

India thica

By JANE DOLINGER



miss the joys of childhood. As walk, she was forced to work.

in the sixteenth century, rest of the Incan Empire by Conquistadors, who ughtered untold thousands in their quest for gold and raids. But the Spaniards xgether to blame. Slightly ed years ago, when crude elling at a high premium, opeans, and principally, the to the South American ring a great number of r they forced into slavery, rubber quotas for each ese quotas were unfulfilled, were oftentimes quartered or boiled in oil, to set an the others of what might they failed to produce. But all.

ury later, the Shell Oil eived from the Ecuadorian a concession to drill for oil -square-mile tract of land in le east of the Andes and the ie of the Auca Indians.

f geologists attempted to orbidden terrain, but were by the hostile Indians after y encounters.

Jay, the Aucas have never trusted the white man and sight all those attempting to rritarv.



as for this child! She is manual labor every day.

But the Aucas proved to be the exception. Today, the great majority of primitive Indian tribes, and there are hundreds, prefer to live peacefully in unfettered freedom in their vast jungle domain, following the ancient customs and traditions of their forebears. They still hunt wild animals -- jaguar, tapir, and deer -- with their bows and arrows or blowpipes, or spend their time fishing in the many nearby rivers where over 400 species of edible fish are still to be found. Some of these tribes practice polygamy while others, such as the Cashibos in Peru, are pure matriarchies where women rule the roost. They still worship their own pagan gods and dieties and have little interest in the outside world.

But with this untapped source of manpower available, it is little wonder that the feudal land barons have turned to the deep jungle for a never-ending supply of cheap labor, and in this instance it is not the white man, alone, who is responsible for the ruthless and inhuman acts of cruelty to which the primitive Indians have been subjected. For in truth, most of the important government officials, high-ranking military officers, and feudal land owners have Indian blood coursing through their own veins. Many, in fact, are pure Indian who have clawed their way up the social and political ladder to monetary success.

Indian boy of 18, and one of the padre's converts, took me upriver in a small canoe to a secluded spot where I could see the slave-runners in action. A few hours later, after concealing our boat in some underbrush, we followed a trail to a small promontory overlooking the river, and spent the balance of the afternoon building a blind of reeds and high jungle grass so that our presence could not be detected.

Blood curdling sounds

At six o'clock that night, the last vestiges of the day had disappeared and only a blood-red sunset hung low in the western sky. Suddenly the moon and stars emerged, turning the river into a ribbon of silver. Thousands of mosquitoes left their home in the slimy marshlands and descended upon us, making life a veritable hell on earth. Indian fashion, I picked up a small twig and fanned them away from my face.

Later that night I was terrified to hear the ominous growl of a jaguar as it scoured the river bank in search of its kill. The air became alive with the raucous cries of night-flying birds, while now and then the blood-curdling sound of a howler monkey sent me into spasms of fear. All in all, it was a never-to-be-forgotten night, but it wasn't until daybreak that Juan nudged my shoulder, arousing me from my lethargy.

All carried rifles

"I think they are coming!" he whispered, pointing upriver.

I was awake instantly, ready for anything that might develop. Light patches of fog clung to the water's edge, but already the sun was rapidly turning the jungle shadows into green reality. As I watched the river, dozens of fish leaped out of the swift water, intent on an early breakfast of low-flying insects.

Suddenly I heard it -- a pitiful human cry that reached me over the roar of the turbulent river. It was repeated again and again. Each time seemed a little closer. I heard Juan's voice behind me whispering sibilantly, "Cuidado . . . cuidado!" (be careful) just as the first canoe, rounding a bend in the river, came into view. In it were four men, dressed in dungarees and open shirts. They all carried rifles while their eyes scanned either side of the river, searching out any unexpected danger to their nefarious mission.

The canoe passed from sight almost immediately. I held my breath. Seconds later, another boat appeared and then a third -- a fourth -- and a fifth! In each were a small group of Indian captives,

while two men, one fore and the other aft, carefully poled the dugouts downstream.

Again, I heard the eerie cry as a young girl, her hands tied in front of her, gave vent to her grief, and then, seconds later,

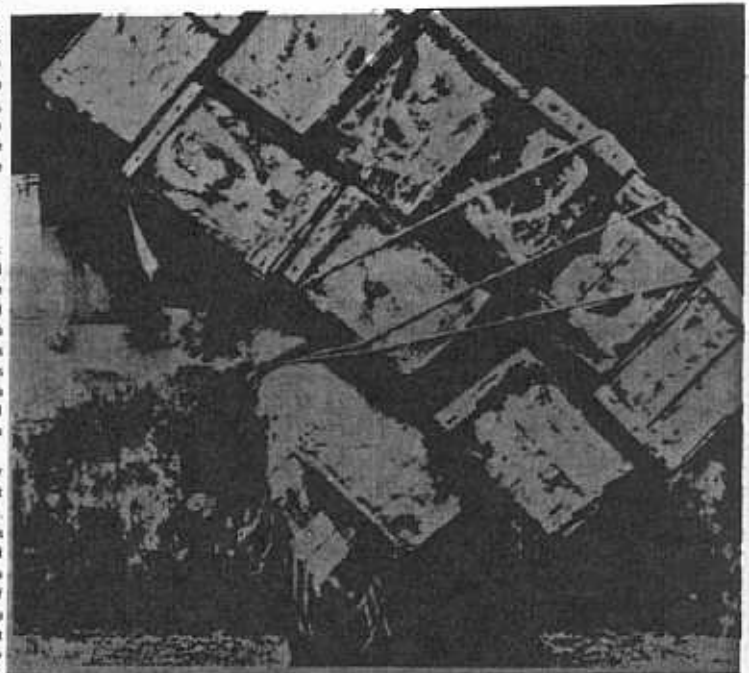
Wild parties

Through graft and corruption, they have become extremely wealthy and now maintain vast haciendas where they live in regal splendor. Many of them employ beautiful young Indian girls to work in their households where they are easily available for extra-curricular duties, including wild parties and orgies.

