It was damp, smelly and there were rats.

Meanwhile, I was also looking for a job. This was even harder. Every day I travelled looking for work. Sometimes I had no money to travel so I had to walk. It took me six weeks to finally get a job. I was lucky to get even this since it was only because the natives were not willing to take this kind of job. I now realise that this was the main reason why I was brought here - to provide cheap labour which will weaken the power of British labour.

Racial Discrimination: On top of all this there was the hostility and discrimination from some of the natives. This was the hardest to bear since it happens all the time without stopping. Anywhere and everywhere, at work or while travelling, eating or resting they insult you and call out all kind of names, e.g. 'Sambo' or 'Nigger, why don't you go back to your country?' They talked to you as though

you were not a human being. But most of the time they treated you like a child or an idiot.

All this was very painful. Some of my fellow countrymen even suffered from nervous and mental troubles because of this. I slowly began to realise the nature of British society. But I still did not fully understand why all these things had to happen. I know now that racism is one of the main methods the ruling class uses to divide the people. The ruling class is the common enemy of both the white and black workers. To solve this problem the white and black working people have to join hands to smash imperialism.

We are not in Britain by choice or chance: Britain occupied my country by brute force and political swindling. They did it because they needed the raw materials and the wealth produced by the people. Therefore, while British imperialism grew fat on the labour of the people, the people who produced the wealth lived in poverty and the most inhuman conditions.

Now the fascists want us out of Britain. Who gives them the right? After they have enslaved us and exploited us in our own land they continue to exploit us here. They try to use us in any way they please. But we have every right to stay. We workers have no country. The world was created by our labour. We therefore have every right to be anywhere in the world. We also have the right to enjoy fully the fruits of our labour.

The family, mixed marriages and social conditions: We national minorities do the worst paid, the most menial and oppressive jobs. We also live in the worst areas and in houses that should have been condemned long ago. We face many more pressures both at work and in social life. These pressures are different and more oppressive than what the white worker faces. This affects our family life. Families break up. Either the parents split up or the children leave home.

Some of us are married to local women. A large number of these marriages break up because the social pressures are too much. Many of the women leave home because of the pressures put on them by their families, friends and the welfare people. Our family life is smashed up in various ways. One way is by the so-called welfare system. In this way they spy and interfere in family matters. Before they give you a few lousy pounds they treat you like a criminal. They ask you all sorts of insulting questions to humiliate you. This is done to break you down and to try to keep you in your place. But it is the working people who have true dignity because they exploit nobody. Another method is to use religion. In all this the children are the most affected. They are influenced by the rotten bourgeois culture. They take to drugs or turn to crime. Because they cannot find employment they go about smashing things and fighting. Some girls become prostitutes. In a broken home if the children are under ten they are taken into care by the state. They become Government property and many of them are trained for the army. Some are trained as Government agents against the National Minorities - particularly among the Black people.

I lived in the East End for sixteen years. There were many immigrants there. We were among the first batch of immigrants to come after the war. In the early fifties the Mosleyites or British fascists continued to organise against the immigrants. This affected not only the blacks but also the Irish. Some of the local people staged an annual demonstration against the Irish. Although we were all workers the British worker saw the Irish as a threat to his livelihood and his trade union organisation. The capitalists recruited the Irish for precisely this reason. They wanted to undermine the British workers. They wanted to crush any activity that threatened their profits. This was also the reason for bringing the Asian, African and West Indian workers here.

Education: The whole content of bourgeois education is racist. We are taught to reject our selves. Because of the bad social conditions our children do not do well in the examinations. By using the vicious racist I.Q. tests our children are

segregated and sent to Educationally Sub-Normal (ESN) schools. In schools they are not taught properly. Some teachers do not bother to teach them and let our children run around wild. When the children leave school and look for jobs, they are told they have no qualifications and blame the children instead!

Repression and Harrassment by the State: There are two aspects to this - official and unofficial. Among the official methods is the welfare system which I mentioned earlier. Another is by the trade unions which do not always support the just grievances of the national minority workers. The Immigration and passport authorities continually harrass national minorities. They spy on them, stop them in the streets, in their homes and make them register in the police stations. They impose all sorts of conditions. Sometimes a national minority person has to let the police know before he moves his address. Of all this the police are the worst. They openly make war on the national minorities. They stop them on the streets, search them, plant drugs or stolen property on them and later charge them, raid their homes at all hours of the night, beat them up and generally do every vicious thing possible. In this they are supported by the bourgeoisie because the police are the guardians of 'law and order' - their (the bourgeoisie's) law and order!

The other form of repression is unofficial. Not long ago the bourgeoisie promoted the skinheads who viciously attacked black people in the East End. The police did not do anything while these thugs destroyed property belonging to Asians in the East End. Another method adopted by the bourgeoisie is to send its agents to spy on organisations that national minorities form to defend themselves by collective action. Yet another way is to actively promote certain trends that concentrate on secondary or non-issues. This objectively harms the struggle of the national minorities. One such trend is 'black power'.

The Only Solution:

Since the founding of New China the minority nationalities in China have equal rights as citizens and respect and dignity. How is this so? It is because they live under the socialist system. The situation in Britain can only be resolved by the working people of all nationalities uniting on the basis of their true class interests and following the path of Socialist China. Let us unite around Chairman Mao, and the Communist Party of China, uphold Marxism-Leninism-Mao Tsetung Thought and participate actively, along with the people of the whole world, to smash the evil old world of colonialism, racism, imperialism and hegemony and usher in the bright new world of socialism and march onward to Communism!

READING LIST

1. Marx & Engels: Communist Manifesto, Section II
2. Lenin: National & Colonial Questions (Three Articles)
3. Chairman Mao: On The Correct Handling of Contradictions Among the People - Section on 'The Question of the Minority Nationalities'
4. Chairman Mao's April 16, 1968 Statement in Support of the Afro-American People
5. Liu Chun: The National Question and Class Struggle (Peking, 1966)
6. Some Basic Facts About China (1974) - Section entitled 'About National Minorities'
7. The New World - Journal of the Workers' Institute of Marxism-Leninism-Mao Tsetung Thought, Vol.1 No. 1 (See especially a) Introduction, b) Role of Proletarian Revolutionaries in a World in Great Disorder, c) Joint Statement: Death to the Two Superpowers! Long Live Socialist China, Bright Red Bastion of World Revolution! d) Joint Statement: Expose And Denounce The Political Persecution of Comrade Ekins Brome by the British Fascist State and its Agents in the so-called C.P.E. (M-L)!
