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We have learned the power, creativity and solidarity of the masses in popular movements, broad coalitions such as ASC, mass organization such as the League of Revolutionary Black Workers and cadre organizations such as the Black Panther Party. We have learned the great dangers of trying to contain and caters to organizations, of not building strong mass base of unprincipled struggle for lack of unity and organization.

How is the time for Black Revolutionaries to examine our history, sum up the experiences of past twenty years of struggle in the US as it enters its third century. Strong leadership is necessary if Black people are to collectively and efficiently, our struggle for freedom, self determination and democracy. As Mao stated many years ago, "Nothing is more difficult than to get a group of people to work together, to think together, to act as a team."

The Black Colony-A Program for Liberation

A SHORT HISTORY OF THE PAST THIRTY YEARS

We understand that such an organization can only be built on principled unity, collective unity, charge or cadre, concrete program. We put forward our analysis and program for evaluation, discussion and struggle in the struggle for the Black liberation movement.

Many activists have a poor understanding of the Black Liberation Struggle. They don't have the seriousness of the struggle. When it comes to the struggle, they say, "What are you fighting for?" When people culture black power, they ask, "What are you fighting for?" If the answer is, "World War II marked the most dramatic improvement in economic status of Black people," they ask, "What are you fighting for?""violatee" I'm the victim of violence, and you're the victim of violence."

One of the problems that many activists have is that they are familiar with only the past twelve years of our liberation struggle. They forget that there were the sixties rebellions, the people learned the danger of the violence of the machines and organizations, the emergence of new Black organizations. They forget that they were the sixties rebellions were flared up by the students, we were the sixties rebellions were flared up by the students. We were the sixties rebellions were flared up by the students.

But conditions are different than they were during the sixties, the people learned, "The sixties were not all that good for Black workers, the sixties were not all that good for Black workers, the sixties were not all that good for Black workers."

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The Civil Rights movement was begun as a massive direct action struggle, but the tactics used would, in the end, be transformed by the organizers. Under the leadership of Dr. Martin Luther King, the Civil Rights movement was transformed into a peaceful, non-violent, direct action movement. This transformation was necessary because the tactics used in the early days of the movement were not effective enough to change the hearts and minds of the white establishment. The Civil Rights movement was, at its core, a mass movement that was powered by the anger and frustration of millions of African Americans who were victimized by racism and prejudice. The movement was led by a group of dedicated activists who were willing to risk their lives to bring about change.

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Native Sovereignty In North America

Editor's Note: This article was written by Native people in Canada. It is included here because much of the history and analysis of Native sovereignty in America. The U.S. Department of the Interior also tries to divide Native people into two groups: those who were assimilated, and those who were, for better or worse, assimilated, etc., saying that one group has these "rights" and others don't.

The Indian people at the turn of the 19th century were a part of a world process - the process of colonization by France, Russia, the United States, and Canada. This process took place in a mighty storm against the colonizers. The peoples who rose up in a mighty storm against the colonizers were the peoples of China, Russia, Africa, the Americas, and South America. All of these peoples were colonized, and what we need is to establish for ourselves that first, we are an historically colonized people, and as such we have an unalienable right to independence as a nation and that this right is not negotiable, and secondly, that all rights prepo to us by the government in Ottawa are illegitimate, and that this right to independence is not negotiable.

Before the government tells us of what rights we may struggle for, and we are referring to aboriginal title, treaty rights, etc., and the recognition of Indian, we mean the legal decision between status, non-status,metis, treaty, Salish, and Inuit, we need to establish for ourselves that first, we are an historically colonized people, and as such we have an unalienable right to independence as a nation and that this right is not negotiable, and secondly, that all rights prepo to us by the government in Ottawa are illegitimate by that singular right-the right to national self-determination.

With that in mind we need to establish our national boundaries. We need to determine the quantity of land that would allow us to be economically, socially, and politically self-sufficient. Only by acquiring control of our natural resources and an end to the exploitation of our lands by foreign business will allow us to tap the creative power and ability of our own people.

NATIVE STUDY GROUP

CAMPAIGN FOR THE SURVIVAL OF AMERICAN INDIAN

We are sending you this information as the first step in a nation-wide campaign to expose U.S. aggression against Indian peoples and Indian land. The threats of the BIA and FBI on the Pine Ridge and Rosebud reservations in South Dakota are the most extreme examples of the organized attack on Indian people by the U.S. government that has followed the Occupation of Wounded Knee in 1973. Another example from the Northwest is that the budget for enforcement of the Illegal Laws of Washington State on Indian land would be over 100,000 dollars, a sum that would allow us to be economically, socially, and politically self-sufficient. Only by acquiring control of our natural resources and an end to the exploitation of our lands by foreign business will allow us to tap the creative power and ability of our own people.

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In Boston, 26,000 of the city's 44,000 public employees are being bused to de-aggregate 162 public schools. School attendance is up to 72%; last fall the highest attendance was 63%. While attendance has grown, racist elements in Boston, whatever that is due to the huge military presence in Boston, or to the organizing efforts of anti-racist forces in the white community will be clearer when the military forces leave.

As Louise Day Hicks has said, "Whatever is going to happen in Boston is going to set the tone for the forecusing issue elsewhere. Racists in the country are turning to Boston for leadership. White revolutionary people are studying White revolutionary people are studying anti-racist forces in the white community. This article does not attempt to do a full analysis of the situation, as we don't have all the facts and the outcome of those organizing campaigns in not yet clear. However, because of the importance of the conditions in Boston, we will continue to investigate and pass on as much information as possible.

The bourgeois anti-racist operation in Boston is "Greater Boston Tenants and Workers," which has been a primary organization behind building defense squads since April. These defense squads are mobilized through telephone crews when potential riots are developing. They have, on occasion, successfully stopped white mobs from attacking Black people. They have tried to place people in strategic positions; as school bus monitors, as observers along bus routes and inside the schools. Although "Greater Boston Tenants and Workers" has found that they cannot do much organizing in those positions, they are important in that the people in them have gained a better understanding of the problems and the perspective of the white students and parents.

Another important development is the forming of anti-racism committees within existing organizations like the National Lawyers Guild and some Tenant's Unions. The situation in Boston has graphically brought home the importance of combating racism in all areas of our practice.

One negative aspect of the organizing in Boston is sectarianism. The Progressive Labor Party, which organized the Committee Against Racism, has taken some of the strongest, most militant stands in defense. However, because of their own history of sectarianism and because of the political disagreements people have with Trotskyism, they have been unable, and unwilling to unite with the white left in Boston around militant anti-racist practice. PLP is an important example, although not the only example, because of the possible repression the left in Boston, particularly the PLP, faces. In the face of that repression, it is particularly important that we clarify possible areas of unity.

While it is important to be honest and principled about our politics, we have to understand the difference between that and sectarianism. What is required is an assessment of what is primary in a given situation. In Boston, the mobilization of the fascists is primary - they are the main enemy. The response on the left should be a strong, anti-racist united front to stem the racist tides.

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Also, redrawing the school boundary lines is phony and doesn't get at the problem.
Yvonne Warnow Wins Appeal

Yvonne Warnow, a daughter of three black Indian, Lake Band, who lived and worked until recently, in Spokane, Washington. In 1972, a series of events led to her arrest and conviction for killing a man who attempted to molest her eight-year-old son.

* On August 11, 1972, William Wesler, armed with a knife, attempted to molest Warnow's son, and the ten-year-old daughter of Shirley Hooper, Yvonne's babysitter.

* The incident occurred at 3 a.m., and it was later revealed that it was Wesler who, several months earlier, had attempted to molest her and instructed her with V.D.

* The case was reported to the Spokane police, and the incident was immediately reported to the Washington police. Yvonne was arrested for murder, and Wesler turned himself in to the authorities.

* Yvonne immediately called the police to report the incident. She was not informed of her rights or even the case was investigated.

* During the trial, the judge refused to allow testimony to family, friends, and other children and Yvonne's feelings about protecting her children.

