

**DETROIT REVOLUTIONARY
MOVEMENT COLLECTION**

NEWSLETTERS & NEWSPAPERS

BOX 1 OF 1

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DETROIT REVOLUTIONARY MOVEMENT COLLECTION

NEWSLETTERS & NEWSPAPERS

BOX 1 OF 1

FOLDER 1

THE BLACK VOICE

July 1972

THE BLACK VOICE



MAHWAH PLANTATION

If there is no struggle, there is no progress. Those who profess to favor freedom yet depreciate agitation, are men who want crops without plowing up the ground; they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters. . . . Power concedes nothing without demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blow, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.

Frederick Douglass, 1857

IN THE

PLANTATION

The results of Local 906 elections were:

President: Joe Reilly

Vice President: Dave Gardner (Brother)

Financial Secretary: Eugene Roehrer

Recording Secretary: John Ligon (Brother)

Trustees:

John (Karate John) Leitzsey
Chairman (Brother)

Pat Fanning
Mike Aversa

Guide: Roy Padillee (Brother)

Sergeant At Arms: Steve Marganello

Plant Committeemen: Frank Golon
Bernie Jackson (Brother)

With the capture of five out of eleven Executive Board seats and twelve alternate and committeemen positions, Black and Spanish speaking candidates made an impressive showing.

The United Black Workers, which supported most of the Brothers running, believe that Black, Haitian and Spanish speaking workers hold the key to a better union and better working conditions for all workers here on the Mahwah Plantation.

To the Winners, our congratulations and pledge of continued support. With the election over we must now cast our eyes and minds to the future. In later issues of The Black Voice, The United Black Workers will unveil their ideas, suggestions and programs which we feel will bring us all complete victory and better working conditions here on The Mahwah Plantation.

Brother Wilbur Haddock, recent candidate for President of Local 906

"I would like to take a little time and space to thank all those who supported me in any way during my campaign. The experience of running for a plantwide office, meeting and rapping with people, gives one an opportunity to see and learn first hand the problems facing workers in all departments here at Mahwah.

If one is serious about his fellow workers, and I am, their problems and their families, one cannot close his eyes to what he has seen. I will be redoubling my efforts in the future and will work with those seriously intent on bringing about a change that will benefit us all in the plant and in the country.

Once again, I thank you all.

Wilbur Haddock

WHY UNITY ???

by UNITED BLACK WORKERS

During the last election of U.A.W. Local 906, our call for Black and Latin UNITY was received, as was expected, in various ways. There was open hostility, tearing down our bumper stickers and posters, *fear; afraid of violence if too many Blacks were elected*, anger that Blacks would not "stay in their place," embarrassment that the time was not ready yet and their White "friends" would not understand, as well as a few other incidents not worth mentioning.

A brief look at the history of Blacks in this country has shown us that:

1. As slaves we were needed to work the land until we became a threat to 'northern industry,' thus the Civil War was fought to free us. We were promised 40 acres and a mule, we got nothing.

2. During the 1930's we were needed to join with White workers to form unions against big business. We were promised equal treatment; we are still fighting for equal treatment in 1972.

3. In World War I, II, Korea, Viet Nam, we again answered the call only to come home and once again as a people be denied our moral, spiritual, and constitutional rights.

History has also taught us that people have always come together in UNITY when their survival was at stake. Christians, Jews, Catholics, Irish, Germans, Quakers, Mormons, and many others. In calling for UNITY between Blacks and Latins here on the Mahwah Plantation, the United Black Workers are only following the tradition of other peoples in struggle, and we intend to exercise our right to do so.

We must be UNIFIED to support the newly elected Brothers who are already catching hell from Ford Motor Co. as they try to carry out their jobs as Committeemen and Alternate.

We must be UNIFIED to stop the brewing campaign of a few sick, misguided individuals, drunk with cheap liquor and White Power. They want to deny the duly elected Brother his position as Chairman of the Trustee Board; not because he is inexperienced, whatever that is, as they claim, but because he is Young, Gifted, and *Black* and won't stand for any of their bullshit.

We must UNIFY to show to those aware, concerned White workers that have stuck and fought with us, their fight has not been in vain.

