

# THIRD WORLD

Volume 1 Number 4

University of California, San Diego

Thursday, December 3, 1970

## People's convention held

By  
Kenneth S. Carr

The Peoples Constitutional Convention was held in Washington DC on November 27-29.

The organizations represented were the Young Lords, Black Panther Party, Third College-UCSD (students), Black Student Alliance of Northern California, Gay Liberation, Women's Liberation, White Panthers, Asiatic Alliance, Indian Organization, Black Guardian, Radical High School Association, Black Vanguard, Congress of African People, Street People's Association, Red Guard (Chinatown), Yippies, Concern Citizens Defense for the BPP, Quebec Liberation Front plus representatives from most Colleges and Universities throughout North America and a few from Africa and Latin America.

Due to the controversy arising out of a suitable site for the convention, the seeds of revolution did not sprout. Denied the use of the DC Armory, and the University of Maryland—and refusing to pay a \$7,000 advanced rental fee for the federally financed (51%) Howard University, which gave as much encouragement as possible to have the site of the convention there.

The Peoples Convention took on an air of Yippie gathering. Whites from throughout the country whose reasons for attending could have also attended a Woodstock Festival left much to be desired. There grew a tense air of antagonism between right on brother's who were there to deal with business and hippies who spoke of liberating a Black University (Howard) and the White House.

Huey P. Newton spoke at St. Stephens church to a capacity crowd inside and thousands of people out-

side. He dealt with inter-communalism and claimed World Communism is what the people with the Black Panther Party as the Vanguard are struggling for.

Robert Scheer, former editor of Ramparts, spoke of Revolutionary Communism with Huey P. Newton as the Vanguard person.

During the last part of the Convention, the Black Panther Party organized programs to be dealt with in Washington DC. Free bussing to prisons for families of prisoners, free shoes, free clothing, free breakfast etc.

A Black Caucus of students throughout the country (pre-dominately California) drew up a proposal which will be explained at a later date.

For those interested on Huey P. Newton's speech and the declaration drawn up at the Convention plus other pertinent information, it will be made available at the Black Student Union's office in the near future.



CARLOS CALDERON, pictured above, former member of the Brown Berets and presently facing various criminal charges, talks, below, about the significance of his case.

## Statement by Calderon-- Repression on Chicanos

On November 5, the County Grand Jury of San Diego handed down indictments for two Brown Berets, David Rico and Richard Gonzales, and myself, charging us with one count of criminal syndicalism and one count of manufacture, possession, and disposal of a firebomb.

I was indicted on an additional count of soliciting the commission of murder and thus face a possible 24-year prison term if convicted.

\*\*\*\*\*  
"...unity and solidarity..."

\*\*\*\*\*  
About the same time the Chicano Movement began tasting victory, I returned from a two-month tour of Cuba; with this in mind the political nature of the indictments becomes more lucid—the gov't does not want Chicanos to relate to Cubanos.

The capitalists, in essence, are afraid that Chicanos and Cubanos will not only relate to one another on the basis of common heritage but also on the basis of common problems....and common solutions. Their fears are completely justified on that count.

The Chicano Movement fully understands the historical necessity of the Cuban Revolution and we also realize that our role in that same revolutionary process will not be denied. We cannot deny the validity of the ideological foundations of the Cuban Revolution and we can only affirm the unity and solidarity of all Latinos regardless whether they are Cubanos, Chilenos, or Chicanos.

Thus, in essence, the case that the state has against us is purely political; with their court system they are trying to stop a Movement and a process that is irreversible.

I remain confident that the Chicano Movement will not stop, even in the face of political oppression, but will instead grow stronger.... three indictments will not stop the same people that gave birth to Zapata and Che.

I remain confident of  
victory.....  
Hasta la Victoria Siempre!

Viva la Raza!



## Chicanos seek prison reform

By  
Manuel de Jesus Hernandez

Bobby Parra, an ex-convict and member of League of United Citizens to Help Addicts (LUCHA), in a lecture last Wednesday, discussed "The Peoples Resolution", a document calling for sweeping

reform in the California Corrections system. The lecture was held in MC-201.

