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TRIPLE JEOPARDY

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artículos en
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1954

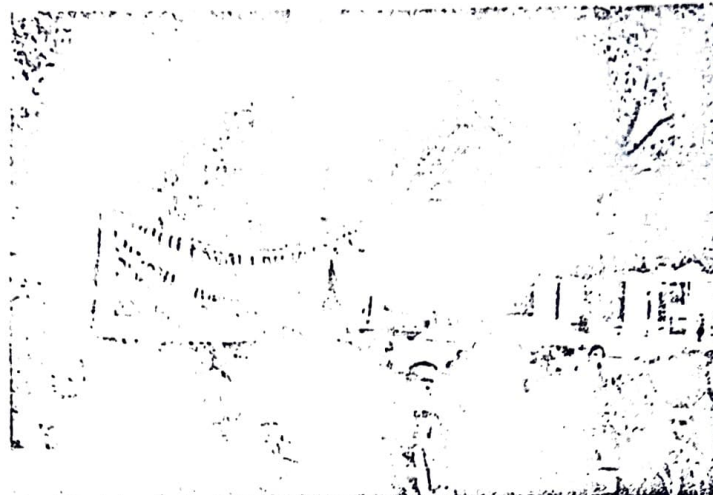
1973

On October 30th over 2,000 people, in their great majority Puerto Rican, from different parts of the U.S. demonstrated in front of the Justice Department and the White House in Washington, D.C., demanding the release of the longest held political prisoners in the world: Oscar Collazo, Lolita Lebrón, Irving Flores, Rafael Cancel Miranda and Andrés Figueroa. They have spent from 19 to 23 years each in U.S. jails. They have passed from young adulthood and entered old age. They are ill, isolated from their families and from their beloved island of Puerto Rico, and apparently destined to die in jail unless massive international support breaks down the extraordinary cruelty of the U.S. government, and in particular, of the only person who can pardon them, the President of the United States.

Why does the U.S. refuse to pardon these Puerto Ricans, despite the length of time they have served, despite Lolita's senescent leg condition and Collazo's stomach cancer? What horrible "crimes" did they commit? Are they murderers? No. No one of them killed anybody. Their "crime" was that they acted on their basic human right to be free, the principle that was the cornerstone for the American revolution, that justified the uprisings of the slaves against their masters and justifies the revolutions of colonized peoples against their imperialist exploiters. They are Puerto Ricans who belonged to a political party, the Nationalist party, which under the leadership of Don Pedro Albizu Campos, understood that the political, social, economic, cultural and psychological repercussions that their country's colonial status was causing their people.

The Nationalist Party considers itself at war with the U.S. since U.S. troops invaded the island in 1898. The five nationalist prisoners have been kept in jail for an inhumanly long time because of their participation in two actions that were attempts to bring world attention to U.S. exploitation of Puerto Rico under the facade of the "Free Associated State" status, generally known as the Commonwealth. The U.S. false standard bearer of "freedom" and "democracy", has crushed every effort on the part of Puerto Rico to be free and democratic because it refuses to give up the huge military advantage and economic profits that Puerto Rico means for the U.S.

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POLITICAL PRISONERS HELD 20 YEARS



Above, three of the attackers in police custody after the shooting. From left to right, Lolita Lebrón, 34 years; Rafael Cancel Miranda, 25; and Andrés Figueroa Cordero, 29.—Below, the same group, together with Irving Flores, at Police Headquarters in Washington, D.C. (Wide World Photos)

El 30 octubre de este año, 1973, dos mil personas, en su gran mayoría puertorriqueños de distintas partes de los EEUU, marcharon en frente del Depto. de Justicia y la Casa Blanca en Washington, D.C., demandando la libertad de los prisioneros políticos que más tiempo han pasado encarcelados en el mundo: Oscar Collazo, Lolita Lebrón, Irving Flores, Rafael Cancel Miranda y Andrés Figueroa. 19 o 23 años encarcelados, han pasado de la juventud a la vejez. Están enfermos, aislados de sus familias y de su querida isla, Puerto Rico, y aparentemente destinados a morir en la cárcel a menos que un movimiento masivo de respaldo internacional termine con la extraordinaria crueldad del gobierno de los EEUU, y, en particular, del único que los puede indultar, Richard M. Nixon. Hasta los dictadores tiránicos de L.A. han indultado a líderes de rebeliones contra ellos.

Por que rehusa los EEUU indultar a estos puertorriqueños, a pesar de lo largo que han estado encarcelados, a pesar de la enfermedad que sufre Lolita. Y el cancer del estomago de Collazo? Qué "crímenes horribles" cometieron? Son asesinos? No. Ninguno de ellos han matado a nadie. Su crimen fue que actuaron para realizar su derecho humano de ser libres, principio que fue el cimiento de la revolución norteamericana, que justificó las rebeliones de esclavos contra dueños, y que hoy justifica las revoluciones de los pueblos colonizados contra los explotadores imperialistas. Son puertorriqueños que pertenecían a un partido político, el partido Nacionalista, que bajo el liderato de Pedro Albizu Campos, entendió las repercusiones políticas, sociales, económicas y culturales que el status colonial de Puerto Rico traía al pueblo.

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Third World Women's Alliance

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**Articulos en Espanol



Some of the century's hot factory only employed women

farah strike gains support

Many local support groups are forming around the country to help win the strike that is now going on by the workers of the Farah Manufacturing Company, one of the largest producers of men's slacks in the United States.

Farah has nine plants in the Southwest U.S. and three overseas plants. It is a family-owned and operated company, employing 9500 workers. It is also a company of which 95% of the workers are Chicano and 85% are women. Yet there are no Chicano or women supervisors in the entire company. Pay is minimal - women who have worked there 20 years receive only \$2.20 per hour. Their medical insurance, available only after 5 years of service, pays only \$14. a day. There are no maternity benefits and all seniority is lost when maternity leave is taken. No one has received retirement benefits in the company's 50 years of existence.

In 1969 at the El Paso plant, workers began to organize for a union. In 1970 the cutters voted to affiliate with the Amalgamated Clothing Workers Union. Farah would not recognize them. Workers were fired; people were not allowed to talk in the plant. In May, 1972 the workers in the San Antonio plant walked out after several union organizers were fired. The walkout spread to the other plants. Over 3,000 workers are now on strike.

In response, Farah has issued guns and unmuzzled dogs to its guards. Workers have been harassed. Even though the National Labor Relations Board upheld the union's right of representation and charged the company with unfair labor practices, Farah has refused to negotiate with the union.

In El Paso, the strike center, unemployment is high and wages low. Domestic workers are paid \$20. a month. 70% of the population is Chicano. El Paso, like other Southwest states, has anti-union "right-to-work" laws. There are no unemployment benefits for striking workers. The Farah strike is part of the growing struggle among Chicanos to change working conditions and to win equal rights. Companies throughout the Southwest are watching the Farah strike because if the workers win, unionization will win.

The workers have been striking for over a year and live on \$30. a week. Labor unions across the country are beginning to rally behind the Farah workers. The AFL-CIO has endorsed both the strike and the boycott of Farah pants. Overseas workers have refused to handle Farah products. Because of this widespread support, many stores have been forced to sign agreements not to buy Farah products and profits have suffered.

Importance to Workers

The Farah workers in fighting for their rights are providing an example for Chicanos, for women and for all working people. In New York and Philadelphia where the garment industry is concentrated, many shops are threatening their workers with closing down and moving to another area to get cheaper labor. Many shops

have already "runaway." These companies move to the Southwest because most of the workers there are not in unions. If the Farah workers win, other workers in the Southwest may well follow their example.

The unionization of the Southwest and the South will mean that the pool of cheap labor will dry up - the living standards of Southern workers will rise, and the jobs of northern workers will be better protected.

Several department stores in the New York area have been the target of picket lines thrown up as a result of their refusal to stop selling Farah products. As a result, sixteen persons were arrested October 18th at Macy's Department store during a demonstration protesting the store's sale of Farah pants. While over 100 people picketed outside the store for three hours, others inside conducted protests, one of which allegedly resulted in the destruction of \$20,000 worth of Farah pants.

Although charges against 10 of those arrested have been dropped, the remaining six go to trial in November on felony charges. Nevertheless, the demonstrators who form part of the nationwide Farah Strike Support movement, have vowed to continue picketing Macy's and other delinquent stores until they stop selling Farah pants.

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WEST COAST WOMEN

HOST MEETING

Workers and Strikes Discussed

The Bay Area chapter of the Third World Women's Alliance recently sponsored a general meeting with the theme, "The Role of Women & Third World Labor Struggles in the U.S." The meeting concentrated on the struggles of the United Farmworkers Union (UFWU) and the Farah garment workers strike in El Paso, Texas. This was the first general Alliance meeting held in the Bay Area in California.

Over 100 people attended the program which was held at St. Peter's Church in the mostly Third World Mission District of San Francisco. Vicki Alexander, an Alliance member, moderated the program in both Spanish and English. The program was planned to inform community and movement people, particularly women, about the current situation in these important labor struggles.

Irina Escamilla of the UFWU Support Committee spoke of the past and present struggle of the Farmworkers. In particular, she spoke of the recent violent confrontations of UFWU pickets against a combination of local police and Teamster goon squads in the rich Central Valley of California. Three years ago, growers signed contracts with the UFWU under tremendous worldwide pressure. But when the contracts expired this year, many growers began signing "sweetheart" contracts with the Teamsters.

The UFWU charges that these "sweetheart" deals sell out workers' interests in return for huge pay-offs to corrupt Teamster officials. Therefore, the UFWU struggle involves the basic issue of workers' right to choose their own union representation. Ms. Escamilla reported that in the early part of August, two farmworkers were killed as a result of their participation in the strike. One, an Arab farmworker, died as a result of a beating from a sheriff deputy. The other was shot on the picket line. Because of these deaths, UFWU leaders are now trying to decide on new tactics and actions.

But those of us not on the picket line can still show we support the justice of the UFWU struggle by taking the following steps:

- (1) Boycott ALL table grapes
- (2) Boycott non-union iceberg lettuce (Ask to see the Union's Black Eagle)
- (3) Boycott all Safeway and A&P stores

Women Take Part

Ms. Escamilla cited the example of Mrs. Mendoza to show the role that women are playing in the UFWU struggle. Mrs. Mendoza is a UFWU member who was arrested, handcuffed, and then brutally beaten by Kern County sheriff deputies. In jail she refused to take off her bloody shirt and three days later, she created a commotion in the courtroom when she went before the judge in her blood-stained shirt. Her courage exposed to all the media the brutality of her treatment by the deputies.

The next speaker was Diane Lee, chairperson of the Bay Area Farah Strike Support Committee. She spoke of the nearly 2-year old struggle of the garment workers against the Farah Pants Co. in El Paso, Texas. Ninety-five per cent of the workers there are chicanos and eighty-five per cent are women. The workers are struggling for basic workers' rights such as decent pay, job security, and most of all, union representation.

Ms. Lee pointed out that the Farah strike was very important since the deep South and Southwest are not unionized and many factories have left cities to take advantage of unorganized workers in these areas. Therefore, this strike of formerly unorganized workers in Texas, who are mostly third world women, has a lot of meaning for workers all over the country who often hear threats of moving the shop if they demand better wages.



The strike has also had the important effect of mobilizing many women workers who had never before taken part in organized activities. Ms. Lee emphasized that we could aid the Farah strikers by boycotting Farah label slacks and telling our friends and relatives to do the same. In the Bay Area, for example, picket lines have been organized at large department stores urging customers not to buy Farah products.

The program continued with a film, "38 Families" which showed the struggle of farmworker families in the Salinas Valley of California. Originally, these families lived in grower-owned housing, but when they went on strike, they were evicted. The film showed the workers determination finally winning them temporary housing until better housing could be found.

Pilipino Farmworkers

A beautiful slide show was presented by Estella Hahab, a member of *Kalayaan*, a Pilipino-American collective in San Francisco. The show focused on the Pilipino farmworkers who came as young people after World War I to work in the fields of California. These men never married because anti-miscegenation laws in California outlawed marriage between third world men and white women. Therefore, these men now have no families to take care of them after their retirement. To fill this need, the AFWU has called for the construction of Agbayani Village, a retirement home named for a UFWU picket who died on the picket lines four years ago. People from all over the country are coming to Delano, site of the first victorious strikes of the UFWU to help construct Agbayani Village.

The final speaker of the program was Malea Kiblan, representing the Third World Women's Alliance, who summed up the important lessons of the evening. Briefly, she made the following points:

- (1) Workers must organize to change their lives;
- (2) To achieve victory, the tasks are long and hard; and finally
- (3) Women are an integral part of working peoples' struggles.

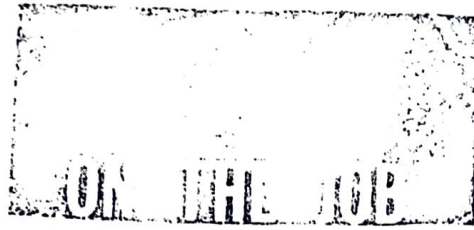
The program communicated the importance of supporting these struggles and the audience responded enthusiastically to appeals for help by signing various petitions for the UFWU and taking literature from the various groups represented in the evening's program. Many people also signed up for a third world work brigade which Third World Women's Alliance sponsored for Labor Day Week-end. The Brigade, as a concrete expression of solidarity with the United Farm Workers, did construction work at Agbayani Village in Delano. Brothers and sisters and teenagers were encouraged to celebrate Labor Day by volunteering their labor to the work of UFWU.

Child Care during the program made it possible for parents of small children to attend the forum without worrying about their children. For third world sisters in particular, the program emphasized the importance of mobilizing women in workers' struggles, and how vital women's participation is for their success.

Third World Women's Alliance was assisted by Becky Carrillo, Francisco Flores, Jo Ellen Rodriguez, Cassandra Lopez, Sandra Salazar and Juanita Jue with the translation of the program. Dozens of additional brothers and sisters helped with planning, publicity, ushering, child care, sound equipment, and the many other tasks connected with the event. This cooperative effort of so many people was an important factor in the success of the program.

by TWWA Bay Area Chapter





Migrant Farm Workers

The following interview was done in an area of southern New Jersey that is heavily populated by migrant farm workers. The people who harvest the crops are predominantly third world workers - Black, Chicane, and Puerto Ricans making up the majority. During the season, which runs from March through September, the workers live on the farms in dilapidated living quarters, often overcrowded, and without heat.