* The judge also revealed the evidence of Wesler's history as a child molester and rapist. He did not allow the child Wesler to testify because it was "irrelevant." The judge did, however, admit the illegal use of Yvonne's code as evidence. The trial was played twice before the jury.

* On August 9, 1973, Yvonne Warnow was convicted of murder in the first degree and sentenced to 25-year prison terms, along with a mandatory five-year sentence for use of a deadly weapon.

On Saturday, August 21, 1971, fathered Brother George Jackson was shot to death by guards in the San Quentin yard. The authorities said he was shot while trying to escape.

* Yvonne Warnow contested the conviction, and the jury was instructed to "think of" the people.

**Richard Wilson, tribal council president, of the Omak Sioux (a puppet body set up by the BIA) named and informed 30 supporters with money from the federal grants for a "highway safety program" and "tribal rangers."

**After several incidents between this vigilante squad and AIM members with injuries and deaths on both sides, an AIM member was charged with murder. The AIM member, Jerre Bean Shiest, was later shot in the head and his friend and defense witness was killed with his 4-year-old daughter and 4-year-old Earl Janie. As no one was charged with the killing of AIM members, their supporters or the defense witnesses.

S/O SIX-TRIAL UPDATE

DEFEND THE SQ 6

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SOME OF THE RECENT INCIDENTS AT WOUNDED KNEE THAT HAVE HAPPENED IN CONNECTION AND FOLLOWING THE OCCUPATION IN 1973:


++Some 47 rounds were shot into the houses of AIM supporters, many of which were filled with women and children during shooting sprees.

++Yet no one has been charged in connection with any of these incidents, even though the assailants were identified.

++An 2-year-old's arm was shattered by bullet.

++Jeanette Sisemore, mother of six and witness to AIM leader Pedro Mancino's killing by BIA was shot and killed.

++Richard Wilson, tribal council president of the Oglala Sioux (a puppet body set up by the BIA) named and informed 30 supporters with money from the federal grants for a "highway safety program" and "tribal rangers."

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PORTUGAL: AN ANALYSIS

The Portuguese revolution is a serious threat to US imperialism's present strategy for world domination. Before the popular uprising of April 1974 Portugal fulfilled the same role for US imperialism as Iran, Brazil, the Phillipines, and South Africa. It was a sub-imperialist power maintaining its own exploited national resources to maintain a fascist dictatorship at home and upgrading national liberation movements abroad.

Portuguese troops fought in African colonies against FRELIMO in Mozambique, PAIGC/NFAP in Angola, and PAOU in Guinea-Bissau with US/Mato equipment and direction in the same manner as they had supported troops fight in Namibia against SWAPO and in Rhodesia against ZAPU. The ruling class fears the resurgence of the Portuguese people and the ability of US military in a future commitment similar to Vietnam and consequent involvement in a responsibility of sub-imperialist powers to be the cornerstone of counter-revolution throughout the world. Cuba is the primary test case by providing huge amounts of military hardware in the guise of foreign aid to be the sub-imperialist peoples. One of the central factors in this situation is the maintenance of fascist dictatorships within these countries in order to assure maximum US influence. This creates a situation where the sub-imperialists, the countries like Portugal finds itself in foreign policy, against a war that is certainly not for the better of the world people. They searched for visible results for the sub-imperialist forces either Portuguese troops return home to face massive opposition to their unification, initiation and a stable economy controlled by US and western European corporations.

HISTORY OF THE MPA

There are four conditions for the development of the Armed Forces Movement (MPA), which in its brief history has overthrown a Fascist regime, united 20 years of colonial war for millions in Africa and restructured society from a territorial perspective towards socialism. The MPA has been opposed from its inception by the Imperialist forces through NATO, the CIA, the Catholic church, and the military bourgeoisie of Portugal.

The origins of the MPA are in the African wars for national liberation. The leadership of the MPA, past and present, now first that the devastating effects of Portugal's subjugation. Antonio de Oliveira, the chairman of the Armed Forces under the fascist Francisco and president of the MPA between April and September 1974, served in Guinean Bissau (where his brother, the chairman, was in chief of the army). Here, the United Worker's Movement, struggle against the threat to US Imperialism's present blockade maintained by the US government, has given primary responsibility to the opposition movement for complete independence from Spain.

In 1974, the revolution continued for more than a century, with the conclusion that Independence is necessary for the development of the Armed Forces Movement. The most important factors in this situation are the maintenance of fascist dictatorships within these countries in support of the US military as a way to assure maximum US influence. This creates a situation where the sub-imperialists, the countries like Portugal found itself in a foreign policy against a war that is certainly not for the better of the world people. They searched for visible results for the sub-imperialist forces either Portuguese troops return home to face massive opposition to their unification, initiation, and a stable economy controlled by US and western European corporations.

History of the Puerto Rican Liberation Struggle

1965: The Republican Society of Cuba and Puerto Rico is created in New York, with a constitution that reads "only by the force of arms can we have from the...Spanish nation the right to manage our own affairs." Its members include independentists exiled by the Spanish authorities from Cuba and Puerto Rico, such as Ramón Emeterio Betances, who has fought for the freedom of slaves in Puerto Rico and begun the movement for complete independence from Spain.

1867: Betances writes the "Ten Commandments of Man," which correspond in many ways to the U.S. Bill of Rights.

1898: When the U.S. troops invaded Puerto Rico on July 25, a group of Puerto Ricans in the Spanish Army refused to surrender and fled to the mountains to begin guerrilla operations against the invaders.

1922: The Puerto Rican Nationalist Party is founded, partially in response to the failure of the Unionists to wrest any concessions from the imperialists for the independence of Puerto Rico.

1931: The House of Delegates approves by unanimous vote a citizenship act for Puerto Ricans. However, the Senate vetoed this citizenship act.

1937: A high police official, Colonel E. Francis Riggs, is killed in a street fight with Nationalist Party members outside the University of Puerto Rico. In the ensuing confrontation, known as the "Massacre of Rio Piedras," four civilians were killed, and thirty people wounded.

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March 21, 1937: A Nationalist Party march and demonstration on March 21, 1937, a group of Puerto Ricans in the Spanish Army refused to surrender and fled to the mountains to begin guerrilla operations against the invaders.

1940: The Independence wing of the Union Party, headed by Luis Muñoz Marín, leads the movement for independence of Puerto Rico.

1943: The Popular Democratic Party is founded, partially in response to the failure of the Unionists to wrest any concessions from the imperialists for the independence of Puerto Rico.

1944: The Puerto Rican Independence Party is founded, partially in response to the failure of the Unionists to wrest any concessions from the imperialists for the independence of Puerto Rico.

1950: The Puerto Rican Independence Party is founded, partially in response to the failure of the Unionists to wrest any concessions from the imperialists for the independence of Puerto Rico.

1952: The Puerto Rican Nationalists are sent to prison for the attempted assassination of President Truman.

1953: The House of Delegates approves by unanimous vote a citizenship act for Puerto Ricans. However, the Senate vetoed this citizenship act.

1960: The Puerto Rican Nationalists are sent to prison for the attempted assassination of President Truman.

1962: The Puerto Rican Nationalists are sent to prison for the attempted assassination of President Truman.

1964: The independence wing of the Union Party, headed by Luis Muñoz Marín, leads the movement for independence of Puerto Rico.

1965: The Popular Democratic Party is founded, partially in response to the failure of the Unionists to wrest any concessions from the imperialists for the independence of Puerto Rico.

1966: The Puerto Rican Independence Party is founded, partially in response to the failure of the Unionists to wrest any concessions from the imperialists for the independence of Puerto Rico.

1967: The Nationalist Party of Puerto Rico is reorganized as a "non-governmental organization" with official observers having access to sessions of the U.S. Congress.

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1969: The Puerto Rican Independence Party is founded, partially in response to the failure of the Unionists to wrest any concessions from the imperialists for the independence of Puerto Rico.

1970: The Nationalist Party of Puerto Rico is reorganized as a "non-governmental organization" with official observers having access to sessions of the U.S. Congress.

