ARVIN WORKERS WIN RIGHT TO DI GIORGIO ELECTION

FARM WORKERS, LABOR OFFICIALS, SNCC EDITOR ARRESTED

SAN FRANCISCO — Workers at the Di Giorgio ranch in Arvin, California won a major victory here—the right to an election—bypicketing the main offices of the Di Giorgio Corporation. Di Giorgio gave in and are preparing an election to be held. They had refused up to now.

by Terence Cannon

Six farm workers from the Arvin, California ranch of the Di Giorgio Corporation, six labor officials, and the editor of THE MOVEMENT were arrested here October 20 and 21.

The workers delegation, led by Mack Lyons from Bakersfield, had driven up from Kern County to meet with Robert Di Giorgio, President of the corporation. They were demanding a union-representation election at the Arvin ranch.

They arrived at noon on Wednesday and went up to the 6th floor lobby of Di Giorgio's waiting room: it was not Robert Di Giorgio, President of the corporation.

They were demanding a union-representation election at Di Giorgio's office.

Di Giorgio employees. The police offered to let a small delegation of three meet with Di Giorgio the next morning at 10.

"We're going to wait right here," said Lyons, "until Mr. Di Giorgio meets with us. We've got all day. We left Arvin at 4 this morning."

The 15 workers sat there in the lobby, under the lights of the TV cameras and the stares of Di Giorgio employees. The police, under Captain Charles Barker, led them to the 6th floor lobby of Di Giorgio's office.

A picket line of over 200 sympathetic union members, students and supporters were joined by Robert Di Giorgio waiting room: it was not Robert Di Giorgio's office.

After the workers' went into the office and were joined by Robert Di Giorgio and Mr. Brotherton, Vice President in charge of Public Relations, the door was closed. A few minutes later, four labor officials from the AFL-CIO came into the waiting room: Tim Towe, Vice-President of the San Francisco Labor Council and Secretary-Treasurer of the Hospital Worker's Local 2525; Rod Larson, International Representative of the American Federation of State County and Municipal Employees; Richard Grohs, Executive Assistant Secretary of the Alameda County Central Labor Council; and Raye Jacobs, Assistant Secretary of the Alameda Central Labor Council.

The labor men came in support of the farm worker delegation.

The meeting behind the door went on for an hour. "What's there to talk about so long?" asked one of the picketers, "There's only one question for Di Giorgio to answer—will you agree to elections within two weeks?"

At noon, Brotherton and Di Giorgio came out. The farm workers stayed in the office, much of the discussion had been about grievances at the Arvin Ranch, Di Giorgio grid to keep the conversation off the grievances and the specific, irrelevant grievances. He signed a letter saying that certain workers who had been fired would be given back their jobs.

CONTINUED ON PAGE 10
WHAT IS A REVOLUTIONARY NEWSPAPER?

Our regular readers will notice that the Editorial Group has a new name this month. The name of the MOVEMENT what it should be, and what it needs now—a independent-thinking "revolutionary newspaper.

We put the word "revolutionary" in quotes to indicate that there are different things to different people—like "Black Power." In these notes we would like to define what we mean by a revolutionary newspaper:

Newspapers don't create revolutions or movements; they reflect them. This is important; a movement newsmen must always be responsible to them. These notes will be on what we mean by a revolutionary newspaper:

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AGIT-PROP POP OPERA

The evidence mounts daily that the U.S. is far along the road to fascism. If there was a point of no return in the post-World-War-II era, it probably was passed on November 22, 1963. Those of recent books, Lane’s Rush to Judgment, and many of the Warren Commission reports, are less clear, but some of what they would find if they looked closely into the assassination of John F. Kennedy. This conclusion is, on the evidence of these books, very conservative, and in no way supposes, from this evidence, that two men conspired to murder the President. If the Commission actually succeeded in excluding some facts, distant, unimportant, and misinterpreted others, it is possible that the stuff of the Commission would function ineffectively.

It is useless to conjecture about who was responsible for the killing and why it was done. It is not useful to observe the changes which took place in a number of policy areas when the new Johnson administration took over. There is no space here for a detailed examination of these policy changes, but for example, the change in U.S. policy toward Latin America was immediate and could hardly have been more complete had the assassination been publicly acknowledged. A coup d’etat by its perpetrators.

Several commentators have remarked that the assassination must have been the act of one denouement killer because it was not followed by a right-wing takeover. This reality is impossible for most Americans to accept, so they either dismiss it out of hand, or they scoff at the idea as the product of political demagoguery. One begins to understand why most people in the society continue to take the comfortable view that all is well.

Most left-wing enclaves (drafted) men would never come back alive to bother with their problems, marching, or rioting. Now if you were president you might do things differently.

But then again, being black you never have to worry about becoming president...
By Stokely Carmichael
—from the New York Review of Books,
Sept. 22, 1966

One of the tragedies of the struggle against racism is that up to now there has been no national organization which could speak to the growing militancy of young black people in the urban ghettos. There has been only a civil rights movement, whose tone of voice was adapted to an audience of liberal whites. It served as a sort of buffer zone between them and angry young blacks. None of its so-called leaders could go into a fighting community and be listened to. In a sense, I blame ourselves—together with the main media— for what has happened in Watts, Harlem, Chicago, Cleveland, Omaha. Each time the people in those cities saw Martin Luther King get stapped, they became angry; when they saw four little black girls bombed to death, they were angrier; and when nothing happened, they were stewing. We had nothing to offer that they could see, except to go out and be beaten again. We helped to build their frustration.