The workers receive on an average of \$1.70 per hour for a seven-day week. There are no overtime rates so that if a person works ten hours a day, he still gets the same \$1.70 per hour.

Although the work is back-breaking, the pay low and the living and health conditions below human standards, the Puerto Rican workers are forced to come to the mainland to work because there are just no jobs on the island. Many of them voice the opinion that they would rather not come here to work under these conditions, but they see no other alternative.

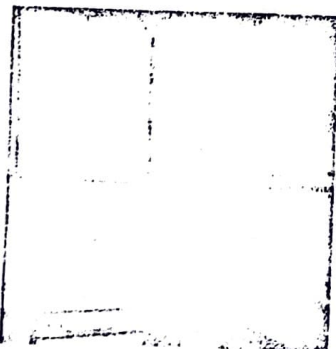
The workers are, by and large, men but the few women who do work on the farms in South Jersey have come with their husbands to work as cooks for the "campamento" (camp). However, sometimes even the women do work in the fields. Others are brought onto the farms by the crew chiefs to serve as prostitutes for the male workers. But under whatever circumstances the women come, the basic reason is the same inability to make a living back home in another way.

The people who profit from this super exploited labor and subhuman living conditions are the landlords who own the land and sell the harvested crops to large companies or on the open market at prices far greater than it costs them in terms of pay to the migrant workers who pick the crop.

The following interview is with a Puerto Rican woman who is employed as a cook at one of the campamentos.

TWWA: Why did you come to New Jersey from Puerto Rico and how long have you been here?

WOMAN: The first time I came to New Jersey was about five years ago with my husband. Before that he used to come alone to work on the farms during the six-month season. In Puerto Rico, he could not find a job that paid enough money for us to live, so he had to come here. Then I started to come with him each year.



TWWA: When you came with your husband, what kind of work did you do?

WOMAN: The first few years I came, I stayed at the camp and took care of our child. I was lucky because I was on a farm where the owner didn't object to my husband bringing us with him for the season.

TWWA: What were your duties?

WOMAN: I had to do the shopping, cooking and serving of the food for nine workers plus my husband, my child, and myself. Then I would have to clean up by myself after the meals.

TWWA: Is there a union or any other form of benefits that are part of the job?

WOMAN: No, there is no union, no medical benefits or anything else. The men don't even get more money per hour when they work more than eight hours a day.

The only thing we had was the \$80.00 a week that my husband made and from that we had to pay for food for the three of us. Before I became the cook, sometimes I would go out into the fields to pick the crops too, so that we could get some more money to live on. But it was hard because I have the baby.

We'd come here for six months, then go back to Puerto Rico to work on the coffee and sugar crops for the other six months of the year. When I started to work, it was as the cook.

TWWA: How many hours a day do you work and what are your wages?

WOMAN: I work seven days a week from 7:00 A.M. to prepare breakfast and then lunch, until the evening to make dinner. I don't get any wages. But the nine men pay \$14 each a week for food. From that money I buy the food and whatever is left over, should be mine. The problem is that very rarely is there much money left over if any.

TWWA: Do you get any time off?

WOMAN: No. There are no holidays. And during the day, I am busy preparing the meals so that there isn't much free time. Sometimes I'd have a little time to talk with one other woman who was at the camp.

TWWA: How were you treated by the other workers on the farm?

WOMAN: Most of the people in the campamento were from our town in Puerto Rico so I was treated all right. Besides, I was with my husband and the men respected that.

When women come alone to the campamentos, however, they have certain problems because the men, since they are lonely without their families and haven't anything to do at night except drink or gamble - sometimes they take advantage of the women.

TWWA: What are the living conditions like at the camp?

WOMAN: There are barracks for the workers to live in. But my husband and I have a small separate room for us to sleep in with our child. Part of the barracks is a kitchen and dining area. The bathrooms are outside the barracks. The camp we come back to each year isn't as bad as some I've seen where there's no running water and you have to do your business in an outhouse.

TWWA: How was the boss?

WOMAN: He was all right, at least better than some of the others. He didn't hit the workers or anything like that and he always let us come back each year to work.

This woman came here to make a living with her husband, but if we calculate the realities of her exploitation, we can say that it was slave labor that the boss/owner was getting from her. The farm owner doesn't have to pay wages to someone to prepare and serve that food.

Under the guise of letting the cook keep what is left over, we calculate that it is virtually impossible to save any money for what she received. There are nine men giving her \$14 each per week. This money has to cover the expense of 21 meals a week which means that she has approximately 67 cents per person per meal.

Aside from the fact that it is nearly impossible to provide people with an adequate diet when you only have 67 cents to spend, it is an even greater impossibility to make a living or to put some money aside when there's nothing left.

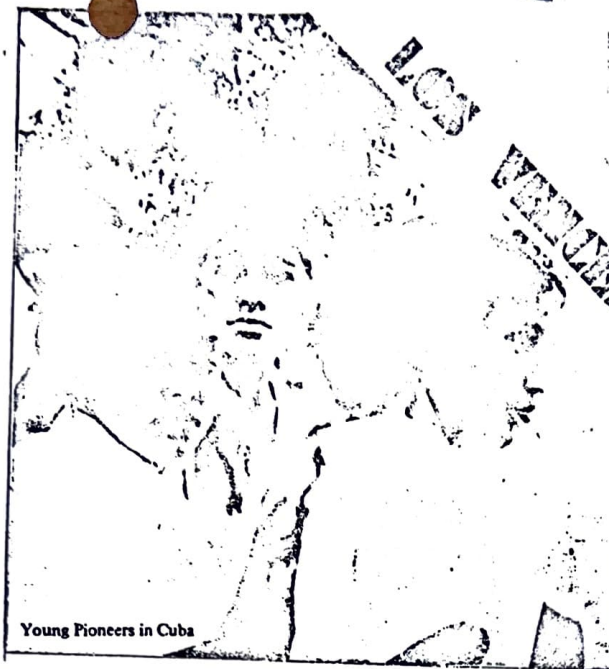
In actuality, this woman was working long and hard hours as were the men, but she received even less...a room for three people to sleep in, and she had the added honor of buying her own food.



These farms in South Jersey are literally plantations and are guarded like prisons. Guards patrol them to keep out strangers who might make a stink if they found out what kind of conditions the workers faced. Several news reporters have been chased away by the barrel of a shot gun and these farm owners have managed to keep State Health and Safety inspectors from entering the premises and the possibility of unionization is slim.

On the other hand, some groups have been formed in the South Jersey area to expose and protest these subhuman conditions. They have been working with the migrant workers, helping to provide transportation so that children can attend school, and holding rap sessions and educational with the migrant workers who are beginning to resist their continual enslavement by the white mother country.

Marilyn Aguirre



Young Pioneers in Cuba

KIDDIES ROMP IN CUBA

Los Venceremitos (Little Winners) were welcomed home at a party in Casa de Las Americas the evening of September 22. Los Venceremitos is the name given to a project which, over the past two summers, permits a small group of North American children between the ages of ten and fourteen to visit Cuba. Nine children and two adult guides from New York and Philadelphia areas formed this year's North American delegation. The children were the guests of the Pioneros, the youth organization of Cuba. During a three week period Los Venceremitos joined with children from around the world at the International children's camp at Varadero Beach. At the camp they were involved in recreational and educational activities. During the fourth week of their stay in Cuba the children travelled throughout the Island, visiting schools, museums, parks and historical sites of interest to children.

The North American children were not selected on the basis of an ability to pay for the trip. Third World Women's Alliance helped to organize the collective fund-raising activities necessary to make the project a success. Hence, the September 22nd party was both a welcome home event and a fund-raising activity.

The relatives, friends and community members who shared in the welcome home festivities showed a genuine interest in the experiences of Los Venceremitos and in the accomplishments and on-going struggles of the Cuban people. The evening's program included a description of the International children's camp and a narrated slide show by the adult guides, a raffle drawing and auction in connection with fund-raising efforts, refreshments, and lively discussions. Los Venceremitos sang several songs which they learned in Cuba and they made the following presentation:

During the month of August we were lucky to go to Cuba to an international camp for children. There were nine of us on our North American delegation and we had two guides. It was really something to be in Cuba with kids from all over the world. Of course the camp and the children and the adults were very disciplined. For a group of North American kids it was different and we had to learn to adapt to it. But it sure seems better than doing your own thing. We've all been hoping that we could have a Young Pioneers group in North America and then we could have discipline and fun at the same time, and also have P.E., what we call Political Education.

Before we got to Cuba we were worried about the language barrier. We worked on some Spanish phrases before we went, but we don't really speak any language except English. We had an advantage in having Hector on our delegation. He's Puerto Rican and so he could speak Spanish and help us out in Mexico and in Cuba. Probably the biggest help to all the kids at the camp were the translators who worked with every group.

If you ever look up Cuba in any encyclopedia or book in the U.S. it will say that Cuba is ruled by a dictatorship under Castro. But that is just not true because in Cuba and in the other socialist countries that we learned about at the camp, they are ruled by the people. In Cuba we saw the mass organizations of children, the Young Pioneers, and also those of adults like the Committees for the Defense of the Revolution. If Castro is a dictator then let us ask you why the masses and masses of people like to come from all over the provinces to see him and hear him speak. One day when we were going to the camp from Havana airport we passed Fidel. It wasn't a row of Cadillacs or of Mercedes Benz, but it was Fidel in one of three jeeps. And Fidel sure doesn't dress like a dictator like Batista did.

We noticed that in some parts of the country you could see underdevelopment like poor housing. But you could see in the children's faces and in the faces of the adults too, they are really proud of what they have accomplished over the years.

All the children in Cuba have free schools and free lunches and free medical care. Of course the children and the adults also work a lot to help make it possible for all of the people to have these things.

In our sessions in the United States as well as in Cuba we did something that we had never done before. We had criticism/self-criticism sessions. We encountered new feelings and observed things about ourselves that we never had to face before. We were also encouraged to criticize our guides and tell things that we would like to see changed. So we learned some criticisms about ourselves and we are trying to change those things. We also learned how the society we live in influences a lot of our ideas.

We would love to live in a country like Cuba. The people in Cuba care a lot about other people and they really care about children. They are not divided like people in the United States. It was a drag that we had to come back all the way through Spain and that we had to go through Mexico because of the U.S. blockade against Cuba. We hope someday the blockade will be over. And we hope that one day our friends, brothers, and sisters can go and that all of you can encounter this experience. Venceremos!

by Johnetta Cole



PABLO NERUDA DIES

Pablo Neruda, regarded as one of Latin America's greatest poets died of "heart collapse" at 69 years of age in Santiago, Chile in September. There are conflicting reports about his death with some saying he died during the fighting and others that he was held prisoner by the ruling junta before his death. It is also reported that four days before his death, he wrote a poem denouncing the violent coup against President Salvador Allende and the Popular Unity Government.

Neruda was born Ricardo Eliécer Neftalí Yeyes y Basalto in 1904 in the farming country of Chile. When he published his first poem, he signed the name Pablo Neruda - taking his name from a Czechoslovakian short-story writer, Jan Neruda.

Neruda devoted his life and poetry to Chilean liberty. He served as the Chilean Ambassador to Spain in its pre-Franco days, and used his post to save the lives of many of the anti-fascist fighters during the Franco takeover in the '30s. He won election to the Chilean National Senate in 1944 as a Communist. In 1970 he was the Communist candidate for President, until withdrawing in favor of Allende. Until February of this year, he had served in the Popular Unity government.

In 1970 Pablo Neruda was the recipient of the Nobel Prize for Poetry.

The following is one of Neruda's poems, characteristic of his devotion to democracy and freedom from foreign domination.



THE UNITED FRUIT COMPANY

When the trumpet sounded, it was all prepared on the earth, the Jehovah parcellled out the earth to Coca Cola, Inc., Anaconda, Ford Motors, and other entities: The Fruit Company, Inc. reserved for itself the most succulent, the central coast of my own land, the delicate waist of America. It rechristened its territories as the "Banana Republics" and over the sleeping dead, over the restless heroes who brought about the greatness, the liberty and the flags, it established the comic opera: abolished the independencies, presented crowns of Caesar, unsheathed envy, attracted the dictatorship of the flies, Trujillo flies, Tacho flies, Carlos flies, Martinez flies, Ubico flies, damp flies of modest blood and marmelade, drunken flies who zoom over the ordinary graves, circus flies, wise flies well trained in tyranny.

Among the blood-thirsty flies the Fruit Company lands its ships, taking off the coffee and the fruit: the treasure of our submerged territories flow as though on plates into the ships.

Meanwhile Indians are falling into the sugared chasms of the harbors, wrapped for burial in the mist of the dawn: a body rolls, a thing that has no name, a fallen cipher, a cluster of dead fruit thrown down on the dump.

PABLO NERUDA MUERE

Pablo Neruda, considerado como uno de los mas grande poetas de America Latina, murió de un "colapso del corazón" a la edad de 69 años en Santiago, Chile, el 24 de septiembre del 1973. La causa de su muerte es confusa. Dos reportes sobre esta son varios y diferentes, unos dicen que murió durante la pelea y otros dicen que estaba prisionero bajo la junta antes de morir. También se ha reportado que 4 días antes de su muerte escribió un poema en el cual denuncia el violento golpe de estado contra el Presidente Salvador Allende y del gobierno Unidad Popular. El nombre legítimo de Neruda era Ricardo Eliécer Neftalí Yeyes y Basalto, nació en el 1904 en el campo. Cuando publicó su primer poema lo firmó con el nombre de Pablo Neruda. Obtuvo este nombre de un escritor Checoslovaco llamado Jan Neruda.

La literature Nerudista esta dedicada a la libertad Chilena. Neruda fue embajador a España en la era pre-Franco. Uso su posición para salvar muchas de las vidas de los anti-fascistas en los '30s cuando Franco asumió el poder.