His speech basically dealt with the drug problems and how the prison institutions are "geared to have you (the prisoner) jerked like a Yo-Yo", in particular as it relates to Chicanos and Blacks..

He went on to speak about the Narcotic Laws of 1961. At that time the communities affected were those of Blacks and Chicanos. An all Anglo Organization petitioned for legislation calling for stiffer laws and penalties, which passed under the Regan Administration. At one time the petitioners asked for the death penalty for repeaters, although they failed. He noted that the stiffer penalties were aimed at the users not the pushers.

### SEEKING CAUSES

"They didn't come to the Black and Brown communities seeking the causes and fighting the drug problem in a humanitarian way", he exclaimed, expressing his feelings about them.

Mr. Parra proceeded to talk about the present Parole Board. He pointed out that it had a "power that violates the Constitution", referring to the separation of powers. Once in prison, the Parole Board exercises judicial, administrative and executive powers. In example, he noted, a man serving a sentence of 5 years then is put on parole for another five and if he violates it, another 5 years are waiting for him.



Angela Davis

Continued Page 4

*Feliz Navidad y Prospero Año Nuevo*



# Racism in the Faculty . . .

An African Proverb reads, "He who chases two rats catches neither one". While we have watched Mr. Munsinger chase two rats—charging racism on the one hand and teaching racism on the other—we have said nothing. We knew that sooner or later, Munsinger would talk himself into a situation which he couldn't weasel himself out of—and then we would be there. Well, he has done it now.

In a recent interview with a staff member of the Triton Times, Munsinger said, "Rather than look at individual abilities, many organizations are looking at group characteristics; in my view this is racism." At the same time, he is guilty of grouping Black people together and asserting that they are the genetic inferiors of whites. By your own definition, Munsinger, you have convicted yourself. How long did you think it would be before Blacks and Browns and progressive whites would begin to actively challenge you? Did you think that these Ivory Towers of white academia would protect you in your racist attitudes and racist teachings forever? There are Black and Brown people here now. Do you think you can stop us all? You don't seem to realize that no one on this campus is that strong! No one in the streets it that strong! The U. S. Army isn't even that strong! Look at the way they bungled the Vietnamese massacres. Now everyone knows! But you're probably one of those atomic bomb freaks, Munsinger—it would not surprise us at all if you were.

## . . . and in the Newspapers

It is curious to note that whenever Black or Brown people's organizations are mentioned in the TRITON TIMES and DIMENSION, they seem to be put in a negative light.

After three weeks of looking deeply into courses which attempted to give students some knowledge of people and ideas of those other than Nixon, Buckley, Hoffer, Kirk, and the like, and making all sorts of charges, DIMENSION decided it was time to stretch out over the Blacks and the Browns. First was the reference to this paper, "And recently Third World got another \$500, making a total of \$675 to last until January; then they presumably get another welfare check," making it sound like everything that Black and Brown people get from the 'system' should be seen as welfare.

Then, DIMENSION challenged Third College, in the same issue. "The Third College student will find that his 'cultural heritage' revolves around socialism and the eternal hatred of both the white man and America." Then, a little further, "The instructors should ask the help of competent social scientists to correct their misapprehensions of the facts. If they go on like this, it (the course) will be nothing but indoctrination." (A quote from our old "friend" Jack Douglas.) Finally, worth noting is "At the least, they (Black and Brown and White Third College students) will receive an 'education' that distorts the true nature of the Third World; at the worst, they will become the active enemies of the society which sought in good faith to educate them." Sounds like some patronizing racist bullshit to us!

Third College courses neither attempt to project a socialist nor Marxist ideology to students. Your fear concerning feelings of eternal hatred for both America and the white man might be justified, but they are definitely yours. Any guilt feelings have some basis of guilt. It should be clear to you that Native Americans (you call them Indians—how quaint) have no love loss for either America or the white man. Only if this government stops oppressing people and repressing people and promotes freedom and justice for all

It is time, however, that we stopped overt racism taught at the University of California at San Diego. It is time that ALL BLACK & BROWN PEOPLE ON CAMPUS CONFRONT MUNSINGER. It is time we all got together to deal with all forces moving to perpetuate racism in America, and especially at UCSD.