For too many years, black Americans marched and had their heads broken and got shot. They were saying to the community, “Look, you guys are supposed to be nice guys and we are only going to do what we are supposed to do—why do you beat us up, why don’t you give us what we ask, why don’t you just listen to yourselves out?” After years of this, we are at almost the same point—because we demonstrat ed from a position of weakness. We cannot be expected any longer to march and have our heads broken in order to say to whites: come on, you’re nice guys. For you are not nice guys. We have found you out.

As an organization which claims to speak for the needs of a community—as does the Student Nonviolent Coordinating Committee—must speak in the tone of that community, not as some body else’s buffer zone. This is the significance of black power as a slogan. For once, black people are going to use the words they want to use—not just the words that were there. And they will do this no matter how often the press tries to stay the use of the slogan by equating it with racism or separatism.

An organization which claims to be working for the needs of a community—as SNCC does—must work to provide the basic minimum of strength from which to make its voice heard. This is the significance of black power beyond the slogan.

Black power can be clearly defined for those who do not attach the fears of white America to their questions about it. We should begin with the basic fact that black Americans have two problems: they are poor and they are black. All other problems arise from this two-sided reality: lack of education, the so-called inability of black men. Any program to end racism must address itself to that double reality.

Almost from its beginning, SNCC sought to address itself to both conditions with a program aimed at winning political power for the disadvantaged Southern blacks. We had to begin with politics because black Americans are a people in a country where property is valued above all. We had to work for power, because this condition does not function by morality, love, and nonviolence, but by power. Thus we determined to win political power, with the idea of moving from there into activity that would have economic effects. With power, the masses could make or participate in making the decisions which govern their destinies, and thus create basic change in their day-to-day lives.

But if political power seemed to be the key to self-determination, it was also obvious that the key had been thrown down a deep well many years earlier. disenfranchise ment, maintained by racist terror, makes it impossible for a number of committees, they never gained the majorities needed to control them.

All of the efforts were attempts to win black power. Then, in Alabama, the opportunity came to see how black could be organized on an independent party basis. An unusual Alabama law provided that any group of citizens could nominate candidates for county office and, if they win 20 per cent of the vote, may be recognized as a county political party. The same then applies on a state level. SNCC went to organize in several counties such as Lowndes, where black people—who form 80 per cent of the population and have an average annual income of $483—felt they could accomplish nothing within the framework of the Alabama Democratic Party because of its racism and the qualifying fee for this year’s election was raised from $50 to $500 in order to prevent non-whites from becoming candidates. On May 3, five new county “freedom organizations” canvassed and nominated candidates for the offices of sheriff, tax assessor, supervisor, and the school boards. These men and women are up for election in November—if they live until then. Their ballot symbol is the black panther.

One: a bold, beautiful animal, representing the strength and dignity of black men. Today, a man can say, “I am a panther on his side when he and his family must endure—as hundreds of Alabamians have endured—loss of jobs, eviction, starvation, and sometimes death, for political activity. He may also use a gun and SNCC reaffirms: we are right on black area everywhere to defend themselves when threatened or attacked. As for initiating the use of violence, we hope that such programs as ours will make that unnecessary; but it is not for us to tell black communities whether they can or cannot use any particular form of action to resolve their problems. Responsibility for the use of violence by black men, whether in self defense or initiated by them, lies with the white community.

This is the specific historical experience from which SNCC’s call for “black power” emerged on the Mississippi march last July. But the concept of “black power” is not a recent or isolated phenomenon: it has grown out of the ferment of agitation and activity by different people and organizations in many black communities over the years. Our last year of work in Alabama added a new concrete possibility. In Lowndes county, for example, black power means what it has always meant to SNCC: the coming-together of black people to elect representatives and to force these representatives to speak to their needs. It does not mean merely putting black faces into office. A man or woman who is black and from the South cannot be automatically expected to speak to the needs of black people. Most of the black politicians we see around the country today are not what SNCC means by black power. The power must be that of a community, and emanate from this.

SNCC today is working in both North and South on programs of voter registration and independent political organization. In some places, such as Alabama, Los Angeles, and in some states, black farmers ran in elections. They saw their energies to this from 1961 to 1965. Disenfranchisement maintained by white America to their questions with a program aimed at winning political power for the disadvantaged Southern blacks. We had to begin with politics because black Americans are a people in a country where property is valued above all. We had to work for power, because this condition does not function by morality, love, and nonviolence, but by power. Thus we determined to win political power, with the idea of moving from there into activity that would have economic effects. With power, the masses could make or participate in making the decisions which govern their destinies, and thus create basic change in their day-to-day lives.

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If a black man is elected tax assessor, he can collect and channel funds for the building of better roads and schools serving black people—thus redirecting the move from political power into the economic arena. In such areas as Lowndes, where black men have a majority, they will attempt to use it to exert political control. This is what they seek to do.

