FREE LOS SIETE!
John Sinclair writes from prison

The Olio Strut is looking for new staff members. The strut is a Gil coffee house located in Killeen, Texas near Fort Hood. As well as the regular activities of a Gil coffee house, we hope to have a radical bookstore, combination military law and radical books and publications in the near future.

Killeen is a small town with a population of 30,000 people totally dependent on the Army for its income. Fort Hood itself is a 30,000 man Armored post staffed largely by Viet Nam returnees. There is no basic training, and almost everyone is just waiting to get out. Because Fort Hood is a riot center, control and discipline is threatened by NAM, the propaganda and coercion are heavy. A lot of guys say they are trying to get out of there. In fact, a whole cult has been developed around it.

For two reasons we have a firm understanding that no one on the staff will use drugs in Killeen. The first and most obvious is that it is a bust - an easy one to use of drugs. Guys are trying to escape the fact that they are in the Army and spend all their time getting high instead of organizing. And of course the Army ability of the GIs to talk and relate to us on an equal footing to the GIs and the civilians, we have learned that short term activities of a GI coffee house, we hope to have a radical bookstore, combination military law and radical books and publications in the near future.

In an attempt to break down the barriers between the GIs and the civilians, we have learned that short hauls are not going to help. We have to build the ability of the GIs to talk and relate to us on an equal footing. This is not easy; we have to build a new one that is not based on escape. We are trying to develop an understanding that we all have to struggle in order to get out of there.

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The Olio Strut staff is a collective. We live in one house and all work every day at the Strut. We have been working a collective for 4 months and have been very successfully. Within the collective we are a group. We do all the work and make all the decisions. We are a group and we are the Army. We are not separate from the Army and we are not separate from the people. We are a group and we are the Army.

The Olio Strut is a place for the GIs to organize, to have a place to hang out, to have a voice, and to have a place to develop their potential. We are a collective and we are the Army. We are not separate from the Army and we are not separate from the people. We are a group and we are the Army.

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A thousand people are gathered in Washington Square in San Francisco. Forty to fifty SF tac squad members stand across the street in full riot gear. More mounted tac squad are positioned ahead of the protest. The demonstrators begin moving up Columbus Street to march on the Fairmont Hotel—meeting place for the International Ruling Class—but we keep to the sidewalk, chanting and passing out leaflets to the curious bystanders.

The motive force behind the organizing was that the International Ruling Class had no right to meet here or anywhere else. We did massive education around who these imperialists are and what oppression they're responsible for, both at home and abroad. We pushed for people to join us to "kick the ass of the ruling class" and stop their "festival of thieves".

After five weeks of organizing for the International Industrial Conference, only 600 of the expected 3000 or 4000 showed up. One local underground paper called it a "farcical charade by hoodwinkers". On the basis of the turnout and the impotence of people still in the face of the pigs on the first day of the week's actions, many people wrote the whole thing off as a flop. This was wrong. The IIC actions accomplished several positive goals, and allowed us to analyze our mistakes in a way that should be useful in the future.

JAPAN WEEK

The IIC was officially scheduled as part of a co-worker trade and culture fair known as Japan Week. Behind a facade of "friendship", the Japanese culture was used as a rip-off to sell products and investments. Japanese-Americans were excluded from the quadrannual meeting. The meeting was co-sponsored by the Board of Trade Week and the Zengukaren. The IIC was scheduled during the latter half of the Trade Fair to enable Japanese businessmen to attend both. Seven hundred top level business leaders from over 1000 companies gathered at the fourth international conference. The meeting was co-sponsored by the Standard Research Institute, a major government contractor specializing in military and counter-insurgency research, and the National Industrial Conference Board, a private organization dedicated to the glorification of "private enterprise".

The policy board included 38 of the biggest and most influential US business leaders representing such corporations as Chase Manhattan Bank, Royal Dutch Shell, US Steel, AT&T, Standard Oil, Bank of California, Union Carbide, IBM and Safeway Stores, 2/3 of these attending were from other capitalist countries or from neo-colonies. David Rockefeller, Roger B. Thorne, Ernest Arbuckle and Edgar Kaiser et al. met to discuss problems and techniques of expanding the "world market" throughout the Third World and the industrialized countries.

While $1.4 million dollars was being spent on this trade and tourist promotion, Japanese and Chinese businessmen in the sweatsuits of Chinatown for less than a dollar an hour. Nothing was ever said about the disaffection of Japanese during World War II nor about the recent destruction of Japanese homes and businesses to build the new Japanese Trade and Cultural Center in San Francisco.

But why all the fuss over Japan? The Japanese and US economies are intertwined to the extent that one cannot make advances without the other. Japan is the second largest market after Canada for US goods, the largest US market for agricultural goods and is an important target for US investments. This doesn't include the essential indirect US trade of imports of raw materials to Japan from Asia and Latin America owned by the US. Likewise, the US is the largest importer of Japanese goods accounting for 30% of Japanese exports.

But even more immediately important than expanding trade with Japan and the development of San Francisco as "Wall Street of the West" is the renewal of the Japanese-US security Treaty which comes up for ratification in 1970. The treaty is central to continued US dominance (economic, military, and political) in Asia. Through the treaty, Japan grants the US military bases in Japan, air and naval facilities of Japan. If the treaty is renewed it will insure the US continued maintenance of its 100 military facilities in Japan, its command headquarters, transport depot for troops, storage of weapons (including CBW and nuclear), supply depots for Viet Nam and bases for its twice daily B-52 bombing missions to Viet Nam from Okinawa. With its massive military presence, the Japanese economy is virtually dependent on the US military spending as a key factor in the economy. The "Asian-American Political" Alliance, the Red Guard of Chinatown, and SDS staged a demonstration at the docking of the destructor "Amatsukaza" on September 5. The action was a good build-up for the IIC the following week and focused attention on the American-Japanese Security pact. Some Japanese tycoons on their way to the IIC were on board the ship. They were met by 75 people and the SF Mea Troops all with flags, picket signs, and the Japanese National Anthem.

Moreover, the international level of this demonstration was important. Japanese students and workers are planning to shut down their country down to prevent the ratification of the security pact. Our action was greeted as the first action taken by the movement in the US in solidarity with the movement in Japan. The demonstration was carried in the main streets throughout the San Francisco area and looks forward to co-ordinated actions and alliances against the ratification of the 1970 security pact.

IJC

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by Mary Lou Greenberg

"The thesis must clearly point out that real freedom for women is possible only through communism. The inseparable connection between the social and human position of the woman, and private property in the means of production, must be strongly brought out. That will draw a clear and indelible line of distinction between our position and that of修正ed and rich men. And it also supply the basis for regarding the woman question as a part of the social question, of the workers' problem, and so bind it firmly to the proletarian class struggle and the revolution."

- Lenin, in a conversation with Clara Zetkin, 1920.

"Women have been put down long enough. We're tired of getting the lowest wages and the crummiest work; of being used as strike-breakers, as a cheap supply of labor, and as unpaid servants in the home. We're tired of working for other people who just get richer while we get poorer. We're tired of Bay Area women working for themselves, of living day to day, of working for others, and of working for the government.

Women are available for all and each person is guaranteed food, clothing, shelter, health care, and a decent life, while working for her own benefit and the benefit of others. We believe that when workers instead of bigshot bosses run society and the government will run women as well as men be free. We know that women cannot be free until ALL working people are free, but we must unite now and begin to fight for our freedom."

"Openning statement of the Liberation Women's Union Program."

The statement above represents the initial attempt of the Bay Area feminists to make the connections that Lenin saw necessary, between the exploitation and oppression of women and the exploitation and oppression of all working people.

This connection has, of course, been made before by some women's liberation groups who use it to show why organizing women around the issues of women's liberation is inherently "revolutionary," and by radical and leftist groups which are now taking on the "torturers" to their platforms, but basically forgetting about them after that.

The issue here is not simply attempting to do something which neither of these approaches has so far attempted to do: that is, to organize women on the basis of their real needs as women and, through a working class-oriented program and series of demands, to relate each issue and specific struggle to the overall class struggle.

The demand that purports to seek liberation for a certain group of women, without relating it to the needs of all working people, is both inaccurate and insufficient. That is why it is right for us to put forward demands focused on the issues that really affect women, demands which have drawn from the burning needs, the shameful experiences, of women in bourgeois society, defendeded and without right.

TEN DEMANDS

Briefly, the demands of the LWU are:

1) EQUAL WORK AT EQUAL PAY, including no racial or sexual discrimination in hiring, promotion, or pay scales.

2) FREE, 24- HOUR, CHILD CARE CENTERS FOR ALL CHILDREN.

3) SHARING HOUSEHOLD WORK - Household work is not just 'women's work.' It should be shared by all family members.

4) FREE, EQUAL AND REAL EDUCATION, including no more "tracking" by sex, race or economic class.

"We demand that schools teach about the role women have played in history, that they tell about the struggles of American working people and their real needs as women and, through a working-class-oriented program and series of demands, to relate each issue and specific struggle to the overall class struggle.

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In fact when some of these women began to seek ways of acting outside the small group - for instance protesting job discrimination, or participating in an anti-war protest - they were sometimes discouraged and warned against being co-opted by the male left.

In some parts of the WM movement, those who persisted in thetheon. an appeal on behalf of women's liberation as a part of the overall revolutionary movement."

"AN APPROPRIATE BODY"

It was therefore clear that within the existing WM movement an alternative was needed for middle-class women who wanted to actively fight for women's liberation as a part of the overall revolutionary movement, as well as for the ideal of women's liberation work in the interests of working and poor women.

