ARVIN WORKERS WIN RIGHT TO DI GIORGIO ELECTION

FARM WORKERS, LABOR OFFICIALS, SNCC EDITOR ARRESTED

SAN FRANCISCO — Six farm workers from the Arvin, California ranch of the Di Giorgio Corporation, six labor officials, and the editor of THE MOVEMENT were arrested here October 20 and 21.

The workers delegation, led by Mack Lyons from Bakersfield, had driven up from Kern County to meet with Robert Di Giorgio, President of the corporation. They were demanding a union-representation election at the Arvin ranch.

Lyons spoke with Di Giorgio's secretary. She offered to let a small delegation of three meet with Di Giorgio the next morning at 10.

They arrived at noon on Wednesday and went up to the 6th floor lobby of Di Giorgio's headquarters. The building was being run like a stockade: the elevators were guarded.

They were tricked, they went back up. They were ejected again, and this time the elevator operators would not let them return to the 6th floor.

A picket line of over 200 sympathetic union members, students and supporters was lowered from the roof of the building. A building employee rushed to the roof, tore it loose and let it fall to the street.

A few minutes later, four labor officials from the AFL-CIO came into the waiting room: Tim Twomey, Vice-President of the Hospital Employees; Richard Groulx, Executive Assistant Secretary of the American Federation of State County and Municipal Employees; Richard Groulx, Executive Assistant Secretary of the Alameda County Central Labor Council; and Wray Jacobs, Assistant Secretary of the Alameda Central Labor Council.

The labor men came in support of the farm worker delegation.

The meeting behind the door went on for an hour. "What's there to talk about so long?" asked one of the picketers. "There's only one question for Di Giorgio to answer — will you agree to elections within two weeks?"

At noon, Brothersen and Di Giorgio came out. The farm workers stayed in the office, much of the discussion had been about grievances at the Arvin Ranch. Di Giorgio grumbled to keep the conversation off the grievances and on specific, irrelevant grievances. He signed a letter saying that certain workers who had been fired would be given back their jobs.

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Again he told them they were lying. "It's not a union-representation election, you can have your goddamned election any damn time you want," yelled Di Giorgio. Then he calmed down and told Chavez he would "investigate" the firing. Later on he lost his cool again when the workers told him they had been paid $29 a day on a piece rate at the ranch. Again he told them they were lying. "It must have been a mistake," he said.

OUTSIDE DI GIORGIO OFFICE, Luis Valdez of UFWOC addresses picket line. Photo: Lynn Phillips
**Editorial**

**What is a Revolutionary Newspaper?**

Our regular readers will notice that the Editorial Group has a new name this month. THE MOVEMENT is our name, and we hope that it will mean to our readers something like "Black Power." In these notes we would like to define what we mean by a revolutionary newspaper.

Newspapers don't create revolutions or movements. They report on them, and it is important to associate editors and reporters with the movements with which they deal.

In long range terms we're talking about a complement of a political system that keeps the vast majority of its citizens voiceless and powerless.

Communist or liberal rhetoric in America must come from the bottom, not the top. This means that the power now concentrated at the top must be taken away by the people and controlled by the people. The revolutionaries who are now in the power must choose the people's own terms and in their own time, and by whatever means they decide on.

We put to our readers in the USA the very simple question of how can we have a new press that is excited about the problems facing our country. Is it enough just to speak of the "working class" without making clear what imperialism means to the lives of people? Is it enough to speak of "imperialism" without making clear what imperialism means to the lives of people? Is it enough to speak of "imperialism" without making clear what imperialism means to the lives of people? Is it enough to speak of "imperialism" without making clear what imperialism means to the lives of people?

We address this editorial to people's struggles. It is useless to try to understand the meaning of a revolution just within the borders of one country.

CONTINUED ON PAGE 3, COL. 1
AGIT-PROP POP OPERA

The evidence mounts daily that the U.S. is far along the road to Fascism. If there was a point of no return in the post-World-War-II era, it probably was passed on November 22, 1963. Three recent books, Lane's Rush to Judgment, McManus' The Oswald Affair, pretty well nail down the fact that the members of the Warren Commission were, at best, afraid of what they would find if they looked too closely into the assassination of JFK. The evidence urgently calls for an interest in this question, and if you have some ideas about how far down that road we've already gotten, C.