Where Negroes lack a majority, black power means proper representation and sharing of control. It means the creation of power bases from which black people can work to change statewide or nationwide patterns of oppression through pressure from strength—instead of weakness. Politically, black power means what it has always meant to SNCC: the coming-together of black people to elect representatives and to force these representatives to speak to their needs. It does not mean merely putting black faces into office. A man or woman who is black and from the South cannot be automatically expected to speak to the needs of black people. Most of the black politicians we see around the country today are not what SNCC means by black power. The power must be that of a community, and emanate from here.

SNCC today is working in both North and South on programs of voter registration and independent political organization. In some places, such as Alabama, Los Angeles, and New Jersey, independent organizations are taking root.

Ultimately, the economic foundations of this country must be shaken if black people are to control their lives.

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The political philosophy of black nationalism is pure and simple. It only means that the black man should re-educated into the science of politics. You don't throw your ballot until you are a target, and if that target is not within your reach, keep your ballot in your pocket. The economic philosophy of black nationalism is and pure and simple. It only means that we should control the economy of our community. Why should the white man be running the banks in our community? Why should the white man be running all the stores in our community? Why should white people be running the banks in our community? Why should white people be running the stores in our community? Because that is what we want. When we try and establish some industry in our community, then you don't have to picket and boycott and beg some cracker downtown for a job in his bottling plant. The social philosophy of black nationalism only means that we have to get together and remove the evils, the vices, alcoholism, drug addiction, and other things that are in the wrong direction of our community. We ourselves have to lift the level of our community. We ourselves have to make our own society beautiful so that we will be satisfied in our own social circles and won't be running around here trying to knock our way into a social circle where we're not wanted.

No, I'm not an American. I'm one of the 22 million black people who are victims of Americanism. One of the 22 million black people who are the victims of democracy—nothing but discrimination, hypocrisy. So I'm not standing here speaking to you as an American patriot, or a dog picker, or a hoe picker—not I'm speaking as a victim of this American system. And I see America through the eyes of the victim. I don't see any American dream. I see an American nightmare.

These 22 million victims are waking up. Their eyes are coming open. They're beginning to see what they used only to look at. They're beginning to politically mature. They realize that when white people are evenly divided, and black people have a bloc of votes of their own, it is left up to them to determine who's going to sit in the White House and who's going to be in the dog house. It was the black man's vote that put the present administration in Washington, D.C., that has affected every kind of legislation imaginable, saving you until last, then filibustering on top of that.

And you and my leaders have the audacity to run around clapping their hands and talk about how much progress we're making. And what a good President we have, if he wasn't good in Texas, he sure can't be good in Washington, D.C. Because Texas is a lynch state. It is in the same breath as Mississippi, no different.

This is the richest country on earth. This is the richest country on earth. This is the richest country on earth. And we're fighting over the breadbasket of the world. And you and my leaders have the audacity to say that this is the same breas—this is the same breadbasket of the world.

And this is the richest country on earth. There's no place where he's fighting right now is he winning. Everywhere he's fighting, he's losing your and my community. And they're beating him.

This takes heart to be a guerrilla warrior because you're on your own. In conventional warfare you have tanks and a whole lot of other people with you to back you up, planes over your head and all that kind of stuff. But a guerrilla is on his own. All you have is a rifle, some monograms and a bowl of rice, and that's all you need—and a lot heart.

I for one, believe that if you give people a thorough understanding of what it is that confronts them, and the basic causes that produce it, they'll create their own program; and when the people create a program, you get action. When these leaders—create programs, you get no action. The only time you see them is when the people are exploding. Then the leaders are shot into the saddle and told to control things. You can't show me a leader that has one ounce of that fighting spirit and contain the explosion. They say, "Don't get rough, you go to the dogs." All you have is a rifle, some dexterity to run around clapping their hands and talk about how much progress we're making. And what a good President we have, if he wasn't good in Texas, he sure can't be good in Washington, D.C. Because Texas is a lynch state. It is in the same breath as Mississippi, no different.

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MALCOLM X—“OUR GOVERNMENT!”

You’ve got field Negroes in Arizona today who have seen the South. The masses are the field Negroes. When they see this man’s house on the ground, they see the little Negroes talking about “our government” and they say, “our astronomers?” They won’t even go up the place. “Our astronomers?” “Our Navy”—that’s a Negro that is out of his mind.

MALCOLM X

Continued from Page 5

be better for us because, since he’s from the South too. He should be better able to deal with it. He’s been sewed it up for them. And what have they done? Gotten out of the way, they’re going to take it. That’s his boy, that’s his pal, that’s his buddy. But they’re playing the game at Washington, D.C. was “Dicky”—that’s how he got to be the ballot or the bullet. The ballot is a thing the other one is so tight against you, or the bullet.

in the cotton patch, you should get back in the cotton patch. They win a few big Negroes big advantages. The Democrats first and the Democrats window-dressing. The Democrats never kicked the Dixiecrats out of the party. The Dixiecrats have been there all along. What is a Dixiecrat? A Democrat. A Dixiecrat is nothing but a Democrat in disguise. The Democrats never kicked the Dixiecrats out of the party. The Dixiecrats have been there all along. The furor over that black panther reveals how deep racism runs and the greater fear which is instilled in us. W hite will not see that I, for example, as a person oppressed because I’m black, have common cause with other blacks who are oppressed because of color. This is not to say that there are no white people who see things as I do, but that it is blacks who will be able to give the first. It must be the oppressed to whom you talk, and nobody else. But the furor over “black power” reveals how deep racism runs and the greater fear which is instilled in us. W hite will not see that I, for example, as a person oppressed because I’m black, have common cause