1971: The Popular Democratic Party is founded, partially in response to the failure of the Unionists to wrest any concessions from the imperialists for the independence of Puerto Rico.
MESSAGES TO THE PEOPLE

POLITICS IN COMMAND

by the Weather Underground Organization

The only path to the final defeat of imperialism and the building of socialism is revolution. Revolution is the most powerful resource of the people. To win, to set the people for the fight in the struggle, about which kind of fierce struggle lies ahead.

Revolutionary war will be complicated and protracted. It includes mass struggle and clandestine struggle, peaceful and violent; political and economic, cultural and military, where all forms are developed in harmony with the armed struggle.

Without mass struggle there can be no revolution, without armed struggle there can be no victory.

There are many on the left who self-righteously accept the concept of revolutionaries. They are keeping their own hands clean by avoiding the full consequences of their ideas. They deny these people, the revolution will happen only sometime and hopefully by somebody else. The politics of official policy is the road to war.

Armed struggle is an extension of political struggle, just as war is politics with bloodshed. Under certain historical conditions political struggle leads necessarily to armed conflict. When a small number of people demand their rights and the demands are met with violence and force by the opposition, the masses of people are forced to fight and live in both armed struggle and political struggle. Peaceful struggle and violent struggle are in harmony.

The armed struggle is a weapon of the people, a weapon of the masses of the people. It is woven into the very fabric of capitalism, as a shell coat. Armed revolutionaries are able to wage war, to fight, to win, to take back from the oppressors what has been stolen from us. Revolutionary armed struggle is a fact of life in the US, conscious and carried out by a wide range of people and groups and organizations. This is a sign of maturity in our movement. Armed action is an aspect of revolutionary politics, as varied and creative as the nations and peoples which exist outside the borders of the US. This makes the revolutionary politics of the people of the US, hatred of imperialism and determination to make revolution by every means necessary.

The line of the guerrilla warfare which we reject as the path to revolution is the right to what the people have, the US's openness to all leveling, to violence, to armed struggle. All forms are developed.

In Cambodia, millions of people have fought and died for their land, for their freedom. They have won to a radical perspective. In Viet Nam, the seeds of the liberation army were sown in the early 1960s. The attack by the Vietnamese people against the US in 1969 is another example of the power and determination of the people. The US's openness to all leveling, to violence, to armed struggle. All forms are developed.

Our job is not only to carry our action plans, to be creative, to act. It is also to organize and to build, to organize and to build, to organize and to build, to organize and to build, to organize and to build, to organize and to build, to organize and to build, to organize and to build, to organize and to build.

The bombs are the release of the power of the people. The bombs are the release of the power of the people. The bombs are the release of the power of the people. The bombs are the release of the power of the people. The bombs are the release of the power of the people.
The rule of fascist conditions prevail for Third World peoples living in the US: involuntary prison labor, racist reservations and ghettos, violence, sterilization without consent of Black and Third world women. Of these conditions of involuntary imprisonment, one can see that the US is a prison for the masses. But this is a different from characterizing the present stage of the development of the new revolutionary situation and therefore the stage of the struggle as the war against fascism. Any view of the power of the masses is a wrong view, a self-defeating. The cracks within the system are also widening. It is our job to point to these cracks, to launch a full analysis of the forces in opposition to imperialism and to develop all of its forms of resistance to the US's rule. The struggle against the US cannot be won simply by violence. We have won few mass movements-unless we declare it so, instead of mobilizing for the state is increasing the US rule. The means of struggle must be utilized. We have seen how mass movements in its own empty political actions. To get the masses to point to the organizing and putting. Waging war on one of those. Other factors hold back the full force of the offensive. The lack of government illegitimacy, exception of informers, the power of a strong non-political organization in the face of grand juries. Based on the war against fascism analysis period in a primary, political victory of the struggle in an armed action against the war. Revolutionary succession of the role of action; that the criterion of a good action is the determination of the people, that the is taken, the fell bow. This is an aspect, but not primary. It becomes more evident as more people, and more people, and more people, and it is wrong to conclude that the revolution is contingent on armed struggle alone.

The foci theory holds that a revolutionary group proves and establishes itself as a political revolution, then action alone gives a group leadership in the movement—that is, action in command; the whole is greater than the sum of its parts. As long as some individuals who sets motion the branch, the mass. That is, the existence of the mass is necessary, but the political leaders and action. We reject this theory for the concrete conditions of the US today.

Revolutionary action inspires and helps mobilize the people but there is a misunderstanding of the role of action in and of itself successful revolution. Many factors are necessary: the struggle and organization of the people, the US's political action. All of these factors have to be taken into consideration in the revolution of the revolutionaries against the state—the armed struggle of the people. The guerrillas have a crucial role to play in the overall revolutionary struggle, but the guerrillas must be controlled by an organization of the people. In the political organization of the people, my basic political action. All of these factors have to be taken into account in the revolutionary situation of the revolutionaries against the state—the armed struggle of the people. The guerrillas have a crucial role to play in the overthrow of the US.

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HAKA " needs to be the leaders. They arrest them, and the mass base will thereby find themselves under the yoke of a new ruling class."

Within the US, organizations such as CORE and the Student Nonviolent Coordinating Committee (SNCC) worked to educate mass people about the crisis of the US and its role in imperialism, and to mobilize support for revolutionary action. Some critics accused these organizations of being too moderate, but they remained true to the masses of Black people and escalated the struggle during the late sixties.

In the late sixties, the Black struggle dominated the major centers of the North and West. The conditions in the cities were extremely representational. Mass police presence was the only barrier preventing open rebellion. From 1964 on this Barricade proved insurmountable. The police were extraordinarily brutal and callous, while the cities were a graveyard of thousands of Black victims who did not die in their cars, but died in the major urban centers. The police were too great to counteract, as they were armed and in a war-like state during the late sixties. The long hot summers of the '60s became the norm and were accompanied by massive and lethal responses. At their height in 1967 and 68, every major urban center in the North and South was occupied by massive police and regular army troops. These rebellions reached their height in April '68, the week following the assassination of Martin Luther King Jr. 125 C.S. cities went up in flames as our people responded to the murder of our beloved leaders. This massive uprising of Blacks throughout the United States was the result of years of socialization by national political consciousness of Black people over. Small groups of activists began to organize in the late fifties, and the League of Revolutionary Black Workers took shape in the late sixties.

While many activists were involved in the Black Panthers Party, the Panthers started in Oakland, California, by organizing around the issue of police brutality. The black and brown Panthers dealt effectively with police brutality against Black people, and the Black Panthers Party used the tide of rebellion to organize around the issue of police brutality. The Panthers believed that the colonial society was militantly upheld. Bold actions such as Panthers taking weapons into the state capital at Sacramento underlined this belief. The Panthers' role as defenders of the Black community was underlined by the Panthers' original name, "the Black Panther Party for Self-Defense." Many Black, especially street youth, were attracted to the Party because of its militancy and self-defense. Malcolm X and Huey Newton were both able to attract followers precisely because they were believed in being brutalized without fighting back. The Party's action in particular gained them nationwide recognition and recognition among Black activists.

Unfortunately, the Party never had the opportunity to create an educational program that could rival the education efforts of the National Community Service Corps. The Panthers, however, did organize around the issue of police brutality. Timely and energetic, they arrested hundreds of police officers, including those who were involved in the assassination of Martin Luther King Jr. The Panthers also organized around the issue of police brutality against Black people, and the Black Panthers Party was committed to rid the society of police brutality.

The Panthers, however, were not able to do this alone. They needed the support of the American people, and they needed the support of the Black community. The Panthers believed that the colonial society was militantly upheld. Bold actions such as Panthers taking weapons into the state capital at Sacramento underlined this belief. The Panthers' role as defenders of the Black community was underlined by the Panthers' original name, "the Black Panther Party for Self-Defense." Many Black, especially street youth, were attracted to the Party because of its militancy and self-defense. Malcolm X and Huey Newton were both able to attract followers precisely because they were believed in being brutalized without fighting back. The Party's action in particular gained them nationwide recognition and recognition among Black activists.