We must UNIFY because it is right, just, and necessary for our survival and advancement here at Mahwah and across the country. If we succeed here, we shall succeed at home. We owe too much to too many people who have endured great suffering, pain, fought and died to get us this far. We must go forward, there is no turning back.,

That is WHY UNITY

The U.B.W. will have more on the subject of UNITY at a later time.

THE NEW MAN

I want to give some of the characteristics of the new man because I am not talking about an abstraction but the emotions that we must feel as we begin to struggle. First of all, the new man is completely devoid of all vestiges of selfishness, individuality, egotism, and "me-firstness."

Second, he is a man with every possibility of individual development whose energy and work lead him to tasks for the benefit of the collective. Third, the struggle against injustice constitutes the basis of his morality. The basis of the new man's morality is his willingness and aggressiveness to struggle against injustice no matter where he finds it. His human sensibilities have been developed to the point where he can deal efficiently with everyday problems. His social sensibilities have been developed to the point where he is willing to struggle against the exploitation of man by man and the division of society into classes.

Fourth, the new man is a fighter. The two aspects of his emerging personality that make him a fighter are: (a) The will and determination to struggle. The new man is not the kind of faggot-like, gutless wonder who runs around talking about what he is going to do. He is ready to mobilize and to organize. He builds himself up daily both intellectually and physically to prepare to struggle. He understands what struggle is and he is not afraid. (b) The development of a human conscience and intelligence. The new man is willing to fight to the death and never gives up in the daily political struggle. He is willing to work every single day to make each day a revolutionary work-day.

Fifth, the new man is a rebellious, heroic, and studious creature. He studies and studies and is continually analyzing problems and seeking their solutions. He is highly disciplined and socially responsible. He understands that the revolution has all rights: the right to exist; the right to advance; the right to triumph. He understands also that for him there are no rights other than those of the revolution.

Dan Aldridge Detroit Organizer
Take from Politics In Command

From time to time members of the Central Staff of The United Black Workers will submit articles for your information and education. These articles will cover many areas facing oppressed people here on the Mahwah Plantation and around the World. In sharing their thoughts and viewpoints collectively taken from their travels, studies and experiences, The United Black Workers hope these articles arouse your curiosity, anger, concern and interest. Hopefully you then will get involved in some manner as though your life depended on it. Some day it just might.

INFORMATION CENTER

The United Black Workers are announcing the formation of an Information Center for workers and their families here at the Mahwah Plantation.

The purpose of this Information Center is to provide educational and informative material to you. If we as workers or as people are to participate effectively in the 'Liberation Struggle' we must know *four* things. WHO, WHAT, WHY, and HOW. Reading about our past, present, and projected future is one way of staying one jump ahead, and most of all survival.

Black authors such as Fanon, Lerone Bennett Jr., W.E.B. DuBois, and Julius Lester.

Newspaper -- S.N.C.C., Third World Women's Alliance, Young Lords Party Friends of Haiti, and Films will be available for rental.

Record Albums -- Malcolm X, H.R. Brown, Angela Davis.

In the future, we will be offering United Black Workers' Posters, Calendars and other educational items. U.B.W. members can be contacted in the Plant for book listings, or write U.B.W. P.O. Box 1855, Newark, N.J. 07101.

"...if you are going to be free, you are going to have to do something about it yourselves, because it is not the nature of a slave master to free slaves."

VOICE OF HAITI

This column is dedicated to the many Haitian workers and their families here on the Mahwah Plantation. The articles appearing have been submitted by Haitian workers themselves, or chosen from the "Friends of Haiti."

Anyone wishing further information on our Brothers and Sisters the "Friends of Haiti," contact: UNITED BLACK WORKERS

P.O. Box 1855
Newark, New Jersey 07101

On Sunday, September 12th, the *NEW YORK TIMES* ran a picture and an article on the cover of its sports section of Haitian women working in a baseball-making factory in Port-au-Prince, Haiti.

For 8 hours a day, five days a week, women work in a huge room under a corrugated steel roof, each making about 42 baseballs a day, earning from \$3.00 a day to an average of \$1.50 a day. And according to the United States Embassy in Haiti, over seven million baseballs and softballs were made in that country last year to be shipped out by airline, specifically American Airlines, to be sold in the United States.

