TODAY IS NOVEMBER 5TH
WASN'T THERE SOMETHING
I WAS SUPPOSED TO DO?

Well, we wuz all settin around the MOVEMENT office, jawin and just carryin on, poppin pills so we could put out this issue...when in runs Two-Finger Luke who does our typesettin and says, ‘ Isn’t next month November 5 and shouldn’t we say something about those elections? ’

Sure of course we says, cuz we’re a political newspaper and those elections out there is an important part of the political process—how can we ignore em?

I know how we can ignore them, sez the editor (whose name we forget). That wasn’t exactly the question but somehow we go onto the subject while sitting on the layout table and somebody came up with some suggestions. We wuz wondering whether we had any readers...who might be so bored that they’d actually be drivin to votin (or something desperate) just for a few cheap thrills.

PANTHER CUBS
By Pink Panther

JACKSON, MO. (Special to LNS).—The Panther Cubs saw their first action in Mississippi today. A week gang of black slaves from some county or state prison was being driven down the Hinds County road where Panther Cubs “Huey” and “Malcolm” live. The slave brothers, under the watchful eye of a white guard, were being used to cut down weeds from the road-side. It was 95 degrees in the shade, and the prisoners were in the blazing sun.

It made “Huey” said “Malcolm” mad. They cooked up an idea. “Huey” would yell a message of hope to the slave-brothers and escape before the guard knew what happened. He planned to yell: “Brothers! We stronger! Yay now! I’ve don’ fightin’ will open the prison soon.”

On the way to where the slaves were working, “Huey” met “Malcolm.” Together they walked right up to the prison and shouted their message. The guard yelled and came after them. They threw rocks. He pulled out his clubs. The Panther Cubs escaped unhurt. “Huey” is nine years old, “Malcolm” is eight.

The Panther Cubs hope older Mississippians will also form small guerrilla bands, but they are not going to go onto the subject while sitting on the layout table and somebody came up with some suggestions. We wuz wondering whether we had any readers...who might be so bored that they’d actually be drivin to votin (or something desperate) just for a few cheap thrills.

GI’S RIOTERS CHARGED WITH MURDER

Daley Out
Of His

In response to Mayor Richard Daley’s TV film, “What Treas Do They Plant?” members of one Chicago radical community group attempted to plant a “peace and freedom” tree last Saturday in a small city park in their neighborhood. Surrounded by about 30 friends and a dozen children, the first shovel of dirt was hardly turned when eight cops and a paddy wagon arrived. In the ensuing dispute, Marty Noone, independent candidate for the Illinois State Legislature, was arrested, as was the tree. The shaved was also arrested. The action occurred in Joyce Kramer Triangle, dedicated to the author of the poem “Trees.”

When members of the group, the citizens for Independent Political Action (CIFA) went to help Noone out, they found that he was charged with “planting a tree without a permit.”

Brothers and Sisters,

This 24 page issue of the MOVEMENT increased our production costs considerably. We would like to continue increasing our coverage. To do this we need YOUR help.

Please send us information, contributions, help us distribute and get new subscriptions. All of this aid should be sent to our NEW address: The MOVEMENT PRESS, 55 Colton Street, San Francisco, California 94103.

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BROTHER IN EXILE
JEFF SEGAL

THE GUEVARA MEMORIAL ISSUE
The Oakland Seven go to trial November 18. A year has passed since the "crime," last October's Stop The Draft Week of Struggle during which 10,000 brothers and sisters tried to halt the induction process at the Oakland Induction Center, helped to issue in a new era of militant street demonstrations. It started the white movement on the road that produced the Pentagon, Chicago and L.A. It also cost Oakland $250,000 to keep the Induction Center open for a week. The Oakland powers have not forgotten.

Judge On The Outs
Judge Phillips has recently made himself unpopular with the district Attorney's office. He declared a mistrial in a recent prosecution in which his star witness had methodically blacked out faces from the jury.

The Sentence And The Movement
The Sentence And The Movement is the title of a political tract that Huey Newton wrote while being held in the Alameda County Jail. It is a succinct and sickening example of the way that Huey Newton and the Black Panther Party was run. It was written after he was paroled in 1965, and was an attempt to explain the politics of the Black Panthers to the outside world.

 Huey: The Will Of The Black People Must Be Done

Judge Friedman, on September 27, sentenced Huey Newton to serve 2-15 years in prison for voluntary manslaughter - the compromise with racism that was called a verdict.

Cannon, Steve Hamilton, Reese Erlich, and interfering with the lawful duties of a new trial.

The sanctions of law applied to a complex situation. The defendants knew from the outset that they were not going to be tried in a fair and impartial court. They knew that the prosecution was going to be conducted on the highest political level have often demonstrated knowledge of the "appropriate moment to act." Those "stressful situations" meant confrontations with the police occupying army - they, too, are the masters.

One of the principles of STDW was "do it and get away with it." This is still possible for the Oakland Seven.

NOVEMBER, 1968 THE MOVEMENT PAGE 3
The sudden growth in the organization
has created some problems. Rather than
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1,000,000 Signatures for Eldridge

DO YOUR THING . . .

HAVE THIS PETITION SIGNED BY 25 PEOPLE AND MAIL IMMEDIATELY TO:

INTERNATIONAL COMMITTEE TO KEEP ELDRIDGE CLEAVER OUT OF PRISON

PETITION NO.____

PETITION: KEEP ELDRIDGE CLEAVER OUT OF PRISON

"EVERYONE IS INNOCENT UNTIL PROVEN GUILTY"

ONLY THE PEOPLE IN MASS CAN DESTROY RACISM IN THE UNITED STATES OF AMERICA. So we the undersigned who are citizens of America and peoples around the world, DEMAND, that ELDRIDGE CLEAVER, Minister of Information of the Black Panther Party; Candidate for President of the United States of America on the Peace and Freedom Party ticket; author of the book, SOUL ON ICE; and managing editor for Ramparts Magazine, we say and demand that he, Eldridge Cleaver, should not be sent back to prison after being released from prison by Judge Sherwin of Solano County in California. Released because the Judge stated that Eldridge then was being held as a "political prisoner." ELDRIDGE CLEAVER is now out of prison on legal bail. We the undersigned say that the California Governor with his "Adult Authority," the courts of California and the federal courts of the U.S.A. had better recognize that everyone is innocent until proven guilty with the right to bail before trial, that this is every human beings right by the United States Constitution, including Eldridge Cleaver.

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George Wallace is certainly making true his statement that: "We're going to shake the eye-teeth of the liberals of both major parties." The fact that he has a chance of success can be seen by the results of a recent Gallup Poll in which he racked up 19% of the popular vote. And in a more recent Harris Poll he is credited with 21%. While there is little danger that he will be elected President there are many who fear that his third party can gain enough support to throw the election into the House of Representatives. If this were to happen it would mean that publicly swing his support in behind the candidate that would allow him a voice in choosing Supreme Court Justices and the Attorney General, plus a pledge to tread lightly in enforcing civil rights laws; and a say in other things like the placement of industry, federal funds, and even the war.

More important Wallace is certainly setting the stage upon which both Nixon and Humphrey will act out their respective political farces and spew forth their election

forward to articulate those fears and organize them. He is saying publicly what many whites have been saying to themselves and each other. He is repressing their resistance to change and cannot be glitly written off as a fascist and a demagogue.

Wallace is making an emotional appeal directed at the fears and insecurities felt by those who are experiencing the same frustration as he was caused by a system which increasingly allows for less and less impingement on anything remotely human.

But the universe has its own purpose, there exists no clear path, or even hint, of how to realize the responsive and behavioral potential differences and shunted (on a large part) by the institutional insti­

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More important Wallace is certainly setting the stage upon which both Nixon and Humphrey will act out their respective political farces and spew forth their election

year rhetoric of lies, distortions and empty promises.