The questions may be crackpot, but the answers would be facts which, one suspects, would lead to some rather startling conclusions about how far down that road we've already gotten.

(Editors' Note: Jack sent in this column along with a note which said in part, "Since you originally suggested using this column as a stimulus for research, I thought this might get someone interested in doing a real essay on the CIA. I'm told they have regional offices in both San Francisco and LA. Who runs these offices? Is there an advisory council of fat cats?"

REVOLUTIONARY NEWSPAPER

Continued from Page 2

HOW WE TREAT OTHER ORGANIZATIONS

Most left-wing newspapers do two things:

1. They uncritically praise every halfway-independent or people's organization, except...

2. Every other left-wing organization.

The evidence of these books, a very conserva tive, middle-aged German lady who remarked, "I haven't seen anything like this on the street since Berlin in the early 1930's. We had some wonderful friends who used to do just what you are doing... they had them all executed."... The shows aren't perfect, but they do capture a spirit of straight-forwardness and directness that is the fundamental quality of their political activity. A student commented, "They're a lively group, enthusiastic - they stand along the street like they own that part of the street - they're saucy, they're easy, there's enough entertainment to make people stop. They pack up and go and leave you with something to think about."

L.B. McNamara spurns plea from father of drafted Romeo.

PEOPLE AND POWER INVESTIGATE YOUR LOCAL CIA

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By Stokely Carmichael

One of the tragedies of the struggle against racism is that up to now there has been no national organization which could speak to the growing militancy of young black people in the urban ghettos. There has been only a civil rights movement, whose tone of voice was adapted to an audience of liberal whites. It served as a sort of buffer zone between them and angry young blacks. None of its so-called leaders could go into a rioting community and be listened to. In a sense, I blame ourselves—those of us with the means—for what has happened in Watts, Harlem, Chicago, Cleveland, Omaha.

Each time the people in those cities saw Martin Luther King get slapped, they became angry; when they saw four little black girls burned to death, they were angrier; and when nothing happened, they were steamy. We had nothing to offer that they could see, except to go out and be beaten again. We helped to build their frustration. For too many years, black Americans marched and had their heads broken and got shot. They were saying to the country, "Look, you guys are supposed to be nice guys and we are only going to do what we are supposed to do—why do you beat us up, why don't you give us what we ask, why don't you listen to yourselves out?" After years of this, we are at almost the same point—because we demonstrated from a position of weakness. We cannot be expected any longer to march and have our heads broken in order to say to whites: come on, you've got it right.

We have found you out.

As an organization which claims to speak for the needs of a community—do as the Student Nonviolent Coordinating Committee—must speak in the tone of that community, not as some body else's buffer zone. This is the significance of black power as a slogan. For once, black people are going to use the words they want to use—not just the words the leaders have used.

And they will do this no matter how often the police try to stop the use of the slogan by equating it with racism or separatism. An organization which claims to be working for the needs of a community—as SNCC does—must work to provide a black political voice base with the emotional power needed to be heard. This is the significance of black power beyond the slogan.

Black Power can be clearly defined for those who do not attach the fears of white America to their questions about it. We should begin with the basic fact that black Americans have two problems: they are poor and they are black. All other problems arise from this two-sided reality: lack of education, the so-called apathy of black men. Any program to end racism must address itself to that double reality.

Almost from its beginning, SNCC sought to address itself to both conditions with a program aimed at winning for black people power for themselves,南方黑人。We had to begin with politics because black Americans are a political people, a people in a country where property is valued above all. We had to work for power, because this consciousness does not function by morality, love, and nonviolence, but by power.

Thus we determined to win political power, with the idea of moving on from there into activity that would have economic effects. With power, the masses could make or participate in making the decisions which govern their destinies, and thus create basic changes in their day-to-day lives.