Look at the gaul this man has!! Some Black and Brown (and white) people got together (naturally with Black and Brown in the vanguard) and helped to build Third World College which is now open to whites as well as non-whites and built mechanisms to assure representation from all groups. And he calls this racism. The Medical School sets aside a certain number of seats to assure that the Black and Brown communities have Physicians. And he calls that racism too. While we have never heard any statements from Munsinger about the Ku Klux Klan or the White Citizens Council or the imprisonment of 110,000 Japanese during the Second World War, it would not surprise us if Mr. Munsinger came up right of neutral again. And what about the 2% minority on the faculty? Is that racism or no?

And thinking back to the justifications that the Germans used to run their famous "experiments" on the Jews, we wonder what this Jensen-Munsinger consortium really has in mind and wonder what they will try next. Similarly. . .

people, could we even imagine the kind of society you obviously envision? And some say America could never do that. J. Douglas makes a good literary attempt to discredit the faculty and staff of Third College with the word "competent," but he should know by now that nearly 90% of the faculty has at least a Ph.D. How much more competent would you have them? Concerning Distortions, Black and Brown people have been systematically written out of history or projected as white people when their contribution was too significant to be obscured. If Third College attempts to fill in some gaps, we can understand how all that misinformation and "indoctrination" would go to waste.

DIMENSION staff members should not be surprised that their attitude "...the society which sought in good faith to educate them..." is rejected by Blacks and Browns. We do have many good examples of "good faith" here in this society: The Bill of Rights, The King Alfred Plan (see the last issue of Third World), The Constitution, The War in Vietnam, Cambodia, Laos, The Bay of Pigs Mistake, Richard Nixon, Spiro Agnew, etc., etc.

TRITON TIMES, which has a motto "If It's Not in The Daily Triton, It Didn't Happen," has been giving carte blanche to Munsinger and Douglas, not without the kind assistance of Jim Sills. Sills also happens to be a major contributor to DIMENSION (looks like a little collusion, doesn't it?): from giving Munsinger room in the center fold to run his racism at students, to interviewing him and writing news stories about his class.

It seems that no one is really interested in Third College or they would interview students (not just 3) and faculty and put together a long series of articles about the positive aspects of Third College, rather than creating some negative ones.

But, then again, we hope that the TRITON TIMES and DIMENSION do not attempt such an issue. With only one Black and two Chicanos on the TT staff and none on DIMENSION, Third College would probably get more of the treatment it has already received. We will do the issue ourselves. But we suppose that this is the nature of journalism at UCSD.

## LETTERS TO THE EDITOR

### Asians concerned about community

Brother Hernandez:

(This letter to the Editor is more directed to the Asian-American students at UCSD.)

Hearing that the University of California at San Diego has a Asian-American Student Alliance, I'm beginning to wonder what then? What is the Asian-American student's contribution to the "Movement"? What are their aims? But more importantly I raise the question what are they doing for

their PEOPLE and its community.

After reading the first issue of THIRD WORLD it was pointed out that "An Asian-American Alliance is forming at UCSD to combat this ignorance, and to make people aware of the problems that do exist". To make the people aware, what people? Those rich residents in La Jolla or Del Mar?

If it's anybody who needs help it's the Asian brothers and sisters in Southeast San Diego, Chula Vista, Candlelight, Encanto, East San Diego and Spring Valley. Where are those students from the AASA at UCSD? Are they all talk and no action? Like many student groups around the country, you have to SERIOUSLY think

## Lava flushed flesh

Lava flushed flesh

black hair/maternal shawls

of silken cascades

sharpen warm features

-into worried sparkles

and chins forged in pain

-as her face appears

muje,

your breath is heard,

sweeping our flesh to pounding

in cadenzas of bathing joy

we,

rain on our path

the solar birth of ours/rainbows

on earth bound

to moons

and seasoned moving suns

as we find our ground trembling

-with her-

peacefully rocking

the ardor of our hearts to climax

Tonantzin

into bones erupting cheek volcanos

and lava flushed flesh

-Alurista



## Experiences at UCSD

By Edward and Mae Wan Ho

The newly arrived student is young, expectant, and most of all, optimistic to the point of being exhilarated. Suddenly, the world grows immense and his compressed youthful spirit explodes to fill it. He is at the center of the "happening world"; and all parts of it seem within reach. Suffused with a sense of power to accomplish great things, he embarks enthusiastically on his new career.