Both the success and failure of the Black Panther Party was in the Party's ideology. Their analysis stated that Black people within the United States were a colonial people and that Black people must wage a war of national liberation to be free. The Panthers believed that the capitalists in the US were the basis for the oppression and racism that we faced, and that only a socialist solution was possible. They characterized their ideology as being revolutionary nationalist, and at the same time nationalist and internationalist. They believed in the overthrow of the capitalist system and studied the ideology and historical materialism of the Chinese revolutionaries. They believed in the application of Mao's ideology and historical materialism to problems facing the Panthers. The Party expanded to major urban centers such as New York, Chicago, Los Angeles, Dallas, Cleveland, etc.

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Black people supported the Black Panther Party because of its program, its nationalism, and its dynamic leadership. Many people who were associated with the Panthers participated and led battles for Black workers in Chicago, in the city to the city. Many people who were associated with the Panthers participated and led battles for Black workers in Chicago, for Black Studies throughout the country, etc. It is also clear that the Pantherists stood on self-defense.
National Liberation Struggles within the U.S.

The key to understanding the relationship between class and national struggles within the U.S. is an empire - the highest stage of imperialism. It cannot be treated like a relic of an older era or the actions of a few. Rather, the U.S. is a powerful country that has engaged in imperialist actions against the majority of the world's people. This struggle is not just for national liberation; it also takes place within its borders.

The role of capitalism within the U.S. is to expand its economic and political interests. This expansion is often achieved through violent means, such as wars, invasions, and coups. However, the struggle to overthrow capitalism has never been and will never be simple.

The struggle against U.S. imperialism is not just a struggle against one country or one policy. It is a struggle against the entire system of imperialism. This means that the struggle must be carried out on a global scale, not just within the borders of the U.S.

The struggle against imperialism is not just a struggle against political and economic domination, but also a struggle against cultural domination. The U.S. has imposed its culture on other countries, often through force and coercion. This cultural domination is just as important as political and economic domination.

The struggle against imperialism is not just a struggle for the sake of other people. It is also a struggle for the sake of the U.S. itself. The U.S. is an empire, and its imperialist actions have a direct impact on the lives of its own people. The struggle against imperialism is not just a struggle against other people, but also a struggle for the U.S. itself.
To white middle class status look down on especially their own Black. Good jobs are and are hard to get if you can’t sound white. Third World cosmology makes fun of politicians and preachers who try to sound white. The youth embrace the language of the ghetto, the street, the people, as a way to rebel against white schools and arbiters of conduct.

When a Third World people struggles for domestic equality, the U.S. government has turned some concessions into avaricious means of control. In black high schools in the South, the book “Black Reconstruction in America 1860-1880” by W.E.B. DuBois was standard reading, small illustration.

U.S. imperialism also attacks other aspects or Third World people’s national cultures. For a long time standards of beauty for all non-white people were defined by how close a person could get to looking white. Black people tried straighten their hair and lighten their skin, Asians and Latinos tried to provide their Hair. Tourists and anthropologists treat some Third World communities as quaint or primitive. In San Francisco and New York City Chinatown’s, behind the facades of over shops and restaurants are sweatshops, crowded tenements. Those who have been virtually destroyed J-town in San Francisco as a place where people could live in order to make it a tourist attraction. Tourists arrange trips through reservations to see real live Indians. So as a people have the lowest life expectancy, the highest unemployment, the most dependency on government welfare, etc. in the U.S., the imperialists have been an important tool in cultural imperialism. Everything from the first feature length movie, “The Birth of a Nation,” to history, to Charles Chen, Tupac and Supernova is part of the oppression. The sharing of the girlfriend’s wallpaper gives away to the drug pushing gangster and the near normal boy who earns white people’s respect by dying at the end of the movie. Radics and record companies are types who are revolutionaries with an advertising support, despite having large potential audiences. There are no Third World voice in the evolution of advertising dollars like Chic, American Tobacco or Exxon.

The practice of genocide and rape is an example of how the ideology of imperialism affects us as well as being important tools in oppressing internal colonies.

In 1866 there were two to 3 Black men killed each day in Mississippi alone. In 1972, 52 Black people, many of them under 20 years old (17% of the White police in New York City alone). Over 1/3 of the women in Puerto Rico have been sterilized. The practice rape is used against both men and women. The publicity such rape mass attempts to divert attention from the position of privileged racism towards Third World people. Punishments for rape against white women are used, not to discourage rape, but to strengthen the colonial relationship between the colonies and white people.

Under imperialism white people are encouraged to have a subjective notion of Third World peoples’ lives. White people themselves do not have national subjectivities to help understand that which is under imperialism. DuBois sums up what that relationship does to white culture and values: “We must learn that a spirit of ignorance and religious hypocrisy, is the fact that in the minds of many people, even of the most pervertly moral man. The enslaved, he was human; he protected the women of the South, and the world’s greatest and intolerably killed white men; and behold, he was a man.”

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The impact of struggles in the Third World is not easily isolated from the impact of struggles in the United States. The liberation of Haiti (the early 1800’s) inspired Black slaves in here to revolt. The liberation of the Philippines (1898) has been used by the U.S. government. The labor struggles in agricultural fields in California and Illinois have been used by the U.S. government. The impact of struggles in the Third World is not easily isolated from the impact of struggles in the United States. The liberation of Haiti (the early 1800’s) inspired Black slaves in here to revolt. The liberation of the Philippines (1898) has been used by the U.S. government. The labor struggles in agricultural fields in California and Illinois have been used by the U.S. government. The impact of struggles in the Third World is not easily isolated from the impact of struggles in the United States. The liberation of Haiti (the early 1800’s) inspired Black slaves in here to revolt. The liberation of the Philippines (1898) has been used by the U.S. government. The labor struggles in agricultural fields in California and Illinois have been used by the U.S. government.
Conditions of employment within the oppressed nations are usually backward, using little machinery and with low productivity. Although the rate of exploitation is low and profits high in these production processes, the rate of exploitation is a technical measure for the division of working time between producing a value that pays for the worker's wages on the one hand and productive value for the capitalists' profit on the other hand. In case-cutting, for example, the only tool is a knife, so that the worker has to spend a lot of time cutting enough to pay for his wages. To contrast, workers in the oppressor nation have access to machinery and training to increase their output. This means that only a small part of their working day is necessary to reproduce the value of their wages. This is true even though the wages are relatively high in the oppressor nation and relatively low in the oppressed nation. Even though workers in the oppressed nation are forced to work very long hours to raise the rate of exploitation, they do not produce as much profit individually as a worker in the more advanced production setup. Nonetheless, the rate of profit is higher in the oppressed nation. This is true because there is no need to advance huge sums of capital on machines as they can be produced locally. This is another source of the superprofits with which the capitalists of the oppressor nation can bribe the workers of that nation.

As capitalism has continued to spread throughout the world, another pattern has also developed. This is the creation of an industrial sector within the oppressed nation. Using low-wage workers for higher profits, these sectors are usually isolated from the rest of the more traditional sector of the economy. However, there are some cases in which the benefits of imperialism were shared by both workers and capitalists. This is part of the objective benefit of a particular class in the oppressor nation against the oppressed nation.

At the same time, the subjective doctrines of imperialism, racism, sexism, and national chauvinism were put forward to divide the working class. In the internal colonies, the “native” were presented as backward, ignorant, excessively emotional and violent. In such a situation, imperialism was thus “justified” as being humanitarian. These same ideas were applied in dealing with the workers of the more American nations within the US. The workers of these nations were in the same objective position as the workers of the internal colonies. The US, for example, like Puerto Rico and Hawaii. That is, they were concentrated in agriculture and industry, paid very low wages and given only the hardest and most dangerous jobs. Racism, sexism, and chauvinism wake up the other part of the package with which US workers were “bribed” by imperialism. The real differences between these two sets of workers—white and black—were not the basis on which the working class was divided by imperialism. The super profits made possible by exploitation of oppressed nations created higher wages for white workers than higher wages were in turn justified by racism.