Over half the children born in many of the Latin American countries are illegitimate, and at least one wealthy Ecuadorian landowner, well-known in political circles, has fathered over 125 children. He, as do many others, still follows the medieval practice of first bedding down on her wedding day any young girl who becomes the bride of one of his workers. This is the South America of today that few people understand or even know about.

Tales of horror

Little wonder then why slavery throughout this vast continent continues to thrive.



The lot of the South American Indian woman is not a very happy one.

She not only bears heavy burdens on her back, but in her heart as well.

I had come to the mission of Atalaya, deep in the heart of the Peruvian jungle, to substantiate the evil rumors that slavery still runs rampant in this part of the world, and Padre Garcia more than confirmed these tales of horror.

"Look," he said, "perhaps you think me just a garrulous old man, who doesn't know what he's talking about -- but if you're willing to spend a night in the jungle, you can verify what I have told you by actually witnessing a slave convoy as it comes downriver."

I accepted his offer with alacrity.

Later that afternoon, Juan, a young it was all over, as the canoes were lost around a bend in the river.

Shaken with disbelief, I arose slowly to my feet and Juan and I began our short trip back to the mission. But this was not the end of my journey. I had to learn what happened to these unfortunate victims once they had been sold as human slaves.

In the weeks that followed, I visited several large haciendas and saw the

In the weeks that followed, I visited several large haciendas and saw the workers toiling in the fields, their lips green from coco leaves which they chewed constantly. On one hacienda, alone, there were over a thousand workers living in abject poverty under indescribably filthy conditions. But no one cared. Small children were performing menial tasks, carrying huge pails of water and heavy loads on their backs, far beyond the capacity of their tender years.

But it wasn't until I reached Bogota,

capital of Colombia, that I was able to obtain a first-hand story of how the slave ring operates.

Five years ago, Shirma, a young girl of 18, had been taken by force, along with several other members of her tribe, from their village near the Venezuelan border and brought to Bogota, where she was put to work as a household servant on a sprawling hacienda.

Sex or work

"The patron," she said, "had at least fifteen other young Indian girls working in his house. He made it clear that if I did not keep him happy, sexually, he would send me out to work in the fields with the other peons."

Just a few short months ago, Shirma, after having been savagely beaten by a drunken pervert, a close friend of her

patron, decided to escape. She fled the hacienda at night and eventually reached Bogota, hoping to return to her jungle village. Unfortunately, she had no money to continue her journey and currently works as a prostitute, walking the streets at night, picking up her clients among the dregs of humanity, and longing for the day when she can save enough money to return to her people.

Don't think for a moment that the foreign embassies are ignorant of what is transpiring. One would think that the United Nations with all of its important committees and sub-committees, might do something about it, but they are completely enmeshed in other political matters and have shown little or no interest.

Meanwhile, each year in the far reaches of the Amazon, thousands of defenseless, forgotten people are being kidnapped and subjected to a life of shame and degradation over which they have no control.

OPEN LETTER FROM A BLACK G.I.

7 May 1969

Dear Black Brothers and Sisters; I am a black soldier awaiting court-martial at the U. S. Army Training Center at Fort Jackson, S. C. This letter is to make you aware of what has happened and what is going on now, here at Ft. Jackson.

During the last week of January 1969, about twenty brothers (black and Puerto Ricans) got together and were listening to tapes of Brother Malcolm X. We dug what he had to say and we discussed our role as black G.I.'s and our relationship to the War in Vietnam. The brothers started gathering more frequent during the week, rapping about racism, the society, the army system, the War and things of this nature, and our relationship to it and our role as blacks.

Before long, the word was out that we were trying to start a black militant organization within the army and that our gatherings restricted attendance of whites. This was not so, the reason why whites were reluctant to attend was because of fear of humiliation and embarrassment of the truth we were speaking. After we explained to the whites that our role was a dual one, and that is as blacks and as G.I.'s. As a G.I. you catch hell no matter what color you are, the army put you through hell, and if you're black, you go through hell first and see more of it. We explained, that to fight the oppression of the army, we had to have unity among all G.I.'s. The white G.I.'s accepted this, and what we were for, and became a part of it. The labelling ceased.

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Our first action toward the war was the circulation of a petition,

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On March 20th, approximately 200 G.I.'s had gathered in the windows of the barracks to listen to nine of us who were standing outside the barracks rapping about the Vietnam War. The Brass and the Lifers came and gave us a little harassment, but did not make an attempt to break up the "rap session".

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I know the brothers and sisters and the Party have their hands full in trying to free Brother Huey and Brother Aaron Dixon and all the other Panthers that have been victimized by the racist dogs, and you have your hands full with the problems of the black communities and abroad, but I appeal at this time to you because we are in desperate need of support and support of any kind is definitely essential at this time. We are in desperate need of finance, petitions, organizational backing, political influence, letters (to the Secretary of the Army, the Post Commander, congressmen and senators) or any other support that will be beneficial to us in anyway. If you can oblige in any type of support, please respond.

At this time I will like to make you aware and hope you will make all the other brothers and sisters aware that a large percent of the black soldiers in the military, recognize his being. The black soldier has gotten the word as it has been passed down by the black commanding generals who are in exile and prisons (Robert Williams Brother Huey, Brother Eldridge, etc.) The black soldiers know that the United States Army is the most perfected army in the world, the U.S. army trains men to become certified qualified bonafide killers, and this is the reason the black soldier is not reluctant to serve in the U.S. army, that he may learn what they teach, and upon his release, he will be well qualified to enter into the Black Army, where he will execute all that he has been taught, and devote the rest of his life, (if it takes that long) in the Revolution to liberate his people.

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PEOPLES WAR



North Vietnamese soldiers express solidarity with the NLF.