Of the United States, he has heard a lot: communication being what it is today. He comes therefore, armed with certain biases and apprehensions, yet not without a cautious reservation to final judgment. The term "cultural shock" is most certainly an anachronistic cliché. No "shock" exists per se; and our student soon settles into a more or less harmonious relation with his strange environment. Minor adjustments are in fact necessary; such as that to a quickened pace of living. A greater degree of personal independence and maturity develops in response to the demands of plain everyday life. Most students are freshly weaned from home; and for them, this is the major transition.

Cultural differences do exist as expected. For instance, many are slightly jarred by the necessity to openly display one's tantamount to immodesty in the homelands.

### CHINESE DETERMINATION AND AMERICAN PRAGMATISM

One interesting observation by a young scientist from Hong Kong is the difference between idealized Chinese determination and American pragmatism to get a job done. The proverbial "Yu-kang" or "foolish old man" (the implication: he was in fact wise) removed a mountain by carrying it away, basketful by basketful, day after day. He was determined to do so with the firm belief that his sons and his sons' sons would eventually bring the task to completion. The American equivalent would first use dynamite to blast away his mountain, and devise efficient methods to move it within his own lifetime; not trusting his sons to complete it. "There is something to be recommended in both attitudes," she said, with typical Chinese syncretism.

For Yu-kang, his life was committed in its totality to moving the mountain, and the mere act of it, however menial, was his life. His determination transcended time, and paradoxically, also his final goal. In the timelessness of his determination, the completion of the task itself becomes something of an anti-climax.

The American pragmatist, on the other hand, never loses sight of his results in relation to his goal, demands instant achievement, and often does produce results in a much shorter time.

Homesickness is another overstated problem. Most students, especially the young undergraduates are too preoccupied with the novelty of being in a strange land. "It's great here. There are so many more kinds of entertainment than at home. We really have no problems at all." Such is the summary of the feelings of several sophomore and junior year students from Hong Kong. Among older students, especially those that have been here for two years or more, homesickness is more of a reality. "My home is very beautiful in my memory, I long to return to it," said a graduate student from Taiwan.

### HELPFUL AND CONSIDERATE

A major question is: have Chinese students truly gained acceptance? The answer is not an easy one. What is the yardstick of acceptance? The University community at UCSD for instance maintains very friendly relations with Chinese students. The Foreign Students Office, in particular, has been extremely helpful and considerate. Teaching staff and students alike are friendly and mindful of our needs and difficulties. There is no question but that the University accepts Chinese students as an integral part of its student body. On a social level, however, a different picture presents itself.

A commonly heard statement is as follows: "In school and at work, we talk and laugh, but after work, that's it." The case of significant omission from a guest list also serves to reinforce this feeling of exclusion and non-acceptance.

An American-born Chinese couple once said in dismay, "They don't really accept us." It may be well to bear in mind, however, that Californian "exclusionism", for example, has been recognized by widely different ethnic groups, and also by the American themselves; and may not be aimed specifically at the Chinese.

In many cases too, Chinese students themselves are not noted for their enthusiasm in seeking social acceptance. Indeed, some students remain essentially isolated, not only from the American community at large, but also from other Chinese students (those with a different background from themselves).

The tendency to polarize into groups and subgroups is very strong among Chinese students; and this remains the major deterrent to any cohesive relationship among Chinese themselves and between Chinese and other nationalities.

But to return to the main stream of our analysis; the more sensitive among us experience a form of exclusion which is quite subtle. We are accepted in so far as we remain behind the label: Chinese. Anything we do or say must invariably be so stamped; and hence of little consequence or relevance (to Americans).

We remain to some extent, a curiosity, seldom attaining full 'person-hood'. "I am neither proud nor self-conscious of being Chinese."

# ROLE OF WOMEN seen in Vietnamese Struggle

By  
Alexiss Lane

The women of Vietnam are in the midst of their own process of liberation and they totally identify this process as an intrinsic part of the struggle to defeat U.S. imperialism and build socialism. From its inception the Vietnamese Communist Party proclaimed women's equality as one of its goals and created a Women's Union for this purpose. By taking an active role in the economy in this revolutionary situation, women have attained a new awareness of their own capabilities—a necessary step towards their won liberation.