Another source of super profits are the different rates of exploitation between the oppressed and oppressor nations. This is also a fact seen in the case of, say, an oil refinery in Puerto Rico identical with one in the US. Even though output and productivity are essentially the same, hours of work and wages lower in the Puerto Rican plant than in the US.

Thus, profits are higher in the oppressed nation because exploitation of workers is greater than in the US. In the US, working conditions were better because workers worked in more advanced plants.

The Economics of Imperialism and Internal Colonies

Because of this there is no sector of the oppressed nation working class which can be counted on as an ally by the capitalists of the oppressor nation. This is one of the objective reasons for the leadership position of this section of the working class. This is also the ideological part of the bribe, i.e., cooperation of all the working classes in their own国家民族 for cooperation of all the workers of the oppressed nation. They were forced to accept work on the terms of the US firms (or United Fruit) or starve. Also, the US-controlled governments helped out by repressing peasants to spend at least a part of their time earning wages. This was achieved by imposing a tax payable only in cash which most peasants could not raise. When these low cost wage goods (fruit, coffee, cacao, other food and fiber) arrived in the US, they allowed US capitalists to make super profits, i.e., profits greater than normal. These profits have several different sources, but the most important is that the US has the central market for commodities from the oppressor nation. The US controlled exports of surplus agricultural production from the oppressor nation. This made it possible for US workers to get their goods at a cheaper price.

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what form their peoples' struggle will take (economic autonomy, within a worker's state, etc.) secondly in co-operating on other long range strategies like working out conventions to win certain rights or recognition and building structures of peoples that a just society with equality for all the different nationalities as possible.

CONCLUSION

The struggles against national oppression, for national liberation, is very much alive today in America. As little as the bourgeois media ape their, the rebellions in Brazil against the killing of a Black youth by a white tavern-owner (inspites of a non-colonial Black mayor), in Riverside a palpable police murder and lynchings, in Chicago, the full-decades of AIM people at Pine Ridge against the FBI and BIA, in Black sections of Ohio, Delaware and Boston against general conditions, high unemployment and discrimination all indicate the vigor of national struggles. At the same time, class struggles are a rising, although not yet dominant, aspect of the present crisis of U.S. imperialism. Reactive unemployment rallies, wildcats by communities over starvations, more numerous and militant strikes, all support this analysis.

Revolutionaries should at this time try to consciously link these struggles in the eyes of the Third World and white poor and working people of the U.S. by encouraging relations between Third World movements and organizations, encouraging the understanding and support of national struggles among white workers and encouraging anti-imperialist sentiments among all people. Then we can win all this plaque of imperialism and national oppression against humanity off the face of the earth.

"In wars of national liberation, patriotism (nationalism) is a spoiled weapon." -From "The Role of the Chinese Communist Party in the National War", Mao 1938.

PROTEST RUNAWAY FOOD PRICES AND UNEMPLOYMENT

GRAPHIC FROM A LEAFLET PASSED OUT FOR AFRICAN LIBERATION DAY May 26, 1973
masonic, controller organization and had low levels of political education and discipline. Thrice, there was a strong tendency toward worship, Messiah, Sickle, Cleaver, etc. were seen as being perfect. Consequently when they made serious errors, they were not disciplined until too late. We have seen how too much media exposure can lead to the corruption and isolation of masses. The Chinese and Native American movements have had this problem. Often it has led to the problems of "sacred-ism"(messianism) and weakness of collective leadership. Also, there was no conscientious attempts to develop strong middle and local leadership to coordinate between the center and local chapters. Under the pressure of intense internal fighting and massive external attacks, many chapters folded. After the split(The split will be discussed in Part II), only the strongest chapters on both counts survived in any manner. Since there were analogous contradictions between the two types of chapters scattered in New York and Oakland, the Black Panther Party ceased to exist as a country-wide organization.

The problem of the Panther's organizational problems were due to the lack of understanding of the nature of a revolutionary party's nature and function. Their main mistake was that the lumpen as the main force for Black revolution. The Party supposed to be underemployed with the parasites such as pimps and pushers who play on the racist obsession with white supremacy. The mass unemployed army of labor are used by the capitalists during times of depression to undermine. The first fired in economic slowdown. This group of people is part of the Black working class and often the first to be recruited by the Party. This group is the most oppressed and has least to risk by revolution. The pimps and pushers are potential new Party members unemployed by unemployment in the lumpen. The lumpen can be converted to revolution, but as comrades from Congo, Brazil, Detroit, etc., they "are some of ours by the Party" which has more police agents are recruited from this sector than any other. By confusing the two groups, the Party on its own hand would focus most of their mass work on the largest class of Black people - the workers, but their largely racist mindset allowed many of the Party to see the lumpen as the main force to join the Party. Virtually all of the expelling agents are lumpen proletarians. When the Panthers came from the lumpen class. At the same time, the large numbers of lumpen cadre meant that the Party would not receive the other party cadre without much in the Party. The influence on the lumpen led to another type of black bourgeoisie in the sense that they make their living by exploitation or exploitation of others. Some lumpen can be converted to revolution, but as comrades from Congo, Brazil, Detroit, etc., they "are some of ours by the Party" which has more police agents are recruited from this sector than any other. By confusing the two groups, the Party on its own hand would focus most of their mass work on the largest class of Black people - the workers, but their largely racist mindset allowed many of the Party to see the lumpen as the main force to join the Party. Virtually all of the expelling agents are lumpen proletarians. When the Panthers came from the lumpen class. At the same time, the large numbers of lumpen cadre meant that the Party would not receive the other party cadre without much in the Party. The influence on the lumpen led to another type of black bourgeoisie in the sense that they make their living by exploitation or exploitation of others. Some lumpen can be converted to revolution, but as comrades from Congo, Brazil, Detroit, etc., they "are some of ours by the Party" which has more police agents are recruited from this sector than any other. By confusing the two groups, the Party on its own hand would focus most of their mass work on the largest class of Black people - the workers, but their largely racist mindset allowed many of the Party to see the lumpen as the main force to join the Party. Virtually all of the expelling agents are lumpen proletarians. When the Panthers came from the lumpen class. At the same time, the large numbers of lumpen cadre meant that the Party would not receive the other party cadre without much in the Party.
I. Organizations strive to balance in the struggle, and know it is old to hold day struggles. This is the old way. An organization is to problems in the US today. It means being confident and the unions, are the firm foundations of organizing ourselves as workers means dealing with our co-workers, with the nature of the machine. Organizing committees for a unionizing management-oriented board, by management officials. Workers are kept in the dark as to what’s in the contract, what they are entitled to, their legal resources; this includes most importantly identifying the key issue to continue on pg 13

II. The struggle among all the progressives and for the power of the dominant organizations are necessary, they can only be built, however, as women develop leadership and as men take a lead in organizing sessions in their own ranks. Women’s organizations, both campaigns and separate organizations, are necessary to deal with the problem of women workers. Women have the role of mobilizing the women’s movement against women workers to break the special chains that bind them, and men must fight to develop the anti-racism potential of male workers into a significant force. Despite the often-volunteered and spontaneous nature we have not yet learned how to build militant direct action in the workplace to build a fighting force which can win.

Finally, we face the need to develop ourselves as organizers capable of pulling together and leading a strong mass movement. To do this, we must grasp the strategy and the tactics of labor organizing and revolutionary potential. Careful selection of issues, and skillful organizing can help to balance issues in a revolutionary way. The higher the level of consciousness and struggle, the closer it is to their leadership and as men take a lead in organizing sessions in their own ranks.