En el 1944 ganó la elecciones al senado en la voleta nacional chilena como comunista. En el 1970 fue candidato a la presidencia del partido comunista pero se retiró dándole cabida a Allende. Formó parte del gobierno Unidad Popular hasta febrero de este año. En el 1970 ganó el premio Nobel por sus poemas.

El siguiente es un poema de Neruda, en el cual vemos las características de su devoción a la democracia y a la libertad de dominación extranjera.

CHILE TODAY



Cuando sonó la trompeta, estuvo todo preparado en la tierra, y Jehová repartió el mundo a Coca-Cola Inc., Anaconda, Ford Motors, y otras entidades: la Compañía Frutera Inc. se reservó lo más jugoso, la costa central de mi tierra, la dulce cintura de América. Bautizó de nuevo sus tierras como "República Bananas," y sobre los muertos dormidos, sobre los héroes inquietos que conquistaron la grandeza, la libertad y las banderas, establecido la ópera bufa: enajenó los albedríos regalo coronas de César, desenterró la envidia, atrajo la dictadura de las moscas, moscas Trujillos, moscas Tachos, moscas Carias, moscas Martínez, moscas Ubico, moscas húmedas de sangre humilde y mermelada, moscas borrachas que zumban sobre las tumbas populares, moscas de circo, sabias moscas entendidas en tiranía.

Entre las moscas sanguinarias la Frutera desembarca, arrastrando el café y las frutas, en sus barcos que deslizaron como bandejas el tesoro de nuestras tierras sumergidas.

Mientras tanto, por los abismos azucarados de los puertos, caían indios sepultados en el vapor de la mañana: un cuerpo rueda, una cosa sin nombre, un número caído, un racimo de fruta muerta derramada en el pudridero.



Until quite recently, black people in this country have been denied their history or even worse, have been subjected to history books and sociological and anthropological treatises filled with distortions and lies either by commission or omission.

The past 10 years however, have seen a revolt on the part of Afro-Americans against this continuing racist indoctrination. All across this nation, African and Afro-American studies programs have blossomed and much good work has been done by black historians and other scholars in bringing to light our legitimate past and providing heroes and leaders with whom we can proudly identify.

Unfortunately, in relation to the black woman, the old myths and distortions are all too often still prevalent even among black scholars. Therefore, while we recognize that our primary fight at this stage of history must be against imperialism and all its manifestations, nevertheless, out of imperialism has grown racism and male chauvinism - two extremely destructive forces which the black woman must contend with.

While it is generally agreed that the black woman is expected to play several roles, what is quite distressing is the fact that whichever role we play, it is assumed that it will be a role secondary to our males. In my opinion, a revolution - a struggle waged for liberation - cannot be won if a segment of that revolutionary population is still enslaved under the guise of helping our men attain their "lost masculinity."

The backward ideas concerning the black woman that are so prevalent among certain black nationalists today are extremely divisive to the overall struggle for social justice in this country. Many black women are turned off because of the blatant chauvinist attitudes exhibited by their brothers and become frustrated and disillusioned with so-called revolutionary organizations.

The only people who have ever been free in this country are white men and black women.

A matriarchal family structure exists in the black community.

Black women didn't have it so hard under slavery and afterwards.

A woman's role is to have babies for the revolution.

These are but a few of the common misconceptions and distortions of history that continue to plague the black woman and the black community at large. Part of the development which must be seen for black women, therefore, is a good understanding of their true history and the role that black women have played throughout our history in this country.

Since her arrival on these alien shores, the black woman has been subjected to the worst kinds of exploitation and oppression. As a black she has had to endure all the horrors of slavery and living in a racist society: as a worker, she has been the object of continual exploitation, occupying the lowest place on the wage scale and restricted to the most demeaning and uncreative jobs; as a woman she has seen her physical image defamed and been the object of the white man's uncontrollable lust and subjected to all the ideals of white womanhood as a model to which she should aspire; as a mother she has seen her children torn from her breast and sold into slavery, she has seen them left at home without attention while she attended to the white ruling class's children. Today she sees her children afflicted by dope addiction, the lack of a decent education and subjected to attacks by a racist society, legal lynchings, cannon fodder for America's imperialist wars of aggression, populating the prisons of this nation and on and on. And in her home she becomes the "slave of a slave." By giving black men a false feeling of superiority in their home or in their relationships with women. The oppression of women acts as an escape valve for capitalism. Men may be cruelly exploited and subjected to all sorts of dehumanizing tactics on the part of the ruling class, but at least they can take out their feelings or frustration on someone else - their women.

HISTORY OF RESISTANCE

Two strains run through black history that we might mention here - accommodation and resistance. While there have been blacks who have tried to come to terms with the capitalist system and have strived to enter that system on an equal basis with whites, the major thread that runs through Afro-American history has been the thread of resistance. It is in this arena that the important role of the black woman can be seen.

One of the greatest women, black or white, that ever lived, in my opinion was Harriet Tubman. Here was a woman, totally illiterate who not only refused to accommodate herself to the system of slavery, but after she reached "freedom" in the north, risked capture and re-enslavement time and time again as she returned to the south to bring out more and more slaves. The slaveocracy put a bounty of \$40,000 on her head, but in spite of this, Harriet never lost a passenger as she was fond of saying.

HARRIET TUBMAN

Harriet Tubman is the only woman to have ever planned and carried out a military campaign behind enemy lines. She served as a nurse and scout during the Civil War using the guerrilla tactics that she had learned during her days as a conductor on the underground railroad. And Harriet had self respect as a woman, too. When she was in her ninety's and the struggle for the right of women to vote was reaching pitched heights, she was asked whether she thought women should get the right to vote, she answered simply, "I think I've earned 'that right.'"

During reconstruction, black women played an important role in the Freedman's Bureaus. Many black women came south during this period, as their sisters were to do 100 years later, to offer their services in the schools and other institutions which were being founded to assist the newly free slaves.

One of the most famous women of this period was Frances Ellen Watkins Harper. She began her career as an antislavery speaker prior to the Civil War and continued traveling throughout the South after the war. She had a keen insight into the problems of reconstruction. She wrote in one of her letters from the South:

"While I am in favor of universal suffrage, yet I know that the Colored man needs something more than a vote in his hands... A man landless, ignorant and poor may use the vote against his interests; but with intelligence and land he holds in his hand the basis of power and elements of strength."

Mrs. Harper was also concerned about the rights of women, but like her sisters of today, she recognized the priority of the race issue. She sided with Frederick Douglass at the 1869 Meeting of the Equal Rights Association when they endorsed the 14th and 15th Amendments and the white feminists opposed it, since it did not give the vote to women as they had expected. Mrs. Harper stated on that occasion: "That when it was a question of race she let the lesser question of sex go. But the white women all go for sex, letting race occupy a minor position."

Yes, we have much to learn from a study of history.

The second half of the 19th century was to see the consolidation of the Northern industrialist class and its abandonment of the Afro-American. The rise of the KKK and the gradual re-enslavement of Blacks in the South was only accomplished by the collusion of the federal government. During this period, many people spoke out against the terrorist tactics used against Blacks and Ida B. Wells Barnett became an international figure denouncing lynching and discrimination against our people. She became the editor of a newspaper in Memphis, Tennessee from where she relentlessly denounced each and every new crime committed against the Black American. She was threatened by death and there is a story told that she walked around Memphis with two guns strapped to her hips to protect herself. Her newspaper offices were eventually destroyed by a fire bomb and she devoted the rest of her life to lecturing, writing, and organizing. She was very active in the Negro women's club movement and was a founding member of the NAACP but later withdrew from activity because she advocated more militant race conscious leadership. She was a constant critic of Negro leaders who accommodated themselves to any form of white racism.

The list can go on and on to include such notables as Mary Church Terrell and Mary McLeod Bethune.

OUR LABORERS

Our history, however, doesn't only contain those who were fortunate to receive an education and become writers, but also those nameless millions who have toiled to make a better life for themselves and their families. Black women represent the largest majority of domestic workers in this country even today. It has been estimated that over 97% of Black women are still employed as domestics. Up until World War I Black

women were denied access to factories, but the outbreak of the war and the need for a supplementary labor force to replace the men gone off to war changed this, and black women left domestic service and farm jobs in large numbers.

We have had jobs in steam laundries and worked in various mental and undesirable occupations - sweepers, cleaners, rag-pickers, pressers, in fruit peeling and processing, labeling, etc. The garment industry was one of the first where black women were able to gain a foothold and even today, along with our Puerto Rican sisters, we make up the vast majority of workers in this industry.

The decade of the 60's again witnesses the black woman in the forefront of the struggle for human dignity in this country. Ella Baker was responsible for the founding of SNCC in 1960 and who can forget the courage of Rosa Parks when she refused to move to the back of the bus, setting off the Montgomery bus boycott?

Fannie Lou Hamer and Unita Blackwell are but two of the Mississippi women who braved attack and death in their fight to gain the right to vote. Hundreds of black women were involved in the civil rights movement and played an important role in raising the consciousness of the whole nation to the feudal conditions still existing in the South.

Bruliah Saunders, one of the leaders of the Welfare Rights Organization is yet another daughter of this long history. Aside from the demand for a better life, a life of dignity, she was an active spokeswoman against the Vietnamese War pointing out the contradiction between fighting to keep the Vietnamese oppressed when we were not free here at home.

And today, this great tradition still continues. You will find black women in the midst of all the on-going struggles against racism, repression and exploitation in this country.

To be told to sit at home and have babies for the revolution and not become involved in the political struggle may be an ideal theory for the white ruling class, but it hardly has a place in organizations and groups that are serious about bringing about an end to exploitation and oppression in this country. Not only are these ideas theoretically unsound, but they are in direct contradiction to the reality of the Black woman's life, both historically and at present.

The search for our true history has also led us to a renewed interest in African history, but here again, many distortions continue to go unchecked. Some of us have looked at African history outside these black study courses that have sprung up on campuses across the nation.

What we discover is that many African women have also been slaves to African men and many still are. We have learned how wretched conditions for African women under colonialism were, but also how oppressive conditions were before the European ever arrived in Africa. We must not forget that there were slaves during those times and women had lost the power to own land. Many African societies had men with many wives which they purchased for so many heads of cattle and they were treated no better than barnyard animals. The days of kings and queens presupposes commoners - presupposes a privileged class. We must never forget that it was this class of Africans that accommodated themselves to the slave trade and collaborated with the Europeans in sending us to these wretched shores.

A QUESTION OF CLASS

This raises the question of class struggle both in the Black community and in Africa. We have to look closely at the class hopes of many blacks, especially those who run this great African drama. There is another dream here, not nationalist this time, but capitalist. As long as this class of Negroes keeps dreaming, we're not worried, but the dream of black nationhood has very often been used in Africa to exploit poor Africans.

The position of poor African women has not changed with independence, but has even grown worse. They are driven to the cities when they can no longer sustain themselves on the land because the new leaders have placed the economy in the hands of foreign interests who are not interested in feeding people but rather in growing products for profit, for export on the world market.

In the cities, the women become victims of all the kinds of exploitation common in a society that puts money over people - prostitution, malnutrition, exploitation and so on.

And in Afro-American history also, we have to look deeper into various aspects of our development. Some Blacks who were able to purchase their freedom eventually were able to earn money and they could own slaves of their own. In 1830 there were 1,777 negro slave

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The Middle East is once again engulfed in war. Once again the Arab people have to pay a heavy price in casualties and destruction in order to defend their land and their right of self-determination which are inalienable rights that have for long been accepted in the international community. But again and again Zionists and Western imperialists have sought to deprive the Arab people from exercising these rights. Israel and the Western powers, notably the United States, have for over half a century invaded the Arab lands, exploited the Arab natural and human resources, committed acts of terrorism against the Arab peoples, especially the Palestinian people, and transformed the Arab lands into a haven of thieves, chieftains, exploiters in order to make a market for their products and profits. The list of inhuman and murderous exploitative acts is endless.

The current war in the Middle East is a direct result of the aggressive policy of the militarist Zionists and Western imperialists. For over twenty-five years the Arab people have sought to liberate their lands, occupied by the Israeli aggressors, to no avail. The imperialist and Zionist grand design of expansion and "pushing the Arabs into the desert" was and still is the main moving force behind the "politics" of Israel. The current struggle is for the liberation of the Palestinian peoples and for that of all Arab peoples.

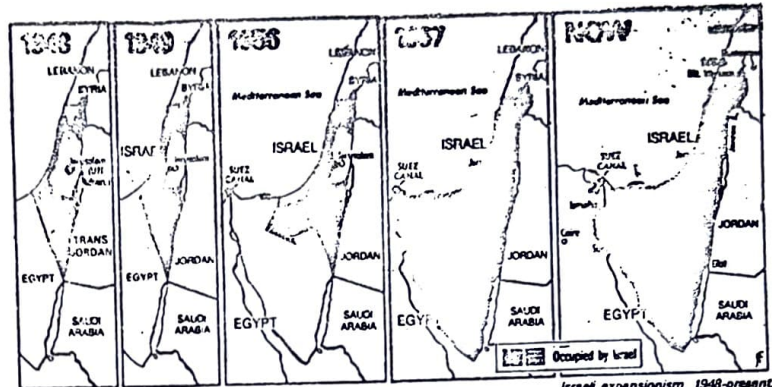
History tells us who the real aggressor in the current struggle is. The truth is hard to come by in America what with the one-sided press coverage and American Zionists everywhere screaming hysterically, "Israel must live," "Help Israel survive." The image one gets is that only Israelis suffer and only Arabs kill. Nothing could be further from the truth. Just look at the way the Israelis are conducting the war. It is obvious that their government is waging a war of genocide against Arab peoples. While the Arab armies are equipped only with defensive weapons, the Israeli war machine has been launching murderous attacks on civilian populations. The indiscriminate bombing of Damascus, Cairo, Alexandria and Port Said, and the use of napalm on civilian centers sadly brings back memories of the hideous war the U.S. government waged against the peoples of Southeast Asia. The Zionist cries of "anti-Semitism" are nothing but a thin veil by which they try to hide their acts of aggression, expansion, exploitation, racism and genocide.