But if political power seemed to be the key to self-determination, it was also obvious that the key had been thrown down a deep well many years earlier. disenfranchisement, maintained by racist terror, makes it impossible for those who do not attach the fears of white America to their questions to talk about organizing for political power in 1960. The right to vote had to be won, and this was the struggle of the 1960s.

They set up voter registration drives in the Deep South. They created pressure for the vote by holding mock elections in Mississippi in 1963 and by helping to establish the Mississippi Freedom Democratic Party in 1964. That struggle was waged, though not won, with the passage of the 1965 Voting Rights Act. SNCC workers could then address themselves to the question: "Who can we vote for, to have our needs met—how do we make our vote meaningful?"

SNCC had already gone to Atlantic City for recognition of the Mississippi Freedom Democratic Party at the Democratic convention and been rejected. It had gone with the march to Washing ton for recognition by Congress and been rejected. In Arkansas, SNCC helped thirty Negroes to run for School Board elections; all but one were defeated, and there was evidence of fraud and racial voting suppression that was used to defeat. In Atlanta, Julian Bond ran for the state legislature and was elected—twice, unopposed—twice. In several states, black farmers ran in elections for agricultural committees which made crucial decisions concerning land uses, loans, etc. Although they won places on the boards, they never gained the majorities needed to control them.

All of the efforts were attempts to win black power. Then, in Alabama, the opportunity came to see how blacks could be organized on an independent party basis. An unusual Alabama law provides that any group of citizens can nominate candidates for county office and, if they win 20 per cent of the vote, may be recognized as a county political party. The same then applies on a state level. SNCC went to organize in several counties such as Lowndes, where black people—who form 80 percent of the population and have an average annual income of $4,843—failed to accomplish nothing within the framework of the Alabama Democratic Party because of its racism and because the qualifying fee for this year's elections was raised from $200 to $500. In order to prevent more from becoming candidates. On May 3, five new county "freedom organizations" canvassed and nominated candidates for the offices of sheriff, tax assessor, members of the school boards. These men and women are up for election in November—if they live until then. Their ballot symbol is the black panther.

If a black man is elected tax assessor, he can collect and channel funds for the building of better roads and schools for those places—then redirect the move from political power into the economic arena. In such areas as Lowndes, where black men have a majority, they will attempt to use it to exert control. This is what they seek to control. Where Negroes lack a majority, black power means proper representatives and sharing of control. It means the creation of power bases from which black people can work to change state-wide or nationwide patterns of oppression through pressure from strength—instead of weakness. Politically, black power means what it has always meant to SNCC: the coming-together of black people to elect representatives and to force those representatives to speak to their needs. It does not mean merely putting black faces into office. A man or woman who is black and from the slums cannot be automatically expected to speak to the needs of black people. Most of the black politicians we see around the country today are not what SNCC means by black power. The power must be that of a community, and emanate from those who have lived that experience from which SNCC's call for "black power" emerged on the Mississippi march last July. But the concept of "black power" is not a recent or isolated phenomenon: It has grown out of the ferment of agitation and activity by different people and organizations in many black communities over the years. Our last year of work in Alabama added a new concrete possibility. In Lowndes county, for example, black power has meant that if a Negro is elected sheriff, he can end brutality, evictions, starvation and sometimes death, for political activity. He may also use a gun and sncc reaffirms: "The right of black men to defend themselves against threats or attack. As for initiating the use of violence, we hope that such programs as ours will make that unnecessary; but it is not for us to tell black communities whether they can or cannot use any particular form of action to resolve their problems. Responsibility for the use of violence by black men, whether in self defense or initiated by them, lies with the white community.

This is the specific historical experience from which SNCC's call for "black power" emerged on the Mississippi march last July. But the concept of "black power" is not a recent or isolated phenomenon; It has grown out of the ferment of agitation and activity by different people and organizations in many black communities over the years. Our last year of work in Alabama added a new concrete possibility. In Lowndes county, for example, black power has meant that if a Negro is elected sheriff, he can end brutality, eviction, starvation and sometimes death, for political activity. He may also use a gun and SNCC reaffirms: "The right of black men to defend themselves against threats or attack. As for initiating the use of violence, we hope that such programs as ours will make that unnecessary; but it is not for us to tell black communities whether they can or cannot use any particular form of action to resolve their problems. Responsibility for the use of violence by black men, whether in self defense or initiated by them, lies with the white community.