The *Times* reports that there are nine baseball plants in the capital city of Port-au-Prince. Although it is not stated, we may probably guess that the remaining eight, besides the plant owned by Jules Tomar of Ventnor, New Jersey, and featured in the *Times* article, are American companies. Why do they situate themselves in Haiti rather than in our own country? It's horribly simple. Labor in Haiti is cheap.

None of the baseballs made in Haiti are used by Haitians whose national game is soccer. Manufacturers import their materials duty-free and export the finished products duty-free also. This is called by the *New York Times* it is big business in search of cheap labor.

The plant of Jules Tomar in Port-au-Prince is a subsidiary of Rawlings Co., in St. Louis, Missouri, which in turn is a subsidiary of the diversified conglomerate called Questor Corporation Principally, Questor Corp. is made up of companies which make and sell exhaust systems for trucks and passenger cars, tailpipes and related automotive products. The companies have branches in several midwestern states; men in the management of Questor Corp. are also found as managerial officers of Spalding and the other subsidiary companies. So the Haitian women making baseballs, averaging \$1.40 to \$1.50 in wages per day, are the lowest in a chain of labor, products and profit.

A softball can cost anywhere from about \$2.00 to \$5.00 and the famous Spalding Co. brand costs only about 3 to 3½ cents per ball to make, to assemble. Rawlins sends the parts to Haiti: centers (yarn tightly woven around a core), leather covers (two to a ball), and thread. The covers are dampened to stretch them, then they are cemented and stapled to each core, and then the balls are delivered to the workbenches where barefoot seamstresses stitch them up by hand.

Companies like the Tomar plant enjoy a full income tax exemption for the first five years of operation, and only gradual elimination of that exemption during the second five year period. Television parts, footwear, resistors, jewelry, miscellaneous textile articles, and switchboard panels are among some of the other items manufactured or assembled by Haitian labor. How can this type of selfish entrepreneurialism be encouraged by our government and be passed off as responsible aid to economic growth and stability in Haiti, when the peasants, four out of every five Haitians, are unchanged in their misery? The present global outcry for social justice and the end of repression will eventually reach the Haitian people.

We, the American people should not allow our government to interfere politically, militarily, or with any insidious economic palliatives that will impede the natural awakening of the Haitians. We must not allow our marines to be sent to invade Haiti to protect big business interests.



OTHER PLANTATION NEWS

newark

NEW YORK (UPI) -- After working 23 years in the Ballantine brewery at Newark, William Wolfe of Westfield, N.J., was fired along with 600 others last March 31 when Falstaff Brewing Co. of St. Louis bought the failing Ballantine company.

"I thought I could pick up a job as an automotive mechanic, and in any case I would get a pretty pension out of the union welfare fund," Wolfe told United Press International.

Then came the crusher. The pension fund had been so drained by retirements at Ballantine that the trustees no longer could buy annuities required to finance individual pensions.

"It looks as if 600 or more of us who worked at Ballantine never will get our pensions and those of the fellows in the other breweries in Newark may have to be cut," Wolfe said.

With a wife and two children to support, Wolfe is not finding it easy to get a well-paying job as an auto mechanic. "I'm 46 and they only want to give fellows my age part time work so they won't have to give us fringe benefits," he said.

The Ballantine case is just one example of the inequities and inefficiencies in private pension plans covering more than 30 million American workers and involving about \$130 billion in assets. About 30,000 Americans who want to retire this year may discover the pension cupboards are bare and they can't collect a nickle.

Why? Some reasons are: Inadequate funding, utter neglect to make provision in drawing the plan for the possible failure of the employing company, a failure to vest pension funds specifically to individual workers or classes of workers, and failure to find a formula to make private pension funds portable, so a worker can change employers but keep his pension credits just as he keeps his Social Security credits.

Some corporations have made mistakes in setting up pension funds and some corporations owe their funds large sums. Dun's Review said last May Ford Motor Co. owed its pension fund \$480 million. Ford said this figure since has been reduced to around \$275 million. Ford is financially strong enough to pay that off, but the magazine questioned whether Western Union or Uniroyal could make good the \$450 million they owed their employe pension funds.

Then there are the cases of individual suffering because of technicalities. Sen. Harrison Williams, D-N'J', uncovered the case of a shoe factory worker who paid into a union portable pension plan more than 30 years. He learned on reaching 65 he couldn't collect a penny because toe time he had been out of the shoe mills more than three years. Under the rules he forfeited everything.