For years the movement has been content to wait and see a fascist, racist, bigot, and reactionist. Now while he may be all of those things these words have done little or nothing to impress the growth of his movement. It is time for our movement to stop the main calling and sit down to make an honest appraisal of Wallace. After all, he is winning the support of those who have traditionally led the fight against fascism and racism-­

"Rumors persist that large contribu­

tions are being received from individuals outside his state organizations. No one has come forward to articulate those fears and organize them. He is saying publicly what many whites have been saying to themselves and each other. He is repressing their resistance to change and cannot be glitly written off as a fascist and a demagogue.

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year rhetoric of lies, distortions and empty promises.
Wallace's Alabama

Wallace presents himself to the natives as the popular governor of Alabama, yet an examination of voting patterns will reveal that 50% of the vote, whites, whites, Wallace, only received 42% of the total votes cast. In the primaries, only 62% of the votes were cast for Wallace and only 56% of the whites did. Of 500 persons questioned for an opinion poll, Wallace would have defeated him. In the general election, the white vote was 50% for Wallace because many anti-Wallace people wanted to vote for someone else, but did not know how to spell their tickets. Wallace never obtained a base because of his low popularity in his own state.

Alabama ranks 4th among states in per capita annual income and 45% below the national average.

Alabama spends a total of $84.5 million a year on public education. This is 7% of the total budget. Alabama has a large percentage of black students.

Alabama's major industries are steel, automobile, and cotton. The state is also famous for its tobacco and rice.

Alabama's economy is based on agriculture and manufacturing. The state produces cotton, tobacco, and many other agricultural products.

The state is also known for its historical sites, such as the Bon Secour National Monument and the Capitol Park.

Alabama's climate is mild, with temperatures ranging from 30°F in winter to 90°F in summer.

Alabama's population is predominantly white, with a small percentage of black and other racial minorities.

Alabama's official state bird is the mockingbird, and its flower is the magnolia.

Alabama's official state animal is the black bear, and its fish is the flathead catfish.

Alabama's official state motto is "Homo Sum, Quia Sum," which means "I am a man, therefore I am."

Alabama's official state song is "The Star-Spangled Banner," which is also the national anthem of the United States.

Alabama's official state flag features a white silhouetted eagle with an American flag on its breast.

Alabama's major cities include Birmingham, Huntsville, Mobile, and Montgomery.

Alabama is known for its strong sense of pride and its vibrant cultural life.

Alabama's official state symbols include the state flower (the magnolia), the state bird (the mockingbird), and the state fish (the flathead catfish).

Alabama's official state tree is the southern live oak, and its state tree is the red maple.

Alabama's official state fish is the white crappie.

Alabama's official state reptile is the copperhead snake.

Alabama's official state butterfly is the monarch butterfly.

Alabama's official state mammal is the black bear.

Alabama's official state bird is the mockingbird.

Alabama's official state tree is the southern live oak.

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During the last several years a movement has grown among young people who are alienated from American society and friendly in many ways to the left. They have been labeled hippies, flower children, freaks, yuppies etc. They have played an important part in all of the mass actions that the movement has been engaged in over the last few years. They were especially important at the Pentagon, the Oakland Induction Center, Chicago and Berkeley and they have been in constant conflict with the police as they develop a new kind of "street culture".

Yet the political left has been slow in understanding them. This is partly because we have often viewed them as "freaks" and failed to listen to what they have to say. This has decreased since Stop the Draft Week, the Pentagon, Chicago and Berkeley. Jerry Rubin is one of the most articulate spokesmen for certain elements of this group, especially the Yippies.

Jerry Rubin left for Washington to appear before the HOAC investigation of the Chicago demonstrations the MOVEMENT spent a few hours rapping with Jerry. The following is sections of that conversation:

**THE MOVEMENT**: Put the bandolier on for a picture of Jerry.

**JERRY**: It's impossible to count.

**MOVEMENT**: No, just those on the front, I just had an idea for a MOVEMENT contest.

**JERRY**: A great idea may be hatched here--I hope so.

**MOVEMENT**: We'll take a photo and give a free subscription to everyone who can tell us how many bullets Jerry has on his bandolier.

**JERRY**: If it's reasonable to count.

**MOVEMENT**: No, just those on the front, that'll build circulation.

**JERRY**: Yeh, free subs--cause everyone can count the bullets.

**How the Grass Grows**

**JERRY**: Jerry, you face a drug change in New York. What do you have to say about drugs?

**JERRY**: The thing about marijuana is its pleasures and not the rag. We should talk about its pleasures. I think it's important for you to see that most of the important drugs--I do not mean drugs like marijuana, not the other drugs, especially marijuana, increase creative energy; increase plus ability to break out of verbal barriers, break out of habitual thinking. It breaks down that kind of logic you learn in school that is, chronicidal shit. Things break out from your mind from all parts--airplanes

**How the Grass Grows**

**JERRY**: They play the role they feel the system requires them to play. The way to change the country is to first totally change your relationship to it and that the country, the country will really be hurt. Its hard for me to understand people that stay in the university structure and work for degrees and so forth, even if they're Marxist, or demonstrate. Most of their energy is going into what makes America America.

**MOVEMENT**: You see no role for radicals in the University?

**JERRY**: To destroy it or to drop out, I can see how you can be revolutionary in 1964 and be in the university in 1970, I can see how you can be there for a certain period of time and then drop out and burn the place down. I give a six-month limit. I think the six months and hasn't yet taken a long step toward burning it down is giving us some wrong idea.

**Problem Not Organization**

**MOVEMENT**: You're taking about everything and in your mind is revolutionary. Isn't that what you mean by revolution?

**JERRY**: Well I don't think that organizing necessarily takes place by sending mailing lists or forming organizations. Organizations means making things concrete, making things personal to you. You have to do that. Every pot arrest becomes a public story, people talking about their personal experiences. That's another thing to mobilize around. After all, I am political and I smoke pot and they are going to come after me after so why should I be angry when it happens? I should say that's the way the system works, so the system's against itself and we can now organize against it even more.

**MOVEMENT**: How are you going to use the case to organize?

**JERRY**: We don't think that organizing necessarily takes place by sending mailing lists or forming organizations. Organizations means making things concrete, making things personal to you. You have to do that. Every pot arrest becomes a public story, people talking about their own experiences. That's another thing to mobilize around. After all, I am political and I smoke pot and they are going to come after me after so why should I be angry when it happens? I should say that's the way the system works, so the system's against itself and we can now organize against it even more.

**MOVEMENT**: Did you say ''creativity'' is revolutionary or revolution?

**JERRY**: Revolutionary, in other words anyone who is creative by definition is revolutionary. The thing about America is that it prevents people from being creative in the status quo institutions and therefore it drives their creativity out of the system. Once their creativity is driven out of the system it seeks new areas and as a whole counter system is created out of the desire of people to express themselves.

**MOVEMENT**: Is that all that's needed for a revolution?

**JERRY**: No, it's a prerequisite. Because if the society satisfies the needs of people to express themselves then it's impossible to have revolutionary conditions no matter what the economic relationships are. But getting back to the drug question--you asked about the bust. Up until now the bust has been a positive thing. If I go to jail it will be a negative thing. But we shouldn't look upon dope as being negative things--arrests are important, MOVEMENT: how was your arrest important?

**JERRY**: It dramatized to thousands of people, because it put wide word of mouth and underground publicity, that if you break into the pentagon as an outsider and anytime the "Merry" can come in and invade your sacred palace, your home. So it was a theatre. The cops who arrested me said all the right things, the right lines, they beat me up; that would probably, 'cause I've been exposed to the context of the East Village was almost a moral arrest in terms of pot.
Elections are a B.P. trick

MOVEMENT: What do you think about the elections?

