

**IN OPPOSITION  
TO THE  
OPPORTUNIST LINE  
OF CERTAIN "FREE-LANCE  
REVOLUTIONARIES"  
FORMERLY ASSOCIATED WITH  
AALAPSF (S)**

***AFRO-ASIAN  
LATIN AMERICAN  
PEOPLES SOLIDARITY  
FORUM  
(SEATTLE)***

***10¢***





The photo below shows a squad of ZANLA forces and ZANLA Women's Detachment — Zimbabwe.

COUNTRIES WANT INDEPENDENCE,  
NATIONS WANT LIBERATION,  
AND PEOPLES WANT REVOLUTION -  
THIS IS AN IRRESISTABLE TREND.



Ecuadorian students in an anti-U.S. demonstration.



The Korean people hold a mass rally, strongly demanding the withdrawal of the U.S. aggressor troops from south Korea.



The fighters of the New People's Army are skilled in attacking the enemy.  
(Philippines)



The Chinese people holding a demonstration raise their arms and shout: "People of the world, unite and defeat the U.S. aggressors and all their running dogs!"

July, 1975

# Introduction

Today, the world situation is excellent. The national liberation struggles of the peoples of Asia, Africa and Latin America are spearheading the valiant struggles against U.S. imperialism and Soviet social imperialism and their reactionary puppets.

The victories of the Indo-Chinese people through people's war have given new momentum to other peoples' revolutionary struggles. The national liberation struggles of the African people is advancing through a tortuous road; Mozambique has been liberated by heroic efforts of the Mozambiquen people (not by the willingness of the Portuguese government), armed struggles in Zimbabwe, Eritrea, Namibia etc. are raging, the Palestinian revolution is intensifying its attack on the zionists in occupied Palestine, the peoples of Burma, Thailand, Philippines etc. through peoples' war are going to sweep away the old decadent social order. Countries want independence, nations want liberation and peoples want revolution, -this is irresistible trend.

The Afro-Asian Latin American Peoples Solidarity Forum (Seattle) is an organization with an internationalist characteristic. The Solidarity Forum sees the struggles of our people in the three continents and the rest of the world as essentially the same (i.e. a struggle for genuine liberation and social justice). Imperialism (especially U.S. imperialism and Soviet social imperialism) seeks to exploit and oppress the world's people and the people of the world are forging unity in fighting back against the two superpowers. This is proletarian internationalist unity, which the Solidarity Forum adheres to. Therefore, the Solidarity Forum resolutely opposes those who promote narrow nationalism and national chauvenism among our compatriots from Asia, Africa and Latin America. This is because narrow nationalism is bourgeois nationalism, it disrupts the proletarian internationalist unity of the progressive people and is in the service of imperialism.

On the one hand, we should hail and learn from all these victories of the world's people, on the other, we must be vigilant against the imperialists -- the two superpowers -- whose aim is to seek hegemony and domination of the whole world. At this time, the contention of the U.S. imperialists and the Soviet social imperialists for world hegemony is getting fiercer. Each one of these two superpowers is developing different types of arms in order to be superior over the other (arms race). This race in arms and their expansionist plans are putting them face to face and may lead them into world war to redivide the world if they are not stopped by world revolution. The Arms Reduction Treaty, peace talk and detente is nothing but imperialist tactics designed by the two superpowers to deceive and lull the world's people. Peoples of the world must be vigilant against any move of the two imperialist superpowers whether it is on the continents or on the high seas.

We as Africans, Asians and Latin Americans residing in North America must be vigilant and energetic in exposing the imperialists, in giving vigorous support to the national liberation struggles of our peoples and in organizing our people and raise their political consciousness and unite them with all peoples who are fighting imperialism including the American working class and people.

Certain bad elements who were formerly associated with the AALAPSF(S), have now degenerated to a low level, formed an opportunist clique, and are promoting narrow nationalism, and slandering and attacking the Solidarity Forum. These opportunists should be opposed by all democratic African-Asian-Latin American compatriots and all the anti-imperialists forces in North America.

To expose the reactionary thinking and the degeneration of these opportunists, the AALAPSF(S) feels it is necessary to go into the historical roots and development of their reactionary subjective thinking and the two trends among Africans -Asian-Latin American compatriots resident in North America.

# The Two Lines Among AFRICAN-ASIAN-LATIN-AMERICAN Compatriots In The Solidarity Movement Prior To The Formation Of AALAPSF (S)

In the late 1960's African-Asian-Latin American compatriots participated in two main mass movements:

- 1) The movement of Third World countries and people against superpower hegemonism, bullying and control and for independence, and for national liberation.
- (2) The mass movement of the American people to oppose the U.S. imperialist war of aggression against the Indo-Chinese people, particularly the vietnamese people, and other mass movements of the American people.

Many enthusiastic Africans, Asians, and Latin Americans came out of these mass movements and realized the need for an organization which would take upon itself the task of propagating the struggles of the people of Asia, Africa and Latin America and at the same time unite with anti-imperialist American forces. The formation of Solidarity with Latin American, African and Asian Peoples (SLAAAP) in 1968 was to be such an organization. Right to this very day, the negative trend that existed inside SLAAAP is still the negative trend inside the ranks of African-Asian-Latin American compatriots. Examining the features of this ill wind inside SLAAAP helps to clarify the present-day struggle between the positive and negative politics. During the period (1968-71) there were two main political lines in SLAAAP. The negative line (counter-revolutionary, bourgeois line) promoted;

(1) That the people of Asia, Africa and Latin America are more revolutionary than the American people. This view is helpful to the monopoly capitalist class who always try to create a wedge between us and the great American people. Like their masters the imperialists, the architects of this view have all kind of invective phrases for the American proletariat.

(2) The counter-revolutionary line said that the American proletariat is backward, that it benefits from the imperialist war of aggression and plunder of the Third World, and that revolution here in the U.S. has to wait until Asia, Africa and Latin America are liberated. One can not help but ask why some people promote such trash? They promote this trash because they don't want to struggle side by side with the American working class, that would involve extra effort and sacrifice and they can not do that because they want to be called revolutionaries while doing nothing, or very little, for revolution.