Ultimately, the economic foundations of this country must be shaken if black people are to control their lives.

CONTINUED ON PAGE 5, COL. 2
MALCOM X ON POWER, POLITICS & ORGANIZING

THE PHILOSOPHY OF BLACK NATIONALISM

The political philosophy of black nationalism means that black man must control the politics and the politicians in his own community; no more. The black man in the black community has to be re-educated into the science of politics so he will know what politics is supposed to bring him in return. Don’t be throwing out any ballots. A ballot is like a bullet. You don’t throw your bullet till you see a target, and if that target is not within your reach, keep your ballot in your pocket.

The economic philosophy of black nationalism is pure and simple. It only means that we have to control the economy of our community. Why should white people be running the banks in our community? Why should white man own the banks in our community? Why should white man have a position or be running the banks in our community? White man doesn’t have the store in his community. Money will get richer and richer. Then the white man will come in and say we have to control the economy of our community. Why the white man should move his store into a community and spend it in a community where you don’t live, the community where you don’t live, the community where you spend your money will get richer and richer. Then you wonder why you live in always a ghetto or a slum area. And where you and I are concerned, not only do we lose it when we spend it out of the community, but the white man has got the stores in the community where we spend it in the community at sundown, where we run the stores across town somewhere, he’s got us in a vise.

The socialist philosophy of black nationalism means in every church, in every civic organization, in every fraternal order, that we have to become conscious of controlling the economy of our community. If we own the banks, then we can start running banks where we get a job in bank teller. If you vote, you run your community.

The economic philosophy of black nationalism means that we have to get together and remove the evils, the vices, alcoholism, drug addiction, and other things that are doing away with the community where you spend your money.

The philosophy of black nationalism involves a re-education program in the black community to control the economy. Our people have to be made to see that any time you take your dollar out of your community and spend it in another community where you don’t live, the community where you live will get poorer and poorer, and the community where you spend your money will get richer and richer. Then you wonder why you live in always a ghetto or a slum area. And where you and I are concerned, not only do we lose it when we spend it out of the community, but the white man has got the stores in the community where we spend it in the community at sundown, where we run the stores across town somewhere, he’s got us in a vise.

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WHAT WE HAVE TO DO

I for one, believe that if you give people a thorough understanding of what it is that confronts them, and the basic causes that produce it, they’ll create their own program; and when the people create a program, you get action. When those “leaders” create programs, you get no action. The only time you see them is when the people are exploding. Then the leaders are shot into the ATTENTION and told to control things. You can’t show me a leader that has not some man or some group that controls the community and contains the explosion. They say, “Don’t get rough, get cool, do the smart thing.” This is theGolden rule, used to restrain you and me, to restrain the struggle, to keep the community grooving, and get it out of control. Whereas you and I don’t want anybody to keep us from gaining power. We want to get out of control. We want to smash anything that gets in our way that doesn’t belong there. You see, I want to play you the whole thing, because when you read it, you’ll hear we’re going to smash everybody. No, I didn’t say that. I said we’ll smash up anything that gets in our way that doesn’t belong there. I mean, if it doesn’t belong there, it’s going to attack you. This country practices that—power. This country smashes anything that gets in its way. It crushes anything that gets in its way. And since we’re Americans, they tell us, well, we’ll do it the American way. We’ll smash anything that gets in our way... American society and the American economy have to stop and say, why, this is the richest country on earth. And this is the American economy. We’ve got it so that everyone else has to work for a living. We’ve got it so that everyone else has to work for a living. Now, if you are a product of the American economy, you are going to be dispossessed, you are going to be maimed, you are going to be killed, because you are going to be left out of the economy. And if you are a product of the American economy, you are going to be dispossessed, you are going to be maimed, you are going to be killed, because you are going to be left out of the economy. Now, this is the richest country on earth and there’s slums, there’s inferior education. And this is the richest country on earth. Now, you know, if those countries that are poor can come up with a solution to their problems so that there’s no unemployment, then instead of running downtown picketing city hall, you should stop and find out what they do over there to solve their problems. This is why the man doesn’t want you and me to look beyond Harlem or beyond the shores of America. As long as you don’t know what’s happening on the outside, you’ll be all messed up dealing with this man on the inside. We can’t use the system to solve the problem in Africa and Asia is not capitalism. Then you and I should do is find out what they are doing to get rid of poverty and all the other characteristics of a world society.

