

EAST WIND MAY DAY SPEECH



COMMENT BY SEIZE THE TIME

This is a political statement from comrades in the East Wind organization. We have much unity with this political statement. The comrades' analysis of the domestic and international aspects of imperialism, the role of Third World workers, the primacy and the method of building a genuine communist party and the key role of political line development, we agree with.

We have two major criticisms of our comrades' statement. We feel that their analysis is weak regarding women's oppression and movement. They correctly identify white supremacy as an ideological cornerstone of U.S. imperialism. They did not identify male supremacy as another cornerstone of U.S. imperialism. Although the comrades correctly see women's oppression as a class question, they do not show the connection between women's oppression in the U.S. and imperialism.

Secondly, we think their statement that unity in the multinational working class is rising needs clarifying. We agree that unity is rising in the working class. But we believe that this unity is rising primarily between *Third World* workers. For example, California's Proposition 14, in support of the farmworkers' right to unionize, had extremely strong and active Black support. In the past the farmworkers' struggle had been largely identified as a "Chicano issue."

However, we see two contending trends within the white working class. One is for fascism and the other is anti-capitalist. The white working class' support of fascist forces in Boston, of U.S. imperialism and their continued support of white supremacy all aid the consolidation of the fascist trend. The refusal of white dock workers to unload Rhodesian chrome, the increasing role of white women workers and efforts of white activists to merge their work with the white working class all go towards moving the white working class in the direction of anti-capitalist struggle. In our opinion both trends are rising; we cannot tell which is primary now. We believe the success or failure of white communists in fusing the communist movement with the white workers' movement will decide which trend prevails.

We welcome the East Wind statement. It represents an important emerging trend in the communist movement and national movements with which we closely identify. We believe that their statement sums up this trend well. So we published it, despite our tardiness.

A LUTA CONTINUA

Dear Brothers and Sisters in Struggle,
Comrades and Friends:

It is good to see everyone here. Tonight, we take great pride in participating in the celebration of International Workers' Day—a day borne out of the historic struggles of workers in this country, a day of solidarity with workers and oppressed peoples throughout the world.

We in East Wind wish to take this occasion as a Marxist-Leninist organization to reaffirm our commitment and determination to participate and contribute to the struggles of workers, oppressed nationalities and oppressed women for socialist revolution and national liberation. It is in this spirit that we will briefly share some of the main points in our developing perspectives on the international and national situation, the tasks of the working class within the United States and within the national struggles, and the importance of building a new Communist Party.

Our name, East Wind, is taken from a statement by

Mao Tsetung during his visit to the Soviet Union in 1957. Chairman Mao stated, and we quote, "I believe it is characteristic of the situation today that the East Wind is prevailing over the West Wind. That is to say, the forces of socialism have become overwhelmingly superior to the forces of imperialism."

Revolution is the main trend in the world today and it is the Third World countries that are the storm centers of the revolution, and inflicting the most powerful blows against imperialism, particularly U.S. imperialism.

At the present time the whole world is characterized by great disorder and upheaval. The capitalist world is in the midst of a serious economic crisis and the fundamental contradictions of the world are sharpening. As revolution is developing, the contention for world hegemony between the two superpowers—the imperialist U.S. and the social-imperialist Soviet Union—is intensifying. The danger of world war is on the increase, as well as the threat of new imperialist wars—wars waged by imperialist countries to maintain or build their economic and political empires.

A growing militancy of the working class and oppressed nationalities has been the response to these attacks as evidenced by the recent nationwide wave of strikes, the great uprising of workers in New York Chinatown last year, and the support generated around the issues within our own communities, the issues of Resthaven, childcare, redevelopment, concentration camps, and campaigns against dictators Park and Marcos.

In viewing these past victories, we must consciously strive to learn from the strengths and weaknesses. Particularly we feel that there were a number of serious errors in the past, that were partly responsible for the degeneration and revisionism of the Communist Party USA.