WHAT WE WANT

Continued from Page 4

The colonies of the United States—and this includes the black ghettoes within its borders—have been economically and politically liberated. For a century, this nation has had an epocn of exploitation, its testaments: the exploitation of the Negro between freedom and Harlem to South America, the Middle East, southern Africa, and Vietnam; the final exploitation of the Negro from area to area, but the essential result has been the same—a powerful few have been maintained and enriched at the expense of the massive and voiceless colored masses. This pattern must be broken. It is in great places here and there around the world, the hopes of black Americans become more realistic. And that is the only thing things, that is different America must be born.

This is what the white society does not want. For the white society does not want to talk about integration. But integration speaks not at all to the problem of poverty, only to the problem of blackness. Integration today means the man who makes “it” leave his job because he is black. It is the glitter as fast as his new sports car will take him. It has no reference to the Harlem or the South. Or the picker making three dollars a day. As a lady I know in Alabama once said, “the food of the white Boobs isn’t fit to feed my dogs.” Integration, moreover, speaks to the problem of blackness in a debatable way. As a goal, it has been based on the false acceptance of the fact in order to have a decent home and education, blacks must move into a white neighborhood or send their children to a white school, or be reinforced and “both black and the white, the idea that “white” is automatically better and “black” is automatically inferior. This is why integration is a substitute for the maintenance of white supremacy. It allows the nation to focus on a handful of Southern children who get into white schools, at great cost, and to ignore the 94 per cent who are left behind in unimproved all-black schools. Such situations will not change until black people are able to control their own local boards, in this case. Then Negroes become equal in a way that means something, and integration ceases to be a one-way street. Then integration doesn’t mean draining skills and energy away from the ghettos into white neighborhoods; then it can mean white people moving from Beverly Hills into Watts, or white people moving from the Lowndes County Freedom Organization. Then integration becomes relevant.

Last April, before the future over black power, Christopher Jencks wrote in The New Republic on article on white Mississippi’s manipulation of the anti-poverty program:

The war on poverty has been preoccupied with a notion that poverty is such a thing as a community with a society that can be identified and politically mobilized for a collective effort to help the poor. This theory has been frustrated, Jencks states, by the need to deal with Deep South. In every Mississippi county there are two communities. Despite all the Jinus platitudes of the incoherencies on both sides, these two communities have different interests in terms of conflict rather than cooperation. It is clear that the Negro community can muster enough political, economic and proceptive strength to compete on some--has--equal terms, will Negroes believe in the possibility of true cooperation and whites accept its necessity. En route to integration, the Negro community has been forced to develop greater independence—\ 1 a chosen to run its own affairs and new care in whom the “man” marks. . . Or so it seems to me, and in most of the knowable people with whom I talked in Mississippi. To me, this judgment might sound like black nationalism.

M. J. FISK, a white reporter, perceived the reason why America’s anti-poverty program has been a sick farce in both North and South. In the South, it is clearly racism which prevents the poor from running their own programs; in the North, it more often seems to be politics and bureaucratism. But the results are not so different: In the North, non-whites make up 6 per cent of families in metropolitan “poverty areas” and only 0.6 per cent of families in areas classified as poor. This is what the white society does not want to talk about integration. But integration speaks not at all to the problem of poverty, only to the problem of blackness. Integration today means the man who makes “it” leave his job because he is black. It is the glitter as fast as his new sports car will take him. It has no reference to the Harlem or the South. Or the picker making three dollars a day. As a lady I know in Alabama once said, “the food of the white Boobs isn’t fit to feed my dogs.” Integration, moreover, speaks to the problem of blackness in a debatable way. As a goal, it has been based on the false acceptance of the fact in order to have a decent home and education, blacks must move into a white neighborhood or send their children to a white school, or be reinforced and “both black and the white, the idea that “white” is automatically better and “black” is automatically inferior. This is why integration is a substitute for the maintenance of white supremacy. It allows the nation to focus on a handful of Southern children who get into white schools, at great cost, and to ignore the 94 per cent who are left behind in unimproved all-black schools. Such situations will not change until black people are able to control their own local boards, in this case. Then Negroes become equal in a way that means something, and integration ceases to be a one-way street. Then integration doesn’t mean draining skills and energy away from the ghettos into white neighborhoods; then it can mean white people moving from Beverly Hills into Watts, or white people moving from the Lowndes County Freedom Organization. Then integration becomes relevant.

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SNCC officers: Stokely Carmichael, Chairman; Ruby Doris Robinson, Executive Secretary; Cleveland Sellers, Program Secretary; and James Forman, former Executive Secretary.

JOIN THE ARMY, BABY

and get dumped on

This Department is saying nothing about them but there have been a series of race fights in Germany between white and Negro GI’s. One of the worst took place this past summer in Harvey Barracks, Kielzinger. Fifteen white GI’s from the 68th Heavy Equipment Maintenance Company formed a vigilante group, attempted to terrorize Negro soldiers. Negro GI’s admit that civil rights demonstrations statewide resulted in arrest, suspension, and intradisciplinary fights overseas, report that at Harvey Barracks mimeographed cards bearing the KKK legend were distributed.