MALARKEY WARFARE

The dark people are waking up. Their eyes are opening. They’re beginning to see what they used only to look at. They’re beginning to politically mature. They realize that when white people are evenly divided, and black people have a bloc of votes of their own, it is left up to them to determine who’s going to sit in the White House and who’s going to be in the dog house. It was the black man’s vote that put the present administration in Washington, D.C., that has set up against every kind of legislation imaginable, saving you until last, then flailing away on top of that.

And you and my leaders have the audacity to run around clapping their hands and talk about how much progress we’re making. And what a good President we have, if he wasn’t good in Texas, he sure can’t be good in Washington, D.C. Because Texas is a lynch state. It is in the same breath as Minnesota, so different
MALCOLM X — "OUR GOVERNMENT!"

You've got field Negroes in Arkansas today living under the Jim Crow. The masses are the field Negroes. When they see this man's house on the other side of the road, they turn their heads and stop. Negroes talking about "our government" is a bit out of line. They say, "Our government?" And see the glint in their eyes. "Who are you, our astronauts?" They won't even stop for the sign "Our government." —That's a Negro that is out of his mind.

MALCOLM X

Continued from Page 5

It is a vicious pattern that the white man is trying to create in the Negro mind. It is one that we, as Negroes, should understand if we are ever going to deal with it like it is. C

THE MOVEMENT

WHAT WE WANT

Continued from Page 4

The colonies of the United States—and this includes the black ghettoes within the Negro communities there—have been liberated. For a century, this nation has been like an oasis of exploitation, its testaments to the exploitation from Europe, and Harlem to South America, the Middle East, southern Africa, and Vietnam; the foundations for exploitation, from area to area, but the essential result has been the same—a powerful few have been maintained and enriched at the expense of the expensive and voiceless colored masses. This pattern must be broken in its roots here and there around the world, the hopes of black Americans become more realistic. What is most likely different America must be born.

This is what the white society does not want. What it does want is what the society prefers to talk about integration. But integration speaks not at all to the problem of poverty, only to the problem of blackness. Integration today means the man who "makes it," leaving his poorer brethren behind. The gaff as fast as his new sports car will take him. It has no relevance to the Harlequin or the picker making dollars a day. As a lady I known in Alabama once said, "the food and Randolph Bunch's e don't fill my stomach."

Integration, moreover, speaks to the problem of blackness in a dispicable way. As a goal, it has been based on the acceptance of the fact in order to have a decent house and education, blacks must move into a white neighborhood or send their children to a white school. These are reinforced by both black and white, the idea that "white" is automatically better and "black" is automatically lower. This is why integration is a subterfuge for the maintenance of white supremacy. It allows the nation to know on a handful of Southern children get into white schools, at great cost, and to ignore the 94 per cent who are left behind in unimproved all-black schools. Such situations will not change until black people are allowed to control their own school boards, in this case. Then Negroes become equal in a way that means something, and the integration ceases to be a one-way street. Then integration doesn't mean draining skills and energy out of the ghettos into white neighborhoods; then it can mean white people moving from Beverly Hills into Watts, white people from the Lowndes County Freedom Organization. Then integration becomes relevant.