At the same time this summer, women whose participation in the small WM groups had been limited or non-existent, but who were deeply concerned with the position of women as part of their commitment to building a revolutionary movement among the workers and youth in this country, were beginning to feel the need, in Lenin's words, for an "appropriate body" to concentrate on the conditions and needs of women.

Through a common need to create such an organization which would concentrate on organizing non-professional working women, wives of working men and women on welfare, we began meeting together. Unlike some groups which initially form around a general ideal and then after a period of time evolve a programmatic approach to organizing, we felt the necessity to begin work immediately on a program and demands around which we could unite women from which an organization might grow.

Most of us already were members of specific organizations and/or collectives, for instance the Bay Area Revolutionary Union, a collective in Hayward doing working class organizing; women's liberation groups which had begun to seriously talk about organizing working women; San Francisco Answered, etc.

We all had at least an elementary understanding of Marxism, and were united on the necessity of a class-oriented program and series of demands which were discussed by the whole group, re-drafted, and discussed again. At this point no publicity has been given to the group except through word of mouth. It was obvious, though, that a member of women were moving in the same direction and felt a need to share experiences and work together in a disciplined, directed way around women's issues.

COLLECTIVES OF WOMEN

After the first version of the program had been finalized (on the basis of our experiences with it, it may go through several more versions), we began discussing organizational questions. There are seven basic geographical areas around the Bay represented. Between 50 and 75 women attended at least one of the program-discussing meetings and all geographical areas have been represented at all meetings. The group is predominantly white, although Asian and Chicano women active in the brown movement have participated from the beginning, and an early meeting was held with two Black Panther women. Most of us in LWU come from middle class and student backgrounds; most are now working in non-professional type jobs - in factories, clerical work, communications, etc., or will be working in the near future, others are doing work in their communities or on state college or junior college campus.

The organizational structure is complicated. In a couple of these areas there are several separate but "cooperating" women's groups. There are several "independent" women. A steering committee has been set up, composed of representatives from each geographical area, who have met face to face between groups, scheduled plenary meetings, and discuss in detail the proposed structure, aims and activities of the LWU.
At this early stage, the organization exists primarily to help individuals already engaged in organizing women. Our eventual goal is to assist in creating a revolutionary mass organization of women with a class perspective which will at the appropriate time in the struggle act as a revolutionary party in this country.

In order to achieve this goal, we must form collective organizations involved in the general campaign, and we may participate as individuals or as a group in specific actions to support the struggles of other women—on picket lines, in courts, in red-shirt hearings, in demonstrations for support of political prisoners, etc. LWU women have walked the picket line with strikers and their wives in the current Pittsburg-Steves Mine Strike in Long Island and will support the strikers and their wives in whatever way we can—from providing babysitters to participating in demonstrations at the plant. We plan to be able to mobilize large numbers of women on short notice for support demonstrations or other action whenever and wherever such support is needed in the Bay Area. We also hope it will be possible to form alliances with Black Panther and Chicano women for mutual support.

CONSCIOUSNESS & KARATE

Two other areas are also important in the development of a strong, revolutionary women's movement: education and self-defense. The July 23rd Defense Committee is being asked by some for help in the area of self-defense (we are in the process of locating karate instructors in the Bay Area). It is serious about building such a movement and the LWU leaflet along the way. For the future, we are experimenting with ways of utilizing the program and our contacts for support of political prisoners, etc. LWU women have walked the picket line with strikers and their wives in the current Pittsburg-Steves Mine Strike in Long Island and will support the strikers and their wives in whatever way we can—from providing babysitters to participating in demonstrations at the plant. We plan to be able to mobilize large numbers of women on short notice for support demonstrations or other action whenever and wherever such support is needed in the Bay Area. We also hope it will be possible to form alliances with Black Panther and Chicano women for mutual support.

LWU actions, and may use the program in their organizing work, but at this time do not plan to form a separate LWU collective or chapter, in other areas, separate LWU collectives are already forming.

23RD DEFENSE

The July 23rd Defense Committee is desperately in need of funds. We organized to help two individuals who were indicted after the Glenville Shoot-out in 1968, when three policemen and one civilian were killed. We are currently experiencing with means of utilizing the program and our contacts for support of political prisoners, etc. LWU women have walked the picket line with strikers and their wives in the current Pittsburg-Steves Mine Strike in Long Island and will support the strikers and their wives in whatever way we can—from providing babysitters to participating in demonstrations at the plant. We plan to be able to mobilize large numbers of women on short notice for support demonstrations or other action whenever and wherever such support is needed in the Bay Area. We also hope it will be possible to form alliances with Black Panther and Chicano women for mutual support.

The July 23rd Defense Committee needs your financial support. Please send contributions to July 23rd Defense Committee, P.O. Box 2404, East Cleveland, Ohio 44112

ATTENTION: THE JULY 23RD COMMITTEE IS IN NEED OF FUNDS. WE ORGANIZED TO HELP TWO INDIVIDUALS WHO WERE INDICTED AFTER THE GLENVILLE SHOOT-OUT IN 1968, WHEN THREE POLICEMEN AND ONE CIVILIAN WERE KILLED.

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WHAT WE HAVE DONE

1) We challenged the Seminar on Violence in America at Case-Western Reserve University to take a position on Ahmed's case. Our actions caused quite a stir on campus.

2) We held People's Court so that the people could hear for themselves the facts of the case. The trial was held in Glenville High School on September 1, 1969, when people were shot, property stolen, and women murdered by the Cleveland police.

3) As a result of the testimony heard at People's Court from eye witnesses, we requested an independent Country Justice from the State of Wisconsin. He reviewed the case and instead issued an injunction to keep us out of the county courthouse. When we tried to get around this, we were arrested by the police and sprayed with gas, and thrown into jail.

4) The July 23rd Defense Committee and supporters were tried and convicted for contempt of court and given stiff sentences and fines that is usually handed down (rare and unusual punishment). Our total bond is $40,000 and our sentences ranged from ten days to one year in prison.

5) We appealed to Third World nations at the United Nations. We were successful in that Ahmed was freed from prison and returned to Tanzania to the United Nations, come to Cleveland and visit with us and celebrate the first anniversary of the Glenville Shoot-out.

6) We are an active part of Operation Black Unity. We have people on the picket lines in front of McDonald's hamburger restaurant every day.
The Black Caucus has organized bus drivers of the San Francisco Municipal Railway (Muni) for the past six months. We were forced into the situation by a strike two months ago where a class struggle situation made it necessary to organize the worker. The union leadership was not ready to accept it, so the problem still exists and hasn't been dealt with.

**UNION ISSUES**

**MOVEMENT:** What other issues have you raised since the time?

**DUCHE:** There's the question of by-laws. The local union has quoted them in and out of context on every issue that came up. Members of the black caucus went to the union office, and requested our copies of the by-laws, which is the right of every union member. The president was out of town, so he talked with the Secretary-Treasurer, he said we'd have to go to the printers, on further questioning, he didn't know the name of the printer, when the by-laws had been sent. He said only the President had this information. We knew the Secretary-Treasurer, who signs all the by-laws, and it's the right of every union member to have this information, so we knew he was lying. We put out a flyer to this effect telling what had happened. And found out no one had ever had any by-laws.

They came up with a copy of some old by-laws, but they'd never been approved by either the International or the membership like they're supposed to be. Nothing had been done.

Because of the quibbling that we raised, and the union's refusal to supply us, we were forced into coming up with by-laws. And before they could do this, a union meeting meeting President had to state clearly that there were no by-laws. At the next union meeting, a month later, by-laws suddenly appeared, with a lot of changes. They had never been before the membership for approval. The situation was clear, and so this was one area where we raised the awareness of our fellow union members, where they

The Black Caucus has organized bus drivers of the San Francisco Municipal Railway (Muni). The reason was found over six months ago when a strike situation made it necessary to organize many workers, the making of an organizing role played by the union leadership. This is an interview with Wilbert Powe and Joe Wilson of the Central Committee of the Muni Black Caucus and with Duche, the organizer to the Muni Black Caucus.

**MOVEMENT:** Why are you interested in organizing transport workers? Do you see the transportation industry as strategic?

**JOSE:** We didn't pick the transportation industry to organize. As workers in the transportation industry, we decided to organize where we were. There's one thing, workers get a wage, you know, those of them, those that drive the Muni. Monitors plant and in the transport, the type of work they do. We're all workers, we're not concerned about this being a strategic stronghold, as far as shifting the class. We were concerned about the fact, that as workers, we saw that we were being exploited and we wanted to put an end to this exploitation.

**MOVEMENT:** What's the work like, what are the people like, what kinds of things do you have to take into account in your organizing strategy?

**WILBERT:** Up until last year, the turnover of people had been 50 percent. This is because of the way Muni is run, and because the union does not meet the needs and desires of the workers there. We just got some new buses three months ago when a strike situation made many workers dig the misleading role played by the members of the union. We just got some new buses, and we have to, as workers, relate to class struggle, and when talking to people who are making $4.00 an hour, do you think that the leadership of the union is doing anything to meet the needs of the public. The riding public sees the driver as another part of the bus, not as another working person.

**MOVEMENT:** Muni's a non-profit corporation? WILBERT: We relate to class struggle, and whether in organizing the workers, there are certain things that they are entitled to, and there are certain things that they aren't. That's the basis of the class struggle.