When conducting the campaign, we must be careful to select issues and to define them in such a way as to move things forward. The main pitfalls are: (1) concentrating on a broad mass organization as a tool for rallying an advanced group to take leadership, and (2) the level of the middle elements and drawing them into the struggle, and doing nothing over or isolating the backward elements. We should always seek to raise mass organization to an exemplary level of consciousness and struggle, and to support the middle level of the struggle, and to begin from a place which is understood by the people being organized. This contradiction can undermine organizing a campaign if it is not properly handled. An organization can be on such a high political level as to exclude building a broad mass movement; or it can be on such a low level as to never realize its revolutionary potential. Careful selection of issues, and skillful organizing can help to build a broad mass organization to a revolutionary way. The higher the level of consciousness and struggle, the closer it is to their leadership and as men take a lead in organizing sessions in their own ranks.

When any of these organizations are national in form (for example, an organization of black workers), they can lend additional fuel to the struggle. As the power of national organizations and solidarity, such groups provide the basic for a broader people — all the progressive people of their nationality. Independent organizations can be a safety net in organizing revolution. The power of the machine. Women’s organizations, both campaigns and separate organizations, are necessary to develop the power of the machine. Women’s movement against women workers to break the special chains that bind them, and men must fight to develop the anti-racism potential of male workers into a significant force. Despite the often-volunteered and spontaneous nature we have not yet learned how to build militant direct action in the workplace to build a fighting force which can win.

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What's Behind the Public Worker Strike Wave?

New York City cops riot on the Brooklyn Bridge, stopping traffic and slashing tires...firemen hit the brickies in Berkeley and stop all delivery drivers attempting to enter the entire city...fifty thousand tons of garbage rot in the streets of New York as 10,600 sanitation workers strike not for pay but for jobs...30,000 workers strike the State of Pennsylvania...what's behind these mass explosions of public employee militancy?

Public Sector Strikes

Two factors have created a crunch on public worker payrolls. The first is a general tendency in an advanced monopoly capitalist society which has been called "the fiscal crisis of the 1970's." In a book by that name, political economist James O'Connor explains how the increasing socialization of the public sector militancy. There have been the worst since the Great Depression of the 1930's, the old CCC (Civilian Conservation Corps) and the Comprehensive Employment and Training Act (CETA). These workers are now 15 million government workers in the U.S. as a whole would be shrinking rather than growing today but for the unionizing campaign now under way in the public sector.

Fiscal Crisis Hits the Public Sector

The first is a general tendency in an advanced monopoly capitalist society which has been called "the fiscal crisis of the 1970's." In a book by that name, political economist James O'Connor explains how the increasing socialization of the public sector militancy. The increase in the third is reflected in rising labor costs and services to the poor. For public workers this adds up to layoffs, cutbacks in programs, and a direct conflict with the state and all the repressive resources, they are in a good position to easily grasp the nature of the state as an instrument of class rule.

The second factor is the reduction in tax revenues due to the recent recession, the worst since the Great Depression of the 1930's.

Our government run deficits in the budgets of local, state, and federal government. In the case of the U.S., for example, the 1975-76 budget deficit is $641 million. Something's got to give. Because of the priorities of those in command, two areas cut are labor costs and services to the poor. For public workers this adds up to layoffs, cutbacks in programs, and a direct conflict with the state and all the repressive resources, they are in a good position to easily grasp the nature of the state as an instrument of class rule.

1) Ally with recipients of services among working taxpayers around. 2) Ally with progressive forces in the labor movement to overturn reactionary leadership. 3) Unionize the private monopoly sector. Though most still illegal in 48 out of 50 states, 30,000 workers strike the State of Pennsylvania...what's behind these mass explosions of public employee militancy?

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Generally a campaign will build in momentum until a peak is reached, then it will begin to decline. All campaigns should be brought to a conclusion. They should not "just fade away". Whether a campaign ends in victory or in defeat there should be a time for summing up the lessons of the struggle, and a period for consolidation of the victories or salvaging the remnants before beginning again the research and discussion of the next campaign. In building organization this is a crucial time, since during the campaign many new people may be mobilized and educated, and whose participation must be consolidated organizationally in order to continue. We are forced to develop new capabilities to meet the needs of the struggle. These too will slip away if they are not consolidated organizationally and eduded.

Among the campaigns possible in a workplace, the unionization drive is an important and frequently occurring one. Here are some helpful suggestions on how to wage this kind of struggle.

Whether workers are trying to decertify a current union or bringing in a new union or both, they face a petition campaign to get an election, gaining at least 30% of the workers' signatures and defining a bargaining unit, on behalf of some organization; followed by an election campaign in which some organization or "no organization" must win a majority of the workers' votes. If the petition campaign is shot down, then the election is usually not required. Legal assistance is advisable to insure that all these efforts are not shot down by some legal technicality.

In conducting the campaign, the following points are important to keep in mind:
1) Form an inplant committee before beginning to gather signatures or contacting a union. The committee should include potential leaders from all shifts and work areas.
2) Keep the campaign underground - out of sight of management. This places the workplace organization in a position of strength when and if a decision is made to affiliate with another union or an international union.
3) In selecting a union to work with or affiliate, research and compare the different unions available. Read sample contracts, and learn about their internal structure through workers they represent. Study the bylaws.
4) Negotiating for affiliation - Unions will handle the details and do most of the groundwork when discussing affiliation. Insist on local autonomy, the right to elect officers and salaried staff as long as possible, so that when it surces it will have the strength to survive.
5) If possible, do the whole campaign as an independent organization. This places the workplace organizer in a position of strength when and if a decision is made to affiliate with another union or an international union.
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Workers of several nationalities are concentrated & organizers of each nationality are working, the basis exists for developing a national front. If successfully organized, that alliance is a powerful form for mass struggle in the workplace. It unifies the struggle of all workers, while preserving the power of the autonomous national movement. The structure and development of such an alliance can be seen in an "ideal" strategy for building it.
1. Autonomous campaign by "pure" workers which builds a workers' group and links up with community forces in the community to develop a formal or informal national front.
2. Common campaign among all workers, with outside activists - for example, getting the union to take an anti-racist stand on an issue.
3. Common campaign around a single issue in an alliance formation.

The Revolutionary Union Movements (RUM) were revolutionary organizations of workers and organizations based in the auto plants of Detroit in the late 60's and the Early 70's. They were shaped by the militancy of the Great Detroit Rebellion of 1967, and united in the League of Revolutionary Black Workers. The struggles they led against the United Auto Workers leadership and the companies and courts were a high point in the black workers' struggle.

Though based at the point of production, the League was very active in the Detroit
More than an opportunistic offshoot, the working class suffers from the conversion of the institution of the union into itself and a part of the boss' apparatus. The sacred contract, once viewed as the register of the workers' gains and losses, now becomes a symbol of their subordination in the power of capital. The bureaucratic, seeks a defense against fear, and arbitrary firing, has been adapted to give legal force to the white male monopoly of the best jobs. The automatic dues check-off system can one day declare the union empty, but a whole generation. The closed shop has become the token of "wholesale selfishness."

...
A CRITIQUE of the White Women's Movement

From Vietnam to Detroit, the liberation movement of Third World peoples has given rise to the formation and development of the white revolutionary movement. The present paper investigates a beginning of the end to US imperialism, oppressed people were rising again in an open revolutionary way. We say that this viewpoint was the beginning women began to once again question our position in society. The present paper's view of women's movement has its roots in student organizations like SIO. The male chauvinism of open-mindedness against the task of program which spoke to women's needs made it impossible for women to function solely in mixed organizations. Women's consciousness around the necessity to develop our own leadership and separate programs was very undeveloped. We weren't sure what the relationship of women's oppression was to the rest of the struggle. Some of us were unclear about the nature of our oppression as women. It was very clear that women could not deal with the same problems inside the mixed movement. As a result, women began to meet in separate groups.

One form that our separate groups took was of consciousness raising (CR) groups. CR groups were a way for each woman to discuss and share her feelings and problems with other women. For many of us, CR groups provided the basis from which we began to break down our isolation from each other. Once we were able to get past the isolation we began to see that our feelings of alienation, self-hatred, insecurity and guilt didn't come from within. We found out that other women shared the same problems and feelings. We became able to transform our feelings into an objective understanding of our oppression. We were raising up and legitimizing the role sexism plays as an ideological program in a system of world-exploitation. The root of our alienation was coming to light. In all of the above respect, CR groups were a source of strength and armament.