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The U.S. and its puppets are seeking ways and means to get out of their desperate situation. It is obvious that the Nixon Administration is obscuring intensifying the war of aggression. It is still unwilling to bring U.S. forces home. It is stubbornly clinging to South

Vietnam and the Thieu-Ky-Huong clique of lackeys. The U.S. and puppets are feverishly rounding up the population, pushing up forcible conscription and the "accelerated pacification" program, intensifying air and artillery strikes including B-52 raids to an unprecedented level for the massacre of the population.

Warning to Puppets

All these frantic war moves of the U.S.-puppets have exposed the fallacy of their claim for "private talks" and "restoration of peace," which in fact are but a smokescreen for their aggressive and traitorous designs.

The South Vietnamese people warn the U.S.-puppets that should they refuse to accept defeat now they will meet with much heavier defeat in the days to come. Should they try to avoid defeat in Vietnam by extending their aggressive tentacles to other regions, the U.S. aggressors will have to deal with many more Vietnams, and will be defeated in many more Vietnams.

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The effectiveness of a weapon is to know the reason for packing it. Often in Viet Nam, one sees a machine gunner fighting the imperialists, and right behind the gunner is another yellow brother with a mimeograph machine steady

running off the political reason for the machine gunner being there and why the imperialists are dogs.

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CAPITALISM

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REVOLUTION EMERGES IN HAITI

For the first time since 1966, the peasants of Haiti have risen up against "Papa Doc" Duvalier's brutally oppressive regime in major confrontations. When the peasants moved last March and April, they were acting as part of an organized group with the proclaimed goal of armed struggle toward total victory.

In one incident, a battle took place near the capital; this was so fierce that even the government had to admit its occurrence--and to the death of one officer.

These and other events in 1969 point to the existence of a revolutionary vanguard inside the country--not merely among elites on the outside. This group, fighting under the most repressive conditions to be found anywhere except perhaps in South Africa, has shown its bravery. Its members have a strong, Marxist-Leninist revolutionary ideology.

Although the founders are mostly of urban background, the group has not merely established a relationship with the peasantry but has helped develop peasant leadership.

For years, the Haitian revolutionary movement has been plagued by internal problems, lack of re-

sources, and the oppressive nature of "Papa Doc" Duvalier, who does not stop at the murder of children to wipe out his enemies -- real and imagined.

On March 25 came the peasant battle. At Cazale, about 25 miles from Port-Au-Prince, a group of peasants revolted, according to the description published in Lambi, an exile publication of the Haitian left.

For 6 hours, they occupied Cazale after driving out the Lieutenant on duty and the guards. They forced the Macoutes to take down the photographs of Duvalier, burn the flag of the tyranny, cry "Down with Duvalier!" and raise the red and-blue flag.

They posted the slogan "Long live the Parti Unifie des Communistes Haitiens" everywhere. Three peasant leaders addressed a gathering of the people, explaining the purpose of their action: "to take the lead in an armed movement against tyranny and misery."

After this gathering, the group went back into the mountains with the support of the people for continuing the struggle. Militiamen in the area refused to go in pursuit

of the peasants. Duvalier maintained an absolute silence about the incident and the popular resistance movement.

Two and a half weeks later, on Duvalier's birthday, he got a surprise greeting. On April 14, in a settlement called Boutilliers, about 10 miles north of Port-Au-Prince, there was an armed clash between the people and government forces.

With government censorship and control of movement so severe, it is impossible to say just who "the people" were or what happened. Apparently Duvalier had sent Macoutes to a house in the area to arrest certain persons--and they defended themselves.

Duvalier later claimed he wiped out "the citadel" of the P.U.C.H., killed 30 communists (no names given) and confiscated arms, documents, and printing equipment.

The dead were all buried immediately. This suggests that Duvalier had something important to lie about since it has always been his policy to parade the bodies of important murdered opponents through the street. The government itself admitted in the local press that it was a serious battle and that one officer was killed. It seems strange that if 30



REGIS DEBRAY LIGHT FROM A CELL



TWO years have passed since Régis Debray was taken prisoner in Muypampa. During those two years much has been said concerning his arrest, imprisonment, court-martial and 30-year sentence, and Debray has been made the victim of an absurd Yankee propaganda campaign aimed at turning his sentencing into a judgment passed on the entire guerrilla movement. Debray has also become the subject of study and admiration by those who admire his attitude as a revolutionary intellectual. Che Guevara himself showed his interest in this man, as evidenced in a series of notes made in his historic field diary before and after Debray's capture by the Bolivian Army. On October 3, only five days before his death, Che wrote in his diary, "We heard Debray in an interview. He took a courageous stand under the attack by a student provocateur."

Debray's courage was to become even more evident during the court-martial proceedings which ended in his being sentenced to 30 years in prison. Throughout the trial the young French intellectual defended himself courageously, firmly and calmly. And what is even more important, he unmasked those who acted as his judges. "The Debray case," he said, "was artificially arranged from the very day of my arrest. First, for purely political reasons -- the Government has used me as a political instrument for agitation and propaganda. The Government had these advantages: the fact that I was a foreigner, to arouse Bolivian nationalism against me; the fact that I was a Marxist-Leninist and had written books on revolutionary subjects; and, last, the fact that I was a friend of Cuba and her leaders, which gave the Government an opportunity to speak of supposed interference by the Cuban Revolution, despite the fact that not a single one of my statements tied me with Cuba except from the point of view of political friendship and ideological conviction..."