(3) They denied us our right to organize our people right here in a correct way, that is to struggle alongside the American working class and people, the genuine allies of the national liberation struggles of our people, in the American people's revolutionary struggle.

(4) They promoted all kinds of bogus thinking among our compatriots. They said we should engage in cultivating ourselves by lavish book learning while we are here in the U.S. and when we go home become instant revolutionaries. This line of learning revolutionary theory by rote memorization, the line of "organize to understand the world" results in nothing but bourgeois intellectualism and confusion. The bourgeois intellectual wind-bags went to extreme lengths to smother the correct line of "organize to change the world" which is the only way to grasp revolutionary theory, achieve relative clarity, and be of service to the people.

(5) They promoted all kinds of bourgeois cultural activities among our compatriots. They followed bourgeois habits of life and stifled political discussion and tried to cover-up their rightist deeds by "left" denunciation of the broad masses. This is the line of coffee shop, tavern, drinking party "revolutionaries".

The progressive African-Asian-Latin American compatriots struggled resolutely against these erroneous and counter-revolutionary political lines for several years. A qualitative breakthrough<sup>1</sup> was achieved when the progressive compatriots secured contact with the Internationalists. These comrades of the Communist Party of Canada (Marxist-Leninist) and Afro-Asian Latin American People's Solidarity Movement<sup>2</sup> clarified the erroneous lines that had been holding their struggles back and the African-Asian-Latin American compatriots in Seattle militantly took up the task of forming a genuine anti-imperialist Afro-Asian Latin American Solidarity organization with a clear and definite revolutionary program.

In the spring of 1972, the AALAPSF (Seattle)<sup>3</sup> was formed by those progressive African, Asian and Latin Americans who opposed revisionism, trotskyism, opportunism of all shades and colors, etc. The AALAPSF (S) boldly declared, "We Afro-Asian-Latin American people have deep roots in the U.S. It was the African slaves and Asian coolies who, along with the Native American people and European immigrant workers built this country with their sweat and blood. Our people have yet to win emancipation in this country; Asia, Africa and Latin America have yet to be liberated from imperialism. It is glorious for us to struggle against imperialism while we are here and struggle against imperialism when we go home!" (Vol. 1, #1, Patriot) This bold declaration was a great blow to the pro-imperialist Afro-Asians, lackeys of U.S. imperialism and a blow to those "anti-imperialist" Afro-Asians who pose as super-revolutionary, but promote all those bogus counter-revolutionary political lines in practice.

Since its formation, the AALAPSF (S) has consistently adhered to its original program which consists of three points:

- (1) Resolute support to the national liberation struggles in Asia, Africa and Latin America
- (2) Resolute opposition to racial discrimination and political repression
- (3) Full support to the anti-fascist struggle of the American working class

For three years, AALAPSF (S) carried out its program militantly and in the main was correct. But the revolutionary path is full of zigzags, obstacles and ups and downs. Inside revolutionary groups, organizations, and parties there is a struggle between two political lines which is a reflection of the class struggle outside. As a matter of fact, the struggle inside a revolutionary organization is a reflection of the struggle outside between the monopoly capitalist exploiters and the masses of the working and oppressed people.

The wrecking and splitting activity of certain demoralized bourgeois intellectuals who have been attacking AALAPSF (S) is a concentrated expression of the negative line inside the organization. At present, the struggle is very sharp and antagonistic. At other times, this struggle has not been so sharp nor antagonistic and has been handled as a difference between comrades who want to learn from each other and overcome their shortcomings. But when some former comrades become so disoriented that they raise shortcomings to the level of being virtues and resist any attempts at education, then the struggle can become antagonistic and can then only be resolved by isolating and defeating the wrong and profoundly mistaken individuals.

## SOME COMMENTS ON THE TWO LINE STRUGGLE AS A REFLECTION OF CLASS STRUGGLE IN SOCIETY

It is well known that the Soviet Union once was a socialist country ruled by the dictatorship of the proletariat (which is the highest form of democracy, that is, democracy for the majority of the people--the working class and its allies, and dictatorship for the few exploiters of the majority of the people who constitute the bourgeois class) under the leadership of the revolutionary authority of Lenin and Stalin. For over forty years the Russian working class and people worked hard and through sacrifices and tremendous effort built up the Soviet Union from a backward feudal imperialist country into a powerful, modern and advanced socialist country which was a bastion of revolutionary support to the just struggles of working and oppressed people of the world, including Asia, Africa and Latin America. At that time, no imperialist country (no imperialist powers) could smash the USSR, on the contrary, the Soviet Union of Lenin and Stalin smashed the Nazis and other reactionaries who dared to attack the socialist state. But the capitalist roaders like Khrushchev (and later Brezhnev and his clique) who wormed their way into the Communist Party of the Soviet Union by double dealing, tricks and intrigues, seized power in the USSR for the new bourgeoisie, and transformed the dictatorship of the proletariat into a fascist dictatorship of the reactionary intellectuals and bureaucrat-managerial bourgeoisie, restored capitalism, and expropriated the fruit of the labor of the Soviet working class and people. There are many examples throughout Asia, Africa and Latin America of how the revisionists and the capitalist roaders have betrayed the mass struggles of the people.

There are also many examples of the revolutionary people waging struggle against the capitalist roaders and defeating them. The foremost example is that of the People's Republic of China where during the Great Proletarian Cultural Revolution, bourgeois carrerist, double dealers Liu Shao-Chi and later Lin Piao were isolated, exposed and defeated by the broad masses in their attempts to subvert the socialist order and restore capitalism.



## Associated With AALAPSF(S) Developed Into Wreckers And Splitters

The AALAPSF (S), as a revolutionary anti-imperialist organization is no exception to the existence of a struggle between the two lines as a reflection of class struggle in society. The examples of the Soviet Union and of China show in a clear-cut way and on a grand scale how this takes place. In AALAPSF(S), a struggle between revolution and counter-revolution between the interests of the toiling masses and the imperialists is also taking place and recently became very sharp, this is what we are attempting to clarify.