IMPERIALISM ARRIVES

Genocide and racism are nothing new to Third World people. Around the time of World War I, the whole Middle East was controlled by the Ottoman government of Turkey. Britain and the other European powers were fighting against Turkey in the war so they could control the area Turkey dominated. Meanwhile there was growing Arab nationalism against the Turks. The British convinced the Arabs to fight alongside them against the Ottomans, in exchange for a promise of independence once the war was won. But in fact, the British had no intention of allowing self-government in the Middle East. Immediately following the war and the defeat of the Turks, the Middle East was divided up into colonies for England and France - exactly like the rest of Africa and Southeast Asia.

The English knew, however, that nationalism was strong in the colonial world, and that the people would continuously struggle to throw off the yoke of colonialism. In

The Arab Peoples' Struggle Continues



Israel expansionism, 1948-present.

order to protect their domination over the Suez Canal and the Arab resources, the British seized the opportunity to do exactly as they had done to protect their interests in South Africa - establish a European settler colony on lands stolen from the native peoples. And the colonists, in gratitude, would forever look after Britain's interests. In March 1915, the British Viscount Samuel argued before the British cabinet for the establishment of a Jewish state in Palestine:

The course which is advocated [a Jewish State] would win for England the gratitude of Jews throughout the world... they would form a body of opinion whose bias... would be favorable to the British Empire.

Racism against colored peoples helped justify the imperialistic theft of Arab land. When Theodor Herzl approached Chamberlain, the Colonial Secretary of Britain, to get support for Zionism, Herzl was informed that "if he should show him a spot among the British possessions which was not yet inhabited by white settlers, then they could talk."

(From the Diaries of Theodor Herzl)

In 1917, eight years after he issued the South African Act of Union, Balfour officially announced Britain's support of Zionism in a treacherous document which has come to be known as the Balfour Declaration.

BLACK GOLD

With the discovery of oil in the Middle East in the 1930's, it became even more important to the Western imperialists that the state of Israel become a reality. The U.S. took over the role of chief supporter of Zion-

ism because, as the most advanced capitalist country, it understood best the need to control the world's oil reserves.

However, the idea of resettlement in Palestine was not popular with the world Jewish population before World War II. Up until this time, there was no significant immigration of Jews into Palestine. A turning point came with the Nazi persecution of European Jews in the late 1930's. The slaughter of 6 million Jews by the Nazis was cynically used by the imperialists, particularly the U.S., to again push for a Jewish homeland in the Middle East. In fact the U.S. government and the Zionist leaders made use of the terrible plight of Jewish refugees to further their own aims. The U.S. government had an official policy of barring any substantial number of Jewish refugees from entering the U.S.A. The plan was to force these Jews to settle in Palestine to set up a garrison state for the U.S. oil monopolies. In spite of their efforts, by 1947, the Jews in Palestine still owned only 6% of the land.

The Zionists soon realized that they could never take control of Palestine through immigration and land purchase. Thus in the early 40's they mounted a campaign of terror against the Arab population of Palestine. Supplied with weapons from the West, the Zionist Irgun and the Stern Gang were able to carry out the most brutal terrorist acts against the Palestinians. They in turn were helpless to fight back since they had been completely disarmed by the British colonial authorities following an anti-imperialist uprising in 1935. The Zionist terror culminated in the

massacre of Deir Yassin, in 1948, where an entire village of 254 inhabitants (men, women and children) was ambushed and slaughtered.

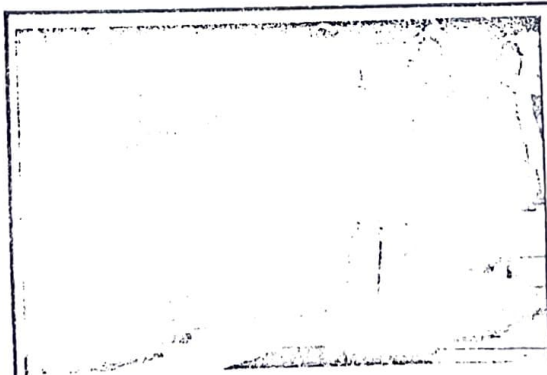
PALESTINE BECOMES ISRAEL

The violence in Palestine became an issue before the U.N. where the U.S. urged a partition of Palestine into a Jewish and an Arab State, over the protests of every Arab government. The carving up of Palestine was accomplished at the U.N. on November 29, 1947 after U.S. officials and businessmen bribed or blackmailed every government they could into voting for partition (although all the Asian and African states [except South Africa] voted against it.) The injustice of the partition can be seen in the fact that though Jews owned only 6% of the total land area of Palestine, the U.N. granted the Jewish state 54% of the total area. The British Mandate of Palestine was to end on May 15, 1948 and the U.N. resolution would then go into effect. However, the Zionists continued their terrorist aggression against the Palestinian Arabs, while the British, the U.S. and the U.N. just sat back and watched. By May 15, when Israel declared its existence, it occupied, not 54%, but 80.48% of the total land area of Palestine. What happened to the Arabs who had lived for centuries on that land? They were pushed into the deserts of Jordan and the Sinai to live in wretched refugee camps. The majority remain to this day in these sub-human dwellings.

LOOKING OUT FOR UNCLE SAM

Why had the U.S. supported Israel? It is often pointed out that Israel itself has no oil and is not a prime target for foreign investments in the Mideast. This is true. But that is not Israel's function as far as imperialism is concerned. Israel was created to be their watchdog over the billions of dollars they have invested in oil in the Arab countries. It is the military outpost from which the oil monopolists can strike down the Arab revolution and crush attempts by the Arab people to take back the oil which is rightfully theirs.

Israel's role as imperialism's watchdog was clearly illustrated in the war of 1956. In the summer of that year President Nasser of Egypt nationalized the Suez Canal, seizing it from an Anglo-French company. The French and British governments anxious to regain control of the



Refugees of Israeli Aggression

GUINEA-BISSAU DECLARES FREEDOM

On September 24, 1973, the National People's Assembly of Guinea-Bissau, formerly a Portuguese colony, declared their nation's independence. Their declaration was made in the historic town of Medinade Boe, the first town to be captured and regained from the Portuguese in the struggle for independence.

A year ago, popular elections were held throughout the country, after the African Party for the Independence of Guinea and Cape Verde Islands (PAIGC) had gained control of two-thirds of the country. It was then that the 120-member National People's Assembly, which made the historic September 24th announcement, was elected. They also chose a 15-member Council of State, as well as a 10-member Council of Commissioners. A national Constitution has been written by the Assembly and Dr. Luis Cabral has been elected the first President of the new nation.

The September 24 declaration is the climax of a 10-year struggle for independence led by PAIGC. Earlier this year, in a last desperate attempt to avert the expected announcement, Dr. Amilcar Cabral, was assassinated by Portuguese agents. Dr. Cabral and 5 others formed PAIGC in 1956, at a time when he was one of four university graduates from Guinea-Bissau. They stated then their fundamental objectives which were conquest of national independence, democratization and emancipation of the African population and the achievement of economic progress. It was Cabral who, using his position as an agronomist to travel around the country, gained a broad knowledge of his people.

In 1959, when the Portuguese massacred striking dockworkers in Bissau, Cabral realized that a new level of political action had been reached. It was now necessary to organize underground. Cabral believed that "peasants would be the mainstay of our struggle."

Arab Struggle Cont...

canal and overthrow the nationalist regime that threatened their property, proposed that Israel invade the Sinai, seize the canal, and overthrow Nasser. France and Britain would then step in as the arbiters of the dispute and regain "their" property. In October of that year, Israel carried out the invasion of the Sinai.

The imperialist plot did not work because the U.S. opposed the plan, seeing it as a threat to its own plans for domination in the area. But the war of 1956 left no doubt as to the role Israel would play in the Mideast. In 1967 Israel struck again, just at a time when revolutionary sentiment was on the rise in the Arab countries and when the government of Syria was moving leftward, all of which meant trouble for the U.S. oil barons in the area.

The history of the state of Israel as a garrison created in the interests of imperialism makes it clear that this state is the enemy of not only the Arab masses, but the Jewish people too. The state, founded on the blood of the Palestinian people, cannot exist peacefully in the Middle East. The Jewish people, on the other hand, can co-exist with their Arab neighbors—but only on the basis of equality, not as oppressor and oppressed, as it stands today.

ISRAEL'S MOTIVES

It is clear that the wars in the Mideast are not waged for Israel's survival. It is not the Jews who are being pushed into the sea, but the Arabs who are being pushed into the desert. Then why do Israeli leaders sacrifice the lives of their soldiers in

Cont. on p. 16

Between 1959 and 1963 the PAIGC widened the base of political education of the people of Guinea-Bissau, creating a consciousness among the peasants. They realized that a small group of leaders could do nothing towards achieving true independence. Actual fighting against the Portuguese oppression began in 1963.

The first targets of the PAIGC campaign were two of the Portuguese camps in the South. They then concentrated on main government positions in the whole southern region. They mined roads and ambushed Portuguese troops. By the time of independence, approximately 80% of the land was controlled by the liberation army, despite the presence of 25 - 30,000 Portuguese troops at a cost of \$40 million per year.

Cabral commanded 10,000 guerrilla soldiers and the PAIGC received support from Senegal and the Republic of Guinea. They were supplied with Soviet and Chinese arms, or what they took from captured enemy troops. Guerrillas were trained by Cuban advisors in the Republic of Guinea.

While the armed struggle has been a primary activity of PAIGC, in the liberated zones much has been done to improve the life of the people. The people's stores, working on the barter system, provide products. Cabral himself said, "...national liberation, war on colonialism, building of peace and progress - independence - all that will remain meaningless for the people unless it brings a real improvement in conditions of life. It is pointless to liberate a region if its population then remains without essential goods."

In contrast to the Portuguese health services of one doctor per 100,000 Africans, in the liberated zones of Guinea-Bissau there are four hospitals and over 120 dispensaries functioning with about 2 dozen mobile medical teams. A three-tiered system of courts has been set up to

administer justice in the liberated areas, independent of PAIGC and the armed forces. Village court decisions can be appealed to a sectoral court and there is also a military court.

Education has been a prime emphasis. New sets of textbooks and curriculum guides have been developed. Teachers are being trained and seven times more children are now attending schools than under Portuguese administration. In the forefront of the literacy campaign are the women of Guinea-Bissau. Prominent places, on both the national and regional levels, are held by women. As early as 1965, it was a woman who made the first speech in the National language at the Federal congress. Lilia Boal is director of PAIGC's highest school. Satu Djassi is a public health administrator. Carmen Pereira is the Political Commissar for the Cubacare sector.

On the individual level, PAIGC has authorized tribunals to grant divorces and insure that women are not forced to remain with husbands in a tribal society where polygamy has existed. Women are also being trained to use automatic weapons. Educational opportunities are provided for women and of each village committee of 5 people, at least 2 are women.

According to a U.N. special mission which visited Guinea-Bissau in 1972, women in the liberated areas are asserting their political, educational and social rights and "are playing an important role within PAIGC as militants and in the fields of security, justice, health, education and production." Cabral's wife, Ana Maria says "...now there is nothing which stands in the way of women of our country to march toward the liberation from all sorts of oppression."

Several African countries, led by Senegal, Guinea (Conakry) and Nigeria have already recognized the new nation. It is expected that about 80 countries will recognize Guinea-Bissau within the next few weeks.

Bernice Davis

WOMAN LEADER IN GUINEA-BISSAU

BOE, REPUBLIC OF GUINEA-BISSAU

(TNS) -As vice-president of the People's National Assembly and member of the State Council, Carmen Pereira is the highest-ranking woman official of the new Republic of Guinea-Bissau.

She is also one of the most experienced members of the African Party for the Independence of Guinea-Bissau and Cape Verde (PAIGC). In her long record of struggle, Pereira has held a wide range of posts.

Her first activity was curing the wounded fighters in the areas close to the Senegal border. At the same time she worked as a seamstress and used her wages to buy medical supplies.

Her three young children are studying in Cuba. She says she hopes to see them later.

active members of the PAIGC.

Asked about her main activities at present, she replied, "With the creation of the People's National Assembly we plan to reorganize the women's movement. The Party had to dissolve the women's organization at one point due to a lack of cadres."

Women take part in all areas of activity of the party, she pointed out. There are women on the municipal and regional committees; they are political commissars; they work in health, education, agriculture and the people's militia.

"As you have seen," she told me, "there are a large number of women who are members of the National Assembly. We are leaders, we work with the men and there is no inequality."

Black brothers, black sisters, I want you to know that I love you and I hope that somehow in your heart you have love for me. My name is Assata Shakur (slave name JoAnne Chesimard) and I am a revolutionary. A black revolutionary by that I mean that I am a black nigger who determined to be free by any means necessary. By that I mean that I can never be free unless my people are free along with me. By that I mean that I have declared war on all forces that have raped our women, castrated our men, kept our babies empty bellies.

I have declared war on the rich - prosper on our poverty. The politicians who to us with smiling faces and all the mind, heartless robots who protect them and I property.

I am a black revolutionary, and as such am the victim of all the wrath, hatred, slander that amerikkka is capable of. Like other revolutionaries, I have been hunted like a dog, and like all other black revolutionaries amerikkka is trying to lynch me.

I am a black revolutionary woman - because of this I have been charged with accused of every alleged crime in which woman was believed to have participated. 2 alleged crimes in which only men were possibly involved, I have been accused of plotting. They have plastered pictures alleged to me in post offices, airports, hotels, police cars, subways, banks, televisions and newspapers. They have offered over Fifty Thousand Dollars (\$50,000) in rewards for my capture and they have issued orders to shoot on sight and shoot kill.

I am a black revolutionary and, by definition, that makes me part of the Black Liberation Army. The pigs have used their newspapers and TV's to paint the Black Liberation Army vicious, brutal, mad dog criminals. They have called us gangsters and gun molls and have compared us to such characters as John Dillinger and Ma Barker. It should be clear, it must be clear to anyone who can think, see or hear, that we are the victims. The victims and not the criminals.

THE REAL OUTLAWS

It should also be clear to us by now who the real criminals are. Nixon and his crime partners have murdered hundreds of thousands of this world's brothers and sisters in Vietnam, Cambodia, Laos, Mozambique, Angola and South Africa. As was proven by the Watergate, the law enforcement officials in this country are a lying bunch of criminals. The president, the attorney generals, the head of the FBI, the head of the CIA, and half the white house staff have been implicated in the Watergate crimes.