JERRY: I'd like to see us step down. I think probably we can't physically stop them, but we can cause an explosion on the list and the scare. We don't want to be scared or have to take the fright. It is primarily a media message to the world and the government to say, "Hey, get out all these economic schemes. Even real jobs, we'll have to give up."

And I think it's also positive that if we really can bring the middle class, that 90, 40, 60, or 60 year olds around who if we could talk to them and say, "Look there are 10,000 of us and we're together, we're not working anymore, we're living together and we're full-time agitators, all the time, nothing else, that's our whole life. You're not doing that...support five of us every year."

I think there are ways to fucking beat the system and that people aren't doing that is an indication that it isn't a big problem. But the need to create the infrastructure is the need to organize to do it as a matter of fact, organize into one total force that will be the overruling—the and he must act together. So that brings us together because we are one thing although we're not conscious of it.

I think we have to do what we do and take our chances, because we have to act totally freely. We have to get our own way. We'll have to give everything up. The election comes upon us, we have to act. What in my total freedom I want to do, I want to go into the streets and show our vision. And I think we have that kind of total personal honesty in the movement.

MOVEMENT: That's quite an emotional way of expressing that. Is there any possibility that not everybody would be expressing their total freedom by doing that?

JERRY: No. I think people are basically emotional and we've got to give it due, to give it due, to give it due, to give it some feeling. For us to demonstrate the demands that are made, the issues that are raised are irrelevant to them.

They're here because they want to put us in jail, they want to arrest us, they want to put us in jail, they want to make history, they want to do something wonderful. It's all personal and emotional reasons and then you hear all the intellectuals, the battle of the leaflets, and there are a lot of crazy people who are really hot right here, you know...there's a leaflet from Marxism, the hell knows from Marxism.

JERRY: Basically what we are saying is shift on middle-class America and we are a new force and we are not and we are about us and we're identifying with the enemy, we're growing our hair long, we're not interested in the middle class anymore. Everybody else, we're quitting, we're standing on our own. We don't say don't like your careers, we don't like your degrees, we don't like your cars, we don't like your sex, we think of us, we're getting arrested—going to jail with the niggers. Mean Jesus, you know, a good boy like you doesn't belong in jail. And so we're a broad...we take dope—exotic religion, strange customs, you know we look like the man from Mars, and that is to a total message to middle-class America.

It's a message of baby you are over, we don't like it, we don't want to repeat what you did, you are over, I mean that's the message to young, little kids, you know. This is where it is, this is another road to live. There's a whole different way, a totally different way—come on.

Don't pay attention to what your parents, your teachers, your ministers, your doctors, your neighbors say, they don't know nothing. Listen instead to the freaky, crazy people that everybody put down and then come live with us and the whole thing. We have invited every young kid in the country to change his life so we had better create that dynamic economic which will make it possible.
have got to do the same thing blacks have got to do. And they have to give up their privileges and join the revolution and make it a revolutionary thing and not just a black thing. I think strangely enough the people that have been involved in movements that are popularly called hippies, because in dressing themselves as totally, fashionably looking visual outsiders—and long hair may be the most important political issue in America today, think about it, everybody always talks about it, and because they went for ending the war, just all those long haired people are, you know, it's going to be a critical, critical issue. They have defined themselves, whether they decided to see themselves as a new class.

And the police respond the same; going after long hair, it's a thing of its own, of course. And that actually is more alternative in the sense that just as a radical in your head, while looking, acting and living like the average American, that the cultural revolution which was a transformation of people's values and lifestyles and was a whole new story of what is happening in the white community and they have seen that the direct way to the old whitem, which immediately becomes how you live, is politically revolutionary and that's the thing to link up with.

One is Out, One Wants Out

One group that has never been in the American mainstream and the other group that wants out, that's the link up. And I think that's where the thinking that the Yippies are involved in. The Yippies sense that we are trying to create is a population same as ours, just writ large out of the system, created as such and therefore become separate because of their existence. Their existence determines their own existence. And so that black-white alliance will be an alliance that makes them enemies of America. As I understand it's some of the background for Blacker deciding that it was important the time to recognize another element in the white community and to say that what they had to relate to...

I think broadly speaking that element is Yippies, street people--there's a--definite thing with street people, it exists in NY and I think it exists here, high school kids, all the long-haired kids in the country today, and into people.

MOVEMENT: What the huck are the Yippies anyway?

JERRY: First of all it's a joke. Its purpose is to freak out the left as much as freak out the middle and the right, it's a way of getting us out of our imagination, which also is very real. There are long-haired freaks who are politically active, and take drugs and have a vast generalized rebellion about them, anarchistically driven people, people who didn't feel comfortable in the political organizations because they never talked about our lives and felt a compulsion to be involved in action felt they had to live to do that, and I think the Yippies are more of a style for them, and we've done that high a few nights and created a vision how you live is politically revolutionary so that's the thing to link up with what they are doing. The new left seemed very uninteresting because it was not cultural. It didn't relate to music; it didn't relate to style of life; it didn't relate to the way people looked; it didn't relate to how people loved and the hippie was the most important one to me and I am one aspects. It had separated itself from the action and passion of everyday existence. So there had to be like a middle point, our slogan was, 'grow up and abandon the older generation.' We debased the politics of ecstasy, if people could be happy. Yeah you ask What yippies was because Yippies was a matter of feeling. It didn't have a political program, just a style, a feeling. Burning money was sort of our internal symbol of what we were all about. The death of an old value system. Also it was a movement much more based on laughing at what estates. Running a pig for President, Gabriistin.

One Dimensional Left

MOVEMENT: Would you like to elaborate on some of your criticisms of the left in this country and how you think a new style is needed?

JERRY: The left is one dimensional, considers them on the platform. They started out fighting only with 19th century weapons and now they are interested in total revolution. It's not into sex, it's not into music, it's not into the way people live. And I think Yippies is into all those things. Not successfully, but not completely into that all things and only want to be replaced by people who can do it better. I think it's very important for Yippies to affect the political left as any other group, as any other group. Because the political left get into very bad bags.

I saw people's attitude to the Yippies when that started. That's some kind of indication. I saw how it was put down, I heard the sound of the. The sound was a revelation of the people putting down, as if it were a war. They didn't tell me too much about Yippies but they told me about that person. Pretty much the GUARDIAN and the MOVEMENT in it. I heard it; that was significant. A great part of the left ignored it. Another part of the left attacked it by saying it was not political even though at the same time it criticized it for organizing the Chicago thing; some sort of contradiction. Not very few people on the left understood what it was all about, the turning on the people that are the leaders of the revolution. Study part of the revolutionary class. Most people do not consider the leaders of the revolution. They look to another class to make the revolution. But I consider myself part of the revolutionary class.

MOVEMENT: What class is that?

JERRY: The class of the drop-out middle class white, refugees from the suburbs. People fighting not for material goods, but for values, people making the revolution against boredom. People making the revolution because they have nothing else to do. People born past the 1950 mark and who have experienced a new kind of America. Well, that's the class.

MOVEMENT: Do these classes cut across age lines? Generation gap?

JERRY: For individuals, Age is only a matter of how you feel. Like Bertand Russell was our leader.

MOVEMENT: He's a Yippie leader?

JERRY: One of the leaders; there are lots of leaders, but he's an old Yippie there bouncing away.

MOVEMENT: It's my recollection that very recently you passed the age of 30, traditionally known as the age of trust. Is that so?

JERRY: Yeah, but don't you remember about 7 months before my birthday I wrote a big article in which I said I can't trust anybody over 35, I was laying my own ground there.

MOVEMENT: You mean all of us old Yippies and that's an intrepid. We have five extra years of breathing space. JERRY: Yeah. We've the generation that grew up in the late forties and early fifties and we have a spoon in our mouths. We'll have eternal youth. So every generation now becomes part of the youth category with the people who are younger in that youth category being most the being most, taken on, explosive and the vanguard, except for individuals who can keep pace with them, who can keep pace with them, because it's a generational youth thing because our generation experienced certain things. I mean that's how I interpret the Free Speech Movement; it was saying we're a new group of people with a new class of interests. So...