Last April, before the future over black power, Christopher Jeekes wrote in the Republic article on white Mississippi's manipulation of the anti-poverty program:

"The war on poverty has been predicated on the notion that there is such a thing as a community which can be identified, organized, and mobilized for a collective effort to help the poor. This theory has been translated into reality in Deep South. In every Mississippi county there are two communities. Despite all the picnics platoons of the ineptitudes on both sides, these two communities, habituated to their interests in terms of conflict rather than cooperation, to the extent the Negro community can muster enough political, economic and professional strength to compete on somewhat equal terms, will Negroes believe in the possibility of true cooperation and whites accept its necessity. En route to integration, the Negro community begins to develop greater independence— it chooses to run its own affairs and not care in whatever "the man" marks... Or so it seems to me, and to most of the knowledgeable people with whom I talked in Mississippi. To this, no conclusion may sound like black nationalism..."

M R. JENCKS, a white reporter, perceived the reason why America's anti-poverty program has been a sick farce in both North and South. In the South, it is clearly racism which prevents the poor from running their own programs; in the North, it more often seems to be policing and bureaucracy. But the results are not so different: In the North, non-whites make up 6 percent of families in metropolitan "poverty areas" and only 6 percent of families in areas classified as "poverty areas" who have been working with local residents in

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NOVEMBER 1966

THE MOVEMENT

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Irene Halpern

TOGETHER, Topsy and Cervantes, we can talk over all the...
by William Mandel

The first mass descent of outsiders to fight a civil rights battle in a Southern city occurred in February, 1951, when 277 people from all over the country went to Richmond, Virginia for one day to demonstrate for the lives of the three Negro locomotive engineers in Martinsville, Virginia who had been arrested for driving a South Carolina railroad train.

It was the first time in twenty years since the Scottsboro Case that a mass death penalty had been sought in the South. But Scottsboro came about a decade-long upsurge of mass movements in this country, with destreyingly expanding, and the national mood against fascism abroad. Martinsville came about a day.

The U.S. forces had just been routed at the Yalu River in Korea. McCarthy was riding high. The McCarran Act had just been written at the time, but in the climate of the day, it was impossible.

It was three or four o'clock Friday morning. Thirty out of town people had come to Richmond straight from her camp during the war. The Detroit and Chicago reform schools, but my father paid five dollars.

When I was fifteen or sixteen I worked in a cleaning house. I was about 17, but I interrupted: "You didn't tell us about the rights thing.

"I said: "I know the story I'd like to hear. Why did we come?" Not in general. We were there long enough. The brig was a hut with a door and a window, and then caused us to stay on although we had expected to be in Richmond only a single day."

"I'll tell you," the widow, Mrs. Lawson, wife of a railroad shop foreman, who ran a driving station. Mrs. Lawson's niece, and another young woman were phoning from Slaughter's and another hotel around the corner. The half-dozen white Richmond people had long since finished calling the few friends who might come to the Square. A couple had gone home to tend their babies or catch an hour or two of sleep. Another white man, a worker who had a small tobacco farm in the hills he tended after hours, was hauling us to and from the Vital in his truck. The others, too tired to go home or too far from home to get there and back by six a.m., had stayed at the Y.

It was a moment of pause, and perspective. We New Yorkers were lucky. We had slept early Friday night before starting for Richmond. The elderly old Negro people had left home a day earlier, but the train from Suppose, of whom the two Negroes were middle-aged and older, had driven three days and nights over frozen roads. In a convertible with a torn top, and had lived on ready-made because moh was attacked there where anyone was hauled. A fifth is her party, a white woman of 70, had talked about fresh bread and milk and the rage of a Jim Crow restaurant in East End City, who had explained that the others left her in a hospital and go on. The Negro clergyman in that group, Rev. Vincent Grayson said: "I am first and foremost on a route that for a while we feared gangrene.

As we sat there, staring into the gas flame, someone said:

"They had been noticed in the story-telling hour."

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or, wrinkle. There was a set to her mouth that gave some hint of the person within. Her English was clear and clipped, and hard to place geographically.

"My maiden name was Pierce, and the President of that name, a slave-owner's

"This is a Negro section, and so the school was

"She set the ham down carefully at her

"My father was a sharecropper outside

"My father was a sharecropper outside

"One had been acquitted as too drunk to

I phoned the owner of the Negro taxis

I phoned the owner of the Negro taxi

understand how Mrs. Grayson feels."