Senator Williams has been holding hearings on pension reform for some time. Senator Jacob Javits R-N,Y, and Rep. John Dent, D-Pa., have introduced reform bills that already are becoming one of the most controversial issues before the American people.

Further hearings on the Javits' bill likely will be held, and it may reach the floor of the Senate this summer. There is little hope of action in the house before late fall or early next year.

Williams and Javits have claimed that, as matters now stand, fewer than 10 per cent of those who pay into private pension funds ever collect a penny. That's mainly because about 80 per cent leave their jobs and the industry a few years after starting to pay into the fund.

mississippi

Strike Unifies Black and White

The victorious strike of 3500 black and white woodcutters in Mississippi still echoes. The woodcutters' Gulfcoast Pulpwood Association now has 8,000 members and is growing fast. Unity between black and white workers continues. One black woodcutter told how his wife and daughter had gone to Canton, Mississippi recently with some white women on a shopping trip. "The women, they stopped in a place to eat and went in," he said, "but the restaurant wouldn't serve no black folks. So the white ladies get up and says 'too damn bad. You won't serve us either then.' And they up and left."



Sheriff's deputies in Burnside, La., came out with shotguns when a group of blacks assembled peacefully to ask workers not to unload Rhodesian chrome from a merchant ship March 20. Regular longshoremen refused to unload the ship.

california

Migrant Farm workers are the poorest paid workers in America; Denied the right to free elections and collective bargaining, they have been denied what other labor forces have been given. A vicious circle of poverty surrounds the migrant Farm Worker.

Inhumane housing, slave hours and wages, lack of toilet facilities in the fields, and pesticide poisoning are just some of problems faced by Farm Workers. For years, Farm Workers remained prisoners within this circle, but in 1962, under the leadership of fellow worker Cesar Chavez, the UNITED FARM WORKERS' UNION was formed.

In 1965, farm workers in Delano California went on strike in the grape vineyards. Because anti-Farm Worker legislation existed, growers brought poor people into the Delano fields to break that strike. Farm Workers then appealed to you, the consumer, to help them in their struggle by boycotting grapes. The sympathetic support of the American consumer won the Farm Workers the right to survive.

Better housing, wage, education, and health benefits were secured by workers when California growers signed some 200 contracts.

Farm Workers now ask you to support them in their battle with lettuce growers.

PLEASE SUPPORT MIGRANT FARM WORKERS BY NOT EATING OR BUYING LETTUCE'

Your continuous support will help millions of men, women, and children to live a better life.

BOYCOTT LETTUCE

louisiana

Black longshoremen in Louisiana refused to unload a shipment of chromium ore from Rhodesia, recently. Rhodesia has a strict "apartheid" (separation of races) policy that denies all vicil rights to the black population and keeps a government of 220,000 whites dominating over the 4,300,000 native blacks.

The shipment of ore was the first U.S. import from Rhodesia since the United Nations ordered a boycott on trade with the white minority government.

The workers didn't manage to stop the shipment because Deputy Sherrifs, armed with shotguns and rifles, were called in to protect scabs who unloaded the cargo. The local received support from its International and a strong alliance was built between the predominantly black local and black students at nearby Southern University.

PLEASE HELP FARM WORKERS BREAK
THE CRUEL CIRCLE OF POVERTY

United Farm Workers
Boycott Committee
c/o New Jersey Sane
324 Bloomfield Avenue
Montclair, New Jersey
744-3263

CAIRO, ILL.



Cairo, Ill. May 25, 1972- - The United National Fronts 3rd Annual Solidarity Day will be June 3rd, at St. Columbia Church, IN CAIRO, Ill., according to the Rev. Charles Koen, National Chairman of The United Front.

The purpose of The Solidarity Day, which will be directed by Bro. Bob Williams National Coordinator of The United Front will be:

To bring leaders of struggling people from around the country together to expose the mass oppression and the total brake- down of Law and Order in this nation.

The guest speakers will be:

The Rev. Dr. Ralph Abernathy, President of Southern Christian Leadership Conference. (S.C.L.C.)

The Rev. Cleophus Robinson of St. Louis, World Fame Preacher, and worlds greatest gospel singer.

Rev. Ben Chavis, Leader of struggle in Wilmington, North Carolina, where The Black community has been under seize from white vigilantes and law enforcement agencies.