However, a tendency of CR groups was to view the personal as the essence of our oppression as primary. As a result, there was no class analysis of women's oppression and revolutionary strategy. We have been compartmentalized into the same category as welfare mothers. This mistake was made because of the petit-bourgeois class composition of the white women's movement. Historically this class has been a source of strength and armament from their lives. The material realities of life like food, education, jobs are areas which petit-bourgeois class have been able to control comfortably. With the material necessities usually taken care of, these individuals have been able to consciously and development of humanity.

For Third World and White Working class women, the choice of putting our feelings primary does not exist. These women have a multitude of survival questions to deal with like children, how the rent's gonna get paid, violent confrontations with men, etc. It comes down to a matter of survival. Because the white women's movement was not struggling to raise the personal aspects of women's oppression into a class perspective the movement did not address the needs of women oppressed by nation and class.

As we saw the need to develop other forms of work besides or groups many different areas and types of practice surfaced. Many women began to organise women's studies programs and alternative institutions and lifestyles. Others participated in bourgeois feminist groups like SIO. Others saw men as the primary enemy, while others became involved in the white anti-imperialist (AF) movement.

We realised that we where involved with the white AF/movement were trying to follow the example given to us by our Vietnamese sisters: that the liberation of women is the primary aspect of their struggle for liberation as women. We saw in practice that the demand for the right to abortion was racial if it wasn't accompanied with a demand to stop forced sterilizations of third world women. We found that to struggle against imperialism was not enough. We realized that we had to struggle against imperialism and racism.

From our experience, the white women's movement saw the need to make a class analysis. We know that our oppression, although particular, has to be dealt with in the context of the oppression of the working class and at home. We also understand that we need theory to consciously guide our work.

SOCIALISM FEMINISM

Socialism feminism (AF) is an attempt to clarify our ideology and to bring a class analysis to our movement. At the Socialist Feminist Conference held in July 1975 different applications and definitions of AFs were put forward. In a paper entitled 'Socialism and Socialist Feminism' a call for the development of a synthesis of socialism and feminist theory was made because:

1. Socialism theory has never developed an adequate theory of sex oppression, largely because it is a body of thought which does not deal with sex and sexuality.

2. In the Marxist map of the social world, human beings are distinguished as workers, capitalists or peasants but not as men and women, not as gay or straight. It is difficult to extract an analysis of sex oppression from a theory which does not recognize sex as a significant factor in human social life. Feminism, in the other hand, has specifically addressed itself to the place of sex and sexuality in human life, and is developing a critique of the notion that oppression is intrinsically based on race or sex.

The present-day white women's movement sees the need to make a move in the direction of socialism. For us this means the physical disengagement of the working class through sub-burbanisation and the destruction of all working class communities and the growing privatization of working class life, which is shifting away from the workplace and community to the home. Since women have traditionally been assigned the responsibility of maintaining the home and raising children we can look at the atomization of the working class without running into the sexual division of labor. From this analysis we draw the conclusion that the main task "is not party building or united front building but class building--finding the programs and the actions and the ways of working which help to bring together the working class as a revolutionary class."
From the Sisters

cont. from p.16

Mara, Lemin, Hao, and Cabral have been among the people who have used the concepts of dialectical materialism to develop the ideology of revolution which we call Marxism-Leninism. Their writings are not blueprints or "social maps" for the UN revolution, but are part of the history of that revolution. We must study in an effort to learn from other comrades who have waged revolution. Attempts to find the "answers" to all of these books can only result in dogma. This tendency exists not only in the theories of my self, but in the mixed a/movement as well.

Just as Mao and Cabral had to grapple with their own specific situations, so must the white left remain alert and critical. In making an analysis of the world we have found that the contradiction between oppressed nations and the white oppressor nations has been expressed both internally and externally to the US. This struggle is the basis of our strategy.

It is also the leading aspect of the class contradiction at this time. This struggle leads us to put forward anti-imperialism as the strategy for revolution. The white women's movement is in no exception to this strategy. We've seen through practice that only organizing around wage exploitation leads to the need for the working class to struggle against racism, and supporting national liberation struggles inside and outside of the US.

Many questions confront us in this work. Questions like how do we strengthen our struggle against racism and sexism? We need to put forward anti-imperialism and socialism on these questions. We are struggling in our practice to develop the answer. The following is part of that struggle:

1) Program

An A/W's program should have a clear class analysis. We need to understand what forces of women are moving and in what ways they are moving. Our program must be one which speaks to the most oppressed women. It has to address itself to issues like day care, welfare struggles, organizing the unorganized, fighting for quality education for all people, mobilizing against racism, and supporting national liberation struggles inside and outside of the US.

We need to develop a strong women's movement that will allow women to develop new roles and identities for our ourselves. Because of our position as women, we should have a vital role to play in leading the revolution and in developing the future society.

We are committed to organizing against the stumbling blocks we face spring from our lack of ideological clarity and solid class analysis.

We have yet to develop most of these organizations. We need more organizing in the form of cadre organizations. We need to have more committed people inside. We need to develop a strong women's movement that is in the struggle.

3) Relationship of women's movement to the overall revolution

We need a strong women's movement that will allow women to develop new roles and identities for our ourselves. Because of our position as women, we should have a vital role to play in leading the revolution and in developing the future society. We know through practice that we don't have a viable role to play in leading the revolution and in developing the future society. We know through practice that we can't "wait until after the revolution" to deal with sexism. The struggle against sexism and racism are key parts of the struggle to develop a new understanding of what it means to be human. The struggle for women's liberation has been part of any serious attempt to resist state power.

Once the struggle begins, we recognize that we must fight against the beast, women must take the lead in all areas of struggle and practice that the a/w movement is engulfed in. Our contradictions and leadership are invaluable.

The development of a strong women's movement and that development of good fighting anti-imperialist women's organizations that have specific focus for who speaks directly to women. Bayare and we are developing this organizing (traditionally seen as women's organizing issues) need to be seen in the context of an overall revolutionary front consisting of all of our work.

Inside mixed organizations, women through through separate groups, caucuses, and collectives need to take the lead in developing the day-to-day strategy for this work. Women also need to be involved. Dealing with sexism shouldn't only be about just accepting criticism around it. Women need to take an active, supportive role in organizing against sexism and racism and a leading role in fighting sexism among many other women, particularly among white women class as well.

In each area that we are involved, we have to develop programs that speak to the specific oppression. We need to be clear if it is day care or organizing support for political prisoners, we must struggle to understand that sexism and racism are a revolutionary threat aimed at blocking US imperialism full of holes.

1) STRATEGIC TO TACTICS

Deciding that anti-imperialism is our strategy is only the beginning. What do we mean by anti-imperialism? Women's movement? 2) what are the organizational forms necessary for implementation of this program? 3) what is the relationship between the women's movement and the white anti-imperialist movement?
THE will offer our analysis of:
more than any other film we show at work—working class propaganda (our experience working in the plant and community. The League’s film, “Finally Get the News” is a carefully thought out piece of black working class propaganda, our experience in that black workers appreciate this film more than any other film we show at workplaces and in the community. The "Murder of Fred Hampton" is a close second.)

The League had a working class approach to work that gained it some support that the Black Panther Party was never able to consistently mobilize. On the other hand, activists within the League were guilty of localism and often did not realize that conditions inside Detroit were not typical everywhere. In many black communities the un- and under-employed are a much greater and significant force than point of production workers. The League was bogged down in the over-all strategy of black liberation within the U.S. Strong analysis calling for either a national liberation approach to revolution or an international(multi-national) socialist revolution approach was never clearly put forward. The League definitely saw the need for organizing around national identity (race) at the present, but was never clear as to what lay beyond the road. This ideological confusion was apparent at the time of the split as various League members joined a variety of different revolutionary organizations -- many of which later split themselves.