Dialectical materialism holds that all objective things have two opposite tendencies which are interdependent and struggle against each other. This interdependence and struggle between the two determine the life of all things and push their development forward. Chairman Mao has pointed out: "Marxist philosophy holds that the law of the unity of opposites is the fundamental law of the universe. This law operates universally, whether in the natural world, in human society, or in man's thinking. Between the opposites in a contradiction there is at once unity and struggle, and it is this that impels things to move and change." (Four Essays on Philosophy, page 91). In a revolutionary organization such as ours (AALAPSF (S), it is extremely important to use the scientific world outlook and methods of analysis in approaching various problems, and every single thing.

In dealing with any question, such as appraising our revolutionary work, studying, analysing our environment and world situation, it is essential to adhere to the dialectical method of analysis. That means what attitude should we take towards our achievements and shortcomings or difficulties and bright future. These are two aspects of a single process and the unity of opposites. We would be blindly clinging to achievements and the bright future if we overlooked our shortcomings and difficulties, and this would lead to complete failure in our work. On the other hand, we equally be blindly clinging to shortcomings and difficulties if we overlooked our achievements and lost sight of the bright future and this would lead to passiveness and pessimism and eventual abandonment of the struggle because of loss of hope in victory. We have seen the degeneration of certain people's thinking in a similar way:

- (1) because of one-sidedness of some comrades they see things as immutable and unchanging in society, i.e. they have not grasped the law of motion and development and change. They have not grasped that the old social order in society is decaying and out of this will arise the new things which are vigorous and alive and growing.
- (2) some are consciously giving up the struggle because of selfish motives and want to go back to the old social order because they don't want to sacrifice when the struggle demands it. To sum up, the problem is demoralization, which comes from petty-bourgeois thinking. At one time you participate in the struggle, at another time you abandon the struggle and even go further to attack it. Once the bourgeoisie and the petty bourgeoisie have "understood" the theory and their curiosity for the revolution is gone, they become passive and a section of them will even oppose the revolutionary struggle of the people.

As we mentioned above, in any revolutionary organization there is two line struggle and that this two line struggle is a reflection of the class struggle that takes place in the society (class society) in general. AALAPSF(S) was the outcome of the struggle of African-Asian-Latin American compatriots between two trends. One trend is revolutionary and progressive in both words and deeds, and the other is reactionary and one-sided, revolutionary in words and reactionary in deeds. Since its formation, the AALAPSF(S) has made tremendous efforts to implement its program in practice and it did mobilize and raise the consciousness of our African-Asian-latin American compatriots on the basis of objective politics, i.e. through mass democratic meetings, mass work, distribution of literature, discussions, participating in various struggles, demonstration etc, that dealt with living ideas on their minds and problems facing the people. But during that period and up to the Spring of 1974 we also have made some errors, not because we intended to commit these errors but because we were relatively inexperienced. But we were resolute in opposing revisionism, opportunism and dared to give

our point of view and dared to unite and mobilize the majority of the masses of our compatriots. It was a difficult task because what is new and consistent with the new world is very hard to accomplish and takes a long time to take root. And what is dying and consistent with the old world is very easy to accomplish and takes no time at all to take root because it already exists in abundance. We don't have to go to the extent of investigating and looking for the negative, it is irresistibly there and giving rise to a foul smell.

But this account of the actual history of AALAPSF(S), which we are proud of, is opposed by the opportunist clique. They have been moaning about how "isolated" and "sectarian" the AALAPSF(S) was in the past. What they mean by this is that the organization did not water down its politics to the point where it would no longer be controversial and objectionable to those with reactionary ideas. Because the AALAPSF(S) took definite revolutionary positions and tried hard to advance the political consciousness of the compatriots, necessarily some people with reactionary political ideas rejected the organization. This upset the opportunists on end, and in order to overcome this kind of "isolation" (which is actually a good thing) they capitulated to the trend of reactionary politics among some of our compatriots. When this occurs our dear opportunist clique feels just fine. But, due to political disability they fail to see that in order to unite with the reactionary trend of political thinking, they have to give up revolutionary politics and adopt narrow nationalism and feudalist communal cultural activity.

Furthermore, there has been a political trend in AALAPSF(S)'s history that if unchecked, would have resulted in isolation from the broad masses. This is the trend of "super-revolutionary" denunciation of people who disagree with the Solidarity Forum. And, as a matter of fact, the individuals now involved in the opportunist clique are the same individuals who led this ultra"left" erroneous line. To sum up, first they engage in "leftist" denunciations (all struggle, no unity). Then they whimper that the Solidarity Forum is "isolated" and totally reject principled struggle in order to have unity with every kind of backward trend (all unity, no struggle).

This opportunist clique is completely unable to understand the correct political line of "principled unity and principled struggle." And to this very day they still sit perplexed in dark corners trying to figure out why it is that they are the ones who are so isolated from the progressive people.

In the summer of 1974, the negative line of communalism<sup>4</sup> and liberalism became a strong trend in the organization due to the influence of the opportunists. The revolutionary activities of the Solidarity Forum almost ceased. Instead of waging political battles and campaigns, the opportunists promoted the line of "contacts"... This negative line promotes all kinds of bourgeois cultural activities as a replacement for political struggle. They instead one-sidedly pursue a line of "making friends", eating dinners with "contacts", holding parties, but never struggle to raise the political consciousness of the compatriots. The internal and external life of the organization was hampered so much that it was difficult to sit down and analyse and discuss anything. Everything was to be geared toward one's own selfish interests.

It is important to note that at this time the opportunists began engaging in anti-Solidarity Forum activities. They opposed the discipline of the AALAPSF(S) (not attending meetings or doing any political work) and refused to uphold any principles (and even went so far as to say at one time, "to hell with principles"). These are the same people who try to pawn themselves off as super-revolutionary and "Marxist-Leninist". It is well known to all people who are struggling against imperialism that the Marxist-Leninists are highly disciplined, principled and sacrificing to uphold a revolutionary anti-imperialist program such as the three point program of AALAPSF(S).