Bro. Ollie Neal, Leader of The Struggle In Marianna, Arkansas where a race war is being combatted by a economic boycott by the Black community, which has paralyzed that city.

The oppression in Cairo, is still being combatted, and the boycott is in its 38th month.

Cairo, Ill., Wilmington, N.C., and Marianna, Arka., are prime examples that we can Persist and Survive.

HEALTH & SAFETY

Casualties in the class struggle

NEW YORK (LNS) -- According to U.S. Department of Labor statistics, every eight minutes one person will be killed on the job, 148 workers will be seriously disabled, and 500 workers will be injured.

Every day 55 workers die, 8500 are disabled, and more than 27,000 are hurt.

Every year 15,000 workers are killed on the job, more than two million are disabled by occupational accidents, over 1/2 million are disabled by occupational disease, and more than seven million are injured.

And, finally the Labor Department predicts, three out of every four young men and women who enter the job market in 1971 will be disabled before they retire.

On December 30, 1969, the coal miners health and safety act became a law...

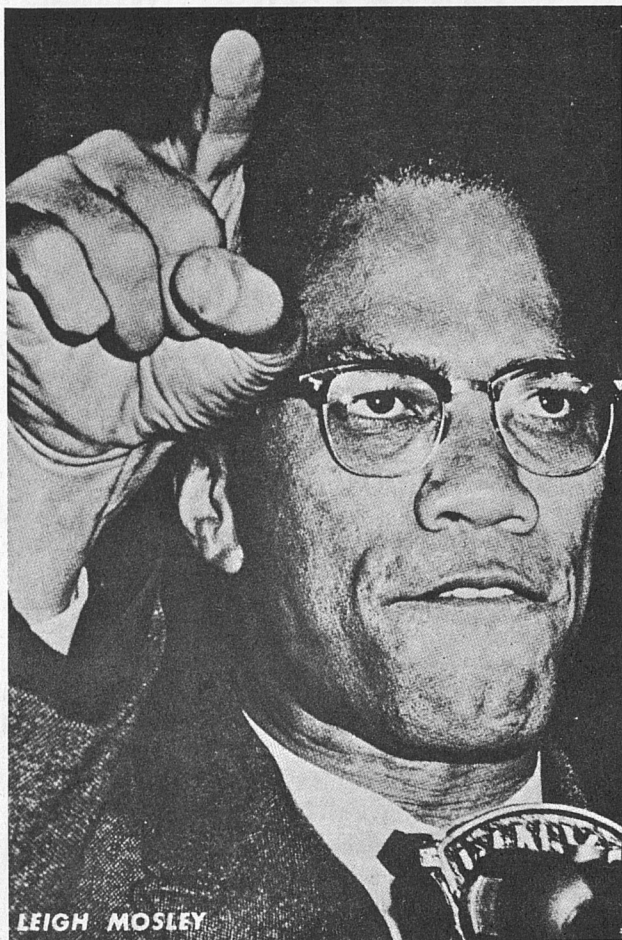
On December 30, 1970, 38 miners were slain in Hyden, Kentucky...

The explosion in the Hyden mine, operated by Finley Coal Company on land leased from Fordson Coal, a division of Ford Motor Company...The mine employs about 100 men...is non-union. All reports indicate explosion due to unsafe working conditions.

From (1) *Miners Voice*, December, 1970
(2) *Black Lung Bulletin*, November, 1970,
and (3) *Black Lung Bulletin*, January, 1971.



"Sorry, Doc, I can't pay you. I slowed down like you told me—and lost my job."



"You say you ain't left nothing in Africa - why you left your mind in Africa."

—MALCOLM X

The following excerpts are from a speech Malcolm X delivered at the Audubon Ballroom in Harlem on Dec. 20, 1964, less than a month after he returned from his tour of 14 African nations. He was assassinated two months later.

Here in America, we have always thought that we were struggling by ourselves, and most Afro-americans will tell you just that—that we're an underdog. We struggle like all of the odds are against us. This type of struggle takes place only because we don't yet know where we fit in the scheme of things. We've been maneuvered out of a position where we could rightly know and understand where we fit into the scheme of things. It's impossible for you and me to know where we stand until we look around on this entire earth. Not just look around in Harlem or New York, or Mississippi. or America—we have got to look all around this earth. We don't know where we stand until we know where America stands. You don't know where you and I stand in this context, known to us as America, until we know where America stands in the world context.