**WILBERT:** We relate to class struggle, and whether in organizing the workers, there are certain things that they are entitled to, and there are certain things that they aren't. That's the basis of the class struggle. When there is a question of whether the union is using these miscellaneous employees, we try to form a union, which was trying to disrupt and divide the union, which is not so at all. So we had to educate the workers on the purpose and function of the union, and why there was a need for it.

**WILBERT:** There was opposition to the name Black Caucus. We ran a leaflet on that, how we understand that in a rank-and-file union, workers are easily racist oriented. Workers have to understand that the union was formed in the best interest of all the workers. This is because of the name of the organization. We also wrote it up. He was a white worker. We needed something like that to break down the thought of racism, because of the name of the organization.

**WILBERT:** The Central Committee of the Black Caucus is black. Understand something: the caucus was formed by black bus drivers, and as such was only for them. But it's also black, because it's the workers. Black is the workers. We have white members.

**DUCHE:** We came into being when the unions tried to put forth a strike position for the total membership, involving the non-union miscellaneous employees. There's a dual nature to the question of the miscellaneous employees. A reason for them to gain a position of advantage on the one hand, and on the other keeping them on the roles of basically being supervisors of the black workers.

**WILBERT:** The by-laws, the rules that apply to the workers. There's a lack of interest in the local union leaders. There's a lack of interest in the local union presidents. There's a lack of interest in the local union membership.

We have to work with bus drivers who are making $4.00 an hour; raising the level of consciousness and struggle! Some people would say they'd recohooked into the system to become revolutionaries?

**WILBERT:** We relate to class struggle, and whether in organizing the workers, there are certain things that they are entitled to, and there are certain things that they aren't. That's the basis of the class struggle.

**JOSE:** Supposedly, run by the city. The citizens of San Francisco pay for the Muni, so anything anything comes up about the Muni, it is important to the people. But it hasn't met the needs of the people.

**WILBERT:** As far as the Muni Railway being profit is concerned, if they're working with the city, the god damned city is profitable, the government is a profit making organization. The city has to profit. That's the way this country's run, that's the way it works.

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**JOSE:** The Black Caucus was formed by black bus drivers, and the union wasn't representing them. A strike was called for the purpose of ascertaining representation. And where they come from...learn whether they come from a petty bourgeois background, or whether they've always been the brothers on the block. To begin with, when we talk to people individually, then we have to learn about the position that they have, and how they relate to whether or not there should be a change in the union, we have to relate to them in accordance to their class background and class consciousness.

**MOVEMENT:** How did the Black Caucus develop?

**JOSE:** The Black Caucus was formed by black workers who had struggled in the union for a long time, and who wanted to have a voice in setting up in support of some benefits for 150 miscellaneous employees who are also in the union. That was about six months ago.

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Also, the bus drivers are politically immature, they have white members.

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JOSE: Before the drivers can relate to black liberation, being workers and being programmed to take the money they make and go out and buy the commodities other workers produce, we have to show them the conditions under which they work are exploitative conditions. When we've raised the awareness of exploitation, we can also extend that to show where the community unrest comes from. It comes from the system. The union leadership of all international unions works hand in hand with the bosses. And the bosses, in turn, control the government. We have to show them that the union is not working in their interests because the past history of the union shows they have not lived up to the constitutions and promises they laid down for rank and file workers. We have to show what they are being subjected to in their own communities, how they're being subjected to on the job. As revolutionaries it is our duty to raise these questions. It's the same struggle going on at Muni as in the community. The people in the society who have money are the same people who become international presidents, and the people in the community who have inadequate living conditions are the people who become platform employees. We want to raise the level of awareness on the whole so that drivers can go into the community and deal with it.

MOVEMENT: What's your organization strategy? Do you want to take over the leadership of the local, or agitate, or what?

WILBERT: No, we're not agitators, we're revolutionaries. We relate to raising the political consciousness of the workers there, mainly at first in terms of conditions on the job. Why don't you have all new buses, instead of a few? Why are we still using schoolbuses that are ten years old when we know that in the past ten years this city has changed tremendously as far as transportation goes. We have to understand first that we have to have a strong base locally, to move from. When we raise the level of consciousness of the membership to the point where they can put forth a strong local leadership, then whatever comes down from the International, that local leadership will be able to combat.

BLACK CAUCUS PROGRAM

MOVEMENT: The Black Caucus has a 7 point program: What is it?

WILBERT: The first point is that the Black Caucus will attack all forms of discrimination and racism against workers, and we don't care who becomes president of this union being perpetrated by the International, the local leadership, or the bosses, we'll be there to fight against and explain how racism goes against the interests of the workers.

The second point is that the Black Caucus is against the individual acceptance of special privileges and favors for the bosses. We believe that the bosses are self-appointed and have no right to be the union hierarchy. We believe that union leadership should be democratically developed, by getting special privileges. By getting jobs that come with these special privileges. We understand that these special privileges come to them because of their loyalty to the policies of the union leadership and should not be given to individuals only for its own and the bosses' advantage, we need some workers within the workers to perpetuate their policies. We believe that union leadership works for the bosses, and people get these positions by getting special privileges. By getting jobs that come with these special privileges. We run some madness to confuse the membership. And they get paid for this. We're against special privileges, period.

JOSE: To add to that, the special privileges don't come down so much from the union leadership, but from the bosses of the bosses. The bosses have these so-called special jobs. It's a special privilege to be in the dispatchers office, to be a bus driver and make a name for yourself as a union employee. These jobs are given to people who adhere to policies set down by the management and the bosses. These positions are endorsed by the union by the mere fact that the union does not attack this practice. We say: if there's an opening for a dispatcher then there should be examinations given for dispatcher. We say one of the reasons for the workers to play favorites and cause dissension among the workers. The bosses play that game: divide and conquer.

WILBERT: The third point of the program is that the Black Caucus will support and encourage active Black Caucus members working in the best interest of the workers. We don't support a union leadership that supports white leadership in the membership because the membership is politically ignorant. If the Black Caucus doesn't support black members, it is ignorant politically, and it is educating the membership, and struggling together with it, we support it.

MOVEMENT: Have you supported any unions in this area?

JOSE: Not any specific union. There have been workers from many local unions that we have stood in solidarity with.

The fourth point of the program is that the Caucus will support or select members seeking political office in the union and we will run a background study of his history, union activities, sinicrity, then we will support him if he will work in the interest of the workers.

MOVEMENT: Does the Caucus itself run candidates?

WILBERT: Should members and central committee people run for office? Members ask us why we haven't, when we've raised so many questions about how fucked up things are. We say that our main purpose is to raise the consciousness of the workers, and then they'll vote for men among themselves who are not opportunists, and who understand the necessity for strong unions. If the membership wanted us to represent them, and a particular situation arose where we felt this would serve their needs then we would. The whole union leadership is up for election in May and this is what the Caucus is about right now, raising the political consciousness of the members so that when people come campaigning for different positions, they will be able to judge whether they'll serve them or not.

JOSE: One way we can do that is specify exactly what our black president now is doing that's not in the workers' interests. That way they'll understand clearly that when he says, "I'm doing this for you," he's not.

WILBERT: The fifth point of the program is that we project all rumors or hearsay that are not given the official word of the Caucus. We have to make this point because of all the rumors being spread about us and what we stood for among the drivers. That's another reason why we came out with the paper.

JOSE: The sixth point is that the caucus does not recognize the so-called black caucus. We believe that in the struggle against the bourgeoisie, criticism is to be administered in an educational manner, not to destroy, but to build and strengthen. Through criticism we expose the union leadership and educate.

The seventh point is that it is not the intention of the Black Caucus to disrupt the workings of the grievance procedures, which this union has honored in the past. Every grievance that comes forth from the membership in the extent that the union has dealt with it and the members were satisfied, we say right on to that. The objective of the Black Caucus is to unite the workers for the purpose of bringing about positive and concrete changes in the laws, rules and regulations, that laws, rules and policies do not serve the workers, we attack them.

MOVEMENT: Are there black caucuses in other transport unions? What about link ups with other Black caucuses?

JOSE and WILBERT (L to r.)

JOSE: One time Leonard Attrice, the International Representative, called up the police and told them there were two Black Panthers in the office, when California. Other than that we have no bnaaable conditions at this time. We are working with people in several different locals, and we are constantly making contact with people who are having problems within their local unions and are trying to come up with strategy and tactics to handle the problems.

In New York City there's a revolutionary element in the Transit workers union who are trying to start an independent union because of the shit that's coming down between the TWU and the Transit Authority. We keep in touch with them, although at this time we don't intend to split the union out here or start an independent union, but, we're revolutionaries and we'll do what's necessary.

PANTHER TIES

MOVEMENT: What's the relationship to the Black Panther Party?

WILBERT: I myself am a member of the Black Panther Party, and these other brothers here on the Central Committee are very dedicated brothers and practice the Party ideology, the ten point platform and program of the Party. That's what our relationship is with the Party, we feel we are one, and if that shakes anybody, well right on. Our objective is to show people by practice what our politics are, and they are the politics of the rank and file exercising their right to change the system, the politics of revolution in this country, and the politics of oppressed people all over the world gaining liberation from this imperialist pig that we here in Babylon are strategically close to.

MOVEMENT: What kind of repression has the caucus faced?

WILBERT: We started in March. In April they started their repression. George Brady, then the chairman of the caucus, was terminated, under the wrong rule. They tried to get rid of him on the grounds he had been absent more times than he was allowed in six months. We picked this shit up, took it up to the Civil Service Commission, and showed he was terminated for his political beliefs. They had to give his job back. At union meetings they tried to shut us up, and refused to recognize us on the floor.