Debray was only 26 when he arrived at Nancahuazi, in early 1967. He had been known until then as a brilliant essayist in philosophy and a student of the problems that assail Latin America. He had visited several Latin-American countries and had been deeply moved by the tragedy of underdevelopment. In his first articles on the subject -- "Castrolism: Latin America's Long March" and "Latin America: Some Problems of Revolutionary Strategy" -- the young writer offered a global view of the new historic situation developing for Latin America as a result of the triumph of the Cuban Revolution. Then came Revolution within the Revolution, which delved deeper into the subject, approaching problems such as armed self-defense, armed propaganda, the guerrilla base and the guerrilla center, the Party and the guerrillas. Speaking of this last work, Debray said, "When I began my study of the Cuban revolutionary process I realized that it held teachings and answers that Latin America needed and which were sought, generally, outside the Cuban Revolution. This in no way means that the Cuban Revolution is to be taken as an absolute point of reference or model; rather, its teaching and its newness must be studied so as to be used as the yardstick by which to measure the specific characteristics of other revolutionary processes."

Debray went to Bolivia to fulfill a duty. This he did, not only as an intellectual but also as a militant revolutionary, and, by so doing, turned an idea -- that an intellectual is not only a man with a theoretical and analytical formation but also a man of action, of total creation within his profession -- into a reality.

On the one hand, Debray is innocent of the "crimes" with which he was charged. On the other hand, however, he is responsible for his firm ideological stand. To the military who sentenced him, he said, "To you, I am guilty because I believe in Che's final, imminent victory. To us, Che's life begins now, and the revolution goes on..."

Debray has stated that, as a revolutionary, he considers himself a participant in all the "crimes" committed by all the revolutionaries all over the world.

That, in reality, is his great "crime." Debray's imprisonment in Camiri is an attempt to imprison the ideology of an intellectual committed to the struggle of the peoples against Yankee imperialism and its servants.

History is full of examples proving that revolutionary thinking, that revolutionary ideas, cannot be destroyed. Man's thoughts constitute values which are above everything -- including imprisonment and even death. Today the CIA and the Bolivian garrilla clique -- just to mention a typical example -- fear Che as much as when he was alive. His thinking and his example will remain forever in the pages of history and life.

Today, on the occasion of the celebration of the Week of Solidarity with the struggle of the peoples of Latin America, we once more send a message of solidarity and support to the young French intellectual who -- in his few days in the mountains of Nancahuazi and two years in the prison of Camiri, in his few days with the heroic guerrillas of the National Liberation Army of Bolivia and two years face to face with the provocations of his jailers (who are also the jailers of the people of Bolivia) -- has maintained a firm ideological stand.

● Juan Marrero



of the peasants. Duvalier maintained an absolute silence about the incident and the popular resistance movement.

Two and a half weeks later, on Duvalier's birthday, he got a surprise greeting. On April 14, in a settlement called Boutilliers, about 10 miles north of Port-Au-Prince, there was an armed clash between the people and government forces. With government censorship and control of movement so severe, it is impossible to say just who "the people" were or what happened. Apparently Duvalier had sent Macoutes to a house in the area to arrest certain persons--and they defended themselves.

Duvalier later claimed he wiped out "the citadel" of the P.U.C.H., killed 30 communists (no names given) and confiscated arms, documents, and printing equipment. The dead were all buried immediately. This suggests that Duvalier had something important to lie about since it has always been his policy to parade the bodies of important murdered opponents through the street. The government itself admitted in the local press that it was a serious battle and that one officer was killed. It seems strange that if 30

ANSWER TO BRIER

An article appearing in the San Francisco Chronicle, written by Royce Brier, on May 9, 1969 prompted this answer editor:

Royce Brier's description of a "North Vietnamese" in his column (May 9, 1969) reminds me of the propaganda put out by the French colonialists to justify their invasion of my native country during the last century. The French were pictured as conferring a great favor on the ignorant Indochinese (a name coined by the invader, never used by Vietnamese), by bringing to their country the blessings of civilization and Christianity. The Vietnamese, treasuring a written history over 4,000 years old, and steeped in the

gentle precepts of Buddha, have never asked for anything but to be let alone; have never invaded another country; never dropped a bomb on an American city.

In his little essay on war, in which he takes as a text a picture -- an "affront to mankind" -- of two Americans dragging a dead "North Vietnamese" to a burial pit, (whatever became of the fighting National Liberation front of South Vietnam?) Mr. Brier conceives of the dead man as growing up "in a harsh and impoverished land, devoid of opportunity to learn and feel", and therefore he has a "different idea of the human relation from ours, which makes him our enemy, makes him strive to kill us." Further he has "the

crueity of the jungle beast..."

Words fail me! Weighed in the cosmic scale of justice, how does the presumption expressed by the writer that the Americans in the picture are probably "kind men, instilled from childhood with regard for their fellow beings," compare with the unparalleled suffering by means of napalm, anti-personnel bombs, earth-destroying bombs, burned villages, poisoned vegetation and other cruelties beyond description wrought upon my small country by these same "kind" Americans?? I should like Mr. Brier to answer this question.

Signed: American citizen of Vietnamese birth, Nguyen Van Luy

The struggle of the Black people in the United States is bound to merge with the American workers' movement, and this will eventually end the criminal rule of the U.S. monopoly capitalist class.

— MAO TSETUNG

THE JUST STRUGGLE OF THE AFRO-AMERICANS IS SURE TO WIN

— Commemorating first anniversary of Chairman Mao's Statement in Support of the Afro-American Struggle Against Violent Repression

the progressive student movement, which echo and are interwoven with one another, have dealt the reactionary rule of the U.S. monopoly capitalist class a telling blow.

Chairman Mao pointed out in his statement: "Racial discrimination in the United States is a product of the colonialist and imperialist system. The contradiction between the Black masses in the United States and U.S. ruling circles is a class contradiction. Only by overthrowing the reactionary rule of the U.S. monopoly capitalist class and destroying the colonialist and imperialist system can the Black people in the United States win complete emancipation." With the daily sharpening of the class struggle and the development in depth of the Afro-American struggle in the United States, this truth has been understood by more and more Afro-American people.