Those errors are continuing to be made by many within the Marxist-Leninist movement today:

1) An inadequate grasp of the United States as an imperialist state that reaps super-profits from the labor and raw materials of America's economic empire in the Second and Third Worlds. U.S. imperialism has created not only a permanently bribed labor aristocracy, but also a broad upper stratum of workers who receive substantial material privileges from imperialism. A revolution in the U.S. can take place only through the forging of an unbreakable common revolutionary front with national liberation struggles around the world. Our international duty is active support, in deeds as well as in words, of all struggles which are objectively anti-imperialist. Proletarian internationalism must be a key link in "our own" strategy for proletarian revolution and national liberation in the United States. If we forget this, we will fall again into unbridled American opportunism and revisionism.

2) We must recognize the fundamental nature of the national question as a class question, and recognize that the contradiction of national oppression cannot be fully resolved without a proletarian revolution.

Especially in this bicentennial year, when the ruling class is attempting to raise the patriotic spirit of the American people through myths and fabrications of history, it is important to recall and propagandize how this country was in reality formed through the genocide of Native Americans; slave trade and slave labor; forced acquisition of Puerto Rico and the Southwest, and the labor of Asian and other immigrant workers. In understanding the roots of colonialism and national oppression in the formation of the U.S., we recognize the existence of an oppressed Black nation in the black belt South, an

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oppressed nation on the island of Puerto Rico, and we feel that evidence suggests the probable existence of nations amongst the Native Americans, and possibly the Chicanos in the Southwest.

3) Within the working class, as a result of class oppression and national oppression, material divisions exist which divide the class along the lines of nationality. Third World workers are usually in the lowest ranks of the working class; we lack such political rights as rights to unionization, and the right to bilingual-bicultural education. In addition, white workers are taught an ideology of white racism and white supremacy. Proletarian internationalism, the building of multinational unity must include the recognition of the rights of oppressed nations and colonies to political succession, and the rights of Asian Americans and other Third World oppressed nationalities to exist and develop as peoples with specific rights to insure a genuine voluntary unity and equality. While material divisions exist, we see a rising trend of multinational unity during the deepening crisis of the decline of U.S. imperialism. To deepen and broaden this emerging unity within the divided class, we must combat white chauvinism and narrow nationalism, with the major emphasis of the struggle against white chauvinism.

4) We must recognize the revolutionary character of the struggles against national oppression and imperialism that objectively weaken imperialism. These struggles should be fully supported, even in those instances when they are led by non-proletarian forces. We must also understand the leading role of Third World workers both in the class as well as national struggles.

5) The woman question is a class question and as such, can only be resolved through proletarian revolution. We feel that a correct line on the woman question must be developed in the process of forging a truly non-revisionist Communist Party.

Brothers and sisters, most of you have been with us in the struggle for a number of years during which the movement has gone through many changes. Briefly, we'd like to share how we came to the conclusion that the building of a new, anti-revisionist Communist Party, is the central task for the communist movement.

Our organization grew out of the Japanese American and Asian American national movement. In confronting the question of identity and the vast problems within our community, we began to perceive ourselves as part of a larger motion for social change.

In the early 1970's, we as part of the Asian American movement, embraced the politics of anti-imperialism, and rudimentary principles of Marxism, Leninism, Mao Tse-Tung Thought (MLM). We were influenced, at that time, by the then revolutionary Black Panther Party. It was the works of such Marxist writers as MaoTseTung, Che, Ho Chi Minh, and George Jackson that most deeply represented our innermost feelings and strivings. The theory of MLM was able to present a plan of action that dealt with the root and not just the symptoms of our problems. With our limited knowledge of MLM theory, the shared experiences of other movements and our own limited experience, we went about building self-help groups, serve-the-people programs, alternative institutions, and anti-imperialist activities. Most of our community work took place isolated from the broader movement. This weakness resulted in spontaneity and the lack of a concrete plan on how our work fit into the revolutionary process. Consequently, our work vacillated between an economism and reformism in our serve-the-people work, and a tendency towards adventurism in our anti-imperialist work (ie. Van Troi, Wounded Knee).