They call us murderers, but we did not murder over 250 unarmed black men, women and children, and wound thousands of others in the riots they provoked during the sixties. The rulers of this country have always considered their property more important than our lives. They call us murderers, but we were not responsible for the more than 6,000 black people lynched by white racists. They call us murderers, but we were not responsible for the 28 brother inmates and the 9 hostages murdered at Attica. They call us murderers, but we did not murder and wound over 30 unarmed black students in the Orangeburg Massacre. We did not shoot down and murder unarmed black students at Jackson State or Southern State either.

They call us murderers, but we did not murder Martin Luther King, Emmitt Till, Medgar Evers, Malcolm X, George Jackson, Nat Turner, James Chaney and countless other black freedom fighters. We did not bomb four black little girls in a Sunday School. We did not murder, by shooting in the back, 16-year old Rita Lloyd, 11-year old Rickie Boddan, or 10-year old Clifford Glover.

They call us murderers, but we do not control or enforce a system of racism and

publish the many cases of women - predominantly Third World and poor whites - who have been sterilized under one or more of the following circumstances.

1. They are being sterilized "for their own society's good," i.e. "mentally incompetent to have children."
2. They were never told the nature of or the reason for an operation that resulted in sterilization.
3. They are threatened with the loss of welfare assistance for themselves or their families if they don't agree to the sterilization.
4. Doctors diagnose gynecological problems with the outcome being sterilization as the only cure - or doctors let gynecologists develop to the point where sterilization seems the only remedy for relief of discomfort for the woman.

Many people have been led to believe that these inhumane practices of forced sterilizations are taking place in the south or west coast of the United States alone. This couldn't be further from the truth because there are 23 states in the U.S. that have compulsory sterilization laws for those who are "mentally ill or defective, criminals (certain categories), or epileptic." And these states are in all regions of the U.S. So we can eliminate the charge of paranoia from the conclusions Third World people have reached about genocidal practices, for we know that our people have been categorized into one of the above areas all too often.

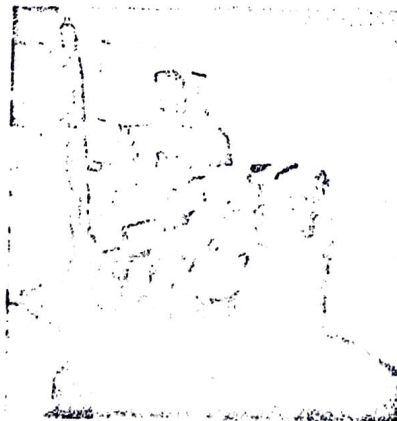
Although New York does not have compulsory sterilization laws officially on the books, it is not without cases of women being sterilized under questionable circumstances. Recently the Third World Women's Alliance had the opportunity to interview three women who were sterilized (under questionable circumstances) right here in New York City at a prominent medical center.

While the "common denominator" of sterilization is poor white and Third World Women, the sources of funds for performing these operations are many - the government, by Medicaid monies and research grants, and private foundations, e.g. Ford Foundation, Rockefeller Foundation, Planned Parenthood, etc., etc. But this topic of funding will be discussed at greater length in a later article.

The three women we recently interviewed are from the Dominican Republic, living here in New York City and receiving public assistance either in the form of welfare or Medicaid. Further, they all live on the Lower Eastside and are dependent on Gouverneur Hospital and Beth Israel Hospital for medical services. Gouverneur Hospital, located on the Lower Eastside, is all too well-known for its lack of services and facilities that necessitates their sending surgical and obstetric cases out of the community for treatment and to the Beth Israel Medical Center.

"La operacion" or "the operation," as the women we interviewed referred to the sterilization procedure can be done by either a tubal ligation (tying the fallopian tubes) or a hysterectomy (either partial or complete removal of the female's reproductive organs).

The first woman, who is presently 44 years old, was born in Santo Domingo, Dominican Republic, and has been living here for eight years with her husband and seven children who are from eleven to twenty-two years of age. All of her children were born in Santo Domingo.



"La operacion" was done in September of 1971 at Beth Israel Hospital. I was 41 years old at the time.

TWWA: What was your health condition before you had "the operation?"

Woman: In 1970 I was in the hospital for a problem I was having with an ulcer. Shortly after I was discharged, I started having vaginal bleeding. The doctor that was treating me for my ulcer thought that I was having a problem with my kidneys, so he referred me to a kidney specialist.

TWWA: Were these private doctors that you were going to?

Woman: Yes. Medicaid benefits covered the expenses of the visits and treatments.

TWWA: How long were you being treated for the kidney problem and what was the outcome?

Woman: I was going to the doctor for one year and in that time had many tests done. They couldn't find anything wrong with the kidney and then they thought that it might be a problem with the liver. In the meantime, I was still bleeding very badly and started to have abdominal pain. So I tried some other doctors and when all of the tests they performed showed nothing was wrong, they said the bleeding was probably due to the "change of life."

It wasn't until July of 1971 that by chance, after they did a cystoscopy(1) did they find out that the real problem was in my womb (uterus), so they did a scraping (D&C)(2).

TWWA: Did the doctors tell you what was wrong with the uterus and what had caused the bleeding?

Woman: No. They only told me that there was something wrong that was causing the bleeding, but they didn't know what had caused it originally.

TWWA: What was the outcome of the scraping (D&C)?

Woman: I got worse. The bleeding was heavier, the pain in the abdomen worse, and I started to have high fevers. I could hardly get out of bed.

The doctor who did the scraping felt that the only way to stop this problem was to do "la operacion" and remove the womb (uterus).

TWWA: Did he try to treat the problem with medicine?

Woman: No, because they told me nothing would help except "the operation." And by this time I couldn't take much more. I was weak because of all the bleeding and was so sick with pain that I told them to do "the operation."

I would never have had "the operation" done if there could have been another way.

TWWA: Was your husband in agreement?

Woman: Well, he saw how very sick I was and how much I had been suffering. So he felt if that was the only cure the doctors saw, then I would have to have the operation.

TWWA: If you hadn't been sterilized, would you have liked to have more children?

Woman: Yes! I love children and definitely wanted another. I only agreed to have the operation because it was the only thing that could be done.

TWWA: What was "the operation" and recovery like?

Woman: After the operation I was in the hospital for 18 days and had a lot of pain as well as a fever. The doctor said it was to be expected. When I came home I was very weak for a long time.

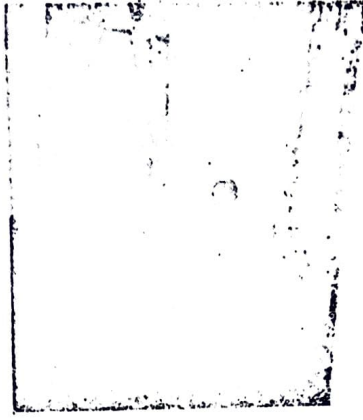
TWWA: What are your impressions and feeling about your experience and the sterilization?

Woman: I can only say that I know doctors and hospitals just want to keep making money by having people come back again and again and never really finding out what's wrong with them. I think that if they would have given me good medical care at the beginning of the year when I started bleeding, they could have found out what was wrong instead of letting me get sick to the point where I needed "the operation."

I also think that women should never agree to having "the operation" but should first make sure that they're treated right before it reaches that point.

STERILIZATION

DOMINICAN WOMEN IN N.Y.C.



This woman's partial hysterectomy (but permanent sterilization) was obviously the result of poor medical examination and lack of concern on the physician's part. It's something that we've seen occurring too often on the part of the medical world when it comes to treating Latin and Black people. After medical neglect has compounded a condition which is unbearable for the patient, the remedy as the medical profession sees it is clear-sterilization!

If this woman would not have been Latin, the mother of seven and on public assistance we could be sure that the cure for the medical neglect would not have been the final and irreversible sterilization. But we can also conclude that there would not have been a case of medical neglect in the first place.

VAGINAL BLEEDING

Curiously enough, the second woman we interviewed who had been sterilized is the younger sister of the first woman. This second woman, 41 years old, was also born in Santo Domingo and has been living in New York City for 12 years with her four children and until recently with her husband. This family, living on the Lower Eastside of Manhattan, receives welfare. Her children run in age from 12 to 20 years of age.

TWWA: When and where was the sterilization operation done and what were the conditions under which you had it done?

Woman: I was operated on in April of 1973 at Beth Israel Hospital.

This past year I started to bleed vaginally and went to several hospitals to see what the problem was. I first went to NENA(3) but they said they couldn't find anything that caused the bleeding. Then I went to Bellevue and Beth Israel and they told me the same as NENA. The only thing that they did at Beth Israel was do two scrapings (D&C) during the same year. After the first scraping I bled for another two or three months. They never told me why I was bleeding or why I should get the scraping. After the second scraping and when nothing had changed, I went to my sister's doctor who had done her "operation."

After he examined me he told me that my uterus was attached.

TWWA: Did the doctor tell you what it meant to have an "attached uterus"?

Woman: No, only that in order to stop the bleeding that I would have to have "the operation". So I agreed to it because I was so weak from the bleeding that I had collapsed a few times and bruised myself from the fall.

TWWA: Did you want more children?

Woman: No, but I wish that they wouldn't have done the operation because after it I felt very sick and weak and at times I still do.

TWWA: Did your husband agree to the operation?

Woman: Well yes, because he saw how sick I was. But he's not here anymore. The day I was entered in the hospital for the operation, he left the house. I'm not sure why; he's been having many problems too.

Again we see a Third World woman who because of medical neglect or indifference during the early part of her disorder had to undergo a hysterectomy that might have been avoided. In addition to the severe physical discomfort she had to endure, we might make a connection with her husband leaving the home at a time that was so difficult for her.

We know that many times women no longer see themselves as women after they've been sterilized and feel like "half a woman" once their reproductive organs have been removed, or altered in such a way as to make her unable to bear children. As for men they too believe this myth and rather than stay in a situation with a woman they believe isn't a "complete woman" anymore, they often times leave. So that in many cases not only is a sterilized woman's right to have children taken away from her, but the very fiber of her family life and self-image is destroyed.

"TUMORS OR CANCER"

The third woman we spoke with has been living in New York for 5 years with her husband and five children on the Lower Eastside. She's presently forty years old, but was sterilized when she was thirty-eight.

TWWA: What conditions led to your being sterilized?

Woman: About a year before "the operation" I began having pains in the vaginal area. The doctors I went to told me that I had a vaginal inflammation, yet they never did anything to make it better. When I went to Gouverneur Hospital to see if they could help me, I was seen by a specialist. He said that my womb (uterus) was collapsed and that I should have "the operation" otherwise I could "get tumors or cancer" of the uterus if I didn't. And he told me that the condition that I was in at the time, that I was only half a woman anyway.

TWWA: Did you want to be sterilized?

Woman: No, I didn't want the operation because I wanted another child and hoped for another little girl. I told the doctor I wanted just one more child, but he said that it was foolish - "How do you know the next one will be a girl?" is what he told me.

So from Gouverneur I was sent to Beth Israel to have the operation done.

TWWA: What made you agree to it?

Woman: The doctor, with the help of a nurse who spoke Spanish because he didn't, explained that if I didn't have it done I would get cancer.

TWWA: Did he explain what he was going to remove?

Woman: No. He didn't speak Spanish and I'm still not sure what he did. But I suspect that he must have removed the womb and ovaries, because I haven't had my period since then. But he did say that what he was going to do would not harm me.

TWWA: What was your husband's reaction?

Woman: He wasn't happy about it and told me to investigate it fully before I agreed to it.

TWWA: What are your feelings about your experience?

Woman: After I had the operation I was very unhappy and I didn't feel good at all, but it passed. I just wish I could have had another child.

A collapsed uterus is more often than not treated by methods other than a final and permanent hysterectomy, especially when a woman is as young as this one, and expresses the desire to have another child. Again the fact that she is Latin, poor, and the mother of five, evidently weighed heavily in the eyes of the medical profession in choosing sterilization as the cure for her ills.

These are just three women who have had a similar experience with the health care system in terms of neglect and outcome - sterilization. They live in the same community, they are poor, they have large families by bourgeois standards, they are Third World, and they are all dependent on the same medical care system which deals with them in the same way.

We are sure that there are many more women like the three we've interviewed not only in the same community but in other Third World and poor communities in this country. Perhaps the circumstances under which they were sterilized might differ but we can be sure that they are all variations of the same theme - population control for the poor and Third World, and taking the choice out of their hands. For these reasons the Third World Women's Alliance sees the need and the priority of a Third World women's organization to come to the forefront and organize a mass campaign in this country to expose the medical and legal atrocities which are being used against our women in an effort to control and eliminate the birth rate of the poor in this country. For it is easier to blame the social ills of this country on the over-population of a segment of its inhabitants than it is to deal with the real economic and social problems that a capitalistic society creates.

Therefore, we are asking any sisters who are interested in and concerned with working in the medical or legal aspects of a sterilization project; or know of cases of women who have been sterilized, to join us in this project to expose and change the circumstances of a situation which is pertinent to us. If you have any ideas or wish to work with us on the project please contact:

Marilyn Aguirre
Third World Women's Alliance
26 West 20th Street
New York, New York 10011

We are not saying that we should abolish sterilization, but we are saying that it should be the woman's choice - and not the result of a woman's fear of reprisal, or medical neglect that leaves a woman no other recourse, or someone else's decision that sterilization is what's best for her or being sterilized without her knowledge or consent. Only by sisters joining together to assure that sterilization is the woman's choice, and not an imposition, will we eliminate the genocidal results

(1) A cystoscopy is a procedure by which an instrument (a cystoscope) for examining the inside of the bladder is inserted through the urethra (the tube leading the urine from the bladder). The instrument has a light at the tip, enabling x-rays to be done for better study of the bladder.

(2) D&C: Dilation and Curettage is the procedure by which the uterus is expanded and a spoon-shaped instrument, a curet, is used to scrape out the contents of the uterus.