The system of racial discrimination in the United States is one of the mainstays by which U.S. imperialism maintains its reactionary rule. The U.S. monopoly capitalist class uses racial discrimination as an important means to grab super-profits and divide the broad labouring masses. So long as the capitalist system exists in the United States, U.S. ruling circles will never forsake their policy of racial discrimination; on the contrary, they will only intensify the racial oppression and class oppression of the broad Afro-American masses. Inheriting the mantle of previous U.S. governments, Richard Nixon has employed counter-revolutionary dual tactics against the Black Americans. On the one hand, he emphasizes "law" and "order" and has intensified the violent suppression of the Black people. What is especially pernicious in this respect is his policy of

ON April 16 a year ago, our great leader Chairman Mao issued his Statement in Support of the Afro-American Struggle Against Violent Repression. This statement is another glorious Marxist-Leninist document on the Afro-American struggle following the "Statement Supporting the Afro-Americans in Their Just Struggle Against Racial Discrimination by U.S. imperialism" made by Chairman Mao in 1963.

Chairman Mao pointed out in his statement last year: "The Afro-American struggle is not only a struggle waged by the exploited and oppressed Black people for freedom and emancipation, it is also a new clarion call to all the exploited and oppressed people of the United States to fight against the barbarous rule of the monopoly capitalist class." The development in depth of the Afro-American struggle and the new upsurge of the revolutionary mass movement of all the American people in the past year have vividly borne out this scientific thesis of Chairman Mao's.

Following the Black people's struggle against violent repression which swept more than 160 American cities on an unprecedented scale last spring, new waves of struggles against violent suppression raged one after another in Cleveland and dozens of other cities. Meanwhile, the workers' movement in the United States developed tremendously. There was a total of 4,950 strikes by American workers in 1968. Students in more than 100 American universities and colleges took part in strikes and demonstrations to strongly oppose the aggressive war against Vietnam, racial discrimination and the decadent bourgeois educational system. The Afro-American struggle, the workers' movement and using Black people to fight the Black people by recruiting Black Americans into the police force. On the other hand, he is unscrupulously engaged in political deception by advocating the "development of Black capitalism," pretending to be concerned over the Black people's welfare. This trick of Nixon's is most ridiculous. The root cause of the sufferings of the Afro-Americans lies precisely in capitalism. The so-called "development of Black capitalism" simply means fostering a handful of Black capitalists while subjugating the broad masses of Afro-Americans and making them eternal slaves of capital. How can such a clumsy trick deceive anybody? From the practice of their own struggle, the Afro-American masses have come to understand more and more clearly that to win complete emancipation, they must unite with the broad masses of the white working people, merge their struggle with the workers' movement and use revolutionary violence to overthrow the criminal rule of the U.S. monopoly capitalist class.

In his statement, Chairman Mao has made a great call: "People of the whole world, unite still more closely and launch a sustained and vigorous offensive against our common enemy, U.S. imperialism, and against its accomplices!" The tide of the great struggle now being waged by the proletariat and the broad masses of the people throughout the world against U.S. imperialism and Soviet revisionism is rising vigorously. That the Afro-American struggle is taking place in the very heart of the world's counter-revolutionary forces — the United States — is of great international significance. This struggle is a component part of the great struggle by all the people of the world against U.S. imperialism and Soviet revisionism, and a component part of the world

revolutionary movement in our era. The valiant struggle of the Black people in the United States is a powerful support to the people of other countries fighting against U.S. imperialism, while the anti-U.S. struggles of the people of all countries are a support to the revolutionary struggle of the Afro-Americans. All these revolutionary struggles which support one another have converged into a huge torrent of the world revolutionary movement in the present era, and are pounding vigorously at the entire old world. It can be said with certainty that, with the support of the revolutionary people who comprise over 90 per cent of the world population, the Afro-American struggle and the revolutionary struggle of all the American people will inevitably sweep the whole country like a raging fire and reduce U.S. imperialism to ashes.

(“Renmin Ribao” editorial, April 17)



AFRO AMERICAN STRUGGLE DEVELOPING IN DEPTH

OUR great leader Chairman Mao issued his Statement in Support of the Afro-American Struggle Against Violent Repression on April 16, 1968. With its incontrovertible truth, this statement greatly inspires the broad masses of the Afro-American people in their just struggle to win freedom and emancipation. During the past year, the Afro-American struggle has been surging ahead wave upon wave and developing in depth daily. The trend of this struggle to merge with the workers' movement has become more and more obvious. Its spearhead is clearly directed at the criminal rule of the U.S. monopoly capitalist groups. An ever fiercer and greater storm of the revolutionary struggle of the Afro-Americans is bound to come.

The Afro-American struggle in the past year has developed on the basis of the violent resistance against racial discrimination started five years ago. On August 8, 1963, Chairman Mao issued his “Statement Supporting the Afro-Americans in Their Just Struggle Against Racial Discrimination by U.S. Imperialism.” Chairman Mao’s brilliant thinking has rapidly raised the political consciousness of the Black Americans. Breaking the shackles of “non-violence,” they launched one large-scale violent struggle after another against bloody repression by fascist troops and police in Harlem (New York) in 1964, in Watts (Los Angeles) in 1965, in Chicago in 1966 and in Newark and Detroit in 1967.

The Afro-American struggle in 1968 developed a step further and brought about a new situation. In early April, in only a week’s time, the flames of this struggle against violent repression spread over the country to more than 160 cities and towns. Even Washington, the ruling centre of the U.S. monopoly

groups, became a battlefield where the Afro-Americans fought tenaciously. This powerful storm dealt the U.S. reactionary ruling circles a stunning blow. Alarmed, they said that it was the “most serious internal crisis” in the United States in the last 100 years. All this fully illustrates the rapid awakening of the Afro-Americans and, “it shows that an extremely powerful revolutionary force is latent in the more than 20 million Black Americans.”