On the positive side, we have worked with others in the development of a broad section of activists who are dedicated to the struggle, and open to communism. We have also tried to carry out our internationalist duty in forthrightly and militantly supporting the struggles of Third World people abroad and in the U.S. as exemplified in the Vietnam offensive, Wounded Knee, Attica and Emperor of Japan's visit. Since our beginning we have been a small part of the powerful, anti-reformist revolutionary movement, firmly opposed to the revisionist currents of the CPUSA, Progressive Labor Party, and other organizations that were "left" in words, and totally rightist in their practice. Most importantly, we are critically evaluating our past, and incorporating those lessons with insights gained from our study of MLM, to heighten our understanding of making revolution in our own historical situation.

At one time (approximately 1968-1972) within the Japanese American community movement, the anti-imperialist revolutionary nationalists were leading the national struggle against the drug epidemic, in fighting for social services, in raising the issues of the concentration camps, and in struggling around the Vietnamese War, Japan's imperialism, and redevelopment. Given the intensified efforts by the ruling class to co-opt, isolate, divide and attack the different sectors of our national movement, we have seen the growth of reformism, both honest and dishonest. Now the leadership of much of the national struggle has objectively gone into the hands of the petty-bourgeoisie, both those who temporarily gave-up on the movement and revolution, and those who actively attack and undermine the movement and betray the interests of the masses. The Asian American Drug Abuse Program (AADAP) and Pioneer Centers are two clear examples where we lost initiative and lost some of our closest friends and comrades to the petty-bourgeois reformist trend. The only way to wrest away the leadership of our people's struggle from the petty-bourgeoisie, and from the social props of our enemy, is to rely on the working class and the oppressed masses of our national communities. And the only way that we can move forward with correct orientation, strategy and tactics, is for our class and national struggles to be led by the party of the working class. This is the Marxist Leninist Party we are in the midst of forging; one that is made up of working people of all colors, armed with the most advanced theory of MLMTT, equipped with the attitude of learning from the masses, and capable of fearlessly wielding the weapon of learning and growing stronger through CRITICISM AND SELF CRITICISM.

This is the difficult road to which we've come in reaching the conclusion that party building is the central task of all communists and revolutionary-minded masses at this time. We've come to this extremely serious and important conclusion, rather late. This is largely due to our limitations as a small collective, with a narrow base of experience and work. But our conclusion from our limited experience is totally confirmed by the broader, proven experience of the international communist movement, that the party, as well as the united front, and people's army are the essential tools for making revolution anywhere.

The question of the necessity of a Communist Party cannot be done justice in this short speech. We will, however, attempt a brief summary of a MLM party.

Revolution is the violent overthrow of one class by another. Proletarian revolution is the overthrow of the bourgeoisie by the working class, and the establishment of a dictatorship of the proletariat, through armed struggle. Revolution is not the work of a few but is a broad mass undertaking carried out over a protracted period, using all forms of struggle.

Revolution does not occur spontaneously, but occurs when both the objective conditions of a society's development and the subjective factors, which are the consciousness of the people willing to fight for revolution are brought together by a Communist Party with correct ideology, political line and organization.

Forces for the revolution do not develop spontaneously, people do not develop communist consciousness spontaneously. People develop the revolutionary ideology of MLM through a process of direct experience in political struggle and through conscious and sustained political education and organization.

Leadership of the revolutionary forces must be based upon the interests of the rising class — the proletariat.

The organizational form capable of acting as an advanced and vanguard detachment in the development and leadership of the revolutionary forces is the party based on the ideology of MLM. The party is the only form which can develop a unified ideological, political and organizational line, and is capable of organizing under the strictest security and in a most disciplined way.

It represents not only the correct organizational form for the U.S. revolution, but represents an historically proven, essential part in the making of revolution in this era of capitalism and imperialism. This can be clearly seen in the role of the communist parties of China, Albania and Vietnam.

We cannot go into a detailed discussion of how we see the party building process. Our understanding of the party building process requires a greater depth and clarity. Let us share with you, however, some key points of attention which we believe are important to keep in mind as we discuss this central task of party building.