(3) NENA - is a community health service on the Lower Eastside.

by: Marilyn Aguirre
Anneris Goris

TO MY PEOPLE

Black brothers, black sisters I want you to know that I love you and I hope that somewhere in your heart you have love for me. My name is Assata Shakur (slave name JoAnne Chesimard), and I am a revolutionary. A black revolutionary. By that I mean that I am a black woman who is determined to be free by any means necessary. By that I mean that I can never be free unless all of my people are free along with me. By that I mean that I have declared war on all forces that have raped our women, castrated our men and kept our babies empty bellies.

I have declared war on the rich who prosper on our poverty. The politicians who lie to us with smiling faces and all the mindless, heartless robots who protect them and their property.

I am a black revolutionary, and as such, I am the victim of all the wrath, hatred and slander that amerikkka is capable of. Like all other revolutionaries, I have been hunted like a dog, and like all other black revolutionaries, amerikkka is trying to lynch me.

I am a black revolutionary woman and because of this I have been charged with and accused of every alleged crime in which a woman was believed to have participated. The alleged crimes in which only men were supposedly involved, I have been accused of planning. They have plastered pictures alleged to be me in post offices, airports, hotels, police cars, subways, banks, televisions and newspapers. They have offered over Fifty Thousand Dollars (\$50,000) in rewards for my capture and they have issued orders to shoot on sight and shoot to kill.

I am a black revolutionary and, by definition, that makes me part of the Black Liberation Army. The pigs have used their newspapers and TV's to paint the Black Liberation Army as vicious, brutal, mad dog criminals. They have called us gangsters and gun nuts and have compared us to such characters as John Dillinger and Ma Barker. It should be clear it must be clear to anyone who can think, see or hear, that we are the victims. The victims and not the criminals.

THE REAL OUTLAWS

It should also be clear to us by now who the real criminals are. Nixon and his crime partners have murdered hundreds of thousands of third world brothers and sisters in Vietnam, Cambodia, Laos, Mozambique, Angola and South Africa. As was proven by the Watergate, the top law enforcement officials in this country are a lying bunch of criminals. The president, two attorney generals, the head of the FBI, the head of the CIA, and half the white house staff have been implicated in the Watergate crimes.

They call us murderers, but we did not murder over 250 unarmed black men, women and children, and wound thousands of others in the riots they provoked during the sixties. The rulers of this country have always considered their property more important than our lives. They call us murderers, but we were not responsible for the more than 6,000 black people lynched by white racists. They call us murderers, but we were not responsible for the 28 brother inmates and the 9 hostages murdered at Attica. They call us murderers, but we did not murder and wound over 30 unarmed black students in the Orangeburg Massacre. We did not shoot down and murder unarmed black students at Jackson State or Southern State either.

They call us murderers, but we did not murder Martin Luther King, Emmitt Till, Medgar Evers, Malcolm X, George Jackson, Nat Turner, James Chaney and countless other black freedom fighters. We did not bomb four black little girls in a Sunday School. We did not murder, by shooting in the back, 16-year old Rita Lloyd, 11-year old Rickie Bodden, or 10-year old Clifford Glover.

They call us murderers, but we do not control or enforce a system of racism and

oppression that systematically murders black and third world people. Although black people supposedly comprise about 15 per cent of the total amerikkkan population, at least 60 per cent of murder victims are black. For every pig that is killed in the so-called line of duty, there are at least 50 black people murdered by police.

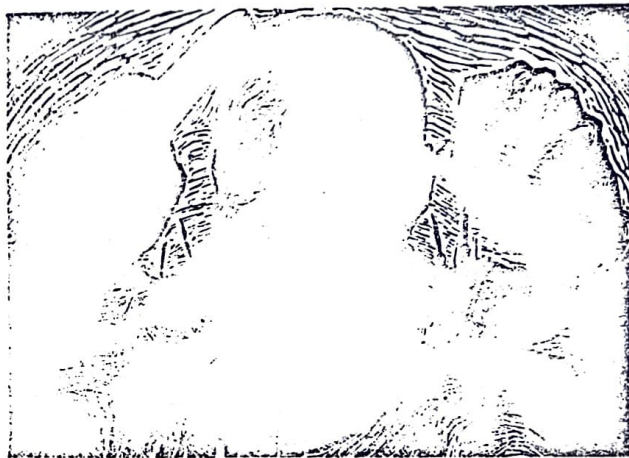
Black life expectancy is much lower than white and they do their best to kill us before we are born. We are burned alive in firetrap tenements. Our brothers and sisters O.D. daily from heroin and methadone. Our babies die from lead poisoning. Millions of black people have died as a result of indecent medical care. This is murder. But they have the gall to call us murderers.

They call us kidnappers, yet Brother Clark Squire (who is accused along with me of murdering a New Jersey state trooper) was

and their thunks have committed some of the most brutal, vicious crimes in history. They are the bandits. They are the murders. And they should be treated as such. These maniacs are not fit to judge me, Clark Squire, or any other black person on trial in amerikkka. Black people should, and, inevitably must, determine our destinies.

Every revolution in history has been accomplished by actions, although words are necessary. We must create shields that protect us and spears that penetrate our enemies. Black people must learn how to struggle by struggling. We must learn much by our mistakes.

I want to apologize to you, my black brothers and sisters, for being on the New Jersey Turnpike. I should have known better. The Turnpike is a check point where black people are stopped, searched, harassed, and assaulted.



kidnapped on April 2, 1969, from our black community and held on \$100,000 ransom in the New York Panther 21 conspiracy case. He was acquitted on May 13, 1971 along with all the others of all 156 counts of conspiracy by a jury that took less than 2 hours to deliberate. Brother Squire was innocent. Yet he was kidnapped from his community and family. Over two years of his life were stolen, but they call us kidnappers. But we did not kidnap the thousands of brothers and sisters held captive in amerikkka's concentration camps. Ninety per cent of the prison population in this country are black and third world people who can afford neither bail nor lawyers.

They call us thieves and bandits. They say we steal. But it was not us who stole millions of black people from the continent of Africa. We were robbed of our language, of our Gods, of our culture, of our human dignity, of our labor and of our lives. They call us thieves yet it is not us who rip off billions of dollars every year through tax evasions, illegal price fixing, embezzlement, consumer fraud, bribes, kickbacks and swindles. They call us bandits, yet every time most black people pick up our paychecks we are being robbed. Every time we walk into a store in our neighborhood we are being held up. And every time we pay our rent the landlord sticks a gun into our ribs.

THEY ARE THE CRIMINALS

They call us thieves, but we did not rob and murder millions of Indians by ripping off their homeland, then call ourselves pioneers. They call us bandits, but it is not us who are robbing Africa, Asia and Latin America of their natural resources and freedom while the people are sick and starving. The rulers of this country

Revolutionaries must never be in too much of a hurry or make careless decisions. He who runs when the sun is sleeping will stumble many times.

Every time a black freedom fighter is murdered, or captured, the pigs try to create the impression that they have squashed the movement, destroyed our forces and put down the black revolution. The pigs also try to create the impression that 5 or 10 guerrillas are responsible for every revolutionary action carried out in amerikkka. That is absurd. Black revolutionaries do not drop from the moon. We are created by our environment, shaped by our oppression.

We are being manufactured in droves in ghetto streets; places like Attica, San Quentin, Bedford Hills, Leavenworth and Sing Sing. They are turning out thousands of us. Many jobless black veterans and welfare mothers are joining our ranks. Brothers and sisters from all walks of life who are tired of suffering passively make up the Black Liberation Army.

There is and always will be, until every black man, woman and child is free, a Black Liberation Army. The main function of the Black Liberation Army at this time is to create good examples to struggle for black freedom and to prepare for the future. We must defend ourselves and let no one disrespect us. We must gain our liberation by any means necessary.

It is our duty to fight for our freedom.

It is our duty to win.

We must love each other and support each other.

WE HAVE NOTHING TO LOSE BUT OUR CHAINS.

We must fight on!!!

JoAnne Chesimard

SAN QUENTIN SIX: Stand Trial Again

A few weeks after George Jackson was shot down by guards at San Quentin prison, six black and brown prisoners were indicted for the deaths of two inmates and three guards. The prisoners, now known as the San Quentin Six, are: Elbert Dunning (formerly one of the Soledad Brothers), Johnny Spain, Hugo Pinell, Willie Tate, Luiz Talamantez, and David Johnson. No one, as of this writing, has been indicted for the murder of George Jackson; and it will be a long time, if ever, before anyone finds out what really happened in the adjustment center of San Quentin on August 21, 1971.

Novelist James Baldwin said at the time that "No black person will ever believe that George Jackson died the way they tell us he did."

Yet the San Quentin Six are charged with five counts of murder, conspiracy to attempt escape, conspiracy to possess a firearm, and conspiracy to kidnap correctional officers. Additionally, some are charged with assault and attempted murder of prison guards.

The brothers were indicted by a bare minimum vote of the Marin County Grand Jury. In an unprecedented move, one grand juror resigned in protest over the indictments, assailing "the inequities and injustices of the secret indicting process."

Two other grand jurors also walked out on the session, one declaring that "what this Grand Jury does is not justice but vengeance."

Still, the San Quentin Six will soon stand trial without counsel of their choice for the alleged murder of the three prison guards and two convicts who died along with George Jackson on August 21, 1971.

The Six have chosen skilled, experienced lawyers capable of mounting the type of defense that has acquitted the Soledad Brothers and freed Angela Davis. But in a cruel perversion of the Constitutional guarantee of counsel, the trial court has deliberately appointed counsel whom these defendants neither want nor trust. In fact, the appointed attorneys themselves want no part of this case.

After more than one year of "stay of proceedings" the brothers have again returned to pre-trial hearings. At the hearing held early in June the six brothers were tossed out of court for supposedly being "obstreperous and boisterous". They were ordered into a holding cell after they protested when a guard took a pen away from defendant Hugo Pinell. When the afternoon session of their pretrial hearing began, Marin Public Defender Frank Cox, said that one of the brothers, David

Johnson, emerged from the cell badly bruised. The Third World Women's Alliance in the Bay Area has been in touch with the brother and others of the San Quentin Six. Brother Johnson wrote:

Still the spirit remains unbroken by all that has occurred to us. I was the victim of an attack and took a few bumps, bruises, and scratches, but have recovered from them. That method will never be successful in breaking us, it only serves to strengthen us for the hardships to come.

In previous communications Brother Johnson has shown firm solidarity with Third World women in the long struggle ahead. He wrote:

The calamities and misfortunes of this prison experience has been the true test of my perseverance. I will concede nothing to a structure which has oppressed humanity since it came into existence nor will I become a part of that structure. Your work has a bearing on the course of struggle since the political framework must be concrete before we can seriously think of overcoming and prevailing against Fascism. Women will play a major role in struggle; to think otherwise is absurd and nonsensical. The functionality and dynamics of Fascism must be studied and a thorough analysis made so that we can build a united

front. We must come to the realization that if we do not build a united front and see the inter-relatedness of our struggle, that by doing so we allow this inhumane system to exist that much longer. It is not my intention to see future posterity live in debased conditions subjected to racism, exploitation, and the other horrors of this system.

Though in a very confined situation the brothers continue to be productive. One of the Six, Johnny Spain has written several articles—one appearing in the Black Scholar, October, 1972, entitled "The Black Family and The Prisons." The article is an illustration of the deep thought the brother is giving to current problems in the third world communities within the United States.

The Third World Women's Alliance fully supports these brothers who are engaged in a life and death struggle. Those interested in more information may contact:

San Quentin Six Defense Fund
c/o National Lawyers Guild
558 Capp Street
San Francisco, California
94110.

Slave of a Slave (cont.)

owners, holding their brothers and sisters in perpetual slavery. Today we can look toward the black capitalists trying to use us as wage slaves. Nationhood, in most cases, still has a capitalist base and as long as it does, there can be no freedom for poor Afro-American and African women.

On the other hand, from our readings about the liberation struggles now going on in Guinea-Bissau, Angola, and Mozambique, we have learned that the women there are throwing off not only the chains of colonialism, but the chains of outmoded, backward customs that tend to keep women in the most wretched condition. Now, like the Vietnamese women, they are fighting as revolutionaries beside their men and they are no longer under male rule, white or black.

We have learned to be more discriminating in selecting our heroes and friends. Which side are they on? Are they a part of the oppressing forces or are they a part of the forces for liberation and an end to ALL forms of exploitation?

Middle class black males never seem to publish these facts in their publications. While they want change for themselves, they are not interested in changing the exploitive relationships that exist in society at large or in the relationships they have with their women, either personal or political.

There is a lot of money to be made on the social and economic exploitation of Black women. Look at all the money that has been made by keeping white women socially and economically oppressed, often with their cooperation. Any black "intellectuals" and other leading members of the black nationalist movement in this country who are striving to make it have a class interest, not a racial interest in attempting to promote ideas of dependence and submission amongst black women.

We shall see if poor and working class black women, plan to exchange a white master for a black one. Based on a brief reading of history however, I dare to venture that they shall not. Many black women and this is especially true among the student population, are busy chasing their men and accepting all kinds of backward and repressive theories on the role of women. They should be reminded of the fact that black men need status symbols when they lust for capitalism and white women make better ones than black women (check out Wilt Chamberlain). Under capitalism, white is still right.

What, then, are the realities of the Black woman's life? First and foremost she is a worker and she is nonwhite. In 1968 4 million nonwhite women were in the labor force, making up about 43% of all nonwhite workers. In every age group, a significantly larger proportion of nonwhite women are in the labor force than of white women.

What kinds of jobs does she do?

She works at quite different kinds of jobs than white women. In 1968 one in two nonwhite women (49%) were in service work and 1% in white collar work, 18% were blue collar workers and only 2% farm workers.

In contrast less than 20% white women were in service work, but almost 66% were in white collar work. About the same proportion of both nonwhite and white

women were in blue collar and farm work.

Nonwhite women are concentrated in certain major occupation groups. Almost half (48.6%) of the women private household workers (e.g. maids) are nonwhite. 19.3% women service workers are nonwhite. One out of every four nonwhite women workers is a private household worker, and another one in four works in some other service occupation. The next largest occupation group for employed nonwhite women is clerical work, with 17.4%, followed by operatives 16.9%. (The figures are higher now for clerical workers. Ed.)

