AGAINST WHITE CHAUVINISM: TOWARD PROLETARIAN INTERNATIONALISM

There has been a flowering of revolutionary ideas and actions among white people in the US. This movement is fuelled by the material conditions of imperialism, and inspired by the example and energy of our brothers and sisters of the oppressed nationalities, fighting for their liberation.

As members of the mightiest nation in the world, we are influenced by the material conditions of imperialist crisis, and we find ourselves drawn into a fascist base. An immigrant able to change a stone into a chicken."

People's organizations must be seen as a transitory phenomenon; it promotes it as a precondition for national liberation. The CLP argues that the Watts uprising was an eruption of advanced capitalism, not a national liberation movement. They weaken the revolutionary movement and therefore no nation. Some decide that is the territory it will. Native Americans did not ask permission of White organizations being an international force. Communists make the decision to national liberation to a right for bourgeois civil rights as they attempt to convince us that all nationalism is bourgeois.

AGAINST WHITE CHAUVINISM (IN DEFENSE OF PROLETARIAN INTERNATIONALISM)

The white revolutionary movement recognizes its interest in providing assistance to national movements today. But with the imperialists, the Vietnamese were able to move mountains.

We believe that in disasters to cloud over internal relations within the US into some vague "multinationalism." The internationalisation of society in general and the internal nature of the struggle of the people. They showed up. They tried to shout down, "one people, one flag!" They could be easily opposed in the mass movement if the CLP were engaged in the mass movement.

AGAINST WHITE CHAUVINISM (IN DEFENSE OF PROLETARIAN INTERNATIONALISM)

The white revolutionary movement recognizes its interest in providing assistance to national movements today. But with the imperialists, the Vietnamese were able to move mountains.

We believe that in disasters to cloud over internal relations within the US into some vague "multinationalism." The internationalisation of society in general and the internal nature of the struggle of the people. They showed up. They tried to shout down, "one people, one flag!" They could be easily opposed in the mass movement if the CLP were engaged in the mass movement.

REVOLUTIONARY UNION

On the other hand, the Revolutionary Union attempts to equate the struggle for national liberation to a right for bourgeois civil rights as they attempt to convince us that all nationalism is bourgeois.

At a CASA (Center for Autonomous Action) demonstration the US border patrol in which CASA had skillfully unfolded pamphlet internationalism on the basis of an international movement, white US activists showed up. They tried to shout down, "Puerto Rican Jesse Lee Vangilder!" But Workers United Can Never be Deceived!

While CASA put forward "one people, without borders!" referring to the entire Latin people, the activists of a leaflet "one race, without borders!"

The US has done in its mind what the imperialists are attempting to do in the real world. The US has eliminated national movements.

Continue on Page B
AGTESTH CHAUVINISM CONT.

FORES OF IMPERIALISM IN THE REVOLUTIONARY MOVEMENT

These organizations struggle to control revolutionary leadership in national movements by seeing national and proletarian liberation in contradiction and subordinating the former to the latter. They try to train the national movement of revolutionary content by reducing it to a reformist or revolutionary action. As the Chinese Cultural revolution has shown, these relations are internal to the communist movement as well as external.

The tendency to sabotage national struggles, to avoid concrete support for the masses, to use mass organizations for their own means for the White revolutionary movement. The lowest form of this deviation is the attack on revolutionary action.

In defense of revolutionary action "The revolutionary and the political groups are frightened by revolutionary violence, by the mounting tidal wave of the masses. They do not want to improve the historical forces or become engaged in revolutionary struggle. Action is divorced from theory in the application of Marx's dialectics."—Abraham Guillen (Spanish civil war veteran and leader of the Latin American revolution movement, writing during the emergence of these Latin American revolutionary movements.

The primary way in which the narrowist White chauvinist groups tend to weaken the struggle for revolution and against imperialism is their line on armed struggle. This line is in contradiction to the national chauvinist line that, while revolutionary war is necessary for all colonized nations outside the US, the struggle here in the US is supposed to be because we are somehow more civilized. The fact is that the US is unorganized, militarized, industrialized, thoroughly literate, etc, and that history has proven people's war to be necessary there, does not seem to mean anything to these groups. This is nothing other than American exceptionalism.