MOVEMENT: We can all trust Yippies, is that what you are saying? And we can all be trusted for an extra five years. Can we hope for another proclamation in five years to extend our for another five? I guess that depends on what we do. JERRY: Yeah, trust comes out of action. Trust comes out of action.

STUDIES ON THE LEFT

Back issues (0/0/cop) are available from New York Regional S/IS, 120 St. James Steet, New York, New York, 10016. Back Issues available are Vol. II, #1, 2, 3, 4; III, #1, 2, 3, 4, 5, IV, #1, 2, 3, 4, 5, VI, #1, 2, 3, 4, 5, VII, #1, 2, 3, 4.

Continued from Pg. 3

As well as stringent legal grounds, it challenged not only the prosecution assessment of the shooting, but the entire framework of racist injustice, both in the courtroom and on the streets. Because of the mass mobilization of the defense work (an important indication of strength in itself) some people alternated between super optimism as to its outcome, and a political despair should it not come out well. They have learned from Huey Newton's long-range and militant attitude. They have learned better the nature of the system-- and that it will take more than momentary protest to change things. The mass defense has raised the political consciousness of many people, black and white.

In this statement on the verdict Huey Newton pointed out: "We have just started fighting and now we must fight to the bitter end. The fact that when all black men are fired from jails and prisons in this racist country. At this time we must fight on a political level and at a job level. We must influence the courtroom and we can do this by writing and for black people and for all revolutionary people black and white, to send letters into the court and escalate the propaganda throughout the world so we will expose the hypocrisy of the system. It is very sure that we will be very successful and that we can win the trial because of the kindess that the appellate courts will show us because of the political pressure that we have applied to the establishment and we will do this by organizing the community so that they can display their will. The will of the people must be done and I would like to compliment the people on the revolution, Yes we have done that on the streets and won.

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White America
COLUMBIA UNIVERSITY IS BEST KNOWN FOR:

☐ Its pioneering role in gym construction
☐ Its comfortable camping facilities
☐ Its proximity to ghettos and police stations
☐ Dwight D. Eisenhower
☐ Mark Rudd

In every political movement there are events of great importance; events which either at the time or in retrospect stand out as watersheds in the history of the struggle. In the student movement in the United States today the rebellion at Columbia University last May is assumed to be just such an event. On universities all around the country radicals with glee and administrators with gloom talk about their schools being turned into “Columbias.” Despite all the talk about creating 2, 3, many Columbias the radical student movement in this country has not really analyzed the events that transpired there. We can assume that our enemies have.

In order for a political movement to grow it must constantly analyze and learn from its experiences. This is especially true when the events raise the struggle to a new level.

With these thoughts in mind the MOVEMENT publishes this special four page supplement on the struggle at Columbia University last May. The article was written by Eric Mann of New England Regional SDS and originally appeared in OUR GENERATION, a Canadian magazine. The version printed here was edited by members of the MOVEMENT staff with the assistance of Mark Rudd, President of the Columbia chapter of SDS during the struggle.

Throughout the brief history of the New Left, and SDS in particular, we have had trouble reconciling the intellectual and the activist, the sensitive and the courageous, the practical and the militant. With a few exceptions, most SDS chapters followed one of two stereotypic patterns: 1. the “reasonable” chapter - well-liked by liberal students, intellectually more cogent than its liberal opposition, usually opposed to specific militant tactics as precipitous, sees “turning people off” as the worst danger, led by people who don’t have a very optimistic view about the possibilities of changing the country. 2. the “kamikaze” chapter — heavy on revolutionary rhetoric, frequently isolated from its potential base, action-oriented, able to move on national campaigns like Dow Chemical, but usually unable to initiate mass action on its own because its base is too small.

Luckily, in the past year, several chapters have moved towards a synthesis of those two tendencies, and are moving in the direction of relatively small campus groups — 40-100 — with a larger number of sympathetic contacts who are the base for militant mass action.

In the case of the Columbia chapter this synthesis took place not before, but during the mass strike. Up until a few months before the strike, the Columbia chapter, while not fitting neatly into either of the two chapter models, could have been described as a “reasonable” chapter in spite of its strong desire not to be. Led by a group referred to as the “Praxis Axis” (so named because most of its people were close to the Praxis group who introduced discussions of the new working class into SDS debate) the chapter had been losing its sense of direction and internal energy. While not opposed to militant action, the chapter

Turn to the next page....
COLUMBIA EXAM CONTINUED - YOU HAVE

had directed almost all of its attention to the issue of campus recruiting by the armed forces and corporations with strong ties to the war machine. Most of the attempts at organizing militant actions were effectively parried by ad-

ministration tactics like calling off visits of recruiters, and student government inspired referenda in which the students voted overwhelmingly for "open recruit-
ing." By early spring a group within the community grew concerned over de-

fense politics. There were over 2,500 students enrolled in violation of the student body,
NOVEMBER, 1968 THE MOVEMENT PAGE 1

The Unfolding Dialectic of Direct Action

The original formulation of the SDS position came at the mass meeting following the arrests. An SDS spokesman, while directing most of his remarks to unity on the six demands, also dealt with the issue of student power. He said that while there had been recent talk about the administration's granting students more voice in running the university, real student power was an unrealistic expectation until the whole society could be changed. The critique was not very enthusiastically received. On the one hand, SDS was demanding that a major American university stop construction of a multi-million dollar gym and withdraw concessions on I.D.A. and on the gym, while the administration was telling the striking students that demands for greater student power were "unreasonable.

The argument was in sharp contrast to traditional student politics, which were generally evidence of the potential for purposelessness. A radical student power position begins to formulate a clear position on student power and to win support for the strike, or as a "new" in negotiations to win concessions on the six demands, should have been openly expressed to the students, and probably would have been understood and accepted. But this position couldn't be effectively raised because the radicals weren't just opposed to the use of student power as a bribe during the strike; they were opposed to any form of an "elitist" conception of student power. This became clear when a student group split from the strike committee in May to form the "Students for a New Society".

Student Power & Liberalism

One of the major political questions the radicals on the strike committee faced was the definition of their constituency for "student power". In this context, the statement of the administration that "we are not interested in student power" was a direct challenge to the radicals. The people in the FIRST GROUP were clear, the radicals were not. The SDS chapter was not adequately prepared to handle the imposing bureaucratic task of running the university, only the idea of students determining the direction of the university gained acceptance.

Thus, the two major groups both supported some form of increased student power, but disagreed on the importance of the six demands, and on basic political questions as well. The half-hearted supporters of the strike found their position represented on the strike coordinating committee by the most opportunistic elements led by the CSUC. The most militant students, although belonging to SDS for leadership, often found their concerns most directly spoken to by a relatively small group of left-liberals who voted strongly for the strike, but also placed great emphasis on proposals for restructuring the university. The SDS leadership, while not completely unified on the issue, gave little attention to the student power issue, and tried to avoid dealing with it as much as possible.

Weakness of SDS Thinking

The first public formulation of the SDS position came at the mass meeting following the arrests. An SDS spokesman, while directing most of his remarks to unity on the six demands, also dealt with the issue of student power. He said that while there had been recent talk about the administration's granting students more voice in running the university, real student power was an unrealistic expectation until the whole society could be changed. The critique was not very enthusiastically received. On the one hand, SDS was demanding that a major American university stop construction of a multi-million dollar gym and withdraw concessions on I.D.A. and on the gym, while the administration was telling the striking students that demands for greater student power were "unreasonable.