The romantic picture of the Asian girl guerilla reflects only a small part of the reality of the situation. The picture denies the depths of the real struggle for liberation being waged by women in Vietnam, both North and South.

### "5 EQUALS PLAN"

Women's situation in Vietnam must be viewed as a part of their history, a history of feudalism, in which male supremacy was deeply rooted. Measured by their pasts, Vietnam has made remarkable improvement. Male supremacy, however, has existed for thousands of years, and it cannot be eradicated in a few decades. There is still much struggling ahead for the women in Vietnam, and for that matter, for the women of the world.

Currently, the North Vietnamese are working to liberate women through the "5 Equals Plan" launched in 1954. The 5 equals are: equality in 1) fighting, 2) labor, 3) party leadership, 4) management of the society, and 5) the family. These are the areas in which they are working to liberate women within the context of resisting U.S. aggression.

Women are increasingly involved in the militia and in home defense, through N.V. is not the degree that the romantic guerilla woman would indicate. In labor, women now play a major role. In agriculture, they make up 70% of the work force; women are over 50% of the workers in industry. In the 3rd area, leadership and administration, women seem to have had made the least headway.

Yet they make me a prisoner in my very Chinese-mess. These are the words of a young post-doctoral fellow. "Imprisonment" is perhaps the best summary of this feeling: it is the frustration of one muted behind a projected image of himself from which there is no escape.

Discrimination is nonexistent within the University. Outside the University, there has been a few instances of discrimination in housing from unwilling apartment managers. Little or no outright unpleasant incidents have yet been reported here. Some of us feel that the University conveys harbour us well, sparing us the brunt of discrimination. Others feel that discrimination is maintained at a suggestive level, something akin to a background noise that is always there. Many are piqued at obviously nonsensical remarks like: "Do you have opium?", or at slly implications that Chinese are laundries or restaurateurs. Some current American literature, cinema, and television commercials are not deficient in insults, parody and misrepresentations in presenting their version of what is Chinese. Such unfortunate incidents detract from the generosity and kindness most of us have experienced here.

There are more women in top positions now, then in 1954, although there are still not many. Women are in the process of being trained as assistants in schools, industry and agriculture; when they have been sufficiently trained they will be prepared to take various positions in the management of the society. In the final area concerning the family, marriage laws passed in 1960 outlawed polygamy and gave women rights equal to men in the family, in divorce and property ownership. The strategy for bringing equality into the family structure was to industrialize all housework, and to make housework, child care and home services handled communally.

### GOALS

The main instrument for women's liberation is the Women's Union, originally formed in 1930. Its two goals are: defending the interests of women, and organizing and raising their political consciousness to participate in various aspects of the revolution.

These two goals are seen as two parts of the same task. The primary movement among the women presently is the "3 Responsibilities Movement". Any woman who has succeeded in them movement receives a handkerchief and pin as a symbol of her accomplishment. The three responsibilities are: patriotism or being able to fight and defend the country; production or social labor, picking up the jobs of the men who have gone to the front; and the family, or preparing the children to resist the U.S. and to build socialism.

### WOMEN'S UNION

Political education and training is a major part of the work of the Women's Union. In every village, the union is responsible for educating the women about the war, socialism, and women's rights. They set up training schools for technical skills, promote hygiene, and give out birth control information.

The Union also holds sessions to discuss how to choose a husband and what women should demand from a husband in the new society. The Union sets up kindergartens, child-care centers, and provides other household aids. Male supremacy is still imbedded in the society. The most important example is the militia. While women carry guns and fight, they are not a major mil-

itary force in North Vietnam. Their role is like that of the national guard, manning anti-aircraft guns and defending the homes if there is an invasion. Few women in the North are in the militia full time, and they never go to the front lines.

In the South, there is less distinction between the military front and the rear guard; women are very involved in the day to day level of fighting, and frequently have the responsibility of liberating villages and setting up new regional governments.