Black Workers’ Increasingly Prominent Fighting Role

Black workers have played an increasingly prominent fighting role in the Afro-American struggle during the past year. This is a marked characteristic showing that the struggle is developing in depth. In the stormy nationwide actions of the Afro-Americans against violent repression, the Black workers took the lead in starting spontaneous strikes everywhere, forcing many factories to stop production. Noteworthy is the fact that in many industrial cities, the Black workers have begun to form caucuses which by breaking the control of the scab union bosses have directly led the strikes, giving a powerful impetus to the strike struggle of the American workers as a whole. The strikes by the Memphis sanitation workers and Chicago’s public transport workers and the whole series of strikes in many Detroit auto plants were all held by Black workers with the support of white workers by breaking through the obstruction and disruptive activities of the monopoly capitalist class and the scab unions.

Apart from raising economic demands, the Afro-American workers have put forward clear-cut political demands in the struggle, directing the spearhead of their struggle at the monopoly capitalist groups and their agents. Although the monopoly capitalist class and the scab union bosses have racked their brains and tried in every way possible to control, strangle and undermine the Afro-American workers’ struggle, the Black workers have steadily increased their activities to get rid of the control of the scab unions and organize themselves in the fight since last year.

Under the impact of the Afro-American struggle against violent repression and with the Black workers playing an influential role, the militancy of the broad masses of the workers in the United States has steadily increased. Their struggle against the control by the bosses of the scab unions is further developing. Last year, for instance, at least 25 spontaneous strikes took place in the iron and steel industry against the wishes of the scab union bosses, and there was a large number of rank and file committees organized by the masses of workers themselves.

The militant role played by the Afro-American workers has far-reaching significance for the Afro-American struggle and the American workers’ movement. More and more Black workers have gone into some U.S. basic industries in recent years, and their position in American society has become increasingly important. For instance, Black workers in the automobile industry make up 35 to 50 per cent of all American auto workers. In important industrial cities such as Chicago, Detroit and Newark, they make up 40-50 per cent of all the workers there. Suffering from all kinds of political discrimination and oppression and ruthless economic exploitation, the Afro-American workers are most resolute and courageous in the struggle. As the Black workers in the United States mount on the political stage of the country still further, the Afro-American struggle is bound to merge further with the U.S. workers’ movement to hasten the end of the criminal rule of the U.S. monopoly capitalist class.

Afro-American Struggle Directly Spurs Student Movement

The Afro-American struggle has also directly spurred the student movement in the United States. In the past year, the student movement has spread to nearly every university in the country and even large numbers of middle school students in many parts of the country have taken part in it. Standing in the forefront of this struggle are brave, unyielding and fearless Black students. Both the strike at Columbia University, which took place in spring last year and lasted for more than one month, and the four-month-old strike in San Francisco State College, California, which recently ended were set off by Black students and actively joined by white students. Last February, Black students and progressive white students in the University of California carried on a struggle against racial discrimination, in which several thousand students fiercely battled the police for two days on end. The strike by the Black students as well as the progressive white students in the University of Wisconsin gave the reactionary U.S. ruling circles such a bad fright that they sent 3,000 reactionary troops and police to the university to wildly suppress the students. Confronted by this vigorously rising student movement,

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some sections of the U.S. bourgeois press sounded the alarm, saying that it was an "academic revolution that has transformed the role of the colleges in the country."

Also inseparable from the development of the Afro-American struggle is the American people's struggle against the war of aggression in Vietnam. Not only have more and more young Black Americans opposed the draft, but growing numbers of Black soldiers have actively plunged into the struggle against this war of aggression. The struggle by young Black Americans and Black soldiers against the draft and against the U.S. imperialist war of aggression in Vietnam has inspired American people of different social strata to oppose this war of aggression. Mammoth demonstrations against this war of aggression took place again on April 5 and 6 in dozens of big cities, including New York, Chicago, San Francisco and Washington, in which hundreds of thousands of people took part.

Another characteristic of the development in depth of the Afro-American struggle is that more and more advanced Black Americans have begun a tit-for-tat struggle against the various fallacies spread by the monopoly capitalist class to sabotage the Black people's struggle. To suppress the Afro-American struggle which is developing vigorously, the monopoly capitalist class, in addition to stepping up counter-revolutionary violence, has tried in every conceivable way to deceive and hoodwink the Black people. Before and after coming to power, the new chieftain of U.S. imperialism Nixon energetically advocated "Black capitalism," vainly trying to foster a Black bourgeoisie under the wing of U.S. monopoly capital so as to control the Afro-American struggle. The advanced Black Americans have risen courageously in countering the attack by the monopoly capitalist class. They pointed out that the "Black capitalism" trumpeted by Nixon and his like is nothing but a big plot to maintain the reactionary rule of monopoly capital and deceive and exploit the Black working class still further. They also repudiated the racism the monopoly capitalist class spreads among the white working people as well as the "cultural nationalism" it spreads among the Black people. All this, they stressed, is a conspiracy of the monopoly capitalist class to split the unity between the Black people and the white working people and to lead the struggle of the Black people astray.

Studying and Disseminating Marxism-Leninism-Mao Tsetung Thought

Some advanced Black people in the struggle have conscientiously studied and propagated Marxism-

DENVER PANTHERS

On December 4, 1968, an unfair and unjust attack was made upon a brother by the racist, Denver pigs. Johnnie Martin was arrested in the month of December and charged with possession of Marijuana. This brother was an asset, and a strong part of the Denver Chapter. He was in fact arrested while on Party Duty. The brother remained on duty. The brother remained in the hole until March 26, 1969, when he was brought to trial.

March 26, 1969, the brother went to trial in front of a jury which consisted of 11 white men and women and 1 'Negro' woman. The presiding judge was a known racist and supporter of the system. Judge McAullife.

The state provided Johnnie with a slow, country bumpkin, called Wyley. Wyley seemed to do everything in his power to convict Johnnie. In fact the District Attorney seemed to support the brother more than the brother's own lawyer. I spent the entire two days of the trial trying to decide which honky was the dumbest.