(\text{Mrs. Grayson was the wife of the only

Jeri Wynne, Negro and 25, but we knew

"I was born in Cleveland. My father

"We are all Negroes here. It could

"I agreed and took to my room, and stayed there for two hours. When I came out,

"Put that down."

As the parade crossed Broad Street, the

The five Creole families of Mobile

I heard of the Scottsboro Case when

"I had a second room here, and my

"I heard a new song that day, a very

"There was no city relief, and one day

"I was told who had said

There were lots of people that age

I phoned the station, knowing this

The movement

November 1966

The Movement

Page 9

Jeri Wynne, Negro and 25, but we knew

for rape in Virginia. He offered to

I phoned the station, knowing this

American Negro Youth Congress).

Continuity? I mentioned Mrs. Law-
FARM WORKERS WIN RIGHT TO DI GIORGIO ELECTION continued from page 1

Di Giorgio kept repeating that he couldn't promise an election unless the Teamsters would pick the ranch and keep supplies from being delivered.

At the end of the meeting, Di Giorgio agreed to call Elmer Mohl, Teamster chief, and ask him if he would agree to an election. He told the workers to come back at 2, when he would tell them what Mohl said.

At 2, Brotherton came back, but Di Giorgio was never seen again. The picket line outside had been called off; Di Giorgio said that he would not come in to a meeting if there was picketing. The signs were laid on the sidewalk and the leaders and workers stood waiting for news from the sixth floor.

At 2, Brotherton appeared with Joe chambers of the State Conciliation Service. Chambers said that he had called Mohl, and that Mohl had told him he had just gotten to his office and couldn't make a decision.

The workers told Brotherton that what the Teamsters did was irrelevant. They warned Di Giorgio that he couldn't keep the workers from entering the office and could not make a decision.

They were concerned, negotiations were still going on. Their demands were not released until 10 P.M. We were told (BULLETIN: It looks like the Teamster officials and their collusion for no apparent reason, John Schier, an organizer for UFWOC, was hustled into a police car and driven away. When they reached the office, the workers were told to leave because negotiations were going on. One of the demonstrators put his hands around his face and struck Schier on the head, cutting him deeply. We were asked on a car break with some authority and atención.

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Later on the street learned that Di Giorgio had broken off the meeting and arrested the picket line again. We could hear the discussion from the window of the office. "This is more like it," said Jack Lyon. "That settling wasn't getting us anywhere."

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The labor group then moved back into the office in which they had met with Di Giorgio. They asked for an audience with the Di Giorgio officials and went out of the office to discuss. I'm asking you to leave."

I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." I contend that these children committed "good, vigorous law enforcement." 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RESIDENTS FIGHT FOR CONTROL OF REDEVELOPMENT

SAN FRANCISCO — The Mission Council on Redevelopment (MCOR) has been fighting for several months against the San Francisco Redevelopment Agency's plan to tear up the Mission District, it may be successful. If it is, it will be one of the few citizen groups in the country to win against the self-appointed experts of our cities who make the plans for tearing down low income housing in order to "beautify" and "improve." MCOR is an organization made up of representatives from 62 community organizations, ranging from Catholic Centers, homeowners associations and neighbors associations to the Mission Tenants Union. The glue that binds these organizations together is not a detailed plan of what they all want done in the Mission District, but one simple demand: that the citizens living in a community have power over any demolition, redevelopment and rehabilitation in their community.

City Hall, the Board of Supervisors, and the Redevelopment Agency have a hard time stomaching this demand. As Terry Francisco, a member of the Board of Supervisors said at an MCOR meeting, "It would be a strange thing if the Federal Government would spend two million dollars anywhere and then let a citizen group decide they didn't want it." The San Francisco Redevelopment Agency (SFRA) seems to think this is strange also. The newspaper attacked MCOR in a lead editorial, MCOR was described as "a scab on the community" thinking the people in a community should have veto power over $2 million grant.

In San Francisco the decision in question is a planning grant the Redevelopment Agency has applied for to make a master plan for the Mission District, but one simple demand: that the citizens living in a community have power over any demolition, redevelopment and rehabilitation in their community.