### WOMAN DELEGATE

The difference is also reflected in the Paris "Peace" Talks, where Madame Binh is head of the Provisional Revolutionary government delegation and several of the people immediately under her are women. She is not simply an exceptional woman, who was placed into the role, but more likely seems to represent a woman's power base in the South. Also, at summit conferences of Indo-chinese peoples attended by the top leaders of the liberation forces of Laos, South Vietnam, Cambodia, etc., the only delegation which included women was the PRG. These facts suggest that the woman's power base in South Vietnam is very strong and considerably more liberation-conscious than in the North.

The most obvious reason to explain the difference between the women in the North and in the South, is clearly directed with the war. The fighting in the South involves every person, daily, in the struggle for survival and liberation. The other reason that I could come up with is that a cohesive Party had not existed in the South as long as it had in the North, which has made it necessary for women in the South to struggle for their liberation directly rather than to be liberated by some male-dominated force, such as the Party. The women in the South have had to respond to the war on their own, and have not had to achieve their identification with the struggle through the Party.

The women in Vietnam, North and South, believe that they have an integral and important role in the changing of the world. They have confidence and solidarity with themselves and with women all over the world. Can we in the U.S. fulfill the confidence that the Vietnamese women have?

C/S

CLASSIC



## ... Prison reform

Those persons in parole heed the following: no marriage, change of residence, change of town, without the consent of the Board. And the ex-convict must always maintain a job, although it isn't furnished by the Board itself, disregarding the fact of life in a prisoner not able to find jobs.

Under the California Corrections Act, 42 conservation camps have been built. Within them, Bobby Parra informed, "Black and Browns offer cheap labor."

He stated that they work in regular factories and are only paid 50¢ a day. "Folsom, Soledad, San Quentin all have some form of factories producing furniture, textiles, shoes", he pointed out, then proceeded to call it, "legalized form of slave labor" and as a result many prisoners are resigning their jobs in protest. They originally were offered to them as "training programs" until they realized differently.

### GESTAPO

Within the prison there are two administrative bodies that deal with the inmates: The Custody Division and the Care and Treatment Division. "The Custody is a regular Gestapo", said Parra. The other offers a more humanitarian treatment.

The cost of keeping a single prisoner in a corrections camp is \$3,086 per year. The burden on the average taxpayer is heavy. With the reform proposed, Mr. Parra sees an alleviation in the taxpayers burden.

For a solution to the present problems, Mr. Parra and his organization, LUCHA, plan to as he stated, "fight fire with fire". "We will fight them with intelligence and documentation; expose them on their own game, in an organized manner."

### CHAVEZ' SUPPORT

Cesar Chavez' UFWOC has supported the Peoples Resolution. In a press release dated October 23, 1970, it states, "A new and needed program has come to our attention. The League of United Citizens to Help Addicts, LUCHA, has released a Peoples Resolution containing a number of well thought out proposals which we the United Workers Organizing Committee feel are long overdue."

Presently, LUCHA is circulating a petition, statewide, to obtain the signatures of 5000,000 registered voters to qualify the Peoples Resolution as an initiative measure on the California ballot. If any one wishes to help or seeks info, please call LUCHA, (213) 266-0531.



"WACHALE ESE THEY'RE TRYING TO STEROTYPE US."

## YOUNG LORDS DEMANDS REPRINTED

### Puerto Ricans Get Organized

THE YOUNG LORDS PARTY IS A REVOLUTIONARY POLITICAL PARTY FIGHTING FOR THE LIBERATION OF ALL OPPRESSED PEOPLE

1. WE WANT SELF-DETERMINATION FOR PUERTO RICANS LIBERATION ON THE ISLAND AND INSIDE THE UNITED STATES

For 500 years, first Spain and then United States have colonized our country. Billions of dollars in profits leave our country for the United States every year. In every way we are slaves of the gringo. We want liberation and the Power in the hands of the People, not Puerto Rican exploiters. QUE VIVA PUERTO RICO LIBRE!

2. WE WANT SELF-DETERMINATION FOR ALL LATINOS.

Our Latin Brothers and Sisters, inside and outside the United States, are oppressed by American business. The Chicano people built the Southwest, and we support their right to control their lives and their land. The people of Santo Domingo continue to fight against gringo domination and its puppet generals. The armed liberation struggles in Latin America are part of the war of Latinos against imperialism. QUE VIVA LA RAZA!