JOSE: One time Leonard Attrice, the International Representative, called up the police and told them there were two Black Panthers in the office, when...
YOUNG LORDS MOVE IN NEW YORK

EDITOR'S NOTE: The Young Lords Organization is spreading. It was first established in Chicago (see May, June and July 1969 issues of the MOVEMENT). Now the YLO is building in New York City, where over a million Puerto Ricans live.

The following is an interview with Yoruba, Minister of Information from New York. Parts of the interview were originally in LNS; other parts are special to the MOVEMENT.

MOVEMENT: What is the history of the Lords in New York?

YORUBA: We've been working underground in New York since January and we surfaced around July. The first issue we picked on was garbage in the streets. Since it was the most visible, it was the easiest to organize around. What we did was take the garbage and throw it all over the street, which served a dual purpose: one, it effectively symbolized that the Barrio is a colony, and we were able to barricade off parts of the colony. And the second thing was the whole garbage issue, dirty streets, and it breaks race. It picked up very little attention the first couple of weeks, but then it kept on just snowballing. We would have fifteen Lords in the beginning doing it and about three hundred street people coming in and it blows the pigs' minds. If you're good you can do your thing and then win into the community. That's what we've been able to do, and they can't call Puerto Rican for a duty, as we are called.

After the garbage thing, we moved into welfare. We were working with the mothers on that, and we had people on the Lower East Side working on that, at P.E. 11. We had an action of the people, then we blocked the Trilevo Bridge complex on 125th St., and then what we did was fantastic. We took the people of East Harlem and marched up 125th St. into Harlem. You see, for a long time the man runs his divide and conquer game in the colony by telling one person what to do and then telling someone else you're black, and therefore you are two different. Well, that's jive, because everybody's on welfare and everybody's poor, and everybody should be fighting on the same side of the revolution. So we took them up 125th St., which was a grueling thing, and for the first time a lot of those mothers saw an organized group of blacks, and we brought them to the reclamation site and we stayed there for a while and we came back when the pigs started beating heads cause we scared shit out of them. We had cut their precinct lines by going up 125th St.

And the people saw where the jive was at, because one of the things we've been hitting on is the poverty pits in the community. See, if we take the position that the Barrio and the ghetto is a colony, then these anti-poverty agencies and poverty pits are outposts, like Fort Savage or Fort Courage in the West when the Indians were trying to take over some business. They're the man's eyes and ears in the colony. When we brought the march uptown, these pigs cut out. They said this isn't East Harlem demonstration, but that's jive, it's a welfare demonstration. So the people saw where that was at. And it's hard for the poverty pits to show their faces in the community now. What they're trying to do is buy us off, we've gotten offers from people who want to pick up our rent, and Lindsay's aides coming around wanting to set up interviews with Lindsay and the Young Lords. Lindsay was supposed to make three appearances in East Harlem because this is an election year, but the work has gotten out to him that East Harlem is kind of hot. So he hasn't shown up.

We've also been working at Metropolitan Hospital organizing the workers and the community people around the large of the lay advisory board that the city was trying to push up on for the people for the hospital. After the school thing last year, people are pretty hip to what a lay advisory board is, a bunch of jive middle class people sitting on the board giving recommendations to somebody who may or may not take them. What we're trying to institute is a community-staff governing board. Last Wednesday, we had a meeting with the East Harlem Health Council and we presented a ten point program that they passed. So what we've got to do now is beat the administration at organizing the people, since they're trying to do something that we've been doing is knocking Lords from going into the Hospital, and the second thing is saying things like that Lords burn down schools, and the Lords and the kids are a gang. The hospital thing is coming along pretty well.

HOSPITAL CONTROL

(Ten Point Health Program of the Young Lords Organization)

1) We want total self-determination of all health services in East Harlem (El Barrio) through an incorporated Community-Staff Governing Board for Metropolitan Hospital (Staff is anyone and everyone working at Metropolitan).

2) We want immediate replacement of all Lindsay administrators by community and staff appointed people whose practice has demonstrated their commitment to serve our poor community.

3) We demand immediate end to construction of the new emergency room until the Metropolitan Hospital Community-Staff Governing Board inspects and approves them or authorizes new plans.

4) We want employment for our people. All jobs filled in El Barrio must be filled by residents first, using on-the-job training and other educational opportunities as bases for service and promotion.

5) We want free publicly supported health care for treatment and prevention. WE WANT AN END TO ALL FEES.

6) We want total decentralization--black health officers responsible to the community-staff board should be instituted.

7) We want "door-to-door" preventive health services emphasizing environment and sanitation control, nutrition, drug addiction, maternal and child care and senior citizen's services.

8) We want education programs for all the people (economic health problems--sanitation, rats, poor housing, malnutrition, drug addiction, pollution, and other forms of oppression).

9) We want total control by the Metropolitan hospital community-staff governing board of the budget allocations, and staff only along the above points: hiring, firing, and salaries of employees, construction and health code enforcement.

10) Any community, union, or workers organization must support all the points of this program and work and fight for or be ashamed of what they are doing to the poor people of East Harlem.

The other thing is schools, we've been doing a lot of things in the school organizing. The high schools have been going pretty well, what we've been trying to do is a Third World Students Party. The big organizing problems have been the vocational schools, the vocational schools. They keep the students isolated so they don't even know what a happening is outside the school. They live in the community and that's where we can get to them, but a vocational school is a petri dish of worse than other schools. The object of the school is to make you obsolete before you get out, so they train you for a job, by the time you get out it's mechanized. It kills off our people, and that's kind of institution that keeps the ghetto a ghetto. One of the things we're pushing is how the government, the pigs, keep the ghetto a ghetto.

FILMS TO POLITICS

MOVEMENT: What kind of day to day work is going on in the community?

YORUBA: We've been instituting a community political education (P. E.) class. We show Newsreel Films that range from "On the Pig's Tail" to film on Venezuela. We take the people through things, show them how the minds, show them people laughing in Cuba, show them Bobby Seale saying he's not a racist and then we run a P. E. class right after that. We try to make it so people can take things from film to organization. The high schools have been going pretty well, what we've been trying to do is a Third World Students Party. The big organizing problems have been the vocational schools, the vocation schools. They keep the students isolated so they don't even know what a happening is outside the school. They live in the community and that's where we can get to them, but a vocational school is a petri dish of worse than other schools. The object of the school is to make you obsolete before you get out, so they train you for a job, by the time you get out it's mechanized. It kills off our people, and that's kind of institution that keeps the ghetto a ghetto. One of the things we're pushing is how the government, the pigs, keep the ghetto a ghetto.

NOVEMBER 1969

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Editor's Note: Six of Los Siete, the seven Latin brothers accused of murdering a pig, have been in jail for the last five months. Their trial will begin in less than a month. As they await trial, their sisters and brothers on the outside have been organizing the Bay Area Brown Community to defend the seven and themselves. As Los Siete's organization provides the Mission District of San Francisco with a breakfast program, free medical and legal aid, political education, and a newspaper (for details see Movement, Aug. 1969).

After some hassle with the pigs, we were able to interview the brothers in jail. We mapped for several hours with Nelson Rodriguez, Mario Martinez, Tony (Rudolfo) Martinez, Jose Rios, Bebe (Danilo) Melendez and Pinky (Gary) Lescallet. The seventh accused is Pinky. They await trial, their sisters and brothers on the outside. Los Siete organization provides the Mission District of San Francisco with a breakfast program, free medical and legal aid, political education, and a newspaper (for details see Movement, Aug. 1969).

Free Los Siete!

Movement: Would you rap a little about what you were into before the bust?

Jose: I was in high school and trying to get out of school. I was intending to go to the College of San Mateo (CSM) when the new semester started. I was really looking forward to attending college and staying in college - trying to talk to the people while in school, rather than just being out in the streets. Because I could see for myself that there was a lot of people who were sort of like giving up, I was sort of like giving up myself. But Mario and Nelson were talking to me. I heard that they had a good program at CSM. I was going to Balboa High School before I got busted. You know, the education in high school is not so good. The classes I was taking weren't interesting, so I wanted to give it up. Once I heard about the Program at CSM, I decided to stay in high school and try to get along till I could go to CSM.

History of Harassment

But most of the time I stayed in the Mission District. The brothers there have to constantly deal with the pig harassment. You know, the pigs just park in front of you and take out their shotguns and they make a big thing about going to arrest someone. All the people see what's going on.

I remember a couple of nights before everything came down. There was some pigs walking by this friend of ours - someone in the group called "pig" - so the pigs turned around and started chasing us. They caught this friend of mine and they started beating him and beating him - blood was coming out of his head. The only reason why they started clubbing him was because someone said "pig". But they didn't really know who it was, they just wanted to get anybody. Just to get in their licks.

Nelson: Another time the pigs shot someone in the same class you hear about "this great people". Before we got popped, the harassment of brown people was really heavy. The brother who had declared war against the brothers down in the Mission District, about a month before the bust, an article came out in the newspaper about how the merchants were being terrorized by the brothers down in the Mission. Well, nothing like that ever happened. The proof is that this woman who owns a store down at 20th and Mission; the name is "Anne and Daughters", well she came with one of her daughters and apologized to us, because she knew it was all lies. After that, the pigs were going by in unmarked cars and taking pictures of the brothers standing outside, so that they could show them to the other shifts that came on to harass the people that they see on the streets. As far as I know, none of the merchants in the Mission never gave any work to any of us, including any of the brothers on the block. And as far as I know, nobody ever terrorized anybody. I guess they just wanted to clean up the streets of so-called bums, who are really our oppressed brothers.