The states witnesses were four pigs which the defense attorney took 30 minutes to cross-examine. This took place on the first day of the trial. The second day the defense brought in its two witnesses. One of the witnesses was a woman who was in the store where

Johnnie was arrested. She was picked apart by the D.A. and had no hope of the defense putting her testimony together again. The second witness was a former member of the Chapter in Denver, who was brought from the county jail to testify. His effectiveness on the court needs no explanation. Then, as to be expected, the defense and the D.A. rested their case and went to a coffee break together. The jury was out, and had cast their first ballot when a witness rushed into court. The trial was reopened and the woman was permitted to testify. The Sister testified that she was on the scene when the pigs pulled up in front of Johnnie, and testified she saw them get out of their cruiser, and drop a plastic bag with brown and green contents in it. The same plastic bag was the exhibit B - Marijuana of Canabus.

The jury left, and returned in an hour and a half with the verdict of guilty. Johnnie was scheduled for re-trial on April 25, 1969.

Here again the system has proven its animalistic, brazen and racist tendencies. Pick up the gun, Brothers and Sisters; Johnnie's not the first to be framed, and if the pig has anything to do with it he won't be the last.

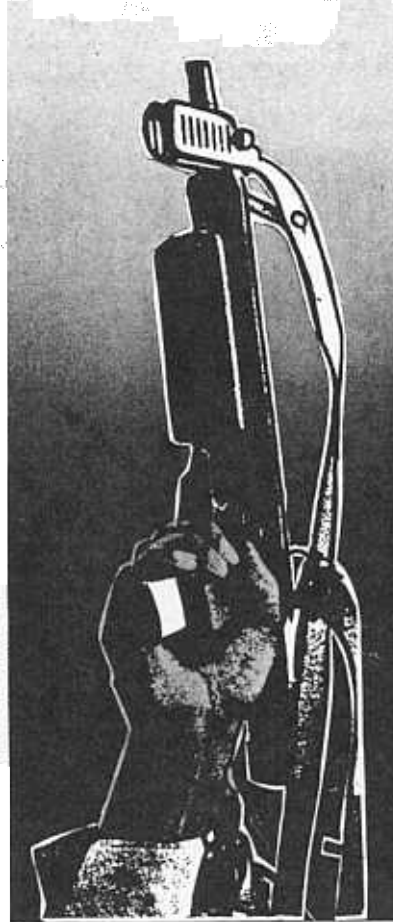
In Revolution
HW

CHAIRMAN MAO

Hsinhua News Agency, May 2, 1969
May first - our most respected and beloved great leader Chairman Mao and his close comrade-in-arms vice-Chairman, Lin Piao received K. M. Kaiser, new ambassador of Pakistan to China, and his wife; P. N'goma, new am-

and his wife; Claude-Ernest Ndalla, new ambassador of the Congo to China, and his wife; Salim Ahmed Salim, new ambassador of Tanzania to China; Kamano Ansou, new ambassador of Guinea to China, and his wife on the Tienanmen Rostrum here this evening, and had a friendly con-

AFRO AMERICAN STRUGGLE



Leninism-Mao Tsetung Thought and summed up the experience and lessons in the Black people's struggle. Through this summing up, many of them have further pointed out that what the Afro-Americans really need is an end to the system of exploitation of man by man, a revolution to destroy the capitalist system, that only the working class can lead the Afro-American movement for emancipation to achieve this purpose and that only by integrating the universal truth of Marxism-Leninism-Mao Tsetung Thought with the concrete conditions in the United States can the working class win victory. This struggle launched by the advanced Afro-Americans is helping the Black masses shake off still further all kinds of mental fetters imposed by the U.S. monopoly capitalist class, and advance rapidly along the road to emancipation.

Torrential Tide of Afro-American Struggle Is Irresistible

In the face of the daily rising current of the Afro-American struggle, U.S. ruling circles are frantically resorting to counter-revolutionary dual tactics in an attempt to liquidate the Black people's revolution which has broken out in the heartland of U.S. imperialism.

But the upsurge of the Afro-American struggle is the inevitable product of the sharpening class contradictions in the United States and a striking manifestation of the entire political and economic crisis of U.S. imperialism. However desperately U.S. monopoly capital may struggle, it cannot stem this upsurge. At the same time, as U.S. imperialism steps up its policies of war and aggression abroad, it inevitably intensifies its political and economic onslaught against the people at home. And this has further worsened the position of the Afro-Americans. As a result, class contradictions between the broad masses of Afro-Americans and U.S. ruling circles have become ever sharper, and the struggle between them has been increasingly aggravated.

The great storm of the people's revolution in various countries of the world is now swiftly developing with the momentum of a landslide. The Afro-American struggle for freedom and emancipation is a component part of the revolutionary struggle of all the people of the world. It is a tremendous support for and encouragement to the struggle against U.S. imperialism waged by the people of all countries, and at the same time it wins the resolute support of the people the world over. Our great leader Chairman Mao has pointed out: "The evil system of colonialism and imperialism arose and thrived with the enslavement of Negroes and the trade in Negroes, and it will surely come to its end with the complete emancipation of the Black people." There is no doubt that the development of history will confirm this brilliant prediction.

AN INTERVIEW WITH A BLACK G.I.

Dear Brothers & Sisters,

The following is an interview that our newspaper, the BOND, had with an Afro-American GI named Tom Tuck. Tuck is a draftee from Cleveland who was initially sent to Ft. Knox and is now at Ft. Dix, N.J. We are not going to press for over a week, and we thought that you might want to use the interview before we print it in the BOND.

Question: Were you able to get anything going among the guys at Knox?

Tom: While at Knox I organized a Black militant group against the Vietnam war and all wars that this country is waging against the third world. The commanding officer of my unit called this group the "dirty dozen". Because of these activities I was court-martialed. For the Black brothers especially, it's time for less talk and more concrete action.

Question: The army brass claims that the armed forces is the only organization in America where a Black man gets a fair shake. Would you comment?