Party building is a many sided process. It necessitates painstaking struggle and concrete work in the ideological realm, political realm, and organizational realm. Fundamental to all aspects of the party building process is *ideology*. Ideology of MLM is the *class stand* of the working class, the *viewpoint* of scientific socialism as the summarized experience of the international working class movement, and the *method* of dialectical and historical materialism.

Recognizing that ML ideology is fundamental, we believe that the *struggle over political line* will be the main arena in which the struggle over ideology, ideological line and organizational line will occur. This process of developing and struggling over correct ideological and political line *must link theory and practice*. The universal truth (MLM), the summarized experience of the international working class movement, must be integrated in the concrete reality and problems of the United States revolution. *Revolutionary mass practice* with workers and oppressed nationalities in the heat of class struggle is an indispensable link in the party building process. It is in this arena that ideological and political line can be developed and put to the test of class struggle. It is from this arena that the advanced of all nationalities will come forth to consciously and materially build the party as the advanced detachment of the working class. The Resthaven struggle is a good beginning. It is a partial example of concrete development of political line and winning over the advanced in the heat of class struggle.

Organizational line, the methods and style of work internal and external to the organization, *serves* both ideological and political line. While fundamentally and overall secondary to ideological and political line, the question of organizational practice and correct revolutionary style of work cannot be overlooked. The basis for errors and shortcomings in organizational line and practice, especially if they are persistent and systematic, lies in an erroneous ideological or political line — in incorrect ideology. It is an important question for our movement

today if we are to consciously fight the danger of sectarianism which has created divisiveness within the movement today (as well as within the working class), lowered our fighting capacity, and hampered the correct form of ideological and political struggle.

Developing out of the struggles within the Asian American national movement, mainly the Japanese American movement, our membership is based on unity of line although we are objectively national in form at this time. We are continuing to persevere in developing relationships with other organizations for purposes of a merger based on political line, that will lead to the liquidation of our small collective.

The East Wind organization joined with other fraternal organizations and independents in initiating this revolutionary celebration of May Day, as a significant link in our intensified work towards building the Party. Overall we are extremely gratified with how we, that is comrades and friends from all the organizations and circles, were able to turn this celebration into a righteous preparation and training ground for Party building. Our revolutionary optimism becomes even more firmly rooted by the fact that comrades from participating organizations and independents were able to struggle out differences in a sharp, productive manner. We feel that all of us have learned from that struggle, and are growing ever sharper in grasping the ideology of MLM, and the central task of building the new, anti-revisionist ML party here in the heart of the monster U.S. imperialist state. Our political trust and unity in action is built through the heat of ideological and class struggle. This May Day sets a good beginning for many of us who are relatively new to this whole inspiring process.

To conclude:

In order to build the working class leadership of the revolutionary national movement, and help build the multi-national proletariat as the principal force for socialist revolution and national liberation, it is imperative that we, as revolutionaries and communists, root ourselves within the working class, the lower-stratum of that class in particular. To lead the class and our allies, we need to deeply root ourselves and never allow ourselves to be dislodged from our class base. This will be a difficult process full of struggle. We recognize, however, that *it must be done!* If not, we will forever remain a small group of radicals with good intentions only.

Armed with correct ideological, political and organizational line with a Marxist-Leninist Party to guide us — Resolute in our determination to win over the working class and oppressed people to Marxism-Leninism-Mao Tse Tung Thought — With a correct method and style of work — We can only be victorious. History has shown there is no force that can stop us.

The East Wind *does* prevail over the West Wind. The road to victory is marked with twists and turns, and we must be constantly vigilant. In this era of worldwide socialist revolution, *our future is bright*.

Countries want independence, nations want liberation, people everywhere want revolution!

WORKERS AND OPPRESSED PEOPLE OF THE WORLD
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LONG LIVE PROLETARIAN INTERNATIONALISM
CELEBRATE INTERNATIONAL WORKER'S DAY