Tony: None of the brothers I knew had a good steady job. I've been down there ever since I came to the United States about 8 years ago, and I don't know of anybody having jobs for more than a month. I don't think there's a more than two or three brothers who have jobs working for the merchants in the Mission. So they had no right to harass them and call them terrorists, because there weren't any acts of terrorism. Maybe there were a few crimes, but that always happens.

San Mateo Struggle

Movement: What were the rest of you into before the bust?

Mario: Before this thing happened I was attending the College of San Mateo. We got involved in this program that was teaching us what the system had been hiding from us. We started learning the truth about the system, and about our people. We started learning about our identity. Before, in high school, they taught us a whole bunch of lies - that's the reason why a lot of us didn't make it through high school. Only one of us ever graduated from high school. There were many reasons. The teachers didn't right. We didn't know that till we went to CSM and could compare the classes taught by them and the classes taught by our people. That makes a real big difference, cause in one you hear about "this great people" and in another class you find out about how "this great people" is a big lie.

Movement: Could you explain more about the Program at San Mateo?

Mario: The program started out with black people. They started recruiting in the high schools and in the streets. They started talking to the students. You could get financial aid for going to this program and good classes. You didn't need a high school diploma. You just had to show up there and get tutored.

Movement: Was it at that time that you had an organization called COBRA?

Mario: Yes, it's still there. Before it used to be the Brown Heritage Club. Then we had this strike because the administration at CSM wasn't meeting our demands. A lot of students had to drop out because the administration wasn't giving the bread for the program. We were also trying to pick our counselors. We wanted our own. That's when we changed the name of the organization to the COBRAS, (It stands for Confederation of Brown Race for Action) My brother, Tony, was the chairman of it.

Movement: Tony, you want to talk some more about COBRA?

Tony: COBRA came about because the struggle was getting pretty heavy over the Program. Students were dropout. The administration wasn't taking care of the needs of the students. They were continuously taking out counselors and trying to infiltrate the program by putting in people who worked for the administration. So when the strike started everybody came into a common front. We had the strike and due to the strike we got new counselors and a new ethnic studies department. (For a story on the San Mateo strike, see Movement, Feb. 1969.)

After the strike, COBRA started building its ideology towards recruiting more people to be students. So actually, before we all got busted, we were involved in a heavy recruitment program to get other students to be students. We talked to all the brothers we grew up with and tried to make them see how many lies had been put to them and that they needed education so they could understand the whole political spectrum of the country. We recruited at of people and COBRA grew a lot. Now the organization is doing alot in our defense. They're doing all they can get people involved in political activities.

They see that for all these years our people have been denied many things. None of our people have really got educated. You look up statistics and you will tell you that Brown people in this state and in this nation are the ones that are at the bottom of the scale. Black people have risen up a little, but only because of their political struggle. Since once our people become politically aware, they can begin to struggle and do something about the things that are going on.

The College Readiness Program was really built, under the leadership of Bob Hoover. The philosophy spoke to self-determination which is something our people lack. It's been forgotten for a long time - not necessarily forgotten - but it's
Nelson Rodrigues

Just been that our people have been transformed. It's like they didn't even know us. We were sitting in the street and they came and talked to us, they gave us food and clothing. It was amazing. They made us feel like family. We still have to be careful, though. They might not come back.

LOS SEIS DE ANÁNCIO

MOVEMENT: Why do you think the people are so helpful?

Just be close to the people, talk to them, listen to them. They want to help us, they want to see us grow. We have to keep our strength and stay strong.

SOUTH AFRICA

MOVEMENT: You were born in South Africa? What did you see during the apartheid era?

I was born in a rural village in the north of South Africa. I saw how the white people treated us, how they took everything from us. It was heart-wrenching.

SOUTH AFRICA

MOVEMENT: What do you think the future holds for the people of South Africa?

I hope for a brighter future. We need to work together, we need to be strong. We need to fight for our rights.

SOUTH AFRICA

MOVEMENT: How are you coping with the changes?

It's been hard, but I've been trying to stay positive. I'm happy to see the changes, but I still worry about the future.

SOUTH AFRICA

MOVEMENT: What do you think the role of the government should be in this transition?

It should be to help the people, to ensure that everyone has access to education, healthcare, and basic necessities. It should be to protect us, to make sure we are safe.

SOUTH AFRICA

MOVEMENT: What do you think the role of the international community should be?

It should be to support us, to provide aid and resources. It should be to hold us accountable, to ensure that we are treated fairly.

SOUTH AFRICA

MOVEMENT: What do you think the role of the black people should be in this transition?

It should be to lead, to take charge. We have the experience, the knowledge, the strength. We need to be the ones to drive this change, to make sure it's for the good of all.

SOUTH AFRICA

MOVEMENT: What do you think the role of the white people should be in this transition?

It should be to listen, to learn, to adapt. They need to understand the pain and struggles of the black people, to see us as equals.

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CONTINUED FROM PAGE 11

MARIO: Our people need education. We're in the Mission and hear things like people wanting to join the Green Berets. There are many examples of this ignorance in the streets. You see all these guys turning to drugs. They don't see that this is helping and not helping the people there to help.

MOVEMENT: Most of you come from Central America. How do you relate the oppression and struggle of the people there to here?

SEEF: The Yanqui imperialist runs everything down there. Like I went back to El Salvador last year, and there's no left to it. They got the American Fruit Company down there. The people and country don't have the chance to produce their own crops so they could profit off of it. They got all these factories. There are these other people down there, just making profit off the poor people and land that isn't there, Up here, it's the same way. They make money off of us. They tell us they'll give us $1.35 to work at this damn Neighborhood Youth Corps. But if you're a ditch and ditch might become a reservoir some day and all you get at the end of it is $1.35. Our people have more knowledge than that. They tell us that's all you're good for. To be more lawyers, we need more professors and teachers and so forth. The system up here just don't let the brown people have a chance. The grape boycott and Lone Star in Haza has awakened a lot of people up - we tell 'em - 'You people have a chance. You can do something - something for your people.'

BLACK AND BROWN UNITY

MOVEMENT: How is the coalition between Los Siete and the Panthers going?

TONY: The struggle is a class struggle of oppressed people. Blacks only say and brown people are both oppressed - maybe not in the same ways, but the system takes the same tactics. The young people have finally, little by little, overcome the man's divide and conquer game. We have talked a lot to the black people. We have learned from the many tactics they have used against the black Panthers and we have helped the movement for Los Siete a lot. They have to know that they're not the only ones who are oppressed, because we have learned from the other blacks. They don't have to build an ideology so that all people can be - not just brown people, but black people too.

Nelson: That kind of relates to the Salvador-Honduran war. You know that El Salvador there's a monopoly of 14 families. Salvador is a pretty small country and most of the presents have to migrate to Honduras because there's twice as much land there. So they depend on white people for us in the defense. So we do the same thing with the black community on the black block. We have to blame their oppression on him. So we try to make them see that he's the one who we think we're really fighting. I always remember different methods to see who their enemy really is.

MARIO: We still have some of that problem, though. Just the other day, I was talking to a black Panther about the black Panthers. The Panthers don't think that the thing will come down so that black people fight every other black, but there is a time that they have to see that the black people alone can't get no place in this country. They have to unite - they have to create unity with all the oppressed masses, because of the situation where the capitalist people are oppression the whole classes.

The problem is that we have had the brown people, is that most of the pan-Canaveral - those from Central and South America - think about nationalism. Everybody's got to unite - they have to unite with their white rulers. So we do see this and that's all that is there to it. We were taught by this system that just because there are some brown people, the yellow people a little above that. None of us can ever be as good as white. We've encountered all these problems.

We are in Chicano to Chicano, you know, if you're white, sometimes you can't talk to these people. There are people from Mexico and nobody else. This is bad because they are also blacks. You see, where there's a term "brown people" came about where you can unite all the people of brown color, that includes the people of Haxa, Salinas, the Isalas. We see too that it can't just be brown people - it has to be all the oppressed classes - the culture of brown people is nationalistic from the beginning, because our families are real close - so we have always kept our cultures with our communities, so that hasn't been too much of a problem.

MOVEMENT: How do you relate to the problem of cultural nationalism?

TONY: We see the cultural problem of black people and brown people - the idea of brown people is nationalistic from the beginning, because our families are real close - so we have always kept our cultures with our communities, so that hasn't been too much of a problem.

MARIO: I read in the paper the other day how they have a movement here in the United States where they're trying to build brown capitalism in the United States. If I'm not mistaken, I read the same thing. Black capitalism is gonna work for a certain fraction of the black people, but right now there's a lot of black people who are every day, every hour, are 'bout the rest of the people. We see this program, but it's not the same thing as dividing and conquering the people. Because they gonna give them some rights, and they can see the brown people feel - it's the people who they feel are good and these people are just gonna get the money for themselves.

MOVEMENT: How do you relate to the problem of brown capitalism?

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MARIO: We have learned a lot from the black people. That kind of relates to the Salvador-Honduran war. We have learned a lot from the black people. We have learned a lot from the black people. We have learned a lot from the black people. The system up here just don't let the brown people have a chance. The grape boycott and Lone Star in Haza has awakened a lot of people up - we tell 'em - 'You people have a chance. You can do something - something for your people.'

MOVEMENT: How is the coalition between Los Siete and the Panthers going?