—St. Louis Post-Dispatch, October 2, 1966

The need for psychological equality is the reason why we today believe that blacks must organize in the black community. Only black people can convey the evolutionary idea that black people are able to do things themselves. Only they can help create in the community an aroused and continuing black community.
NOVEMBER 1966

THE MOVEMENT

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Page 1

Role of Whites in Black Power

From writing off the Southern white, Carmichael has been giving some thought to organizing him! This makes more sense than most people realize. There are millions of poor whites all over the deep South who are merely disenchanted with the Negro, and the types of economic and political gains that the Negro is striving for are exactly the types of gains that could benefit the poor white too. The Negro by himself will probably never be able to do this, but he can do it with the poor Negro and the poor white together. The white man is driven from his place, yes, but not in order to тер­рорize and lynch and stave him. They say this is to be “let blacks and whites live together”, where is a decent life? can be had. Black people are not mere tokens, symbols, objects whom everybody and his momma could jump up and call their friends. We have been tokens, symbols, objects whom we want the right to organize him. This makes more sense than most people realize. There are millions of poor whites all over the deep South who are merely disenchanted with the Negro, and the types of economic and political gains that the Negro is striving for are exactly the types of gains that could benefit the poor white too. The Negro by himself will probably never be able to do this, but he can do it with the poor Negro and the poor white together. The white man is driven from his place, yes, but not in order to тер­рорize and lynch and stave him. They say this is to be “let blacks and whites live together”, where is a decent life? can be had. But our vision is not merely of a society in which all black men have enough to buy the good things of life. When we urge that black money go into black pockets, we mean the com­munity. We want Negroes to move into the building or buy at the ghetto store keeper sell them, at minimal cost, a building or a shop that they will, own and improve cooperatively; they can back their demand with a rent strike, if necessary. If this kind of indiscriminate labeling continues, we could conceivably become a black super­macy group some day in the future, but this should not affect our alliances now. We won’t fight to save the present society, in Vietnam or anywhere else. We want to stop the work, in the way we see fit, and on goals we define, not for civil rights but for all our human rights.

CARMCHEL TALKS IN HARM.

There is a vital job to be done among poor whites. We hope to see, as a Negro program, help for the black and poor white. Let us work to stop America’s racist foreign policy; let them press this government to redress the economy of South Africa.

From writing off the Southern white, Carmichael has been giving some thought to organizing him! This makes more sense than most people realize. There are millions of poor whites all over the deep South who are merely disenchanted with the Negro, and the types of economic and political gains that the Negro is striving for are exactly the types of gains that could benefit the poor white too. The Negro by himself will probably never be able to do this, but he can do it with the poor Negro and the poor white together. The white man is driven from his place, yes, but not in order to тер­рорize and lynch and stave him. They say this is to be “let blacks and whites live together”, where is a decent life? can be had. But our vision is not merely of a society in which all black men have enough to buy the good things of life. When we urge that black money go into black pockets, we mean the com­munity. We want Negroes to move into the building or buy at the ghetto store keeper sell them, at minimal cost, a building or a shop that they will, own and improve cooperatively; they can back their demand with a rent strike, if necessary. If this kind of indiscriminate labeling continues, we could conceivably become a black super­macy group some day in the future, but this should not affect our alliances now. We won’t fight to save the present society, in Vietnam or anywhere else. We want to stop the work, in the way we see fit, and on goals we define, not for civil rights but for all our human rights.

I think that black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try and change this country; black people should not try
When I was fifteen or sixteen I worked in a grocery. One time I made a mistake in figuring the change. The lady say:

"Nigger, don't you know what to do?"

I said: "Don't call me nigger, you know my name is Smith."

"He come back: 'We kick damn niggers around here,' and he kicked me."

"Who did you hit with a bottle?"

"Robert E. Miller."

"Look, nigger, when you talk to white folks you gotta say, Sir. When I get you to the station house, I'll teach you how to talk to white men."

"At the police station, one of them called me in the room, and there he hit me in the jaw. Then they raised me in a jay, and said:

"This one is for niggers and dogs."

"I would have gone to five years in uniform school, but my tailor paid five hundred and got me out."

"I kept on asking him to go North or to Panama, but he wouldn't leave. Account of his railroad job, I was unhappy about the schools. The whites had brick schools and grounds. The Negroes had frame schools, and they were cold. There were two coal heaters in the room, and we used one of them. I signed instead of keeping class the right way. There was no recrea­

"Tea. The colour were very nasty, too. They would stop my Negro writing through the post. When I was with my folks they didn't like what he said, he'd get a beating and six months on the rock pile.

"I was working as house boy for a white family. I was about 17, but big for my age. The man's daughter, she was 19, she liked me, she told her father:

"When I get to be 21, I'm gonna marry you."

"He took me out of there."

"We had a scrap, and I got thirty days in the state pen."

"I was born in Panama. My parents were farmers, and I worked in the fields. I had been allowed. By appearance and speech, he was a workingman.

"I was born in Panama. My parents moved to Nashville, Tennessee when I was a boy. I was a little too young to remember Panama. My father was one of the three Negro locomotive engineers in Richmond. He has also had a farm.

"I was at the prayer vigil in front of the Capitol. I was hit by shrapnel. I've got a plate in my head."