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SDS hasn't spent a lot of energy developing a political framework, but most of its members share certain basic agreements about it. To begin with, radicals have a lack of support for the "elitist" conception of student power. This became clear when a student group split from the strike committee in May to form the "Students for a New Society". The leadership of the Law School for help in calming the natives. They formed the Executive Committee of the Faculty which got a lot of publicity during the strike because of its proposals for restructuring the university, and its plan to hire ("bribe") students to work during the summer to come up with concrete ideas on the subject. Despite SDS's lack of public support for the strike, many students were not that critical. In fact, the radicals weren't just opposed to the use of student power as a bribe during the strike; they were opposed to any form of an "elitist" conception of student power. This became clear when a student group split from the strike committee in May to form the "Students for a New Society".

The fear that demands for student power would jeopardize the thrust of the strike was intensified by the actions of senior administration. The administration's lack of awareness was evident in its failure to involve large numbers of striking students in the strike committee, and its refusal to allow a greater student voice. In this context, the administration's statement that "we are not interested in student power" was a direct challenge to the radicals. The people in the FIRST GROUP were clear, the radicals were not. The SDS chapter was not adequately prepared to handle the imposing bureaucratic task of running the university, only the idea of students determining the direction of the university gained acceptance.

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COLUMBIA EXAM Continued

While we are able to defend, and sometimes gain support for, actions which many students would not, for example, SDS continued its opposition to military research. It is a good thing that a student referendum was supporting "open recruiting"...we have not developed an alternative rationale to majority rule, it is essential that we do so. The present political alternative to liberal restructuring programs that challenge the political critiques of the university and the society, and to prevent the development of une-democratic tendencies in our own movement.

Up until recently SDS was able to relate almost all political questions to a belief in participatory democracy, but now it is becoming clear that we will have to deal with questions of political influence that are outside of the political sphere. Although many people student power demands to defuse the vitality of the strike declined and as a result, the leadership of the strike spent a great deal of energy planning various forms of confrontations that would keep the pressure on the administration and maintain a sharp focus on the strike. Considering the great difficulty of such a strategy, they were quite successful.

Failure to Extend Democracy

The democratic nature of the strike continued during the next few days after the arrests with the student government was getting organized. But beginning on the first day that the reconstituted strike committee met, the participation of the strike ended quickly, begin with, the radical leadership of the strike committee became extremely involved in parliamentary business with the other delegations. Although there was a slight majority on the strike committee, there were numerous instances when decisions were anticipated, and many close calls did, in fact, ensue. Usually, while the leadership was involved in meeting-hour political meetings there was no significant political body set up to involve large numbers of students. Although frequent rallies were held during the strike, there were no regular mass meetings where the leadership reported to constituency groups. Decisions were supposed to be made in the groups of 70, but without some form of mass meetings where issues were debated before people broke up into their groups, the vitality of the strike declined and people lost interest in consecutive meetings.

Even the communes which had achieved considerable solidarity during their week of struggles, had great difficulty holding their collective discipline. Communes continued to meet after the fact, but even they met infrequently and not regularly. As a result, the strike committee eventually formed a body generally representative of student opinion, but was hardly the vital, responsive organization it had been.

This problem was part of a larger concern: the cohesiveness of the strike. After the first bust the majority of the students stayed away, describing the situation as declining, with frequent encounters temporarily halting that decline. The problem of maintaining cohesiveness and commitment -- always a difficult one -- was given greater significance by the nature of the strike. The fact that the action was of great importance to majority votes of students -- for amnesty and university faculty from continuing work in the buildings -- and the arrests while the constituency groups were getting organized. But beginning on the first day that the reconstituted strike committee met, the participation of the strike continued...not a well-organized group that had immediate success, the war wasn't de-escalating at all, and its program of confrontation was clearly defined, the mood on many campuses was开荒, and ready to try the war.

To insure passing grade. Clip only blank line.
Repression

Repression falls alike on the nice and the not so nice; on the street fighters is important. All three major candidates are campaigning on a ticket of law-and-order. Many of the songs were edited out because of censors. The song describes the injustice so particular to the courts and the climate of fear and suspicion of the period. Also from this early period is a "Lady Lay", which was one of Dylan's most beautiful images, a memorable image of the first attempt. At times it sounds like Clapton, like "Nothin' Wrong". It was recorded by several people including England's Julia Dilladow who had a slight hit in this line. The War was over and it was an attempt to change the way things went. It was just then my apologies for the doubts and scrubbings, but the record company blocked release. It was a way to put it, for that's an unavailing protest in the present, but who the hell is backing the cat and the mouse? Where can I go to find..."

Nobody Does Dylan like Dylan

As with Dylan's available music, this is the very last chance to bring the power to a Dylan song that Dylan can. The Band managed to do it, and only one of their songs on their album. Occasionally a musician can recreate a Dylan song, but it is not, just imitating it, to go any further and do something worthwhile from the standpoint of their own sound. Such is the case of Steve's Wonder's "I'm a Man". In the words of Dylan, "I'm a Man" is devoted only to country music, "Sweetheart Of The Hooded"

Music From Big Pink". One of the most well known of the songs on this album is "Wheels On Fire", which was released by several people including England's Julia Dilladow who had a slight hit in this line. The War was over and it was an attempt to change the way things went. It was just then my apologies for the doubts and scrubbings, but the record company blocked release.

Release Dates

Stubby Waters, for a long time Mr. Cool, has come out with an album "Electric Mud", that superior rock and roll form, and is working on a new album. The Band managed to do it, but the album is shrunk in mystery. First of all there is no mention of the album as to who the back up band is. I don't know if I should assume that it's Stubby on lead guitar, there are those who have doubts. Dylan's version of "All Along The Watchtower" is Muddy on lead guitar, that's pretty gutless. The 'two sides of the coin'. The flood is Muddy Waters, for a long time Mr. Cool, has come out with an album. The 'two sides of the coin'. The flood is Muddy Waters, for a long time Mr. Cool, has come out with an album..."
Cuba may be the closest thing there is to a "new left revolution," but it is not "new left." It is a creative Marxist-Leninist experiment in anti-authoritarian socialism, but disciplined. There may be freedom of expression for artists, but art schools are run like all other Cuban schools—by military routine. People just don't do their thing—they do what the revolution needs them to do.

There is no "participatory democracy" in Cuba. Mass participation is in the revolution. Decisions are made according to the Leninist principle of democratic centralism.

The Party, The People

The Communist Party has full control over every soul in Cuba. After long investigations and criticism sessions, party members are nominated by their co-workers. Party leadership makes the final choices. (In the future they hope that the people will have a high enough final choice.) Party members hold practically all leadership positions. Fidel is indefatigable inside and outside the country.

The Central Committee makes basic policy-decisions according to their understanding of what the people want, and the economic and political necessities of the country. The people have a voice—through the formal channels of the various mass organizations (trade unions, block organizations, unions, women's federation, etc.) have a lot of work on their hands and, the mass organizations (trade unions, block organizations, unions, etc.) have a lot of work on their hands. Through the formal channels of the various mass organizations (trade unions, block organizations, unions, etc.) have a lot of work on their hands.

In setting up a really communist region in the country, Party leadership: The Central Committee, the provincial commissions, the municipalities, the mass organizations. These cadres have already decided. But Fidel can't be everywhere at all times; he can only try to make sure they are not isolated and what is considered counter-revolutionary—rather encouraged. Individual gripes are not considered counter-revolutionary—rather encouraged. Individual gripes are not considered counter-revolutionary—rather encouraged.

Cuba is in its agricultural camps. They go for everything that is not counter-revolutionary. For months before the night before Fidel's speech about "freedom of expression," he was reflecting the ideas of 80% of the Cuban people, but his speech went beyond that. It tried to educate the people more about revolutionary politics, and reaffirmed Cuba's own Marxist-Leninist politics. He explained how communism became corrupt in Czechoslovakia and other Eastern European countries. He maintained that "individualism" was another word for boycotting reforms and commercialism. He opposed the creation of opposition parties and freedom of the press for pro-imperialists. He also followed his tradition of attacking the hypocrisy of the U.S.S.R. and challenged it to be revolutionary, to give up the idea of fears of co-existence.