3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE.

Just as Latins first slaved under Spain and the yanquis, Black

people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist Babylon (decadent empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression. NO PUERTO RICAN IS FREE UNTIL ALL PEOPLE ARE FREE!

4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE RACISM.

The Latin, Black, Indian and Asian people inside the U.S. are colonies fighting for liberation. We know that Washington, Wall Street, and City Hall will try to make our nationalism into racism; but Puerto Ricans are of all colors and we resist racism. Millions of poor white people are rising up to demand freedom and we support them. These are the ones in the U.S. that are stepped on by the rulers and the government. We each organize our people, but our fights are the same against oppression and we will defeat it together. POWER TO ALL OPPRESSED PEOPLE!

5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND.

We want control of our communities by our people and programs to guarantee that all institutions serve the needs of our people. People's control of police, health services, churches, schools, housing, transportation and welfare

are needed. We want an end to attacks on our land by urban removal, highway destruction, universities and corporations. LAND BELONGS TO ALL THE PEOPLE!

6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE.

We must learn our history of fighting against cultural, as well as economic genocide by the yanqui. Revolutionary culture, culture of our people, is the only true teaching.

7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS.

Puerto Rican rulers, or puppets of the oppressor, do not help our people. They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pimps who keep our communities peaceful for business, or the street workers who keep gangs divided and blowing each other away. We want a society where the people socially control their labor. VENCEREMOS!

8. WE OPPOSE THE AMERICAN MILITARY.

We demand immediate withdrawal of U.S. military forces and bases from Puerto Rico, Vietnam, and all oppressed communities inside and outside the U.S. No Puerto Rican should serve in the U.S. army against his Brothers and

Sisters, for the only true army of oppressed people is the people's army to fight all rulers. U.S. OUT OF VIETNAM, FREE PUERTO RICO!

9. WE WANT FREEDOM FOR ALL POLITICAL PRISONERS.

We want all Puerto Ricans freed because they have been tried by the racist courts of the colonizers, and not by their own people and peers. We want all freedom fighters released from jail. FREE ALL POLITICAL PRISONERS!

10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE REVOLUTIONARY...NOT OPPRESSIVE.

Under capitalism our women have been oppressed by both the society and our own men. The doctrine of machismo has been used by our men to take out their frustrations against their wives, sisters, mothers, and children. Our men must support their women in their fight for economic and social equality, and must recognize that our women are equals in every way within the revolutionary ranks. FORWARD, SISTERS, IN THE STRUGGLE!

11. WE FIGHT ANTI-COMMUNISM WITH INTERNATIONAL UNITY.

Anyone who resists injustice is called a communist by "the man" and condemned. Our people are brainwashed by television, radio, newspapers, schools, and books to oppose people in other countries fighting for their freedom.

No longer will our people believe attacks and slanders, because they have learned who the real enemy is and who their real friends are. We will defend our Brothers and Sisters around the world who fight for justice against the rich rulers of this country. VIVA CHE!

12. WE BELIEVE ARMED SELF-DEFENSE AND ARMED STRUGGLE ARE THE ONLY MEANS TO LIBERATION.

We are opposed to violence—the violence of hungry children, illiterate adults, diseased old people, and the violence of poverty and profits. We have asked, petitioned, gone to courts, demonstrated peacefully, and voted for politicians full of empty promises. But we still ain't free. The time has come to defend the lives of our people against the businessman, politician, and police. When a government oppresses our people, we have the right to abolish it and create a new one. BORICUA IS AWAKE! ALL PIGS BEWARE!

3. WE WANT A SOCIALIST SOCIETY

We want liberation, clothing, free food, education, health care, transportation, utilities, and employment for all. We want a society where the needs of our people come first, and where we give solidarity and aid to the peoples of the world, not oppression and racism. HASTA LA VICTORIA SIEMPRE!

### Below

The YOUNG LORDS, a Puerto Rican activist group, have been only in the political scene for only about 3 years, yet today they are one of the vanguard in the search for justice for Third World people. Below we offer to the reader the main motivating force behind their accomplishments: THEIR 13 DEMANDS.