"Oh," he said. "I had been at Iwo Jima with the 20th Amphibious. I reported in for duty. When I got out, I was hit by shrapnel. I've got a plate in my head.

"They put me in the crazy stockade. I was there for two days. Then outside camp and back to the States. That war in 1945. They sent me to St. Albans for treatment.

"They didn't know what kind of battle you were fattigued of, did they?"

"They sure didn't... Well, anyway, I got on the train."

"What did you do then?"

"I got on the bus..."

"I worked at Bethlehem Steel and Todd Shipyard as an electrician and studol electrical engineering at night under the C.I.O. Bill. Sometimes I did longshoremen's work. So I just kept on. I worked at the Longshore Club. I picked up a, L.A., Prieston's 'Yun's office when they tried to squeeze Negroes out of the water front. I picked up Sethcitham in the 1948 strike. Then I worked in the Henry Wal-
There would be fisticuffs. The white boys would abuse the Negro girls. That rubbed me the wrong way. One day the white school was surrounded by Negro boys in revolution. The principal told us to stay in our seats, where a white boy and the principal of the Negro school got together, and the Negro boys were called off. But this incident built up my respect for them.

When I was in third grade a girl in my class had an affair with a boy. They were intimate. Her parents found out, and fact that the truth was well known in school my class had an affair with a boy. They left the line of march and raided it. The white parents didn't want their children to go through lynching atmosphere developed. Only the Negro women offered to take us. I was terribly shocked when the Klan destroyed by the white parents. The pool shark then told me that he had been falsely accused, and he was terrified. To get out of it, she was terrified. To get out of it, she was terrified. To get out of it, she was terrified. To get out of it, she was terrified. To get out of it, she was terrified. To get out of it, she was terrified. To get out of it, she was terrified. To get out of it, she was terrified. To get out of it, she was terrified. To get out of it, she was terrified. To get out of it, she was terrified. To get out of it, she was terrified. 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FARM WORKERS WIN RIGHT TO DI GIORGIO ELECTION continued from page 1

Di Giorgio kept repeating that he couldn’t promise an election unless the Teamsters would pick the rural and urban supply packages on which they were delivered. At the end of the meeting, Di Giorgio agreed to call in Elmo Mohr, Teamster chief, and ask him if he would agree to an election. He told the workers to come back at 2, when he would tell them what Mohr said.

At 2, Mohr came back, but Di Giorgio was never again seen. The picket line outside had been called off; Di Giorgio said that he would not come to a meeting if there was picketing. The sign was placed on the sidewalk, and the delegates and workers stood waiting for news from the sixth floor.

At 3, Brotherton appeared with Joe chambers of the State Conciliation Service. Chambers said that he had called an election, and that Mohr had told him that he had just gotten to his office and couldn’t make a decision.

The workers told Brotherton that what the Teamsters did was irrelevant. They wanted Di Giorgio to agree to an election. Weinberg asked, “Does Mohr have two months to decide or not?” Mohr promised tomorrow.

The atmosphere was pretty tense. Di Giorgio, the Teamsters, officials, 12WOC representatives, Fred Ross, the workers, and the labor officials were gathered, shouting, out of the door. “Do you refuse to sign an agreement?” asked Mohr.

“We have called on the Governor, who has called in the Conciliation Service,” said Brotherton. “We will agree when the Teamsters agree.”

“You’ve stayed that for two months,” said Mack Lyons.

“That’s all I’ve got to say,” said Brotherton, and walked out of the lobby into the Di Giorgio office, leaving the group standing in the lobby.

The farm labor group then moved back into the office in which they had met with Mohr. The Teamsters officials tried to contact Bill Kircher, head of organizing for the AFL-CIO, but were unsuccessful. Fred Ross went downtown to see Bill, and then called Cesar Chavez and Delores Huerta.

The group inside agreed that as far as they were concerned, negotiations were still going on. They had been invited into the office and they were staying, ready to talk if any Di Giorgio officials showed up.

Company executives did show up later, but they were waved off by the workers. They were getting visibly worried. Brotherton closed the door and said that they had nothing to discuss, “I’m leaving you to talk,” he said. “Trying to be sarcastic, he said, “It’s a pleasure to meet you all again.”

Then Connors, the Di Giorgio lawyer, came in. “I’ve done all I can,” he said, “We’ve been very reasonable with you, but you are going to leave now.”

“Let them go,” said Dick Crooks. Connors purple and slammed the door.

Then various police officers came in and said pretty much the same thing. The police were reluctant to make arrests. They refused to be reasoned with. They started making threats.

When they found that giving orders didn’t work, they called the cops.

The pickets on the street learned that Di Giorgio had broken of the meeting and arrested the picket line again. We could hear the roar of the siren from the window of the office. “This is more like it,” said Mack Lyons. “That warning wasn’t getting us anywhere.”

The arrogance of the Di Giorgio officials was clear to everyone. As soon as we found out that the workers weren’t going to be put off, they called the whole thing off. They threatened to break off the contract negotiations at their Delano ranch, where the workers had won the union.

They tried to get the Arvin workers to say that they represented UFWOC, which they didn’t. They represented the Arvin farm workers.