Then there was the minority position. The night before Fidel's speech about "freedom of expression," he was reflecting the ideas of 80% of the Cuban people, but his speech went beyond that. It tried to educate the people more about revolutionary politics, and reaffirmed Cuba's own Marxist-Leninist politics. He explained how communism became corrupt in Czechoslovakia and other Eastern European countries. He maintained that "individualism" was another word for boycotting reforms and commercialism. He opposed the creation of opposition parties and freedom of the press for pro-imperialists. He also followed his tradition of attacking the hypocrisy of the U.S.S.R. and challenged it to be revolutionary, to give up the idea of fears of co-existence.

A Block Meeting

In Havana, I saw the people attack the position of the Party and the war. One day in Havana, I came upon a local block meeting being held in the street. The meeting was called for the people in the nearby barrio to evaluate the services of the managers of the various stores in the area.

The local party leadership were conducting the meeting. They had not had full participation, I could see the Party leadership: The Central Committee, the provincial commissions, the municipalities, the mass organizations. These cadres have already decided. But Fidel can't be everywhere at all times; he can only try to make sure they are not isolated and what is considered counter-revolutionary—rather encouraged. Individual gripes are not considered counter-revolutionary—rather encouraged.

In setting up a really communist region in the country, Party leadership: The Central Committee, the provincial commissions, the municipalities, the mass organizations. These cadres have already decided. But Fidel can't be everywhere at all times; he can only try to make sure they are not isolated and what is considered counter-revolutionary—rather encouraged. Individual gripes are not considered counter-revolutionary—rather encouraged.

Cuba is in its agricultural camps. They go for everything that is not counter-revolutionary. For months before the night before Fidel's speech about "freedom of expression," he was reflecting the ideas of 80% of the Cuban people, but his speech went beyond that. It tried to educate the people more about revolutionary politics, and reaffirmed Cuba's own Marxist-Leninist politics. He explained how communism became corrupt in Czechoslovakia and other Eastern European countries. He maintained that "individualism" was another word for boycotting reforms and commercialism. He opposed the creation of opposition parties and freedom of the press for pro-imperialists. He also followed his tradition of attacking the hypocrisy of the U.S.S.R. and challenged it to be revolutionary, to give up the idea of fears of co-existence.

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I was amazed after speaking to one of these demonstrators that she was only questioned and not detained. She is a student. She lived quite well with Cuban standards, received all her needs from the state and had complete freedom in her artistic work: She had the nerve to make her gripes about the non-availability of runs into a generalized condemnation of Cuba. This was the only time I ever heard a basic criticism of Fidel. It was malicious. Essentially she accused Fidel of being a hypocrite because he criticized bourgeois attitudes when every mean...
understand the viciousness of imperial­
derelopment means in

cultural problems. And once in power,
crude, sophisticated 1 and sensi­
it's hard for uneducated people

bined with Spanish traditionalism which
is still a 'part of most Cuban's mentality.

began when the revolution made its

The trucks finally arrived and the
deserted by the army, and their

250 of us, everyone made a song list

borders and half-marathon,

as we walked back to the camp, the girls were singing and

by Arlene Eisen Bergman

We had worked in the fields for twelve hours and
in the cities, in the three most important

and professors still can earn as much as

Fidel announces special sick pay. When­
toi his friends, the youth. The most important
to call for an end of ideological oppression, most

and non-material -- a special greet­
governing class is interested in making

For a few years now the Cubans
have been trying to eliminate infra­

The workers' renounce overtime pay, but
are often proceedings on a trial and error

us to find out what the hell was happening.
We were about the last few to a block­

Soviet-type Party manuals. The change
is, an occasional tendency towards dogma­

and Their children, when they understand
it is new and necessary and when they
know that EVERYONE is doing it, people really
want to do it --even enjoy it.

When the individual works for a society
for itself, it is something else that is hard
to describe with American concepts. It
is satisfying, it is a way to transcend
system and selfishness and join with your

We were about 100 feet from a block­

We were totally caught up in the running, shouting, and

whatever happens, everything will come
out this way this demonstration was all about.

young people who do nothing but
coming to a close. The state of the

managers, office workers, sales clerks, teachers, doctors, and

The brigades of Che Guevara attack

Fidel announces special sick pay. When­

to their friends, the youth. The most important

to the new man in the new society has be­

tion: 'We tried to first bring this revolution to Cuba, to

The workers' renounce overtime pay, but
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had a night on the town -- the element of surprise had,
been almost impossible for

The idea who care now are lower-middle class
or even lower class, who were irreparably

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The New Man Is An Integrated Man in An Integrated Society

HA YDEE: The concept of the new man is a very new thing. It is still mostly an abstract idea because one man can only be created by a new society. The new man is not national in his society -- he will be the normal man in an integrated nation. He will be exceptional, so it can't be too abrupt, that would be incoherent. Establishing the roots of everything.

Art is integrated with politics, people should have beautiful things, not objectional things. In this society there is no need for consumer manipulation. Casa de las Americas tries to humanize the roots of everything.

Creating the new man is not just a question of teaching sacrifice. The new man in the society would be something as natural as breathing or singing.

Haydee: The new man as Che had.
Cuban Hero on the U.S. ... FROM BAY OF PIGS TO CHICAGO

by Arlene Eisen Bergman

In 1961, when the U.S. invaded Cuba at Playa Giron, Fausto Diaz was an illusionate black worker. On that beach, he lost both legs and an arm defending revolutionary Cuba against imperialist bombers. He was seventeen years old. Fausto is a national hero. More importantly, he is a member of the central committee of the Union of Communist Youth (UJC) and founder and chairman of the Jose Echevarria Youth Brigades.

He has nearly completed secondary school and when his time isn't occupied with organizational work, he hopes to study Kant.

I visited with Fausto for a day. I had intended to talk about Playa Giron and the Cuban youth movement, but Fausto, asking about my involvement in the U.S. and we never got off the subject. He is trying to explain where we are at, something unusual for conversations between Cuban and Americans took place. He began giving his spontaneous and spontaneous responses to various issues and problems I was posting.

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Street Fighters in the Factories

Fausto insists that youth have a vital role in building a revolutionary movement. "Youth have been catalysts for all revolutionary change among friends. He did this because I felt I was able to incorporate many sectarian differences among friends. He did this because I felt I was able to incorporate our personal differences with my own 'defeatist' attitude, (I felt I was dealing honestly with American reality)."

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Students of Revolution

By a member of the Union of Students for the Liberation of South Vietnam.

Student rebellion in Vietnam has grown and hardened since the days of the Diem regime. When the United States set up Diem’s regime, it also launched a sanguinary cultural offensive, which of this offensive was aimed at Vietnamese youth, pushing a repressive policy of control, urging them to join the puppet army.

This battle has failed to change the will of Vietnamese students to resist, Vietnam’s students have inherited a long tradition of resistance, with much experience from the struggle against French colonialism. Numerous martyrs of the past have become examples to the students today.

Student Political Demands

In defiance of the fascist law 10/79, in defiance of punishments and other methods of torture, the students have organized strikes and demonstrations. In 1959, the student movement made the following demands: use the Vietnamese language in high schools and universities; change the curricula to correspond with the independent and nationalist spirit of students; and for the Improvement of Vietnamese life, provide scholarships for children of the poor.