The extent of the exploitation of Black women can be seen when you look at the wages. The median wage or salary income of a nonwhite woman working full-time the year round in 1965 was \$2,949 or 71% of the comparable median income of white women which was \$4,152. It was only 65.1% of the comparable median income of nonwhite men and less than half (41%) of the comparable median income of white men which was \$7,164.

TRADE UNIONS

One of the reasons the black woman finds herself in this position is due to the continuing racist and sexist policies of labor unions. This has been a great problem to the entire working class. The collaborationist unions have upheld racism in this country and have failed to fight the white skin privileges of white workers. They have failed to fight or even make an issue against the inequities in the hiring and pay of women workers. It would be a disastrous mistake for working men to make the same mistake today.

By using the woman as a surplus labor market and as a source of cheap labor, the entire working class finds its wages depressed and it is essential to realize that the exploitation of women works to everyone's disadvantage.

The total number of union members women and men has remained about the same since the mid-fifties. However, since the labor force is increasing, this means that the proportion of workers who are unionized is actually falling. Thus 33.2% of employees in non-agricultural establishments were members of unions in 1955; there were 31.4% in 1960; and only 28% by 1966. Blue collar unionists comprise about 58% of all union members; white collar workers make up the other 15%; service workers remain largely unorganized.

Since most black women are in service jobs, not many of them benefit from unionization. Even though only 18% of nonwhite women have blue collar jobs, it is in this area where most women belong to unions.

About 18% of all women union members in 1966 were in two unions in the apparel industry (International Ladies Garment Workers Union and Amalgamated Clothing Workers of America). Other unions with a sizable number of women members are the International Brotherhood of Electrical Workers, the Retail Clerks International Association, and the Hotel and Restaurant Employees and Bartenders International Union. When deciding upon a program relating to the emancipation of black women, it is essential that we

take these facts into consideration. We must not base our tactics on any preconceived notions.

As women, it is important to study in order to understand how the role of the black and other third world women in the home and in society fits into the general picture of third world people in this country and to fully understand how our struggle fits into the struggle against exploitation and oppression of all peoples.

But even more important, it is essential for women to take part in changing the reality of their lives. Theory alone doesn't do anything to change our daily existence. If we want to understand revolution, we have to take part in revolution. The task before us is to develop a sisterhood of women which stretches across all countries. A sisterhood that finds within itself the resolve and strength to actively participate in all phases of the liberation struggles, while at the same time making sure that the role of women in the new society will be one which will not be oppressive and will not be a continuation of the same kinds of stunting attitudes which are still in mode today, even among the most revolutionary of men. We must begin to study revolutionary theory and to study other successful revolutions to discover the general truths which we can apply to our struggle here in the U.S. against imperialism, against racism and against male supremacy. China, Vietnam, Cuba, Guinea-Bissau, North Korea and Albania have had or are in the midst of having revolutions where colonial and/or class exploitation and oppression have been eliminated. If you look at these examples, you notice that each has used socialist ideology and tactics to wage successful liberation struggles.

Another relevant fact about the abovementioned countries is of particular importance to women. The status of women has been elevated as a result of the introduction of socialism. Although there is still much to be done in relation to women, the economic foundation for the oppression of women has been eliminated and the doors to true emancipation have been opened.

It is now possible for women in these countries to unite and struggle to defend their rights as citizens, mothers and workers.

IN CONCLUSION

The history of our people in this nation portrays clearly the prominent role that the black woman has played in the on-going struggle against racism and exploitation.

As mother, wife and worker, she has witnessed the frustration and anguish of the men, women and children in her community and on the job.

As revolutionary, she will take an active part in changing this reality. The slave of a slave is a creature of the past.

Fran Neal

News Briefs

Black Liberation Army

So many prospective jurors in the trial of JoAnne Chesimard and Clark Squire in New Brunswick, New Jersey had to be dismissed because of their racial prejudices that the judge ruled the jury would have to be selected from another county. Many people disqualified themselves or were disqualified because of their racist attitudes towards Blacks. One said that he did not want any Blacks living next door to him. Chesimard and Squire, alleged members of the Black Liberation Army have been charged with 8 counts in a May 2nd shooting on the N.J. Turnpike.

Helicopter Shot Down

A police helicopter was shot down in San Francisco, killing two policemen. A group called the August 7 Guerrilla Movement claimed responsibility. The group is demanding the release of the San Quentin Six, awaiting trial for alleged participation in the August 7, 1971 alleged attempted jail break that resulted in the murder of George Jackson.

U.S. Racist Attitudes

A U.S. Civil Rights Commission report studying racial tension in Cairo, Illinois blamed "the total American experience" for whites having lost their "capacity for outrage over racism if they ever possessed it." Cairo's public housing is segregated and its police and fire departments are all white, although Cairo is 40% Black.

Chicago's Corrupt Police

Chicago's Police Superintendent, James B. Conlisk, Jr. an old and close friend of Mayor Daley, resigned after 19 of his police officers were convicted of extortion, and 37 others were indicted. This past summer, Black and Latin citizens had demanded Conlisk's resignation because the police force's racist persecution had been ignored.

Minority Veterans Face Discrimination

An NAACP study shows that 25,000 minority veterans in the State of Connecticut were refused jobs due to racism, drug problems, or less than honorable discharges. Three out of every four dishonorable discharges go to minority soldiers.

People Demand Impeachment

Over 50% of those American citizens polled want Richard Milhous Nixon impeached. After first refusing to turn over secret tape recordings he made of discussions with aides and others, many now under indictment for their participation in the Watergate affair and its aftermath, two of his former Cabinet members are awaiting trial, his income tax returns are being investigated, the elaborate redecorating of his various residences done at public expense, and after it was confirmed that he had directly intervened by asking the Justice Department to drop charges against ITT, a large contributor to his campaign.

Jury Clears Children Attackers

An all-white, male jury acquitted two men who had been charged with reckless endangerment and criminal mischief resulting from their attack of two school buses on October 25, 1972. These two men attacked the school buses with crow bars, breaking the windows and injuring several school children who had to be taken to the hospital for treatment. Several of the children had to have glass removed from their eyes.

At the time of this cowardly act, there was high tension in the New York area as a result of these bus attacks and the blacking of 31 Black and Puerto Rican children from entering P.S. 251 in the Canarsie Section of Brooklyn by white parents.

The defense attorney for these men described the children as "a gang of hoodlums" who "harassed" the white neighborhood as they rode through white neighborhoods on their school bus on their way from South Jamaica to the Elizabeth Blackwell Jr. High School in Ozone Park, Queens.

Sterilization Doctor Reprimanded

The South Carolina Commissioner of Social Services has told Dr. Clowthier, Pierce of Aiken, S.C. that he would not be allowed to deliver babies under the Medicaid program unless he stopped requiring women on welfare with at least three children to submit to sterilization before agreeing to give prenatal care. A white mother on welfare had exposed his practices.

Women Enter Labor Force

The Census Bureau has reported that in 1972, 40 out of every 100 married women were in the labor force, compared to 25 out of 100 in 1950. Also, 30 out of every 100 women with pre-school children are in the labor force compared to 12 out of 100 in 1950.

Maternity Leave with Benefits Denied

A woman employee at Owens-Illinois Glass Company in Oakland was injured on the job. She was 6 months pregnant. The child was not hurt, but the woman suffered a back injury which made her pregnancy more difficult.

In the past, women at Owens were not allowed to work past the end of the fifth month. Then they were declared unable to work, laid off and collected unemployment benefits until the baby was born.

However, now Owens has interpreted a federal law, Title VII of the Civil Rights Act, which makes discrimination on the basis of sex illegal to mean that laying off women because they are pregnant is "discriminatory." Now women have no choice other than to work the full term of their pregnancy under dangerous conditions, or to take an unpaid pregnancy leave on doctor's orders. Only a few women who are "truly disabled" by their pregnancy will qualify for disability benefits.

Strikes Against Abortion Laws

In May, Senator James Buckley (Conservative, N.Y.) introduced a constitutional amendment that would overturn the recent Supreme Court decision on abortion and make abortion illegal again except when a woman's life is in danger.

This amendment redefines the word "person" to apply to "all human beings, including their unborn offspring at every stage of their biological development."

Altogether there are 11 bills proposing constitutional amendments based on the definition of the beginning of life as the moment of conception!

For Poor Women: More Sterilization

The Ron Hunter Noon News Report, WGR-TV, Buffalo, August 10:

"A government health official says forced sterilization of persons receiving medical care under federal programs will continue until better policing methods are found."

Corporations and Food

In the 1967 Census of Manufacturing there were 32,500 food manufacturing firms; but a mere 100 of these took 71% of all the profits. More than 40 food manufacturers have taken the additional step of opening their own restaurant chains. Pillsbury, General Mills, Campbell Soup, Ralston Purina, Quaker Oats, United Brands, Green Giant, and Borden are just a few.

On the other hand, more monopolistic corporations are entering the food field. The new "farmers" are ITT (famed for its support of the Chilean peasants and farmers, through a bloody coup), Greyhound Corporation, Dow Chemical (famous for its development of the napalm used in Viet Nam to "scorch" the people), Southern Pacific Railway, John Hancock Life Insurance and Getty Oil.



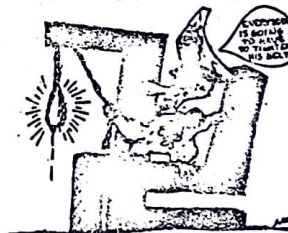
Free Carlos Feliciano

Puerto Rican Nationalist, Carlos Feliciano, was framed but acquitted of the approximately 44 counts of sedition initially brought against him by New York District Attorney, John Fine. However, Carlos was found guilty of possession of a bomb. The only witness was a perjured police officer. Carlos was sentenced to 5 years in jail, but was granted the right to appeal.

Bostonians Support the Palestinians

Early in October, before the outbreak of the new Middle East war, over 70 persons held a demonstration at an air force recruiting office in Boston to protest the U.S. and Israeli agreements in the Middle East. The demonstrators attributed motivations for the agreements to a long term process of denying the Palestinians right to their homeland, and denying the Arab peoples control of their resources.

The demonstration was organized by the Women's Committee to support the Palestinians, a group of Boston women who had held a Middle East Study group for several months. Representatives from other left groups, as well as a group of Palestinian Arabs, men and women participated.



PINOCHET'S IDEA OF A GOOD JOKE

Repression in Chile Continues

The fascist junta that overthrew an elected socialist government and assassinated President Salvador Allende continues its vicious repression of the Chilean people. Thousands have been killed, workers camps bombed, and the public burning of books brings thoughts of Nazi Germany to mind. The Junta has closed the Sociology Department of the University and the Communications and Journalism Departments at Catholic University. The murder of foreigners continues in the name of "extermination of Marxism" but pockets of resistance continue to plague the fascists all over Chile. (See article page 16)

Repression in Uruguay

Juan Maria Bordaberry's repressive Uruguayan government closed down that country's only university claiming it was a "breeding ground" for revolutionary thought. Over 150 people were arrested, including the University Rector and nine out of ten department deans.

Univ. of Puerto Rico Strike

On October 15, more than 6,000 students of the University of Puerto Rico voted to strike and were joined the next day by the Union of the office workers. Students at all the regional colleges voted to support the demands which are: that the Council of Higher Education come out in support of a new University education law that would allow faculty, student and worker participation in the control of the university; that a new student code that allows student participation be established and the old rescinded; that workers, professors and students participate in the election of the four rectors and deans needed to replace those fired by the government; and that the University guards be changed into a traffic force instead of the repressive tactical force it is now. Widespread support of the strike appears to ensure student-worker victory.

Soviet Women Win Gains

As of December 1st, working women in the Soviet Union will get more benefits, including at least 112 paid days off when having a baby no matter how long they have worked plus a full paid week to care for a sick child under the age of 14. Furthermore, mothers alone, i.e. unmarried, divorced, widowed, can take 10 paid days for sick children under 7.

This benefit is one that should be applauded, although it indicates that the care of children is still viewed as principally the role of the woman and not a responsibility that should be shared.

Greek Struggle Escalates

Hundreds of people demonstrated in front of the Greek Mission to the United Nations to show their solidarity with the Greek people who are presently engaged in a mass struggle against the fascist Greek Junta. Martial law has been declared in Greece and tanks are occupying the streets of Athens. A shoot-on-sight curfew has been proclaimed and the Athens airport closed. Total press censorship is in force and over 1200 arrests have been made in the past few days.

The fascists are afraid to depend on the Army because they aren't sure whether orders to shoot and kill the people will be carried out. Therefore, special forces are being used against the students, workers and other citizens who are demanding an end to the fascist government and a restoration of democracy.



The Third World Women's Alliance offers its condolences to the family and friends of Tywmon Myers. He has fallen, like so many of our brothers and sisters, to the forces of repression, which seek to prevent us from achieving a just society of peace and freedom for this nation's oppressed peoples. We reaffirm our commitment to continue to struggle for that just society.

...Nationalist Prisoners

Oscar Collazo has served 23 years for being in a shoot out in front of the Blair House, the temporary residence of the then president Truman, on Nov. 1, 1950. What took him, and his young friend, Griselio Torresola, 25 years old, who was shot to death that day, to Washington? Oscar, then President of the New York chapter of the Nationalist Party, and Griselio, a member, were both workers forced to emigrate to New York City because of their island's disastrous situation. Don Pedro's teachings and their own lives had made clear to them that the first Puerto Rican governor elected in 1948 principally because of his pro-independence views, Luis Muñoz Marín, was a traitor. Ever since his inauguration he had been cooking up "new status" for Puerto Rico, with the Yankees; the Estado Libre Asociado or Commonwealth, which was merely a new name for colony. A few months before, on July 3, 1950, the U.S. congress passed Public Law 600 to provide for a constitutional government of Puerto Rico. This law stated that "the P.R. legislature is authorized to convoke a Constitutional Convention if it agrees with the present law and Constitution of U.S."