TONY: The struggle is a class struggle of oppressed people. Blacks only say and brown people are both oppressed - maybe not in the same ways, but the system takes the same tactics. The young people have finally, little by little, overcome the man's divide and conquer game. We have talked a lot to the black people. We have learned from the many tactics they have used against the black Panthers and we have helped the movement for Los Siete a lot. They have to know that they're not the only ones who are oppressed, because we have learned from the other blacks. They don't have to build an ideology so that all people can be - not just brown people, but black people too.

Nelson: That kind of relates to the Salvador-Honduran war. You know that El Salvador there's a monopoly of 14 families. Salvador is a pretty small country and most of the presents have to migrate to Honduras because there's twice as much land there. So they depend on white people for us in the defense. So we do the same thing with the black community on the black block. We have to blame their oppression on him. So we try to make them see that he's the one who we think we're really fighting. I always remember different methods to see who their enemy really is.

MARIO: We still have some of that problem, though. Just the other day, I was talking to a black Panther about the black Panthers. The Panthers don't think that the thing will come down so that black people fight every other black, but there is a time that they have to see that the black people alone can't get no place in this country. They have to unite - they have to create unity with all the oppressed masses, because of the situation where the capitalist people are oppression the whole classes.

The problem is that we have had the brown people, is that most of the pan-Canaveral - those from Central and South America - think about nationalism. Everybody's got to unite - they have to unite with their white rulers. So we do see this and that's all that is there to it. We were taught by this system that just because there are some brown people, the yellow people a little above that. None of us can ever be as good as white. We've encountered all these problems.

We are in Chicano to Chicano, you know, if you're white, sometimes you can't talk to these people. There are people from Mexico and nobody else. This is bad because they are also blacks. You see, where there's a term "brown people" came about where you can unite all the people of brown color, that includes the people of Haxa, Salinas, the Isalas. We see too that it can't just be brown people - it has to be all the oppressed classes - the culture of brown people is nationalistic from the beginning, because our families are real close - so we have always kept our cultures with our communities, so that hasn't been too much of a problem.

MOVEMENT: How do you relate to the problem of brown capitalism?

TONY: We see the cultural problem of black people and brown people - the idea of brown people is nationalistic from the beginning, because our families are real close - so we have always kept our cultures with our communities, so that hasn't been too much of a problem.

MARIO: I read in the paper the other day how they have a movement here in the United States where they're trying to build brown capitalism in the United States. If I'm not mistaken, I read the same thing. Black capitalism is gonna work for a certain fraction of the black people, but right now there's a lot of black people who are every day, every hour, are 'bout the rest of the people. We see this program, but it's not the same thing as dividing and conquering the people. Because they gonna give them some rights, and they can see the brown people feel - it's the people who they feel are good and these people are just gonna get the money for themselves.

MOVEMENT: How do you relate to the problem of brown capitalism?
young lords

CONTINUED FROM PAGE 12

When Young Lords' time came, January, the Lords first came off. You just walked into a crowd and started rapping. And then you speak to the people and say why you are wearing a beret. This is a fierce experience. This is a real thing that says "Tengo Puerto Rico en mi corazón." You've got Puerto Rico in your heart. You just pack up and leave.

MOVEMENT: When you first started talking about this garbage issue, you mentioned that you were going on in the Movement a few years ago and then the ERAP came along and you started doing things. What was the ERAP about?

YORUBA: It was a little group that says "Tengo Puerto Rico en mi corazón." You've got Puerto Rico in your heart. You just pack up and leave.

MOVEMENT: How did the Lords build a campaign issue. The trick is to use a garbage parade. We had a hard core of people; we laid out a basic theory, and dug in. We related to that. Combining theory with practice, we were able to eliminate the duds.

YORUBA: We were able to set up an office. From there, we were able to follow the garbage action and get involved in the struggle. We were able to set up an office. From there, we were able to follow the garbage action and get involved in the struggle.

MOVEMENT: What's good about it is that we're not fighting the police. We're fighting the garbage. We're fighting for the right to clean up the garbage.

YORUBA: We're not fighting the police. We're fighting for the right to clean up the garbage.

MOVEMENT: What's the difference between the Young Lords and other Puerto Rican groups in NYC?

YORUBA: Most of the other Puerto Rican groups are Latin, that exist in New York, are poverty pimps, anti-poverty blokes, or a person that came out of the extreme Left. We relate to the RIM (Movement Pro Independence), and to MPI (Movement Pro Independence), the type of Latin organizations we relate to are the Social Clubs on the street, or youth clubs, or welfare mothers, or people who've been digging on us in the street. Eventually, we're leaving the garbage and moving on to other things.

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EDITOR’S NOTE: Debate over adventurism has been raging in the movement, mostly in connection with discussions of the National SDS Actions in Chicago. We think that this piece by Lenin sheds some fresh light on the subject. (By the way, when Lenin uses the term “Guerrilla Warfare” he is referring to what we call “heavy street fighting,” he is not talking about guerrilla warfare as defined by Mao, Ho, Giap and Che.)

As we go to press, people are just returning from Chicago and have not had time to carefully analyze and evaluate the actions. Since the bourgeois and movement press is full of accounts of what happened, we have decided to wait until we can publish a useful and honest analytic story of that struggle.

The question of guerrilla action is one that greatly interests our Party and the masses of the workers. We have dealt with this question in passing several times, and now we propose to give the more complete statement of our views we have promised.

Let us begin from the beginning. What are the fundamental demands which every Marxist should make of an examination of the question of forms of struggle? In the first place, Marxism differs from all primitive forms of socialism by not binding the movement to any one particular form of struggle. It recognises the most varied forms of struggle, and it does not "concentrate" them, but only generalises, organises, gives conscious expression to those forms of struggle of the revolutionary class which arise of themselves in the course of the movement. Absolutely hostile to all abstract formulas and to all doctrinaire recipes, Marxism demands an attentive attitude to the mass struggle in progress, which, as the movement develops, as the class-consciousness of the masses grows, as economic and political crises become acute, continually gives rise to new and more varied methods of defence and attack. Marxism, therefore, positively does not accept any form of struggle. Under certain circumstances does Marxism confine itself to the forms of struggle possible and in existence at the given moment only, recognising as it does that new forms of struggle, unknown to the participants of the given period, necessarily arise as the given social situation changes. In this respect Marxism first, if we may so express it, from mass practice, and makes no claim whatsoever to teach the masses forms of struggle invented by "systematisers" in the seclusion of their studies. We know-said Lenin in his famous Dresden address - that new forms of struggle, unknown to the participants of the given period, necessarily arise as the given social situation changes. In this respect Marxism first, if we may so express it, from mass practice, and makes no claim whatsoever to teach the masses forms of struggle invented by "systematisers" in the seclusion of their studies.

But are such examples convincing? In order to test this, let us examine the evidence for the usual appraisal of the struggle we are describing.

Having established the general Marxist propositions, let us now refer to the Russian revolution. Let us examine the historical development of the forms of struggle it produced. First there were the economic strikes of workers (1895-1900), followed by the December uprising (October 1905). Then followed the political demonstrations of workers and students (1901-02); peasant revolts (1902), the beginning of mass political agitation and expressly of demonstrations (Rostov 1902, the strikes in the summer of 1903, January 9, 1905), the all-Russian political strike accompanied by local cases of barricade fighting (October 1905), class barricade fighting and armed uprising (December, 1905), the peaceful parliamentary struggle (April-June 1905), partial military revolts (June 1905-July 1906) and peasant revolts (autumn 1905-1906).

Such is the state of affairs in the autumn of 1905 as concerns forms of struggle in general. The "retaliatory" form of struggle adopted by the autocracy is the Black-Hundred pogrom, from Kishinev in the spring of 1903 to Sedlets in the autumn of 1905. All through this period the organisation of Black-Hundred pogroms and the beating up of Jews, students, revolutionaries and class-conscious workers continued to progress and perfect itself, combining the violence of Black-Hundred troops with the violence of hired riffians, going as far as the use of artillery in villages and towns and merging with punitive expeditions, punitive trains and so forth.

What is the principal background of the picture? Against this background there stands out—unquestionably as something partial, secondary and auxiliary—the phenomenon to the study and assessment of which the present article is devoted. What is the mass form? What are its forms? What are its causes? When did it arise and how far has it spread? What is its significance in the general course of the revolutionary struggle? What is its relation to the struggle of the working class organised and led by Social-Democracy? Such are the questions which we must now proceed to examine, after having sketched the general background of the picture.

The phenomenon in which we are interested is the armed struggle of the masses—armed struggle adopted as the preferable and even exclusive form of struggle by many groups, Some belong to revolutionary organisations, while others (the majority in certain parts of Russia) do not belong to any revolutionary organisation. Under such circumstances does this phenomenon assume two different signs, which must be strictly distinguished: in the first place, this struggle aims at annulling all the forms of struggle of the autocracy; in the second, it aims at annulling the forms of struggle of the Black-Hundred, from Onmye Vremya (in its issue September 9 and 12) complains of the activities of the Lettish Social-Democrats. Declaration of martial law, mobilisation of fresh troops, Black-Hundred pogroms (Sedlets), and military courts must be regarded as the "retaliatory" form of struggle adopted by the autocracy.