Now, progressive African-Asian-Latin American compatriots saw the danger of these activities inside and outside of the Forum and set about to enliven the internal and the external life of the Solidarity Forum. It was necessary to re-organize the Solidarity Forum and bring it to the right track.

During the summer of 1974, AALAPSF(S)'s three point program had been reduced to a one point program--support to the national liberation struggles of Asia, Africa and Latin America. So the negative line reduced our three point program to one point and even the one point program has not been implemented in practice because when you implement that point in practice then you have to point out the allies of the national liberation struggles of the Third World and to do that you must recognize the American working class and its vanguard, the Marxist-Leninists. To separate the national liberation struggles from the American people's struggle is to take the side of the monopoly capitalist class because the bourgeoisie always propagates the division of the people. For Africans, Asians and Latin Americans to promote this division is narrow nationalism. Organizationally for the opportunists to promote the line of narrow nationalism means that they unite on the basis of communalism and feudal cultural activities and this by itself means the abandonment of the struggle.

Now the struggle for re-organization of the Solidarity Forum was initiated to rectify the situation in two ways: to implement the three points of the program more vigorously and to mobilize Africans, Asians and Latina Americans to work in the AALAPSF(S) and expand its ranks. Here we have to mention that the opportunist elements opposed the re-organization right from the outset under the hoax that (1) the three point program has been implemented without deviation so there is no need to wage a special struggle to implement it. For that our answer is that anybody who reads The Patriot Vol. 3 #1 (See subhead below: HOW THE OPPORTUNIST CLIQUE PEDDLED THEIR NARROW NATIONALISM IN THE PATRIOT), can see that the line of narrow nationalism has its influence. It is not a matter of individual interpretation that the three point program isn't present, but a matter of objective reality. (2) The opportunist elements tried to create doubts about those African-Asian-Latin American compatriots who have been close supporters of the AALAPSF(S) for some time and who were eager to carry out the Forum work. They showed no faith in the revolutionary masses, opposed vigorously expanding the work under the hoax that the AALAPSF(S) was a very advanced organization and to bring new people in would dilute the organization's politics. The Forum has always been an organization whose basis of unity was anti-imperialist politics and not Marxism-Leninism. For this reason, the AALAPSF(S) is a broad based organization that includes people of different political levels.

But the opportunists, not desiring to struggle and sacrifice and boldly mobilize and lead the masses, opposed the re-organization. They did so on the basis that the Solidarity Forum has "worked out Marxist-Leninist positions and lines" and the Solidarity Forum can not bring other anti-imperialists because they do not understand and agree yet with those "worked out Marxist-Leninists positions and lines". By this they wanted to create a kingdom inhabited by expert foreign correspondents and feared expansion and the development of vigorous public organizing like the plague.

But progressive Africans-Asians-Latin Americans went out vigorously uniting and mobilizing the compatriots on the basis of the three point program of AALAPSF(S) and carried through with re-organization, overcoming numerous obstructions from the opportunist clique which was feverishly factionalizing against the progressive line. Their politics could be characterized as being very enthusiastic to oppose progress while being very unenthusiastic to do any political work among the masses. Their unity was a communalist unity, not based on putting politics in command. But the AALAPSF(S) was re-organized and many spirited African, Asian and Latin American compatriots joined it. But the opportunists, as soon as they saw in the re-organization a danger to their own selfish interests (bourgeois way of life) had second thoughts on the re-organization. These opportunists wanted the re-organization of the Forum to occur in such a way (once they were forced to abandon their obstruction to re-organization altogether) that it would not interfere with their communal activities. But as soon as it was clear to them that the reorganization of the AALAPSF(S) meant more sacrifice and hard work and to participate in objective politics and actual struggles, that it meant to wage tireless struggle against liberal bourgeois tendencies, that it meant more discipline, principled behavior and scientific methods of work, the opportunists then stepped up their secret attempts to disrupt, split, demoralize and wreck AALAPSF(S).

## How The OPPORTUNIST CLIQUE Peddled Their NARROW NATIONALISM In THE PATRIOT

Take the question of the article entitled "Military Regimes and Imperialist Military Involvement in Africa" in the issue Vol. 3, # 1. It is generally understood that the Patriot Vol. 3, #1 was a special issue devoted to the struggle of the African people and since the article "Military Regime . . ." is the main article then one naturally has to think that the article on the "Military Regime . . ." would put forward the well-established views of the AALAPSF(S) on Africa, which has always presented a Marxist-Leninists position. But it does not. While the Solidarity Forum does support anti-imperialist analysis of Africa that is not necessarily Marxist-Leninists, these opportunists claim to be following Marxism-Leninism Mao Tsetung Thought. The "Military Regimes . ." article is a far cry from Marxism-Leninism Mao Tsetung Thought and an analysis of this article exposes the sham posturing of the opportunist clique.



## WHAT IS THE GENERAL LINE FOR THE ANTI-IMPERIALIST REVOLUTION IN AFRICA ?

The countries of Africa basically have a social system that is semi-feudalist and semi-colonial or colonial. The laboring peasantry are mercilessly exploited by the feudal landlords in alliance with the imperialists. The foreign imperialists extract raw materials, prevent the growth of modern industry, maintain feudal economic relations and use these countries as dumping grounds for commodities. The imperialists utilize the bureaucrat capitalist class to administer the exploitation of the workers and peasants. The bureaucrat capitalists are groomed by the imperialists as national traitors from the ranks of the feudal landowners and comprador capitalists (export-import capitalists).

The laboring masses of Africa are confronted with the three enemies: the feudalists; the bureaucrat capitalists (in some countries the black bourgeoisie, in other countries -- Rhodesia and South Africa--the white settler regimes); and imperialists (mainly U.S. imperialism and Soviet social-imperialism, but also Britain, France, Germany, etc ...). Because of these objective conditions that prevail throughout Africa (Whether the particular country has formal independence or not) the path forward, the general line must be national democratic revolution. National - because its goal is to achieve independence from imperialism; democratic - in that it overthrows the backward feudal relations of production, liberates the peasantry and distributes land to them.