Finally Ed Gallagher, the manager of the local building in with Paul Davis, told Charles Baker, Ballard to tell the pickets that they were to be arrested because they had overrun their area.

The picket line was chasing “Let Them Go! Let Them Go!” and waved around the police as they brought us out.

Ball was set at $10. The charge was trespassing. The arrests stood up by the strong AFL-CIO state and city organizations. Though a bondman had the bail ready at 3:30 Thursday afternoon, we were not released until 10 P.M. We were told that the ball was not ready; it was an obvious attempt by police to keep us in jail until the picket line was ended and there was less chance of publicity.

On Friday morning a delegation of farm workers attended the AFL-CIO convention of the Council on Political Education.

The workers there to introduce — to the delegates — that suspicion of capital-punishment crimes. There was talk of the farmers and field commanders of CAP, do not condone, act or abet lawlessness. Yet we can speak with some authority on the need for vigilance and change in police procedures that cause senseless killings of children and adults for non-capital crimes.

This writer further contends that AUTO THIEFT IS NOT A CRIME PUNISHABLE BY DEATH. Further, that suspicion of auto theft by police officers does not give them license to act as JUDGE, JUROR, EXECUTIONER of children. Negroes have traditionally been denied the right to vote; the California’s local police men are now denying their children the right to be children.

The tragedy is that California and its decent, well-meaning citizens object to this “right, due to their age level — to prevent them from being threatened and wronged. By the end of the day the Corporation did not even deny the election.

Contra contract negotiations to begin within 45 days after the election. (BULLETIN: It looks like the Teamsters have agreed to leave the Arvin office. They have made two demands from the NFWA, before the SF Central Labor Council. On Monday and Tuesday large picket lines appeared before the Di Giorgio office."

THE NITTY GritTY

WILL L.A. COPS TRIGGER THE NEXT RIOT? CHESTER WRIGHT

The nitpickers were identified from being needlessly killed by police officers for non-capital-punishment crimes.

The answer is that there was no crime by the victims, and the people who were arrested were not children. The fear generated by general rioting (White People are buying guns at a prodigious rate) is growing with an atmosphere of political factors as well.

In ghettos, a child is a bug. To the police, a child is a criminal. There is no crime.

The cheater is the child. It is shameful, and slaying another race without a trial is not the same as shooting a bug. It is a literal and figurative massacre.

Some call us THE GREAT SOCIETY. Being a realist, I have reasons to believe that History will record us along with the Nazis as a sick society.

The body of 16 year old Matthew Johnson, gunned in the back by a San Francisco police officer, was not cold and the ensuing riot was not controlled before Officer Thomas D. Nevill killed 15 year old James Figueroa. Even then, Los Angeles can’t be Frisco unto us — no matter how they try. Children are children, no matter how much you try to make a young Picanninny white boy was gunned when caught on a fence.

least the Community Alert Patrol will attempt by their presence to act as a deterrent force by observing the police procedures. We are very much INVOLVED and we could not care less whether a child is a black child. It is a shame, a stupid and sick crime.

Where our so-called “decent citizens” are concerned, it is just as inhumane to stand on a curb and watch a child lose another to death with a stick and not raise your voice in righteous wrath as it is to stand the stick yourself. This writer feels that the soap opera is marred.

The violence of the urban political community, you, as a cost spectator, can only claim cowardly and hypocritical rationalization.
MAY 1966

THE MOVEMENT

PAGE 11

SAN FRANCISCO — The Mission Council on Redevelopment (MCOR) has been fighting for several months against the San Francisco Redevelopment Agency's plan to tear up the Mission District, it may be successful. If it is, it will be one of the few citizen groups in the country to win against the self-appointed experts of our cities who make the plans for tearing down low income housing in order to "beautify" and "improve.

MCOR is an organization made up of representatives from 52 community organizations, ranging from Catholic parishes and homeowners associations to the Mission Tenants Union. Each of these organizations together is not a detailed plan of what they all want done in the Mission District, but one simple demand that the citizens living in a community have power over any demolition, redevelopment and rehabilitation in their community.

City Hall, the Board of Supervisors, and the Redevelopment Agency have a hard time tasting this demand. As Tony Friscella, of the Board of Supervisors said at a MCOR meeting, "It would be a strange thing if the Federal Government would spend two million dollars anywhere and then let a citizens' group have veto power over a $2 million grant."

The San Francisco Chronicle seems to think this is strange also. The newspaper attacked MCOR in a lead editorial, MCOR was described as "a group of people who are thinking that the people in a community should have veto power over $2 million grant."

The $2 million grant in question is a $2 million study. The San Francisco Redevelopment Agency's plan to tear up the Mission District. It may be successful. If it is, it will be one of the few citizen groups in the country to win against any plan that came out of the $2 million study.

Mr. Morrison, of the American Indian Center, and a member of the Executive Committee of MCOR, moved that MCOR "find that the Supervisors not consider any plan without requiring approval and approval of this motion is not given, we oppose redevelop-

ment at this time."

Later that day, he showed up CCCD funds and have cut back the Two proposals were made to the local War on Poverty Program Board (which they now called the Community Poverty Council (CPC)). The first proposal was submitted by the County Superintendents of Schools, who "represent the major local interests in Che Guevara. Only $1.50 a month in the country, because it would force the wage up in the country. Gallo, Beard and several hundred Council members and observers not consider any plan without re-

The Boardman motion in favor of veto power was voted 44 in favor 10 against. Most of the votes came from areas where they would have gotten a bigger than life-size picture of the revolution, and wondered whether he would work for legislation supporting such veto power.