The usual appraisal of the struggle we are describing is that it is anarchism, Blanquism, the old terrorism, the acts of individuals isolated from the masses, which demoralise the workers, repel wide strata of the population, disorganise the movement and injure the revolution. Examples in support of this appraisal can easily be found in the events reported every day in the newspapers. But are such examples convincing? In order to test this, let us take a locality where the form of struggle we are describing came widely developed and extensive only in 1906, i.e., after the December uprising. The intensification of the political crisis to the point of an armed struggle and, in particular, the actualisation of the problem of poverty, linked to unemployment in town and country, was one of the important causes of the struggle we are describing. This form of struggle was adopted as the preferable and even exclusive form of social struggle by the vagabond elements of the population, the humpes proletarian and anarchistic groups. Declaration of martial law, mobilisation of fresh troops, Black-Hundred pogroms (Sedlets), and military courts must be regarded as the "retaliatory" form of struggle adopted by the autocracy.
is instructed to give money to the Social-Democratic Party only against signed and stamped receipt. In the Party's latest report, showing a total income of 48,000 rubles for the Libau branch for arms which was obtained by expropriation. Naturally, Yunge Vreme rages and fumes against this "revolutionary law", against this "terror government". Nobody will be so bold as to call these activities of the Lettish Social-Democratic anarchism, Blanquism or terrorism. But, if such were the case, we have a clear parallel between the new form of struggle and the upbringing which broke out in December and which is again brewing. This connection is not accidental but is, politically, the result of the political crisis but also of the political crisis is beyond dispute. The old Russian terrorism, born of an affair of the intellect, and conducted today as a general rule guerrilla warfare is waged by the worker combatant, or simply by the unemployed worker. Blanquism and anarchism easily occur to the minds of people who have a weakness for stereotype; but under the circumstances of any revolution, a collection of words learned by rote, such as are used casually by the Cadets and the Yunge Vreme: i.e. anarchists, revolutionaries, bolshevism, etc.

It is said that guerrilla warfare disregresses our work. Let us apply this to the situation that has occurred since December 1905, to the period of Black-Hundred pogroms and revolutionary war. What disregresses the movement more in such a period of the class struggle, i.e. in such circumstances, than the issue by a collection of words learned by rote, such as are used casually by the Cadets and the Yunge Vreme: i.e. anarchism, bolshevism, etc.

The argument that guerrilla warfare disregresses the movement must be regarded critically. Every new form of struggle, accept it as it is by new dangers and new anxieties, is a challenge to the movement and the Party. Guerrilla warfare, by its nature, is a new form of struggle, and the Party is obliged to take the stand of the movement, for it is the Party which is the mainspring of the movement.

Allusion is often made in this respect to the peculiarities of national conditions. But this allusion very clearly betrays the weakness of the current argument. If it is a matter of national conditions then it is not a matter of anarchism, Blanquism or bolshevism—i.e., that the movement is not a whole as a whole and even to the Russians essentially—but of something else. Analyse this something else concretely, gentlemen! You will then find that national oppression or antagonism explains nothing, because they have always existed in the western border regions, whereas guerrilla warfare has been engendered only by the present historical period. There are many places where there is national oppression and antagonism, but no guerrilla warfare, which sometimes develop nevertheless because there is no national oppression whatever. A concrete analysis of the question will show that it is not a matter of national oppression, but of conditions of insurrection. Guerrilla warfare is an inevitable form of struggle at a time when the movement has actually reached the point of an uprising and when large intervals occur between the "big engagements" in the civil war.

It is in guerrilla actions which disregard the movement, but the weakness of a party which is incapable of taking such actions against its central. That is why the anarchist approach which the Russians usually lend against guerrilla actions go hand in hand with secret, casual, unorganised guerrilla actions which are incapable of neutralising its deleterious aspects. Yet the struggle is waged by the Party, disregarded by powerful economic and political causes. It is not in our power to eliminate these causes or to eliminate this struggle. Our struggle against guerrilla warfare are complaints against the Party weakness in the matter of an uprising.

What we have said about disorganisation also applies to demonetisation. It is not guerrilla warfare which demonetises, but insurrection, irregular, non-party guerrilla acts. We shall not reiterate in this connection the absurdity of condemning by condemning and cursing guerrilla actions, for condemnation and curses are absolutely incapable of putting a stop to an abnormal phenomenon. The phenomena the Party is obliged to condone, and which cannot be disregarded completely, are the phenomena which arise from the very conditions of national oppression. The Party is obliged to disregard them, but it is not possible to disregard them, for it is impossible to disregard phenomena which arise from the very conditions of national oppression. The Party is obliged to disregard them, but it is not possible to disregard them, for it is impossible to disregard phenomena which arise from the very conditions of national oppression.

We are quite prepared to grant that it is possible to argue that Party is obliged to disregard phenomena which arise from the very conditions of national oppression, but it is not possible to disregard phenomena which arise from the very conditions of national oppression.

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"Guerrilla warfare in Bolivia is not dead; it has just begun." —Inti Paredo, Special Message to Tricontinental following Che's death.

"The lackeys of Uncle Sam must not be given time to gloat over their triumphs. The homage due our dead comrades must be paid in the form of a new imperialist defeat, of many actions throughout our America: the America of the guerrilla struggles." —Antonio Paredo, on the death of his brother.

In the early morning hours of Sept. 9, 10 vehicles carrying a total of 60 assorted police and army agents surrounded a small house on Santa Cruz street in La Paz where Guido "Inti" Paredo, chief of the ELN (Ejército de Liberación Nacional, or National Liberation Army) of Bolivia and one of the few remaining survivors of Che's guerrilla band, was asleep. Later that day, the Bolivian government helicopters sprang a grenade which rebounded off a wall of the room in which he was found, killing him.

The next morning his brother Antonio, from his exile in Santiago, Chile, told a Prensa Latina reporter: "This is not by chance, for it shows that the men in authority (read: new acts of repression) throughout the country. The regime's official explanation is that Inti's gun (an M-1 rifle according to one report; a Browning pistol according to another) accidentally fell from his hand and that he threw a grenade which rebounded off a wall of the room in which he was found, killing him.

I do this without my brother's permission, as if shame-bound by its murders, always says that revolutionaries perish by martyrdom, that that is the true end of my brother Inti is true, but that he fell fighting, and was not the victim of this own grenade." Inti's death, Antonio asserted, "will not mean the end of armed struggle in Bolivia. The leadership of the struggle fell into Inti's hands by a quirk of fate, but there are and there will be many leaders ready to struggle honestly to liberate their country.

If Che's death did not mean (as manythought) the final blow to the liberation struggle, much less will this happen with the death of my brother." Antonio wasn't putting his brother down with this statement, but rather following his own words, reflecting his brother's sense of humility, common to most revolutionaries.

In Inti's message to the Tricontinental following Che's death, in which he took up the task of defending the new leader's concepts of guerrilla struggle as the most effective and surest method of seizing power,* the ELN chief spoke of his new role: "I do this without the least consideration myself the immediate successor of Che Guevara. Being Che's successor would be an undeservedly high honor for me. I am rather acting in my capacity as an accidental heir to the last and most valuable teaching of the greatest revolutionary genius of Latin America.*"

GUERRILLA WARFARE WILL NOT DIE

But the fact remains that Inti was generally acknowledged as the new leader of the revolutionary struggle in Bolivia, and just as they did when Che died, many will jump to say that Inti's death marks the end of guerrilla war in Latin America. They will state that the only future of new death is evident — that guerrilla warfare is the wrong tactic for Latin America. They will refer to that of the greatest part of the future of Latin America will be decided.

"In its short life the ELN has accumulated a great experience, paid for very dearly, but it will finally lead to the victory of the Bolivian people and, with their victory, to that of the peoples of our suffering continent.

"Its death will make imperialism — aged by its puppets in Latin America and, curiously, by the revolutionaries — again repeat this same phrase. But the people have another slogan: VICTORY OR DEATH, but no death can mean that the people will abandon their struggle.

"My brothers died in the prime of their youth: Cuba, before he had reached 26, Inti, a little over 31. The revolution had matured them to the point of converting them into Latin American leaders.

"Inti's death shows that exact the promise of revolutionary struggle on this continent.

"The efforts of our Brazilian and Uruguayan, Venezuelan and Colombian comrades, of all our brothers of the Latin American struggle, must be reconnoitered in this moment to speed up the downfall of imperialism."

After Che's death, Inti wrote:

"Let the imperialists and their lackeys withhold their songs of victory, because the war has not ended, it has just begun.

"We will return to the mountains!"" — Bolivia will again respond to our cry of VICTORY OR DEATH!"
Many people have heard of Ethiopia, but few know that there is a large, well-developed, and successful national liberation movement. When the press talks of Ethiopia, they talk mainly about the British and the Italians. But there is another side to Ethiopia, and one of them is the Provisional Revolutionary Government (PRG), which is the government of the Eritrean Liberation Front (ELF). The PRG is the government of Ethiopia, and it is the government of the ELF. The ELF is a revolutionary movement fighting there. When the war ended, the ELF was able to win by force; Eritrea. The ELF was formerly known as Abysinnia, had 10,000 men, and it is the main part of the Ethiopian Army. The ELF has never been able to totally conquer Eritrea. The ELF has succeeded in defeating or isolating the major part of the Ethiopian Army. An entire infantry division of 6000 men, trained by the United States, has been moved to the northern part of the country. The ELF has grown substantially, and it is the main part of the ELF movement. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government. The ELF is the government of Ethiopia. It is a fundamentally revolutionary situation, that involves an unresponsive government.
This political and tactical confusion was most evident in our struggle with youth. Working class organizing was less confused because most of the local collective relating to the working class put out their own literature relating the AIC to concrete plans to combat exploitation to the worker. If educational material directed toward youth had been a lot better in conjunction with new organizing for a longer range strategy, the confusion and diffuseness might have been overcome.