The Communist League, for example, calls for mass independence for the Black Belt on the one hand, and implies the possibility of eventual armed insurrection on the other. They think that the Black Nation can declare independence by the ballot and does the US think that the black masses can liberate themselves by calling up and announcing it to CBS? Certainly we have been given clear evidence that the US does not surrender power to its victims in a peaceful manner.

The struggle for liberation from imperialism and for socialism involves a struggle against the imperialist state. We put it to these White chauvinists—do you believe the lessons of Chile do not apply to the US? (American exceptionalism) do you deal with the question of armed struggle at all?

PEOPLE'S ARMY

We do not believe that at some unclear point in history the working class will suddenly rise up and smash the new powerful state ever constructed. This time constitutes boiling to the spontaneity of the masses. There is a need to build a people's army and that need grows as the crisis deepens. It is critical to conceal the question of armed struggle from the people and from the revolutionary movement.

ARMED STRUGGLE IN THE WHITE REVOLUTIONARY MOVEMENT

The White revolutionary movement has as its major relation to the question of liberation, community self-defense, defense of our children, is not yet a major mass question among our people. In the black community and increasingly in the Chicano community this issue is very important, repeated murders by the police and the mobilization of white forces such as the Ku Klux Klan are calling forth armed self-defense and militant mass action.

White revolutionaries must take the lead in committing the developing black forces. We alone can teach our people that our interests lie in support of the militant and armed struggle of the national liberation movements.

AGAINST THE BOLIVIAN ARMY

Armed struggle is an element in the revolutionary power of the people. This does not mean that we make demands now and hope that the ruling class will comply because of the threat of a possible insurrection some time later on. It means that in the mass struggle our demands shall be enforced by our people's army. When that army breaks up the demands of the mass movement—provide cover for a demonstration, enforces a strike, liberates us from kill—then it will become our duty to go to the masses and point out how it is in their interest to support the clandestine army that is supporting us.

It is futile to do this work if we are cutting out the very guts of our force; we are doing the enemy's work and allowing a split to develop between our own and clandestine forces.

It is because of that split that groups like the CO are carried out such actions as shooting Marcus Foster, an attempt to steal the masses into a struggle against which they had little or no desire to carry out.

On the other hand groups like the RN and CLR denounce all guerrilla action within the US as terrorist. Although the two positions are opposite in form, they both have the same content, they both drain the working class.

In no way should a correct understanding of armed struggle draw us from our task of party building. A people's army can only be crystallized upon the formation of a party, because the party is the core and leadership of the army.

THE WEATHER UNDERGROUND

We declare our total solidarity with the action against Anaconda taken on September 11, 1970, the anniversary of the bloody CIA coup in Chile. We call on our friends and brothers to read "PAIRIE FIRE", carry on discussions and struggle over their line, and to publicize and support actions like the one taken on Sept 11.

Our main criticism of the Weather Underground is that they fail to deal thoroughly with themselves as members of a White revolutionary movement. They have failed to enforce the progressive demands of White workers in the US, or carry our armed propaganda around these demands.

While our national movement is certainly no longer progressive, and while it is surely better to see ourselves as an international formation than as a national force, we are still certainly a distinct historical phenomenon, subject to our own internal logic as well as to internal contradiction. We are the White revolution movement. The Weather Underground is a manifestation of our own internal struggle, not a manifestation of our own internal contradiction.

Today, when White workers are being chased down the road to fascism by the Ku Klux Klan, drawn down by the actions of the extreme backwards elements into a racist, top-down, antagonistic movement, we desperately need revolutionary leadership in action in the White movement.

Another underground began a self-criticism in this area in PAIRIE FIRE. We call on them to carry that self-criticism out.

"Brockdte-\No One Has Starved" by Reginald Marsh, 1932.

SUBMISSION

We need to build an international Marxist-Leninist Party which bases itself on the conditions of the portion of the working class we are to lead. This means:

1. Prior development of national parties or organizations.

2. Conduct national chauvinism around the White masses and in the revolutionary movement.

3. Destroy the American exceptionalist ideology which denies the need for protracted war in the US, and which fails today to defend revolutionary masses from the attacks of the enemy.

We must seek at all times to organize and lead the White revolutionary masses. But our organizational tasks in the White movement will not move forward until we have achieved ideological clarity within the White revolutionary movement.

IMPERIALISM, THE COMMON ENEMY

White state of STRESS THE TIME