The students were not limited to the university’s role in political repressions. Other demands included: compliance with the Geneva accords of 1954; peaceful resolutions between the North and South; hold negotiations between representatives of both regions to arrange for general elections; end anti-communist diatribes; end the destruction of the cities which divides the urban population, destroying their homes and way of life. These demands indicate the development of a once sporadic student movement into a political organization. They contended with insurrections in rural areas in 1959. These insurrections, together with the offensives launched by the guerrillas and Armed Forces of Liberation, began destroying the local power of the enemy and attracting them in their urban dens.

When the National Liberation Front was founded, the Union of Students for the Liberation of South Vietnam (USL) joined it. This began a new, more solid political stage in the student movement.

Students and Workers

The political and armed struggles of the south Vietnamese people gave a big push to student struggles in cities like Saigon, Dalat, Ban Trae, and other cities that had never before seen mass demonstrations. This struggle contributed to the fall of Diem. But, since Diem’s fall, imperialism has spilled its imperialism to reaching its top peak at least twelve times.

On many occasions, students have coordinated their efforts with Buddhist monks and other religious groups. They have strengthened their struggle by boldly gaining the sympathy, support and participation of their professors. Families of students and even a good number of officials, soldiers, and functionaries of the puppet regime have also been reached.

The student movement is closely tied with the worker’s movement. The students see the workers as the main force in the anti-imperialist battle. The workers see the students as an important ally -- the catalyst of wider political struggles.

In September 1959 when 200,000 workers in Saigon-Sochi mounted a work stoppage, students declared their support and fought at the workers’ side. During the student-initiated demonstrations in Hue and Da Nang students received the support of the workers. This alliance has strengthened the political struggle which goes on continually in the cities of the south. Imperialism fears this movement.

In an effort to paralyze student unrest, an “Educational Congress” was called, promising educational reform. But the same time young demonstrators were being prosecuted with tanks, guns and poison chemical.

Students on the Move

When the puppet army attacks the students the youth raise barricades, using chairs, sticks and rocks as defense against the criminals.

In answer to the assassinations committed by the Yankees, the students of Da Nang declared the General Council of the U.S. Forces in that zone and captured six Americans.

In answer to the state of emergency declared by Khanh and Tran Van Huong, students mounted strikes, demonstrations, and general mobilizations precipitating the fall of the “civil” regime of imperialism.

At the beginning of 1966, in all important cities, there were student-initiated demonstrations and self-defense committees set up by students and army members. This marked a new peak in the war struggle, students demand agreement on the political level, and the recognition of the NLF.

Students in the South

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In the South, student participants have reached 60,000. We have learned how to combine political struggle with armed struggle. From street demonstrations and strikes, the students have passed to higher forms of struggle, occupying the radio stations of the enemy, or the airport, and arm themselves with shots and knives.

South Vietnamese students understand that the fight for freedom, rights, liberty and democracy cannot be divorced from the struggles waged by the people under the leadership of the NLF.

It is for this reason that slogans like “Educational Reform,” “Expulsion of U.S. Agents from the Villages” have been closely linked to slogans like “End Military Occupation,” “Down With the Imperialist Aggressors,” and “End the War of Yankee Aggression.”

It is for this reason that the cultural offensive of the Yankees is doomed to failure.

Students in the North

While students in the cities suffer the cruel repression, students in the Liberated zones work with the NLF to transform themselves into full citizens of Vietnam.

In spite of the bombs, machine guns, and destruction of schools, education has developed greatly in liberated areas. More than 500,000 young people attend schools in which they receive a national, scientific and popular education.

With the increase in schools, the quality of education has also increased. And when the classes are not in session, teachers and students alike help in the construction of villages, aid in production and combat and give confidence to the rural population.

Young students gather cartridges and build barricades for the NLF guerrillas. Students are organized in teams to release news and act as messengers and intermediaries. Thousands of students take part in political struggles along with their parents. Many times young people have thrown themselves in the path of the tanks, using their bodies to block the advance of trucks or armored cars.

The Liberation struggle and schools teach revolution. During the last 3 years these schools have provided many military cadres for the NLF and other fronts of revolution.

These schools also learn from and teach youth who have had to leave the occupied zones. Some of these youth have enlisted in the liberation forces.

The General Offensive

During the Tet offensive of the simultaneous revolts in the cities, students played an important role. They took up arms to fight against the aggressors and their agents.

When needed, they are always ready to leave the universities. Thousands have joined the armed units of the revolution and the self-defense units in the cities. Using the arms of the revolutionaries against the enemy, fighting together with the urban masses and the revolutionary armed forces, students have become heroes in the streets-defense committees, helping to defend towns and villages.

They have won the admiration of the population.

The people of Vietnam--North and south--young and old--have decided on their duty to defend their country. With the failure of the Tet offensive, and the leadership of the U.S., students will continue to play a heroic role in the libera- tion struggle.

South Vietnam, May 4, 1968
Most Americans are aware that the Tet offensive by the National Liberation Front (NLF) of South Vietnam was held in an area near Saigon. It was the newly-formed Alliance of National Front spokesmen for the Alliance were and are now living in liberated zones. The NLF moves freely through this district going in and out of Saigon; thus its strategic importance to the NLF and the Americans.

"Clear And Hold"

American strategy has changed since Tet. No more Search and Destroy; instead, there will be a "clear and hold" policy. It's now called the "counteroffensive" and the "jungle" will be fought over. The NLF is no longer seen as a "national" force but as a "subversive" force, the war is now seen as a "national" war. The NLF delegation was asked, when will recognition of the NLF by these nations take place? The NLF only frees itself to begin negotiations with the Americans. The NLF left a cadre of political educators to help the street kids find out what politics was all about.

On the working class: it is important to know that Cholon is not a "Chinese district" as it is presented in our papers. It is a major Chinese and Vietnamese working class factory district. The NLF moves freely through this district going in and out of Saigon; thus its strategic importance to the NLF and the Americans.

"Forty Years"

The war is over. This will be, as the Front has clearly decided to risk their fortunes into direct participation in the revolution. This will be the end of the war, but the war isn't over. The NLF will remain in the area, destroying the Saigon and American troops do not enter those sections, nor do the Saigon police. The NLF has a secret parallel government in these sections. The NLF also freely brings its surplus rice from the Mekong Delta into the city, sells it, and uses the money to buy American guns and farm equipment.

The Real Government

More and more since the Tet offensive, the NLF is actively involved in the government of South Vietnam. Once only isolated incidents, but inevitable and logical developments of the "secular" war. The NLF is involved in the government of Saigon itself. It has a coalition of "all strata of society", from peasant to industrialist.

The Front Coalition

The Tet offensive brought the cities into direct participation in the revolution. The Front was militarily, it extends its political influence over liberated and contested areas. It is building the coalition that will govern the country after the war is over. This will be, as the Front makes clear, a coalition of "all strata of the society", from peasant to industrialist.

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The Party is Directed By Man
Not An Abstract God

HAYDEE

The Party is Directed By Man as an excuse to call up 37,000 Air Force, Navy and Army by next summer.

HAYDEE, how you think revolutionary organizations we have state power. Before we had state organizations, only the Cuban people a different without Fidel. Movement was the closest to being a party. The Party is directed by man

PARTIES in Latin America which are more like the police force that the imperialists would like you to believe they are. If from the imperialists the problem is undeveloped, always looking for the cheapest goods and commercialisation of life is the worst kind of domination. Sometimes, I wish the Yankees would invade again, just let them beech the smallest lead on one of our teems and we’ll show them how developed and brave they are. They’re stimuli. For the slightest bit of numer, they will destroy the history of an entire people, I am not anti-imperialist out of ideology, but from my guts, because of a sensibility for humanity.

While dissatisfaction is present throughout the armed forces, they are finding it almost impossible to bring the level of discontent or distaste. Seven civilians were detained while leafletting for women’s liberation. The main problem is another way people recognize their problems as a collective problem. This first step towards the solution is passed.