For example, for the first time, we could have related the IIC to the People’s Park issue (still very much alive) as a prelude to the attempt to turn the suburbs and the Third World communities into high-rise projects. The region had focused specifically around the IIC plans, so tactics were far more focused on strategies. In the frenzy of democracy mobilization, we had no time to seriously discuss long range perspectives.

The 400 or so postcards and literature reflected the lack of political and tactical focus. They were full of demands and lists, action schemes and lists of actions for the week. Rather than simple brainstorming, they were more like a multi-lingual, multi-philosophical, anti-war postcard. The movement was small or non-existent. Demonstrations into a long range program or strategy were nothing.

The organizing done among the working class was poor this time. The IIC was used to follow up labor contacts to fight the political fight. Some of the organizing was done to mobilize against the political system. I see this -- the actions and the overall strategy which raised the issue of the ruling class beyond day to day struggle and moved people to think in terms of a common fight against a common oppressor.

The IIC was used to begin to build an understanding of imperialism as a united system of oppression and exploitation both at home and abroad. We stressed that the success of our struggle is tied to that of the struggles of the Third World, within and without the US.

**WORKING CLASS OUTREACH**

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**POLITICAL PRISONERS**

Tony: Many of us have learned about political prisoners. If you are reading that the SF State College cases were coming up to court. Judge Kennedy said that these are not political cases, because they were being tried for not the way of thinking but for their actions. By those actions, they become political prisoners. You begin to realize the term the "political prisoner" is a very broad term. It can be applied to anyone.

There are people here who are branded as criminals because they have robbed something, but when you really look at those people, they are not criminals. The system is full of contradictions. If an action is just made statistics by the system - you really can’t call them political prisoners, you can’t. They’re tried because of those actions and if those actions are taken against the structure, then they’re political prisoners too. The whole thing hinges on what the structure is willing to do. They are political prisoners the one way or another. They all have gone against the power structure, in one way or another. And when you look at the actions that they are not acting against the system, dealing with the political system, I see this - they are political prisoners.

The other day I was reading that the prisoners in prison are not learning to change the system. But they have not realized that they’re learning that they can do other things then just change the system. If they are dealing with the political system, I see this - they are political prisoners too.

I learned to know that the prisoners are all political prisoners. I got a lot of experience from the inmates here. We have a lot in common - we have a lot in common with the guards. From the time we came here, we started to fight and we went on fighting. We have a lot in common with the guards. From the time we came here, we started to fight and we went on fighting.

**MOVEMENT**

Is there anything else you want to say?

Nelson: We want to thank the people for giving us their support and helping us in our liberation, POWER THE PEOPLE.

We were used to be on A3 and there was this pig who just got out of Vietnam and was just walking by and a friend of mine said, "What is your name?" and I said, "I don’t know." And he said, "You know, it kind of shocked me, so I told him, "Well, you know, I feel like that, too."

**POWER THE PEOPLE.**

**MOUSE HOUSE**

Continued from page 12...

**MAILO:** It’s not just a matter of books. There’s a lot we can learn from the people here - the other prisoners.

We’ve been studying the oppressor and their tools, you know, the system of keeping us in that pig cell while they were offering us tea every time we passed, but now they sometimes talk to us. We kind of feel good about that. We’re learning how the system has brainwashed their ways.

One of the things we’ve learned is that if you tell the enemy, you have to learn how to talk to them. You have to learn how to talk to them to get them to know where your weak points are to attack them.

We’re learning how to talk to the white inmates, we talk to the black inmates, to everybody. We have a lot in common - we’re all locked up. We’re all locked up. We’re all locked up.

You have these so-called jailhouse lawyers. There’s only one right next door to us and this man has a lot of knowledge - he’s been to Cuba. We learn a lot from him. He’s white, but we have all these things in common. Like, I don’t see any color no more. I see and feel everything, but I can’t see the colors. Before I did. Before I was from El Salvador and everything else was different. But after we’re here, this color thing fades away.

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**POWER THE PEOPLE.**
latinos walkout

Richmond California. The home of Standard Oil. Black, brown, and working whites. A racist school board, and no money for the schools.

September 16th was the date set for a nationwide walkout of chicanos youth at The Dirty 30 Chicano Youth Conference held in Denver last March. That date, in the eyes of the Conference, coincided with a wide array of demonstrations at the International Industries Conference in San Francisco. The two target of the Richmond demonstrations was the Safeway stores, which are run by the companies that compose the Conference, which continues to sell "foreign workers'" basic life. We did have many boycotts, and ripped off everyone.

In Richmond, several hundred high school students walked out. High, and elementary school students walked out. At one junction in the administration tried to keep students in by locking all the gates. By that time, large numbers of students were already in the streets, and when they got to that junior high, student from the next school would run out, and over the fence to the joins others outside.

Later on, one girl had gotten lost behind and didn't know how to catch up, so she called her mother, who came and picked her up to drive her to the demonstration. There were many Chicanos among the marchers, but also many black and white allies. They marched with raised fists down to a local Safew.

At some point, policemen on the street rushed into the Safeway, threw all the grapes on the floor and stoned all over them. The action went unnoticed and the march continued.

Chicanos formed another high school, gaining strength, and then headed for another.

When the march arrived to an area... blocks away from the store, pigs moved in and started bashing Chicano students. Many students were beaten so no sense of security. The officers turned to a fight with it to the Safeway, the officers, they found that the manager had locked the door. For a time pigs were chasing, beating any brown youth they could, including one Chiwno who was riding a bike, with a city official chasing the arrests.

Later, at the police station the pigs harassed Chicanos parents who came to get their children. That only made the parents more angry. The parents organized and succeeded in having all the charges dropped, and in getting all students who suspended from school back in.

In organizing the action in Richmond, reliance was placed on non-violent methods. Do all white workers enjoy the "white privilege"? Is all Nationalism re-

NEW BULLETIN

What are the alternatives to the growing ideological fragmentation in the New Left? Can the white work-
ing class be mobilized to fight for working class inter-
est? Are increasing black demands at the roof, black-white worker alliances? Do all white workers enjoy the "white privilege"? Is all Nationalism re-

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colonialism, socialism and all other wares in demand. A newspaper became corrupted into a public piper, into a means of corrupting the masses, of pandering to the low in-
tentions of the imperialist, Social-Democracy. The C.C.B. knows of no universal methods of struggle, such as would shut off the proletariat by a Chinese wall from the strata of the masses. The Social-Democrats in these periods Social-Democracy applies different methods, al-
ways qualifying the choice of them by strictly defined ideo-
lological and organisational conditions."

"The forms of struggle in the Russian revolution are dis-
tinguished by their colonial variety compared with the bour-
gouge revolutions in Europe. Kautsky partly foretold this in 1902 when he said that the future revolution (with the exception perhaps of Russia, he added) might be not so much a struggle of the people against the government as a struggle between two sections of the people. Such a war cannot be conceived otherwise than as a series of few big engagements at comparatively short intervals and a large number of small encounters during these intervals.

That being so - and it is undoubtedly so - the Social-Demo-
crats must fight, as their duty to create organizations best adapted to lead the masses in these big engagements and, as far as possible, in these small encounters as well. In a period when the class struggle has become a con-
tinued to the point of civil war, Social-Democrats must make it their duty not to participate but also to play the lead-
ing role in this civil war. The Social-Democrats must train and prepare their organizations to be really able to act as a belligerent side which does not miss a single opportunity to smash down the enemy's forces.

This is a difficult task, there is no denying. It cannot be accomplished at once, just as the whole people are being harried trained and are learning to fight in the course of civil war, so our organisations must be trained, must be recon-
struced in conformity with the lessons of experience to be
equal to this task.

We have not the slightest intention of listing on prac-
tical steps of any artificial form of struggle which might be drawn from our armchair what part any particular form of guerrilla warfare should play in the general course of the war.

The Social-Democrats, we are far from the thought of regard-
ing a concrete assessment of particular guerrilla actions as indicative of a trend in Social-Democracy. But we do regard it as our duty to create and train our organisations to be really able to act as a belligerent side which does not miss a single opportunity to smash down the enemy's forces.

The march passed another high school, gaining strength, and then headed for another.

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webed guide down to check on the eligibility list for the international convention. He failed to say we were dues paying members of the local. The pigs came and heard our side of the story and they had to leave. Airresse hasn't attended a union meeting since then.

DUCIO: One month at the union meeting we took a camera and a tape recorder. At the next meeting rules are changed so first time tape rec-
orders and cameras. And there were other similar rules designed at the last minute and forced down the throats of the membership, including a rule that says no literature or materials can be disseminated on the union halls. We see the same directed at the caucuses, and indicating its effectiveness, trying to hinder the education of the workers' movement. We find it as being adequate to stop us from what we have to do. Whether or not they say we can bring literature in is one thing. Whether we'll stop doing it is another.

JOSE: Our personal experiences with workers are a continuous, day to day thing. And we are engaged in struggle with brothers who have adjacent ideas with the Black caucus, and we sometimes have contradictions on the methods with which to deal with problems.

DUCIO: There's been quite a bit of work done and we have made some progress, but we still have a long way to go. Fewer to the People.

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...and what was the result? Not a thing.

The Ad Hoc Committee for a Marxist-Leninist Party, USA, explores these and other questions in the current issue of Ad Hoc Bulletin (Marxist-Leninist).

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