The Nationalist Party saw clearly through the attempt to give colonialism a new name and allow the U.S. free reign for the control of Puerto Rico, and on Oct. 30, they rose up in armed struggle in the towns of Jayuya, Arecibo, Utuado, and others. The U.S. acted swiftly and cruelly to put down the rebellion, wounding many and arresting hundreds, often for no reason. Albizu's home was shot at and tear gassed and he was removed from it and arrested, although he was in San Juan at the time. These are the events that are the background for the Collazo and Torresola attack on the Blair House; events that explain the attempt of these two Puerto Ricans conscious of the pain of their fellow countrymen, to place the struggle on a national and international scale.

October 30 is one of those important dates in history that we should know but don't, we should know it because it marks an attempt of a colonized people, in this case the Puerto Rican nation, to free themselves, and we don't know it because

the colonizer, in this case the U.S., controls the educational system and does not teach us about our heroes and our struggles, but theirs. They try to convince us that we never wanted to be free, that we like being colonized, and that we had no heroes or heroines who stood up to them. They teach us to identify with their history, their nationhood, and the sad result is that many Puerto Ricans learn to sing the Star Spangled Banner with tears in their eyes, but do not know La Borinquena, some speak English with pride and are ashamed of Spanish, most know of George Washington, Betsy Ross and July 4, but never heard of Ramón Emeterio Betances, Mariana Bracetti, 23 of September or October 30.

This is the colonized mentality as Fanon analyzed it so well, that produces the cultural dislocation, destructive behaviour and psychological upheaval that plague our people today. Our struggle for freedom must be a struggle to reclaim our culture, to reestablish our identity, to learn who we were and are, and what sacrifices our compatriots have made to fight for freedom.

These sacrifices went on every day, throughout the 400 years of Spanish domination and this century of U.S. imperialism. Still, two dates stand out for being organized and armed rebellions against foreign control of our land, our schools, our lives: the 23 of September, 1868 when Puerto Ricans fought against the Spaniards at Lares, and October 30, 1950 when they took on the strongest most rapacious economic and military power the world has ever known, in the town of Jayuya.

We must not forget these dates and others related to them, nor those who risked their lives on them. Free Lolita, Oscar, Irving, Rafael and Andrés.

Even Latin America's most tyrannical dictators have pardoned leaders of attempts to overthrow them.

Ana Celia

...Prisionera Nacionalista

El partido Nacionalista mantiene que esta en un estado de guerra con los EEUU desde que tropas norteamericanas invadieron la isla en 1898. Los cinco prisioneros nacionalistas están encarcelados por tanto tiempo por su participación en dos acciones destinadas a traer la atención del mundo a la explotación de Puerto Rico bajo la fachada del Estado Libre Asociado, conocido en inglés por Commonwealth. Los EEUU portavoz falso de la libertad y democracia, porque rehúsan perder las grandes ventajas militares y económicas que P.R. significa para ellos.

Oscar Collazo ha pasado los últimos 23 años de su vida en la cárcel por haber estado en el tiroteo en frente de la Casa Blair, entonces la residencia temporal del Presidente Truman el 1 de Nov., 1950. Que lo llevo a él y a su amigo joven de 25 años, Griselio Torresola a quien mataron ese día, a Washington? Oscar, en aquel tiempo presidente del capítulo neoyorquino del Partido Nacionalista, y Griselio, miembro, eran trabajadores que tuvieron que emigrar a Nueva York a causa de la situación económica desastrosa en la isla. Por medio de las enseñanzas de don Pedro y sus propias vidas vieron claramente que el primer gobernador puertorriqueño elegido en 1948 principalmente porque decía que creía en la independencia, Luis Muñoz Marín, era un traidor.

Desde su inauguración había estado fabricando un "status nuevo" para P.R. con los yanquis, el Estado Libre Asociado, o Commonwealth, lo cual solo era un nombre nuevo para colonia. Unos meses antes, el 3 de julio de 1950, el congreso de los EEUU paso la ley 600 para "proveerle a P.R. un gobierno constitucional". Esta ley declaraba que "se le autoriza a la legislatura puertorriqueña convocar una convención constitucional con tal que este de acuerdo con la presente ley y constitución de los EEUU."

Los EEUU actuó acelerada y cruelmente para terminar con la rebelión. Hicieron a muchos y arrestaron a miles de otros, muchas veces sin razón. Le dispararon a la casa de Albizu, le tiraron gases lacrimógenos, y lo arrestaron, aunque el estaba en San Juan y no en los pueblos rebeldes. Estos son los acontecimientos que sirven de fondo para el ataque a la Casa Blair, acontecimientos que explican porque estos dos patriotas puertorriqueños conscientes del dolor de sus compatriotas, especialmente en esos momentos, hacen el esfuerzo de llevar la lucha a una escala nacional e internacional.

El Partido Nacionalista entendía perfectamente el propósito de darle un nuevo nombre al colonialismo y así permitirle a los EEUU poder sin límite en su control de P.R. y el 30 octubre, 1950 se rebelaron, armados, en los pueblos de Jayuya, Arecibo, Utuado y otros.

El 30 octubre es una de esas fechas históricas importantes que debemos conocer, pero desconocemos. Debemos conocerla porque el colonizador, en este caso los EEUU, controla el sistema educacional en el cual no nos hablan de nuestros héroes y nuestras luchas sino de los de ellos. Tratan de convencernos que nunca quisimos ser libres, que nos gusta estar colonizados, y que no tuvimos héroes ni heroínas que se les enfrentaran. Nos enseñan que debemos identificar con la historia de ellos, con la nacionalidad de ellos, y el resultado triste es que muchos boricuas cantan el himno norteamericano con lágrimas en los ojos, pero no se saben la Borinquena, algunos hablan inglés con orgullo, pero tienen vergüenza de hablar español, muchos saben de George Washington, Betsy Ross y el 4 de julio, pero nunca han oído de Ramón Emeterio Betances, Mariana Bracetti, el 23 de septiembre o el 30 de octubre.

Esta es la mentalidad colonizada tan perfectamente descrita por Fanon, que produce la ruptura cultural, el comportamiento destructivo y el trastorno psicológico que persigue nuestro pueblo hoy. Nuestra lucha de liberación tiene que incluir la lucha para rescatar y reclamar nuestra cultura, para re-establecer nuestra identidad, para aprender quienes somos y, como llegamos a ser, y que sacrificios nuestros compatriotas han hecho al pelear por la libertad.

Estos sacrificios se hicieron todos los días, a través de los 400 años de dominación española y este siglo de imperialismo norteamericano. Sin embargo, dos fechas se destacan por ser rebeliones organizadas y armadas contra el control extranjero de nuestra tierra, nuestras escuelas, nuestras vidas: el 23 de septiembre, 1868 cuando puertorriqueños pelearon contra los españoles en Lares, y el 30 octubre, 1950 cuando se enfrentaron al poder económico y militar más grande y feroz que el mundo ha conocido, en el pueblo de Jayuya. No debemos olvidarlas, ni a los que arriesgaron la vida en ellas y otras fechas relacionadas. Libertad para Lolita, Oscar, Irving, Rafael y Andrés!

by Ana Celia

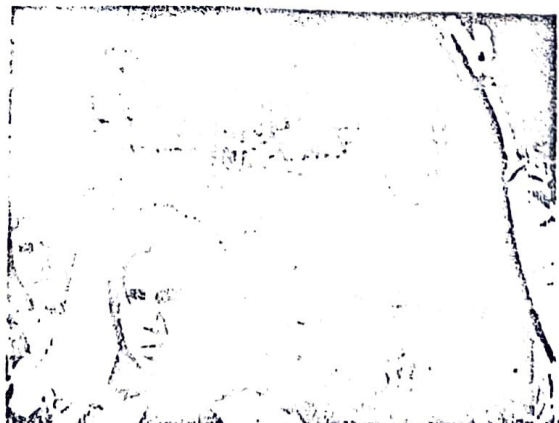
... Arab Struggle

war after war? The answer is economic, just like any other war in history. Israel has a capitalist economy where the European and American Jewish minority make up the ruling class, and the Arabic Jews, who are the majority of the population, and the remaining Palestinian Arabs are the workers. The ruling class of Israel realizes that economic gains will result from their wars of expansion. Before the 1967 war, the Israeli economy was in trouble. For the first time in its history more Jews were leaving the country than were coming in. The '67 war of expansion solved the economic crisis. Israel gained control of the lucrative oil wells on Egypt's Sinai Desert. Not only could Israel end the import of crude oil, a drain on its balance of payments, but it was able to net \$62 million yearly in profits from its own production of oil.

A second boost to the economy was the occupation of the Palestinian territories of the West Bank and the Gaza. The Arabs living there were forced to supply cheap labor for Israel's industry in order to survive the inflation which came with Israeli occupation. The economic crisis inside Israel was eased and Israeli capitalism took a turn for the better.

Israel tripled her territory and doubled her work force as a result of her aggression in 1967. Since then the Arab peoples have sought by every peaceful means to regain their territory and obtain a just settlement that ensures the national rights of the Palestinian people. Where there is aggression, there will be resistance. The struggle will continue until every vestige of imperialism and reaction are defeated in the Middle East.

Georgette Loup



Chilean Struggle Continues

Since the bloody September 11th coup resulting in the overthrow of the Chilean Popular Unity (Unidad Popular) government, the assassination of President Salvador Allende, the mass murdering of thousands of trade unionists, and leftists, and the installation of the fascist junta, there have been continued protests from socialist and progressive peoples in the U.S., and in countries around the world. More importantly, Beatriz Allende, daughter of the slain president, gave an informative speech in Havana, Cuba, on September 28th, detailing the last hours of her father and the U.P. government.

First, however, we'd like to cite a few of the protests which have taken place in New York City, as well as across the country. September 27th the Weather Underground bombed the ITT headquarters for the Latin American division in New York. Damage was estimated in the thousands of dollars. Other ITT offices in San Francisco, Rome, Italy, and Zurich, Switzerland were also attacked.

In addition, there were several demonstrations at the U.N. The day that the representative of the Chilean junta spoke, demonstrators seated in the balcony threw down leaflets denouncing the coup. Another day progressive forces tried to gain admittance to the offices of the Chilean

mission to voice their concern for the fate of the political prisoners now being kept on an island off the coast of Chile, as well as in the dungeons of prisons throughout the country. Notably, there was a memorial service for the slain President Allende and the deceased poet, Pablo Neruda. And the personal secretary to Mrs. Hortensia Allende, Ercandina Navarro, spoke to an overflowing crowd of 2000 or more people. She emphasized that the progressive people of the U.S. could aid the Chilean anti-fascist struggle by uniting along non-partisan lines to demonstrate unity in our concern for the fate of democracy in Chile.

The fate of democracy in Chile had also been the theme of Beatriz Allende's speech in Cuba, on the 13th anniversary of the Committees for the Defense of the Revolution, a day dedicated instead to the memory of Salvador Allende and the fallen U.P. government. She recounted the last months of the coup, when there were constant rumors of an impending uprising by the military. Of that last day she said, "We learned that President Allende had gone to the Palace (La Moneda) in the early hours. We went there without realizing the importance of what was taking place.

"It was only while on route... that we understood the seriousness of the situation." Beatriz noted that during this time President Allende prepared to resist the coup. The loyal members of his guard and police who were with him, as well as other members of the Cabinet and the medical corps were being armed. Always, the President had a calm manner, decisively voicing his intention to die rather than surrender, and finally, requesting that all who were not armed leave the Palace in order to help to develop the struggle underground. He also thought of others involved in the progressive struggle of Chile, and ordered that all documents, even personal ones, be destroyed so that they might not jeopardize anyone. [We see now, however, that to have any progressive literature at all in one's possession means denunciation on the part of the fascists.] Beatriz says of her last hours with her father that he was in extraordinary spirits and very willing



to fight. And that his constant concern was the future political leadership, a united leadership, to overcome the fascist forces. Beatriz Allende confirmed for the Cuban people, as well as for the world, the fact that comrade Salvador Allende died defending the rights which the Chilean people had won, he died defending a mandate for the Chilean revolution, a mandate for socialism.

Beatriz Allende also sent a message to the U.S. people.

Dara Nayo

October 5, 1973
Havana, Cuba

TO THE PROGRESSIVE PEOPLE OF THE UNITED STATES:

I address myself to you in these dramatic moments for my country, the Republic of Chile, which since September 11th has not only been suffering, but fighting resolutely against the fascist military junta that overthrew the constitutional President, Salvador Allende.

The coup of September 11 can only be comprehended in its full magnitude when one understands that even before the Popular Unity took up the reins of government, U.S. imperialist monopolies and Chilean reaction were conspiring against the U.P. They tried to prevent first the UP's ascension to the Presidency and later the completion of its program of social and economic transformation which the country demanded and the government was carrying out.

For the moment the fascists have achieved their goal of blocking the revolutionary process by assassinating the President and overthrowing the democratically elected government. They counted on military men, traitors to their country trained in U.S. military academies, on the financial backing of U.S. monopolies and on the political and diplomatic support of the United States government.

Today, Chile, its soil stained by fascist boots, feels its institutions swept away, its culture destroyed, its progressive ideas persecuted, its finest sons tortured and murdered, its working-class districts and universities bombed - repressing the workers throughout the length of the nation.

The fascists are mistaken, they have not won. Alongside the fascist brutality arises popular resistance which, taking its inspiration from the example of President Allende, is already to fight and to win.

The Chilean people, today fighting in the streets, factories, hills, and mines, call on the solidarity of all progressive people throughout the world, and especially the people of the United States.

We know that the imperialist U.S. government does not represent the real people of the USA, and that in our fight we can count on them as did the Vietnamese. We can count on the solidarity of the workers, the national minorities, students, professionals, and other popular groupings which condemn the imperialist policy of the U.S. government, and which at the same time support the revolutionary process of those countries fighting for full sovereignty and social progress.

LONG LIVE THE STRUGGLE OF THE CHILEAN PEOPLE!

LONG LIVE THE STRUGGLE OF THE PROGRESSIVE PEOPLE OF THE UNITED STATES!

With revolutionary greetings,
Beatriz Allende

Beatriz Allende, accompanied by Ylma Espin, at the rally of solidarity with Chile, organized by Cuban Women. She was given a warm and enthusiastic ovation by the huge crowd. (Photo: Mario Ferrer)