The Party is Directed By Man
Not An Abstract God

the source of the stream of black people. It is playing hooky or when a mother doesn’t have a chance to go to the doctor when she is ill. It is playing hooky or when a mother doesn’t have a chance to go to the doctor when she is ill. People who mean nothing to you is another form of enslavement. When a woman’s love. I f a woman has a complete life and the man are freed from household orders, they are legal in Cuba for anyone, except married women. We have a puritan tradition in Cuba, but we are starting to work on pacification programs for their own troops. But they are still concerned with the enforcement of the March, is filing an injunction to prevent the spread of anti-war sentiment. We have a puritan tradition in Cuba, but we are starting to work on pacification programs for their own troops. But they are still concerned with the enforcement of military patrols at Havana’s naval base. The police force that the imperialists would like you to believe they are. If from the imperialists the problem is undeveloped, always looking for the cheapest goods and commercialisation of life is the worst kind of domination. Sometimes, I wish the Yankees would invade again, just let them beech the smallest lead on one of our teems and we’ll show them how developed and brave they are. They’re stimuli. For the slightest bit of numer, they will destroy the history of an entire people, I am not anti-imperialist out of ideology, but from my guts, because of a sensibility for humanity.

to Huey Newton.

It is the season for wild storms, black man. The streets are paved with grains of history skin and blood ripped from the waist of a party leader. You cannot separate political from administrative problems. CDR (Committee for Defense of the Revolutionary Order), an organisation that was created to resolve administrative and service problems, is a party leader. You cannot separate political from administrative problems.

The Party is Directed By Man as an excuse to call up 37,000 Air Force, Navy and Army by next summer.

While dissatisfaction is present throughout the armed forces, they are finding it almost impossible to bring the level of discontent or distaste. Seven civilians were detained while leafletting for women’s liberation. The main problem is another way people recognize their problems as a collective problem. This first step towards the solution is passed.

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Game submitted by a Fort Knox GI who wishes to remain anonymous.
Adapted from FTA (FUN, TRAVEL and AVENTURE) an enlisted men's news paper.
North 20th St., Louisville, Kenucky 40203.

INSTRUCTIONS:
I. YOU MUST OBEY THESE INSTRUCTIONS EXPLICITLY. FAILURE TO COMPLY WILL RESULT IN FORFEITURE OF TURN AND A FINE NOT TO EXCEED 1/4 THE COST OF THE GAME. II. ALL PLAYERS WILL MOVE IN A COUNTER-CLOCKWISE DIRECTION, BEGIN AT 2400, TERMINATE AT 0100. III. THE DICE MUST BE SHAKEN IN ONE OF THE FOLLOWING POSITIONS: SQUAT, PRONE, PRONE SUPPORTED. IV. LIFERS MAY USE LOADED DICE; ALL OTHERS MUST PLAY THE GAME ACCORDING TO THE RULES. V. SHOULD A PROBLEM ARISE DURING THE COURSE OF THE GAME, A PANEL OF 3 PERSONS WILL DECIDE ON A RULING. THIS RULING MAY BE APPEALED BUT TO NO AVAIL, SO DON'T APPEAL. SIMPLY CONTINUE WITH THE GAME.

*Copyright, 1968, THE MILITARY-INDUSTRIAL COMPLEX

[Diagram of a game with various paths and outcomes, labeled with instructions and events such as "You Fail Your First Test - Go Back 1 Square," "You Don't Yell "Kill" During Bayonet Go Back 1 Square," "Receive Dog Tag Throughout the Game, You Are Now #," "You Have To Get A Haircut Pay 75c," etc.]
The students in Mexico have been facing incredible brutality. The buildup of Oct. 2, "At least 40 dead," this 40 is added to a list of well over 100. Sixty more are missing since July. It is believed that they were lined up and forced to wait for tanks which crushed them to death. Their bodies were incinerated to prevent proof of death.

And the Mexico City Hilton continues to take reservations for people planning to attend the Olympics. The Mexican oligarchy has poured over $150 million into facilities to accommodate tourists who come for the Games. They even printed new money so there would be enough for the tourists to spend. As new hotels were being constructed, Mexico's slums grew. People seemed quiet. Nothing, a second, would upset the Games, except maybe an Afro-American boycott.

Mexican Silence Broken

July 25. An apparently unimportant event (a fight between rival high school students) brings unexpected consequences.

Riot cops and secret service agents occupy the schools. The pattern for the coming months is established: student disturbance, police and army brutality, overreaction, student protest, pug reaction, revolutionary violence.

July 26. Pigs attack and shoot into a peaceful, legal demonstration which is protesting yesterday's occupation and celebrating the beginning of the Cuban Revolution.

By July 26, 200,000 students in Mexico are on strike. The strike at the National University, its 29 affiliated schools and many high schools has continued until the present. The presence of the army on campuses organized the students. The students responded to tanks and bullets with combat committees, political brigades, barricades, molotov cocktails and even bullets.

"We have enough of the claim they were accomplishing a revolution of consciousness. Instead of proclaiming actions showed the somber truth: revolutionary was happening.

On Aug. 27, at least 35 were killed. Some 300,000 students and their supporters staged a peaceful march through Mexico City. Their bravery in the face of tanks and bloated eyes was heroic. They demanded removal of the Police Chief and his gang. The scorching of the riot squad's flag, repeal of Article 165 of the Constitution which gives the government immunity, were gestures to deal with subversion, indemnification of the families of the students. Investigation of those responsible and freedom for all political prisoners (there are thousands). These demands were highly political because they denounce "Mexican democracy," and repression shows the true nature of the regime.

In the following days, the demands were ignored. More were killed and arrested. This is how a rebellion against police brutality turns into a real anti-corporate, exploitation and injustice.

Political Brigades

In order to combat the continuous campaign of lies in the press, the students are forming political brigades all over the City to distribute leaflets, speak to the people. Over and over these leaflets and speeches repeat that the students are not just fighting to protest brutality but are defending the legal constitution, and protesting corruption, exploitation, injustice, poverty, illiteracy, lack of freedom of speech, press, etc. Many brigades are arrested.

These brigades, combined with government already, have been successful in gaining support among the population for the students. People in lower class housing projects have been sympathetic. In fact, one of the cops who was killed was shot by an army man when the cops broke into his house to arrest his mother who had been helping the students.

On the marches, there were parents, workers, small businessmen, farm laborers. Banners identified each group of supporters. Many groups not directly involved have actively supported the strikers: a group of writers and artists, groups of electrical workers, bakery workers, telephone workers. There is also a letter from a guerrilla leader, Zenaro Vasquez, expressing sympathy with the movement.

The Agitators Responsible

The only one responsible for the crisis in the Mexican Oligarchy which, in its struggle to prevent the world's first black revolution, have been helping the students.

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Support for Our Brothers

No one should go to the Olympics. People who have already left for Mexico should do everything they can to support the students while they are there. In New York, there was a rally at the Mexican Consulate. One Mexican speaker said, "Before the revolution in Mexico, 2% of the population controlled 80% of the land. Now, after 60 years of "revolution," 1.6% controls 70% of the richness of the land."

A statement issued by the Mexican Nationalists Union and the International Assembly of Revolutionary Students demanded at Columbia University declares: "Boycott the Olympic Games ... behind the facade of new paint, flowers, beautiful buildings, stadiums and fountains there lies a barricade of barbed wire, guns and tanks to hide from the world the truth about the conditions of the Mexican people. These facts can no longer be concealed because of the heroic action of hundreds of thousands of Mexican students who have succeeded in ripping away the mask of lies ... The cynical politicians out-smarted themselves by choosing to use the students as pawns in their political intrigue. They merely sparked a chain of events which will certainly lead to the overthrow of the existing police state which must be replaced by a popular and genuinely democratic society based on the whole population and for their benefit."

VIVA MEXICO. ***

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