Tom: Black G.I.'s are denied promotions, they're the first to be sent to the field in Nam. The army is at least as racist as the rest

of America. Yes, it's even more of an oppressive institution than we experience in the Ghetto.

Question: How do most Black G.I.'s feel about the Vietnamese' struggle for liberation?

Tom: Black G.I.'s I have spoken to mostly support the Vietnamese peoples' war for national liberation and independence. I feel that all Afro-American servicemen should give support to oppressed peoples in their efforts to destroy U.S. imperialism, and to refuse by all means necessary to serve in these racist wars.

Question: The American Servicemen's Union is in contact with a lawyer representing the widow of a Black soldier who was thrown out of a helicopter in Vietnam by white racist Sgts. From talking to guys that you have known who have returned from over there, have you heard of similar incidents?

Tom: I have heard Black G.I.'s are always being harassed and that the Vietnamese people have suffered from atrocities committed by the U.S. under the flag of freedom. Black people should fight the Pentagon by refusing induction altogether. However, if a Black man or any man finds himself inside the military, he should resist

completely, no matter what the price. It is my belief that the draft can be stopped if enough guys support the ones who are resisting. So far, not enough people, civilians or G.I.'s, have been willing to stand up and resist like the Ft. Hood 46 and the Presidio 27.

Question: How do Black veterans feel that they can change things when they return from Nam?

Tom: Many guys believe that the only way we can stop oppression is through educating ourselves in white racist colleges. I disagree, and feel that we can never win this way when the rulers are in control of these colleges and all the wealth of this country. The only way we can really win is through total mass revolution.

Question: Do you feel that the 25 hours of riot control training that most G.I.'s are required to take part in is aimed against America's Black population?

Tom: Yes, certainly it is. No question about it but that the state is out to try to crush all Black organizations and even white peace groups. I support the Black Panther Party and the American Servicemen's Union and any organization that fights imperialism and capitalism.

PIG PERSECUTION OF A PANTHER

The pig judge then gave the brother 30 days without benefit of bail because he is a Panther. Capt. Hart tried to bail him out but, the pigs lied and told him that it was impossible for Brother Armad to be bailed out. We have used this arrest to heighten the contradiction that there is no such thing as freedom of speech in this

system.

On the 5th of April 1969 a Panther Brother Armad was rapping to the community on the street here in Baltimore when a carload of pigs came up. They told the people to move on. The brother walked up the street with three of the members from the community when a super black pig grabbed the brother and told him that he was under

October 1966 Black Panther Party Platform and Program

What We Want What We Believe



FREE HUEY

Minister of Defense, Black Panther Party

1. We want freedom. We want power to determine the destiny of our Black Community.

We believe that black people will not be free until we are able to determine our destiny.

2. We want full employment for our people.

We believe that the federal government is responsible and obligated to give every man employment or a guaranteed income. We believe that if the white American businessmen will not give full employment, then the means of production should be taken from the businessmen and placed in the community so that the people of the community can organize and employ all of its people and give a high standard of living.

3. We want an end to the robbery by the white man of our Black Community.

We believe that this racist government has robbed us and now we are demanding the overdue debt of forty acres and two mules. Forty acres and two mules was promised 100 years ago as restitution for slave labor and mass murder of black people. We will accept the payment in currency which will be distributed to our many communities. The Germans are now aiding the Jews in Israel for the genocide of the Jewish people. The Germans murdered six million Jews. The American racist has taken part in the slaughter of over fifty million black people; therefore, we feel that this is a modest demand that we make.

4. We want decent housing, fit for shelter of human beings.

We believe that if the white landlords will not give decent housing to our black community, then the housing and the land should be made into cooperatives so that our community, with government aid, can build and make decent housing for its people.

5. We want education for our people that exposes the true nature of this decadent American society. We want education that teaches us our true history and our role in the present-day society.

We believe in an educational system that will give to our people a knowledge of self. If a man does not have knowledge of himself and his position in society and the world, then he has little chance to relate to anything else.

6. We want all black men to be exempt from military service.

We believe that Black people should not be forced to fight in the military service to defend a racist government that does not protect us. We will not fight and kill other people of color in the world who, like black people, are being victimized by the white racist government of America. We will protect ourselves from the force and violence of the racist police and the racist military, by whatever means necessary.

7. We want an immediate end to POLICE BRUTALITY and MURDER of black people.

We believe we can end police brutality in our black community by organizing black self-defense groups that are dedicated to defending our black community from racist police oppression and brutality. The Second Amendment to the Constitution of the United States gives a right to bear arms. We therefore believe that all black people should arm themselves for self-defense.

8. We want freedom for all black men held in federal, state, county and city prisons and jails.

We believe that all black people should be released from the many jails and prisons because they have not received a fair and impartial trial.

9. We want all black people when brought to trial to be tried in court by a jury of their peer group or people from their black communities, as defined by the Constitution of the United States.

We believe that the courts should follow the United States Constitution so that black people will receive fair trials. The 14th Amendment of the U.S. Constitution gives a man a right to be tried by his peer group. A peer is a person from a similar economic, social, religious, geographical, environmental, historical and racial background. To do this the court will be forced to select a jury from the black community from which the black defendant came. We have been, and are being tried by all-white juries that have no understanding of the "average reasoning man" of the black community.

10. We want land, bread, housing, education, clothing, justice and peace. And as our major political objective, a United Nations-supervised plebiscite to be held throughout the black colony in which only black colonial subjects will be allowed to participate, for the purpose of determining the will of black people as to their national destiny.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness. Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and, accordingly, all experience hath shown, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But, when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under absolute despotism, it is their right, it is their duty, to throw off such government, and to provide new guards for their future security.

THERE CAN NEVER BE PEACE
BETWEEN THE SLAVE
AND THE SLAVE MASTER
UNTIL THE MASTER IS DEAD
OR THE SLAVE IS FREE