But this national democratic revolution is different than the old style democratic revolution such as the American and French bourgeois democratic revolutions of 1776 and 1789. Different, because the bourgeois class cannot successfully lead it to victory over imperialism and feudalism and establish a society that is independent of colonialism and imperialism. The bourgeois class of the African and other Third World countries is much too weak and flabby to lead this revolution to victory. In the era of imperialism, if the bourgeois class leads the anti-imperialist revolution, the most that can result is neo-colonialism. Inevitably they strike a deal with the imperialists (or if sincere patriots, are crushed like Allende of Chile) and in exchange for a few crumbs receive formal political (state) independence, while the imperialist continue to viciously exploit the raw materials and labor power of the people, maintain feudal oppression of the peasantry and continue to run roughshod over the sovereignty of the particular country, maintaining military bases, troops etc.. Clear examples of this are familiar to everyone, we merely mention the Philippines. in Asia, Brazil in Latin America and Zaire in Africa.

Innumerable historical facts prove that the bourgeoisie cannot lead a successful national democratic revolution today, cannot lead a bourgeois democratic revolution to victory. Today, only the working class and peasantry led by a Communist Party, can successfully complete a national democratic revolution. Chairman Mao Tsetung fully enunciated this in theory and implemented this theory in practice by leading the Chinese people in New Democratic revolution. The Chinese people smashed feudalism, smashed first Japanese and then U.S. imperialist domination and proceeded to consolidate the rule of the workers and peasants as they marched further forward toward socialist transformation. What was true for China is also true for all countries in Africa that are under the same class forces that China was subjugated by: feudalism, imperialism and bureaucrat capitalism. And that path forward is New Democratic revolution, led by the working class and its Communist Party, which mobilizes the peasantry as the main force. Building a firm anti-imperialist united front of all progressive and patriotic people, organizing a People's Liberation Army, waging armed agrarian revolution and implementing democratic reform in the countryside, establishing liberated base areas and encircling the cities from the countryside as preparation for capturing the large cities - in short waging People's War -- this is the path forward for Africa. This revolution, Chairman Mao's theory and practice of new democratic revolution, this is the general line for the anti-imperialist revolution in Africa.

Yet, In "Military Regimes . . ." , authored by our opportunists, not a word is mentioned about this path forward. Instead, they prefer to treacherously promote (in the guise of "Marxism-Leninism") bourgeois democracy and various bourgeois democrats and patriots as the path forward, and as the leaders of the African revolution. History has confirmed that this path can only result in neo-colonialism. Thus we are dealing with apologists for neo-colonialism.

## GLORIFICATION OF BOURGEOIS DEMOCRACY (treacherously)

a) The article hides the correct analysis of the anti-imperialist revolution in Africa. It did not show the importance of the present day national liberation struggle in Africa and how they differ from the the struggle of the African people for nominal independence. Instead of giving historical analysis

about the failure of all previous struggles of the African people to win genuine liberation, the article sighs after the good old days of Lumumba, Nkrumah, Obote, M. Keita etc. Here, we are not suggesting that Lumumba and Nkrumah are not national heroes but what we are saying is that these leaders did not understand the nature of imperialism and neo-colonialism and their double tactics. In addition, we ask the authors, can you put Lumumba and Obote on the same level? It does not need much knowledge to see that Lumumba fought the imperialists tooth and nail and died as a hero while Obote did not. It was Obote who allowed the Israeli Zionists to exploit the resources and labor power of the Ugandan people and allowed them to establish counter-insurgency network against the liberation struggles in east Africa. Why should we sigh after Obote just because he was overthrown by the fascist Idi Amin? Moreover to list Obote and Lumumba together shows muddleheadedness, to say the least and it degrades Lumumba's revolutionary role.

b) Instead of using the military coups to show the instability of bourgeois democracy and of neo-colonialism, the article sighs after the good old days of bourgeois democracy. For instance, recently Indira Gandhi has declared the state of emergency in India, should we tail behind the right-wingers of the Indian bourgeoisie and not to expose the whole of "bourgeois democracy" prior to the state of emergency? No! It is well known that the "bourgeois democracy" is a hypocritical thing the bourgeoisie uses to suppress the mass struggle of the oppressed people especially workers and peasants. Here, we are not saying that our African compatriots should not be concerned about the differences between various forms of bourgeois dictatorship, between various leaders etc. Such differences, sometimes, can even become a matter of great importance of life and death for thousands and hundreds of thousands of people as has been the case in Uganda. But we also ask what will happen if the "popular civilian" bourgeoisie decides to become more fascist instead (just what happened in India)? Should we sigh after the good old days of Indira Gandhi's "popular civilian" government before the state of emergency or should we use the political development to show the people how to move forward in their struggle against oppression?

#### DENIAL OF THE PATH FORWARD FOR THE AFRICAN PEOPLE.

The article goes directly against the trend of NEW DEMOCRACY in Asia, Africa and Latin America. Chairman Mao has pointed out "what about the road to a capitalist society under bourgeois dictatorship? To be sure, that was the old road taken by the European and American bourgeoisie, but whether one likes it or not, neither the international nor the domestic situation allows China (allows countries of Asia, Africa and Latin America - AALAPSF) to do the same. Judging by the international situation, that road is blocked..."

The article did not at all deal with the content of the revolutionary struggle of the African people on the basis of New Democracy (i.e. what is the significance of the present day national liberation struggle of the African people). The African masses have summed up their past experiences and have come to the conclusion that armed struggle and revolutionary civil war by themselves are not going to guarantee total liberation. The past armed struggle, say of the Congolese people, did not succeed even though in very short period of time 3/4 of the Congo (Zaire) was liberated at that time (1964). Lack of a correct, competent leadership armed with revolutionary Marxist-Leninist theory, the absence of an ideology of people's war, neglect of forming a real people's army, failure to mobilize the masses in the spirit of class struggle, the lack of a strategic and tactical line equal to the demand of people's war, plus the absence of real unity based on the revolutionary principles of Marxism-Leninism, gave the opportunity to reaction to stamp out victory which was achieved. So the article negates New Democracy -- i.e. negates the question of proletarian leadership and proletarian ideology in the struggle of African people and, therefore, mystify the path forward for the liberation of the African people.