When you and I are inside of America and look at America, she looks big and bad and invincible. . . .

While if we understand what's going on on this earth and what's going on in the world today, and fit America into that context, we find out she's not so bad, after all; she's not very invincible. And when you find out she's not invincible, you don't approach her like you're dealing with someone who's invincible...

Among Asian countries, whether they are communist, socialist—you don't find any capitalist countries over there too much nowadays...

None of them are adopting the capitalistic system because they realize they can't. You can't operate a capitalistic system unless you are vulturistic; you have to have someone else's blood to suck to be a capitalist. You show me a capitalist, I'll show you a bloodsucker. He got to get it from somewhere other than himself, and that's where he gets it—from somewhere or someone other than himself....

This is the richest country on earth and there's bad housing, 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 you 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...

The Man is after keeping you over here worrying about a cup of coffee, while he's over there in your motherland taking control over minerals that have so much value they make the world go around. While you and I are still walking around over here, yes, trying to drink some coffee-with a cracker....

I say this because it is necessary for you and me to understand what is at stake. You can't understand what is going on in Mississippi if you don't understand what is going on in the Congo. And you can't really be interested in what's going on in Mississippi if you're not also interested in what's going on in the Congo. They're both the same. The same interests are at stake. The same sides are drawn up. the same schemes are at work in the Congo that are at work in Mississippi. The same stakes—no difference whatsoever....

These people are beginning to see that. The Africans see it, the Latin Americans see it, the Asians see it. So when you hear them talking about freedom, they're talking about getting in a position to feed themselves and clothe themselves and make these other things that, when you have them, make life worth living. So this is the way you and I have to understand the world revolution that's taking place right now.

When you understand the motive behind the world revolution, the drive behind the African and the drive behind the Asian then you get some of that drive yourself. You'll be driving for real. The Man downtown knows the difference between when you're driving for real and when you're driving not for real. As long as you keep asking about coffee, he doesn't have to worry about you; he can send you to Brazil....

Today, power is international, real power is international; today, real power is not local. The only kind of power that can help you and me is international power, not local power. Any power that's local, if it's real power is only a reflection or a part of that international power. If you think you've got some power, and it isn't in some way tied into that international thing, brother, don't get too far out on a limb..

Once we see the strategy that they use at the international level, then we can better understand the strategy that they use at the national and at the local level. . . .

Here in America, we have always thought that we were struggling by ourselves, and most Afro-Americans will tell you just that-that we're a minority. By thinking we're a minority we struggle like a minority. We struggle like we're an underdog. We struggle like all of the odds are against us. This type of struggle takes place only because we don't yet know where we fit in the scheme of things. We've been maneuvered out of a position where we could rightly know and understand where we fit into the scheme of things. It's impossible for you and me to know where we stand until we look around on this entire earth. Not just look around in Harlem or New York, or Mississippi, or America-we have got to look all around this earth. We don't know where we stand until we know where America stands. You kon't know where you stand in America, until you know where America stands in the world. We don't know where you and I stand in this context, know to us as America, until we know where America stands in the world context.

The European nations in the past have kept the nations in Latin America and in Africa and in Asia from becoming industrial powers. They keep the machinery and the ability to produce and manufacture limited to Europe and limited to America. Then this puts America and the Europeans in a position to control the economy of all other nations and keep them living at a low standard.

We've got a program we are going to launch, which will involve the absolute maximum registering of as many of our people as we can. But they will be registered as independents. And by being registered as independents, it means we can do whatever is necessary, wherever it's necessary, and whenever the time comes. Do you understand?

I read a little story once, and Mau Mau proved it. I read a story once where someone asked some group of people how many of them wanted freedom. They all put up their hands. Think there were about 300 of them. Then the person says, "Well, how many of you are ready to kill anybody who gets in your way for freedom?" About fifty put up their hands. And he told those fifty, "You stand over here." That left 250? You get them first. Some of them are your own brothers and sisters and mothers and fathers. But they're the ones who stand in the way of your freedom. They're afraid to do whatever is necessary to get it and they'll stop you from doing it. Get rid of them and freedom will come naturally. .