The Black Panther Party and the League of Revolutionary Black Workers had their roots in work done during the middle sixties and early in the middle of 1971. We have much to learn from the Panther Party on the strategy of black revolution, the strength of a country-wide cadre organization and the role of a national-wide newspaper. From the League we can learn much concerning correct class line, style of work and the strength of point of production organizing. From both can we learn the dangers of not understanding different organizational forms, having thorough social education at all levels, and the need for strong democratic centralism and clear and correct political line.

In the second part of this article we will offer our analysis of:

- class analysis of the black colony,
- black people now stood in relation to the ruling class and other oppressed people, and
- strategic, tactical and organizational lines to obey black liberation movement.

MAJOR EVENTS IN THE PORTUGESE REVOLUTION

April, 1974: The 48 year fascist rule brought to an end by a MFA anti-fascist coup. All repressive legislation abolished, 35 political parties surfaced (26 of them on the left). Social Democratic Party pull out of the MFA dominated government in protest over the seizures of press and land by the workers.

September, 1974: Attemped counter-coup by MFA president, Antonio de Spinoza. The MFA consolidates in the face of further fascist maneuvers.

March, 1975: Another abortive counter-coup, directed by Spinoza. The MFA nationalizes all banking and land interests over 1,500 acres, institutes the revolutionary council to provide direction to the general assembly of the MFA and establishes a full employment program to coincide with the economic programs.

July, 1975: The Socialist party and the Popular Democratic Party pull out of the popular government in protest over the workers seizure of the Socialist newspaper, the Socialists, a Trotsky consisting of Goncalves (PCP), Carvalho (ultra-left COPCON) and Gomez (moderate) assumes the vacant positions. The SP and the fascists begin a campaign to smash the PCP.

August, 1975: 50 PCP offices burned, 8 dead and hundreds wounded. The MFA splits internally during the crisis. Goncalves is ousted as premier; Carvalho removed as head of COPCON and a new cabinet reflecting the April elections is formed to implement the decisions of the MFA revolutionary council and general assembly.

September, 1975: The new cabinet moves against the seizures of press and land by the workers. The new premier pledges a more gradual transition to socialism. The right consolidates its power base in the government and the Left is bitterly divided.

continued from pg. 11

doing work to patriarc

Ideologically, the League was on firmer ground than the Panther Party was. From the beginning, the League activists saw the black working class as the most powerful and reliable class. The League’s name itself summed leather jackets, uniforms and vital badges that would tend to separate the cadre from the people. Instead of relying on sloppy media campaigns for exposure, they relied on careful day-to-day work in the plant and community. The League’s film, “Finally Get the News” is a carefully thought out piece of black working class propaganda, our experience in that black workers appreciate this film more than any other film we show at workplaces and in the community. The “Murder of Fred Hampton” is a close second.)

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Black workers in Detroit

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Fighting cadre organization and the role of a national-wide newspaper. From the League we can learn much concerning correct class line, style of work and the strength of point of production organizing. From both can we learn the dangers of not understanding different organizational forms, having thorough social education at all levels, and the need for strong democratic centralism and clear and correct political line.

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Black workers in Detroit
only furthered the counter revolution, but without it the rightists would have been defeated. The attack upon the PCC was a move by reactionaries to divide the MFA and the left and also to create an excuse for counter revolution. In a situation such as this, especially with the PC's in the urban areas and in the rural south, to do anything but support the MFA and the PCC was to play into the hands of the right.

The role of the Portuguese Nation in Portugal, compared to the role of US imperialism and their allies, was not a major factor. Yet many left organizations felt that if the MFA or the PCC had been kept in power and the consequence of their policies could have strengthened the commonwealth status internationally and to its own people to demand that Puerto Rico be given its independence. The situation recognized that the reassertion of the right of the Puerto Rican people to independence.

We in the United States must not be blinded by "situationalism" with the United States, the Commonwealth government carries out the sale of Puerto Rican natural resources to US interests. It harbors the US military. It trains colonial police and troops with the FBI to put down the independence struggle.

The independence movement expresses the undeniable right of all Puerto Ricans to freedom. It goes even further than that: it expresses their right to survive... We in the United States, as we learn more about the real conditions in Puerto Rico, must build a corresponding movement in this country which exposes US colonial control and gives full support to the national liberation struggle.

## History of Puerto Rico

### 1917: The PIR organizes a chapter in New York. Independence followers in conjunction with Vito Marcantonio's Progressive Party, organizing the First Puerto Rico Day parade in New York, and demand the release of Alvaro Cuba.

### 1948: Large as a result of the Nationalist Party campaign against "Communism" and its appeal to the colonial population, the PIR won a surprising victory in the elections.

### 1940: Alumbro Campos and the Nationalist Party leadership are arrested. The islands declared a war on the rebels and their sympathizers.

### 1951: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1954: Four Puerto Rican nationalists—Leila Lattes, Rosario Barbero, Ciriaco Collazo, and Irvin Flores—attack the U.S. House of Representatives in Washington, D.C. The incident, known as the Mexican Embassy incident, demonstrates their determination that those who have seized Puerto Rico's control over their own destiny cannot legislate with impunity. They demand their release.

### 1956: Amnesty is given by a federal pardon, but it is denied after the attack on Congress (see below).

### 1956: In only its second time at the polls, the PIP draws 120,000 votes in the general elections, making it second only to the PIR in Puerto Rico. The PIP is the only independent Puerto Rican political party.

### 1958: In November, 1974: The pro-independence University Feminine Action Committee holds a protest activity against ROTC presence on the Rio Piedras campus of UPR. The United States government is celebrated for the first time in many years by a united action of PIP, PIR, and MAS (Trade Union Action Movement).

### 1959: The MIL organizes itself as the Puerto Rican Student Organization.

### 1960: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP demonstrates in support of the imprisoned students.

### 1961: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1962: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1963: The United States government is celebrated for the first time in many years by a united action of PIP, PIR, and MAS (Trade Union Action Movement).

### 1966: The MIL organizes itself as the Puerto Rican Student Organization.

### 1970: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1971: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1972: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1973: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1974: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1975: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1976: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1977: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1978: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1979: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1980: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

### 1981: The PIP organizes a chapter in New York. A group of Puerto Rican students are arrested and jailed. The PIP organizes a massive demonstration in support of the imprisoned students.

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NEW WORKERS SCHOOL MURALS

One day after Diego Rivera and his team of muralists were called down from working on the huge mural they were making in Rockefeller Center 40 years ago (1934), they began work on another mural, the HISTORY OF THE UNITED STATES FROM THE WORKING CLASS POINT OF VIEW. The mural consisted of 21 panels and was created at the New Workers’ School on East 14th street in New York City. All but five of the panels were destroyed when Unity Lodge (where the IWW had put most of the mural, leaving out five mural panels for aesthetic and political reasons) burned in the early 1960’s. Today, after 61 years the mural points the way to an accurate history of the United States. It can be created for the education of all. The history of Diego Rivera begins with the arrival of white men in the 1600’s, and is current to 1934, when the last panels were painted. They are the above one out of the 21 panels Rivera and his team painted. Photos of the mural were made by Luclenne Block Dimitroff, also a mural painter. If anyone knows of color photos/sketches of these mural panels, please write to, MURALS, SEIZE THE TIME.

The above panel is titled IMPERIALISM. “Over the whole panel broods raw guilt and determined face of the patriot here,” (bandit) Secretary of State Stimson called him, Augusto Caesar Sandino. Every age, every struggle, produces its heroes: what Wallace and Bruce were for Scotland; what Ranel and Wolfe Tone and Connolly were for Ireland; what Napoleon and Garibaldi were for Italy; what Calhoun and Daniel Verney and Nat Turner were for enslaved Negroes of America and Toussaint L’Ouverture for the Negroes of Haiti, that Sandino was not merely for Nicaragua, but for the whole of Latin America.” The above was written by Bertram D. Wolfe, who in 1975 wrote Portrait of America by Diego Rivera (now out of print). Wolfe also helped Diego with the historical research that was required to accurately portray history. We would add that George Jackson holds the same place for comrades presently struggling for freedom within the beast.