#### THE ARTICLE CONTAINS MANY BLATANT CONTRADICTIONS WHICH ALL TEND TO GLORIFY BOURGEOIS DEMOCRACY.

a) In one sentence, the article says that various progressive leaders "did not see the necessity of breaking totally with the imperialist system" (The Patriot Vol. 3 #1 page 3) and on page 6, it is stated that "all these leaders (of popular civilian governments - AALAPSF) tirelessly advocated and worked for the total independence of Africa."

This is not only a contradiction, but also a complete denial of objective history of the African people and of making the whole question as a matter of the views of various individuals. Incredible!

b) The article puts forward that coups cannot change the situation, but they can worsen the situation of the people. Well Mr. liberal bourgeoisie, this is a contradiction. Either the coups cannot change the situation or they can, because worsening the situation is a change. It is not the case that every single coup in Africa has been totally reactionary. Should we sigh after the good old days of King Farouk (Egypt) because he was overthrown by a military coup headed by the anti-imperialist, anti-zionist Amal Abdul Nasser? Or should we sigh after the good old days of King Faisal II (Iraq) because he was overthrown by the military headed by Colonel Kasim? And this "law" about all recent coups can certainly not apply to Europe, or should we sigh after fascist Caetano, Salazar's successor, because he was overthrown by a military coup by the Armed Forces Movement -- which ushered in a shift by the Portuguese bourgeoisie to more and more deception of the Portuguese people and not just straightforward repression? These are only a few remarks, but one can go on and on exposing this outright mystification of the issue.

## The CLIQUE'S Criminal Activities On The Organizational Front

### INTERNALLY

These opportunists did not have any respect for our people's struggles in Asia, Africa and Latin America because they have time after time diverted main issues under discussion into personality conflicts. One may ask, why would they do such a thing? This is how they avoid discussing the practical program of AALAPSF(S), how they are not implementing it but instead promoting narrow nationalism among some compatriots.

They come to meetings whenever they wished and had no respect for the discipline of the Solidarity Forum which has to be observed by all comrades. No, they would rather be "free-lance revolutionaries". Whenever they came to a meeting they would drag the discussion on and divert them in such a way that unity cannot be achieved with them after long discussion. They then turn around and attack the whole Solidarity Forum for having meetings that are "too long". They always want to change the meeting time to suit their own communal activities ignoring the interests of the Solidarity Forum, the majority of the comrades and in fact, the broad masses of the people.

### EXTERNALLY

As soon as the re-organization of the AALAPSF(S) started in a revolutionary way and the negative line had been badly battered, they set out to disrupt the organization. They have a whole bag of tricks:

- (1) They slandered our fraternal relationship with the Central Organization of U.S. Marxist-Leninists and finally attacked COUSM-L. They said that AALAPSF(S) is a "subsidiary" of COUSM-L.
- (2) They said that they have gained nothing from the Solidarity Forum and its activities.
- (3) They said that they cannot make the meetings of the Solidarity Forum unless they are held only once a month.
- (4) They complained to various people that they have not made progress in their individual lives (wanting to have better jobs, etc.)
- (5) They said one does not have to agree with the Marxist-Leninists because we are "only anti-imperialists".
- (6) They ran around in the African-Asian-Latin American community slandering hard-working and self-sacrificing comrades of the AALAPSF(S).

To these points we answer:

- (1) As far as the COUSM-L - We Africans, Asians and Latin Americans do not allow any degenerates to attack COUSM-L, an organization which has always united with the Solidarity Forum since its formation in the spring of 1972. These two organizations have a long history of assisting each other's work; many times the AALAPSF(S) and the Seattle Branch of the COUSM-L have united to wage joint campaigns in support of the national liberation struggles of the people of Asia, Africa and Latin America. For instance, the very recent joint campaigns in support of the Palestinian people's struggle and in hailing the heroic victories of the Indo-Chinese people. The AALAPSF(S) express utter contempt for the opportunist clique, deep respect and admiration for the hard work of COUSM-L in educating the American working class and people in proletarian internationalism. We African, Asian

and Latin American residents in North America would not allow any opportunists to separate our struggle from the struggle of the American working class and its vanguard - COUSM-L and other Marxist-Leninist organizations in the U.S. We Africans, Asians and Latin Americans would not allow anybody to attack the unity between the national liberation struggles of our people in Asia, Africa and Latin America and the American working class and people. And we will not allow any reactionary to create doubts about the American Marxist-Leninists and to undermine the prestige of Leninism Mao Tsetung Thought wherever we are, whether we are here or at home, because the objective reality is that Marxism Leninism Mao Tsetung Thought is the guide for our national liberation struggles at home and without it there can be no genuine liberation of our people. This is a law of history.

(2) We say that the Solidarity Forum is not for individual bourgeois cultivation, it is a collective organisation aimed at mobilizing our people and to raise their consciousness to a level of being consistent and genuine and anti-imperialist fighters.

(3) A. Well Mr. Opportunists-Bourgeois correspondents - you really have exposed yourselves. You are not interested in revolution but to get a good job and "get along" with the bourgeoisie and their hacks.

B. The Solidarity Forum as an organisation has always encouraged comrades to get jobs, work alongside and learn from the American proletariat. Furthermore, there is no contradiction between a good job and good revolutionary work. These opportunists pose the question in this way: "Either" you work with the Solidarity Forum "or" you want to have a good job. But what are the facts: In the last year these opportunists have contributed very little to the development of the Solidarity Forum and if one takes the latest things they have done nothing besides attacking the Solidarity Forum.

(4) The essence of this is that they do not have time to do revolutionary work but have time to engage in all kinds of bourgeois and feudal cultural and communal activity (i.e. parties, degenerate social activity etc.) and this exposes all other slanders that they have raised about the Solidarity Forum.

(5) The opportunist clique promote the "only anti-imperialist" line. What is this? In order for, the opportunist clique, to avoid criticism for their narrow nationalism, they would defend themselves by saying that the Solidarity Forum itself is "only anti-imperialist". Therefore, the Marxist-Leninists inside the Solidarity Forum should not criticize their counter-revolutionary politics. For instance criticism of the "Military Regimes" article. They run away from an honest appraisal of what is good or bad for the masses and they try to hide behind the statement - "you should not criticize us from a marxist-leninist perspective, the Solidarity Forum is "only anti-imperialist".