We've got too many of our own people who stand in the way. They're too squeamish. . .

They want that good image. And nobody who's looking for a good image will ever be free. No, that kind of image doesn't get you free.

You've got to take something in your hand and say, "Look, it's you or me." And I guarantee you he'll give you freedom then. He'll say, "This man is ready for it." I said something in your hand-I won't define what I mean by "something in your hand." I don't mean bananas.

**"...if you are going
to be free, you are going to have
to do something about it your-
selves, because it is not the na-
ture of a slave master to free
slaves."**

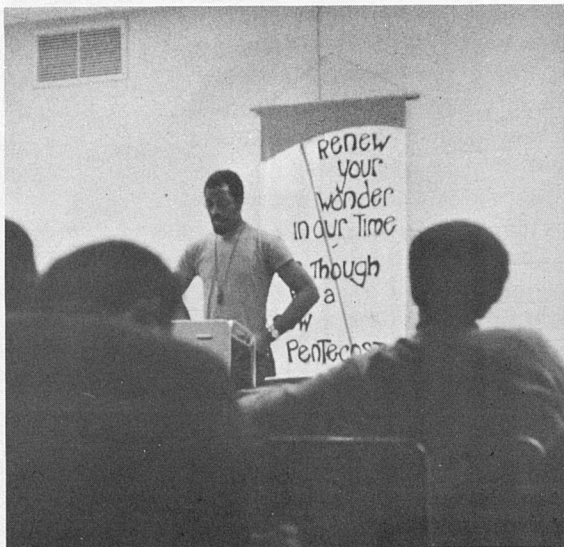
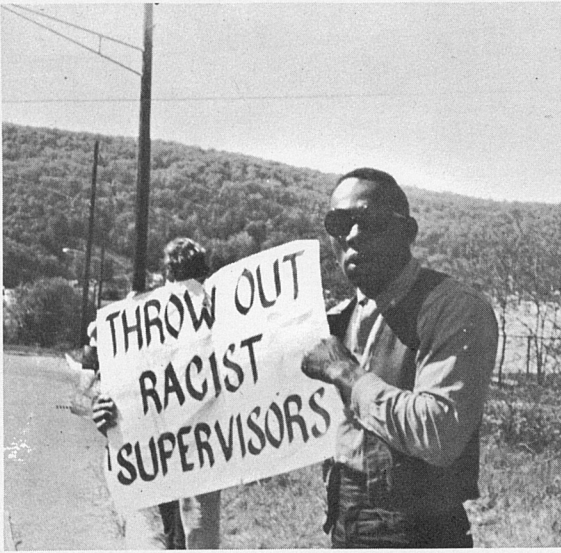
"ARMED LOVE"

TO LIVE ONE MUST LOVE

TO LOVE ONE MUST SURVIVE

TO SURVIVE ONE MUST FIGHT!!!

UNITY OF



PURPOSE



The struggle workers here on the Mahwah Plantation are going through is the same one being waged in factories, schools, communities, and countries around the world. The United Black Workers will print on these pages the position of these other groups, so that you can see the similarity of our fight.



SCEF STATEMENT OF PRINCIPLES

SCEF is a Southwide interracial organization committed to the elimination of racism and sexual oppression; the abolition of an economic system based on the profit motive instead of on the needs of people; and the ending of imperialism—that is, the exploitation of the many by the few both in this country and across the world.

We believe that these changes will come about when powerless people organize at the grassroots; build their own democratic grassroots movements; and take control of their government, the earth's resources, and their own lives.

We believe that in the past the effectiveness of such movements in the South has been impaired by deeply rooted racism. This has kept us divided by color and ethnic identity, and has thus kept us powerless.

Therefore, the first priority of white participants in SCEF is to reach other white people, especially poor and working people. We believe that white people, in the course of their struggles, must vigorously combat racism and racist institutions, while seeking and creating alliances with the black liberation movement around common goals.

SCEF welcomes the cooperation of all persons who agree with these principles, goals, and approaches, regardless of any differences that may exist among them on other questions.

The Southern Patriot is dedicated to the task of reporting the activities of people and groups across the South who are building movements that help incorporate the principles stated here—and to providing information and analysis that can help them build.

UNITED BLACK WORKERS

P.O. BOX 1855

NEWARK, N. J. 07101