

Steven Guerra, MLN Saturday, November 14th, 1981

I say this conference is important, for while there are not hundreds of us here, as naturally we might have preferred, we must not dwell on that. For the fact of the matter is that although it may seem that there are just a few of us here, the simple truth is that there are enough of us if we are serious about our work. I also would say that this conference is important in so much as it allows us an opportunity to struggle out our differences in an open forum. It is our organization's sincere hope that this conference will be the beginning of a concerted, national, principled campaign to destroy both the white supremacist klan, and the U.S. imperialist state. And it is important to identify these two things, for all too often tactics get mistaken for strategy, and thus principles become negotiable.

To struggle against the Klan and not to recognize the inherent necessity to support the cause of national liberation within the U.S. imperialist state's very borders is to develop an area of work that is incredibly shallow. It will be similar to a dog that chases it's tail. Then it becomes exhausted. Then it lies down, and then it dies. If we are not to replicate the errors of the past, if we are to create a substance to our efforts, then we must first understand the true nature of the reality in which we exist. It is that understanding (about) which we wish to speak with you here today.

Today, we have heard about the necessity to destroy the Klan. We must also recognize that we must destroy all aspects of white supremacy which has as its firmest foundation, the establishment of the U.S. federal state. If we are to fight, if we are to fight to win, we must recognize that we must accept first and foremost the legitimacy of colonized people in this, the empire, to establish independent nations, to reclaim land stolen from sovereign peoples and nations. If you cannot recognize this, you are either a conscious or unconscious agent

of imperialism. For there can be no question that the Chicano Mexicano people have the right to struggle for the reunification of a socialist Republic of Mexico. If you cannot agree with it, if you do not agree with that, it is because you recognize the imperialist imposed borders, seized at gunpoint from the Mexicano people. And there is something very wrong with that. If you cannot recognize the right of the New Afrikan people to a national territory, if you cannot recognize the right of this territory to national independence there is something very wrong with you, for you recognize the right of this state to continue the colonization of a nation which has the right, indeed the obligation, as an anti-imperialist effort, to political secession. If you cannot accept this, then you desire to continue the most assiduous crime known to humanity, the crime of colonialism.

Comrades, that is the reality which we find ourselves in, and that is the reality which we must overturn. To fully understand this reality, we must understand the real nature of the state. For it is our relationship to the state which shapes all our political consciousness. In this country, there exists an oppressor and oppressed nation relationship, for this country colonized through naked and brutal force the nation of Puerto Rico, maintains a colonized New Afrikan nation, and has settled and occupied the northern territories of Mexico. The thing that has maintained this reality is very simply the political apparatus known as the state.

And what is the state? Simply and unclouded, the state is an instrument of repression whereby one group exercises its political will upon a dominated group. In the U.S. the state has evolved into /^{the} most sophisticated tool that one could possibly imagine. Through a sophisticated and seductive process of political coercion and political repression, the U.S. government has rendered almost all movements of social change politically impotent.

If we are not to fall into this trap once again, and if repression is not to drive this endeavor to the right, or reduce it to mere sloganeering, we must recognize the very clear character of the state. We must recognize that the state is our prime enemy, and no compromise with it is possible. And for this reason, we must never collaborate with the state in any endeavor. To call for grand jury investigations of the Klan or police killings, is to ask for a cancer to cure itself. For grand juries, like all other apparatuses of the state superstructure exist to support that structure. In fact, grand juries were developed in England to protect the rights of a rising bourgeoisie over a decadent feudal class. Grand juries themselves are instruments to safeguard the institution of the bourgeois state.

That is why, five years ago, we within the Chicano/Mexicano and Puerto Rican Independence Movement set the standard of no collaboration with the Grand Juries, regardless of their consequence. To call for grand jury investigations is to legitimize that process, and we as revolutionaries must recognize that we see the state as an illegal entity. That, indeed, we are at war with the state. Whether as political cadre or militants in the struggle, our recognition of the nature of the state must be uniform.

As revolutionaries we must recognize the fact that there will be repression as a consequence of our work. But that is to be expected. For no state has ever been dismantled without a struggle. And if we attempt to create the illusion of victimization, that is to say that we are victims of repression, then we are either naive fools or cowards afraid to accept the consequences of our political actions. For real revolutionaries are cognizant beings; cognizant of their endeavors. And they realize that any action has both the possibility of success or failure inherent within it. It is this that you must understand if this work is to be meaningful.

Do not expect to hear the media brand the Klan terrorists. Do not expect the Grand juries to investigate them, for they are but the state's auxilliary. What you can expect if you are sincere and honest is repression. And you must decide whether you have the courage to think your thoughts to their conclusion. If you do this, if your character allows you to honestly take a stand against the Klan, you will recognize the necessity to support national liberation not only in words, but ultimately in action.

We within the MLN are fond of saying that the union of anti-imperialists is both a tactic and a strategy. It is upon this basis that we founded our organization. It is upon this basis that we have sought relations with the Black Liberation struggle. And it is on this basis, and as comrades, that we challenge you present today to take a complete stand against the stand.

And so this we pledge. That the Puerto Rican Independence struggle will not be destroyed. That the Black Liberation struggle will not be destroyed, and the Chicano Mexicano movement will not be destroyed. Despite all repression, they will continue to grow.

The fact of the matter is that the armed clandestine movement was not driven underground by the state, but rather it was created as a result of an understanding of the state. There would not be repression against our movement if there was not active resistance. The Puerto Rican Independence movement is on the rise. Our struggle has captured the imagination of the Puerto Rican working class, and it will win. We will be equal to our task. We ask you to be equal to yours. Take a stand against colonialism. Take a stand against all manifestations of white supremacy. Take a stand against the Klan.

A movement that is founded upon these principles together with a clear understanding of the state will, together with the struggle of colonized people, be able to offer imperialism the two things it most urgently needs: guerra y muerte - war and death.

Patria or muerte! Venceremos!