It is true that the basis of unity of the Solidarity Forum is anti-imperialism and that its membership is not restricted to Marxist-Leninists - who are the most thorough going anti-imperialists. But the opportunist clique tries to use this fact to prevent their pro-imperialist narrow nationalist ideas from being criticized. They try to prevent the Marxist-Leninists from speaking out under the hoax that there is contradiction between anti-imperialism and Marxism-Leninism. Furthermore these "free lance revolutionaries" claim to be Marxist-Leninists themselves! Chairman Mao long time ago pointed out "The bourgeois die-hards in their turn come forward and say: well you communists have postponed the socialist system to a latter stage and have declared -- The Three People's Principles being what China needs today, our party is ready to fight for their complete realization -- all right then, fold up your communism for the time being". The opportunist clique wanted Marxist-Leninist comrades in the Solidarity Forum to "fold up communism" because the basis of unity of the organisation is anti-imperialism. This is the "only anti-imperialist" line. It is ironic, if one remembers, how they opposed the reorganisation of the Solidarity Forum under the hoax that the Solidarity Forum has "worked out Marxist-Leninist positions and lines" by expanding it with anti-imperialists, Afro-Asians and Latin American compatriots. This shows the double-dealing and the dishonesty of the opportunist clique.

(6) Slander of individuals. Now this shows how these opportunists degenerated down to the gutter. These opportunists can not justify themselves politically and so they resort to an "offensive" of personal attack and character assassination. The Solidarity Forum as a revolutionary organisation opposes all kinds of gossip and slander and warns our compatriots and the American people to be vigilant against all these criminal deeds. All of these criminal acts have been going on since the reorganisation behind the back of the Solidarity Forum. But the Forum has moved forward in its work.

Such are the activities of the opportunists. The Forum tolerated these individuals up to a point -- granting them the benefit of doubt that their activities were an outcome of contradictions among revolutionary people -- but when their activities took the form of being anti-Forum, the Solidarity Forum moved to expel them.

The Basis for expulsion consisted of: (1) Slander, dishonesty and cliquism; (2) Opposition to the three point program in practice.

First, the opportunist clique slandered the Solidarity Forum as controlled by a dishonest clique and would not defend their lies in front of the members of the Forum. Here, we have a splendid example of the method of projection of one's own crimes onto others. Because it is precisely the opportunists who formed a factional clique to engage on double dealing, back stabbing, gossip, slanders and every type of dishonest behavior against those upholding proletarian internationalism, the three points program and the Solidarity Forum itself. These views of the opportunist clique could not be tolerated inside the Solidarity Forum and was one reason for their expulsion.

Second, another reason for their expulsion is their opposition in,practice to the three points program of the Solidarity Forum. A good example of this was their activities around the campaign to celebrate African Liberation Day. For a long time the opportunists had been under fire inside the Solidarity Forum for not upholding the three points program. But they would never admit it and change. They sneakily shifted in words to support the three points program, while remaining narrow nationalists in practice. For instance, during meetings of the committee to organize African Liberation Day ( long after they actually started shifting in words to support the three points program ) they opposed proletarian internationalism all along the way.

(1) They tried to ban American anti-imperialists from participating in African Liberation Day event, both in the committee itself and from speaking in the rally. But they were resolutely opposed and isolated in the committee and forced to agree to invite American anti-imperialists to speak. All their attempts to divide the African people's revolutionary struggle from the struggle of the American working class ( their genuine ally ) failed. No one would put up with their narrow nationalism.

(2) Once their bourgeois nationalism was defeated, they did very little to practical organizing among the masses to build up the event. This exposed them for their bourgeois intellectualism and revolutionary phrase - mongering - but extreme reluctance to the actual struggle for revolution.

(3) Their self-centered opportunism was further revealed when, after agreeing to attend a meeting of the committee to sum up the African Liberation Day event, they did not even bother to show up. They are running amuck in the solidarity movement of the people. This is totally against any thing the AALAPSF has ever stood for.

The Solidarity Forum has withstood the challenge of the opportunist clique and in standing by the correct anti-imperialist ideology, and three points program in both theory and practice, has successfully defeated the opportunist clique and has expelled these elements. This show of determination to struggle for principles by all members of the Forum is an event which goes down in the history of the Forum, not only as a memory of success and achievement but also as the guiding principle and inspiration for the bright future of the forum.

From a position of strength and truth, where the Solidarity Forum now stands, it is in a position to make more contributions to the revolutionary struggles of the peoples against imperialism in every way it can. The victory of the Indo-chinese people, the African people of Mozambique and the just struggles of the peoples of Asia, Africa and Latin America which is an inspiration to the Forum. The Forum pays homage to the countless martyrs who fell fighting in the wars of liberation, the sacrifice of each one is a milestone on the road to success of the struggle of the people of the world - the cause to which the Forum pledges determined struggle against imperialism and determined solidarity with all people fighting exploitation and oppression.

DOWN WITH U.S. IMPERIALISM, SOVIET SOCIAL- IMPERIALISM AND THEIR PUPPETS!

LONG LIVE THE NATIONAL LIBERATION STRUGGLES OF THE PEOPLES OF ASIA, AFRICA AND LATIN AMERICA!

AFRO-ASIAN-LATIN AMERICAN COMPATRIOTS - UNITE AND STRUGGLE WITH THE AMERICAN WORKING CLASS AND PEOPLE AGAINST OUR COMMON ENEMY!

LONG LIVE THE AFRO-ASIAN -LATIN AMERICAN PEOPLE'S SOLIDARITY FORUM (SEATTLE)!