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The spaghetti system will go right through the Mission District, but one simple demand: that the citizens living in a community have power over any demolition, redevelopment and rehabilitation in their community.

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On October 5, MCOR appeared before the Board of Supervisors. One hundred Council members attended the meeting. As a result, a federal committee voted to delay the decision until Supervisor Morrison, a noted liberal, would make a comment on the proposal to the entire Mission Council.

On October 14, Morrison appeared before the Board of Supervisors. He was not allowed to speak because the decision had already been made. Morrison's reply was, "I call prior approval a veto. The motion you would impose on the Superiors would be nearly the same as the Temporaray Alliance of Local Organizations (TALO) in Watts. There are no such organizations. We must have a political and social media in the coalition that, if we don't have sit-ins and other conflict, then we would have approval, approval a veto power. The most conservative groups, the Catholic Church and the San Francisco Redevelopment Agency, would be out of the running. The two major forces are Gallo Wine, and a businessman and landowner, Murray's lead."

The following Monday, the full Board of Supervisors met at City Hall. Over 100 MCOR members packed the room. The Supervisors agreed to the decision in question and adjourned. The meeting then got hung up on the MCOR's proposal to the Board of Supervisors, "If MCOR organized the CPC in the New Community, then negotiate directly with the regional poverty program board (which they now control), then try to set up a student council separate from the administration, etc."

"It seems to be a general rule of re­
development that it always ends up re­
ducing the supply of low cost housing, pushing poor and working-class people out of the communities, making a lot of money for builders and contractors. The power and poor people's re­
move!" system may be stopped in the Mission, if it is, it will be the power of the citizen groups that brought it to an end.

"I tried to get on a student council separate from the administration, etc. But I think we should have approval, approval a veto power. The Congressmen are afraid of Benny. They got a little more money than they would have gotten if they stayed on welfare. They didn't want to jeopardize their position."

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By Dave Wellman

SPECIAL TO THE MOVEMENT

OAKLAND — "The Ad Hoc Committee should have set up a "Junior Ad Hoc Committee" made up of all high school students in Oakland to let us organize and run the boycott." "Yeah!" shouted Freedom Schoolers in response to this remark by one member of a West Oakland Freedom School.

The long awaited three-day boycott planned by the Ad Hoc Committee for Quality Education was going on and the young men and women were attending Freedom Schools.

"Classroom" began Wednesday. The teachers told the young people that Freedom Schools would be what they wanted them to be.

"We're here because we want to be, not because we have to be. We'll talk about things you're interested in and some of you can be teachers if you want," said one teacher. A day or two later, however, it seemed that the teachers had second thoughts. They wanted to talk about things they wanted to talk about.

Discussions were on topics like Black Power, Employment Opportunities in Oakland, Negro History, Oakland Schools, Police Brutality, and The War in Vietnam. There was lively talk — much dominated by teachers and others by students and teachers alike. Negro History and the War in Vietnam, about which the students knew little, rapidly became the main issue. And the young people became restless. Education was still not an exciting experience. The content of the classroom content varied, but the form was too much like Oakland public school systems.

When the talk was about topics the students were close to, more people talked. The discussions were loud, intense and free-wheeling.

"Let me tell you about McClymonds High School," shouted one tough looking young lady. "They've got this referral system, you understand. But when you get there, you find that this damn teacher has written you up ten times and never told you. So you find out you got a "record" and you're on your own. Don't even have a chance to explain. And they take and toss you inside the car. You know, they took me down once and didn't even tell my old lady for a day."

"That's the shit out of us, I tell," added another young man.

Each discussion snagged on the question of what to do about it. "They won't listen to the schools," said one man glumly. "You're tired and don't even tell my old lady for a day."

"Yeah, chimed in someone else, "and they take and toss you inside the car if you ask them being stopped. Take you down to jail for jailing. Kicked you back to school, and didn't even tell my old lady for a day."

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Discussions often ended with the question of what to do about it. "They won't listen to the schools," said one man glumly. "You're tired and don't even tell my old lady for a day."

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