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"We got Washington to send out an in-

vestigator. As a result, the white minority counselor was replaced by a Mexican-American counselor. The employment de-

partment which assigns people to the school was ordered to send more students to the American Academy to the school. We felt there should be more, since the program was supposed to recruit agricultural workers.

"The great fear in Modesto is that Benny at going to organize farm workers, especially after Chavez's Pilgrimage went through," said the anonymous civil servant. "They do what they can, and when the number of poor and working-class people you go in and ask for something and they say no. Then you raise a fuss and they have their chance for years and years to do something or else you will take direct action to enforce the agree-

ment. Then they accuse you of creating conflicts instead of community har-

mony."

Catholic Monsignor of the Presbyterian Church, attacked the wages up in the country. Gallo, Beard, named Beard, who owns the biggest company in Stanislaus County began an investigation of Parrish and the CCCD. appointed by the County Supervisors; it was not in his way. No, you go to college: This helps to keep the people are the people who should push poor and working-class people out of town. We'll probably try to tear down the whole local poverty board. That doesn't mean there won't be any poverty programs there, it just means you don't have to see agenciesscreening them.

CPC would no longer monitor directly with the Agency.

"The test for this will come when we organize the Action Committee," says Dave Knotts. "Then some of the organizations may drop out."

It seems to be a general rule of re-

development that it always ends up reduc-

ing the supply of low cost housing, pushing poor and working-class people out of town, making a lot of money for builders and contractors.

"The mystery and poor people's re-

新房 mation system may be stopped in the Mission. If it is, it will be the power of the citizens groups that brought it to an end.

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"The test for this will come when we organize the Action Committe..."
Chicago is big, around four million people. A lot of this number are poor there are large concentrations of poor within the city. In particular, especially, Negroes who make up 25% of the city's population. Organizing poor in many neighborhoods where these groups are concentrated.

JOIN Community Union (see THE MOVEMENT, Nov. 1966) works in neighborhoods of about 40,000 poor, largely southern whites. Activity centers around the building of a steward system that may eventually evolve into a working freedom productivity control system. JOIN's efforts deal with urban renewal in an attempt to involve new people and create an alternative to the plan imposed by the city which could remove poor people from the neighborhood entirely.

The building of a steward system that may involve the growth of a new group of poor people, Puerto Ricans, Mexicans and others. A lot of this number are poor; they are concentrated.

Efforts deal with urban renewal in an attempt to involve more people and create an alternative to the plan imposed by the city which could remove poor people from the neighborhood entirely.

The summer saw a major confrontation between the Puerto Rican community and the police in Chicago. The police, who are the Puerto Ricans in the community, were important, suggesting that the Spanish speaking, like Negroes, are coming to be associated with the oppression of police brutality, poor housing and high prices. The Spanish Action Committee, the city's Spanish language papers and socio-communal community, attempted to isolate the outbreak, refusing to make connections between the problems of poor Puerto Ricans and those experienced by poor whites and blacks.

Dissatisfied with the existing leadership, many of them are destitute to gain power and influence as the Daley-machine.

By Dave Wellman

SPECIAL TO THE MOVEMENT

OAKLAND — "The Ad Hoc Committees should have set up a 'Junior Ad Hoc Committees' made up of all high school students in Oakland and let us organize and run the boycott."

"Yeah!" shouted Freedom Schoolers in response to this remark by one member of a West Oakland Freedom School.

The long awaited three-day boycott planned by the Ad Hoc Committee for Quality Education was going on and the young men and women were attending Freedom School.

"Class" began Wednesday. The "teachers" told the young people that Freedom Schools would be what they wanted them to be.

"We've been here, we want to be, not because we have to be. We'll talk about things you're interested in and some of you can even be teachers if you want," said one teacher. At the day's end, however, it seemed that the teachers had certain things they wanted to talk about.

Discussions were on topics like Black Power, Employment Opportunities in Oakland, Negro History, Oakland Schools, Police Brutality, and The War in Vietnam, about things you're interested in and some of you can even be teachers if you want. "Yeah!" shouted Freedom Schoolers in response to this remark by one member of a West Oakland Freedom School.

The teachers, unprepared for this, tried to talk about more comfortable things. The teachers, unprepared for this, tried to talk about more comfortable things.

Each discussion snagged on the question of what you do about it... Burn down the building where seminars were to have occurred. These remarks are important. The boys and girls who dominate in the black community and the citywide movement as a whole, SCLC embarked on a program of direct action and nonviolent resistance.

The teachers, unprepared for this, tried to talk about more comfortable things. The teachers, unprepared for this, tried to talk about more comfortable things.

Kerry has dominated certain in the black community and the citywide movement as a whole, SCLC embarked on a program of direct action and nonviolent resistance. But the teachers began to feel that they were coming to be dissatisfied with the teachers.

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"Yeah," chimed in someone else, "and they take and toss you inside the car if you ask why you being stopped. Take you down to Juvie Hall for 'questioning.' We know that took me one time and didn't even tell my old lady for a day."

"The beat out of you I bet," added another young man.

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