## FOOTNOTES

<sup>1</sup>The Internationalists was an organization that developed during the 1960's in Canada, and was founded in March, 1963. This organization took up the task of opposing modern revisionism. It was a youth and student movement which took up the task of disseminating Marxism-Leninism Mao Tse-tung Thought, and opposing the bourgeois decadent educational system. The Internationalists were faithful to the historic lessons of the class struggle and came forward to join the modern proletariat and participate in their struggles. The Internationalists were an organization of a new type. They withstood all kinds of attacks from the Canadian state machine, and from revisionists and trotskyites etc. They went to every nook and cranny of Canada denouncing modern revisionism and trotskyism and gloriously inaugurated the Communist Party of Canada(Marxist-Leninist) in March, 1970.

The Internationalist trend has spread to many parts of the world and given rise to the Communist Party of England(Marxist-Leninist), the Communist Party of Ireland(Marxist-Leninist) and the American Communist Workers Movement(Marxist-Leninist) a predecessor organization of the Central Organization of U. S. Marxist-Leninists.

<sup>2</sup>The Afro-Asian Latin American Peoples' Solidarity Movement. Prior to 1968 in Canada the main trend of thinking among the so-called "left-wing" circles of Afro-Asians and Latin Americans was careerism. An Afro-Asian Latin American faces the choice of following two roads. The road of selling-out to the imperialists and becoming their lackey, or the road of going against this oppression, uniting with the broad masses of the people of all nationalities, and organizing revolution to serve the people. The imperialists have spent millions of dollars to propagate comprador ideology and culture amongst Afro-Asian Latin Americans so that they will take the first road. Comrade Bains and the Internationalists took the second road. The Afro-Asian Latin American Peoples' Solidarity Movement(AALAPSM) was formed by Comrade Bains(Comrade Bains is now the Chairman of the Communist Party of Canada(Marxist-Leninist)) in March 1969. The AALAPSM is a genuine anti-imperialist movement aimed at: (1) Supporting the national liberation struggles of Asia, Africa and Latin America, (2) Opposing racial discrimination and political repression against Africans, Asians and Latin Americans in Canada, (3) Supporting the anti-imperialist struggle of the people of Canada and the national liberation struggle of the Quebec people. Here we have to mention that organizations of Afro-Asian and Latin American patriots in Canada have existed ever since the time Afro-Asian Latin American compatriots have been waging anti-feudal, anti-colonial struggles at home. But it is only in recent years that they have been able to organize on a scientific basis by following the revolutionary spirit and methods of work of the Internationalists.

<sup>3</sup>AALAPSF(S) used to carry the name Afro-Asian Peoples Solidarity Forum even though the Solidarity Forum has resolutely carried out programs in support of the struggle of the Latin American people. The addition "Latin American" to the Solidarity Forum name formally occurred in May, 1974.

<sup>4</sup>Communalism is practised by "a clan which is the center of unity and clan, good or bad is supported. Patriarchism, sectarianism, dogmatism and anarchism are various brands of the same communal and backward thinking. In these methods of organizing, principle is relegated to the secondary position while something else is put into the primary position. And that something else is always the interests of the clan, the interests of the most powerful section of the clan, the interests of one or two people against other people." (quotation from Comrade Bain's speech on the Third Anniversary of the Formation of Intellectuals Et Ouvriers Patriotes Du Quebec (Marxistes-Leninistes)--Nov. 14, 1971).

July 15, 1975

STATEMENT OF

AFRO-ASIAN LATIN AMERICAN PEOPLES SOLIDARITY FORUM (Seattle)

REGARDING

"AFRICAN PROGRESSIVE STUDY GROUP (Seattle)"

Currently, the opportunist clique that has been recently expelled from the Afro-Asian Latin American Peoples Solidarity Forum (Seattle) is trying to have some legitimacy and currency by posing itself as "African Progressive Study Group (Seattle)".

It is a historical fact known to many compatriots in Seattle that A.P.S.G.(S) was formed in April 1973 by revolutionary African compatriots. In its founding statement which was printed in The Patriot, the A.P.S.G.(S) boldly declared:

"African Progressive Study Group has been formed on the basis of resolute opposition to imperialist domination of Africa, and resolute support for the national liberation struggles in Africa. A.P.S.G. will seriously investigate and study the situation in Africa and bring it forth for serious discussion among Africans so as to consolidate our anti-imperialist sentiments. A.P.S.G. will carry out propaganda in support of national liberation struggles in Africa and oppose the lies and slanders that the imperialist news media and educational institutions spread against our people. A.P.S.G. opposes racial discrimination and political repression that Africans face in the United States. A.P.S.G. resolutely supports the anti-fascist struggles of the Afro-American people, other national minorities, and the American working class." (The Patriot vol. 1 no. 3)

It should be noted that the opportunist clique, now calling itself "A.P.S.G.(S)" has absolutely nothing to do with this bold declaration of A.P.S.G.(S), its political program. The opposition of the opportunist clique to the A.P.S.G.(S) program is clearly evident in all of its activities, but particularly so in their participation in the work to organize African Liberation Day--May 26, 1975, in Seattle. (Please refer to page 11 of the pamphlet by AALAPSF (S) entitled "In Opposition to the Opportunist Line of Certain 'Free-Lance Revolutionaries' Formerly Associated with AALAPSF (S)".)

Furthermore, in opposing the A.P.S.G. program, the opportunist clique has also come to oppose the political program of the trend of Progressive Study Groups (including African, Indian, Arab, Iranian Progressive Study Groups) that are well known for being associated with the Communist Party of Canada (Marxist-Leninist), the Afro-Asian Latin American Peoples Solidarity Movement (Canada), and the Central Organization of U.S. Marxist-Leninists. The opportunist clique, masquerading as "A.P.S.G.(S)" should not be confused with the trend of Progressive Study Groups mentioned above, nor with the Internationalist trend in general.

"THE DANGER OF A NEW WORLD WAR STILL EXISTS, AND THE PEOPLE OF ALL COUNTRIES MUST GET PREPARED. BUT REVOLUTION IS THE MAIN TREND IN THE WORLD TODAY" By Chairman Mao Tsetung



Palestinian commandos training with determination to defeat the Zoinists and their backers, the two super-powers



Namibian freedom fighters at flag-raising ceremony.



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OF THE INDIAN PEOPLE GET OUT OF CANADA!

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