

# WORLD YOUTH

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«The broad anti-imperialist front that the MPLA is, is the foundation upon which the entire structure of the People's Republic of Angola stands».

(Agostinho Neto, Speech at the Luanda Solidarity Conference)

# Solidarity with the People's Republic of Angola

The World Federation of Democratic Youth, true to its traditions, has launched an appeal to progressive and democratic youth in all countries calling on them to express their solidarity with the youth and people of Angola in every possible way — political, moral and material.

Under the leadership of the Popular Movement for the Liberation of Angola (MPLA) the Angolan people and youth have started their national liberation struggle against Portuguese fascism and colonialism 15 years ago, on the 4th of February, with

their assault on the prison of Luanda. At the price of enormous sacrifices the MPLA stood the test as the genuine and legitimate representative of the Angolan people, and won the recognition

of the Organization of African Unity and was later recognized by the UN, too. Combining armed struggle with diplomatic and political activity the MPLA has won the sympathy and active support of the world's progressive forces. With the disinterested aid of these forces, in the first place the socialist countries, it was able to resist all manoeuvres and offensives, of the Portuguese colonialist army, and extend the liberated areas of the country.

After the democratic revolution in Portugal on April 25, 1974, the enemies of the Angolan people and youth, international reaction, the champions of apartheid, imperialism serving the interests of multinational monopolies — overtly continued to scheme against the freedom and independence of the Angolan people. Angola, one of the largest countries of the continent, is too rich in natural resources for the multinational companies and imperialists not to do their utmost to prevent this wealth being used exclusively in the interests of the Angolan people. This

plot took shape in an aggression aimed at liquidating the MPLA and perpetuating imperialist and neo-colonialist control over the country. The South African racist regime revealed its true face as the gendarme of imperialism in Africa: after its outpourings in favour of a «dialogue» with the African countries, the Pretorian racists, supported by neo-colonialist powers and unfortunately also by some African governments, sent their troops to Angola to drown in blood the aspirations of its people and youth. This aggression shows once more how Pretoria uses the weapons supplied to it by the USA, France and the FRG «for its defence».

The Angolan people and youth have lived through critical hours but with the general mobilization of all forces in the FAPLA and the selfless aid of the world's progressive forces, they have given a well-deserved rebuff to traitors like Roberto Holden (a man, who has been unmasked several times as a CIA agent) and pushed back the enemies of progress and democracy on all fronts.

On the 4th of February the Angolan people and youth marked the 15th anniversary of their national liberation struggle with major military, political and diplomatic victories, and this great day was also celebrated by progressive forces throughout the world. The growing number of countries which have recognized the People's Republic of Angola encouraged many African governments to revise their former position, ie, to stop supporting the retrograde forces in Angola. Democratic youth throughout the world who gave a great response to the WFDY Appeal will continue to help the Angolan people and youth to build their People's Republic in peace and, after so many years of sufferings and sacrifices, make it a free, independent, democratic and prosperous country, a worthy example to be followed by other African peoples still oppressed and exploited by racists and neo-colonialists.

**The Editors**

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Editorial Committee: A. Fernandez (Chile), J. Fourdrignier (France), V. Kornilov (USSR), P. Lapicciarella (Italy), J.-Ch. Nègre (France), P. Reinhardt (GDR), M. Silva (Brazil), W. Voigt (GDR), I. Schütz (Hungary, managing editor), M. Horváth (Hungary, photo editor)

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# Cuban youth present and prepared



Since the triumph of the revolution, since that historical 1st of January 1959 more than 15 years have passed. In this short historical period the Cuban people have realized their aspirations to freedom and full independence; they have asserted themselves as an independent nation with real chances to build their future and be masters of their fate.

For the younger generation this has meant an end to double exploitation, discrimination and the under-estimation of their creative potential — evils which dominated the class society.

The «sages» of capitalism have tried to impose a distorted image of the class social nature of youth with a «scientific» approach to the artificial contradictions between generations with the obvious aim of steering certain youth sectors away from the social context of the class struggle.

In this way the youth become a political target for imperialism which lures them with the slogans of alienation, isolation and escape from the stifling social environment in which young people suffer in the advanced capitalist countries, and in the under-developed and exploited countries of the Third World. Imperialism tries to introduce into the socialist countries modes of life, customs and habits which have nothing to do with the interests of these young people or their education.

Hence the continual raising of the level of conscience of the youth and the people in general, and permanent ideological education based on the principles of Marxism-Leninism

and the lofty ideals of the internationalist struggle should be the fundamental premises for bringing up the new generations

In Cuba the Communist Youth Union, the vanguard organization of youth, harmonizes the universal principles of Marxism with the country's concrete reality. The Union's main role is to help the Party in training and preparing its militant reserves. The Union is the instrument of transmission toward the rising generation educating it to become communist, which is a vital goal in the irreversible march forward of the revolution and the historical guarantee of the future. The Union mobilizes youth around great revolutionary tasks and in the everyday practice of socialist construction; it pays attention to training the youngest relief troops: the pioneers.

Since the 2nd Congress of the Communist Youth Union in 1972 the organization has done its utmost to fulfil its engagements.

Since the 2nd Congress the Youth Union has increased its membership by 137 per cent without any fall-off in its standards or demands.

The Pioneer Union of Cuba has grown considerably during this time.

In the special emulation in honour of the 1st Congress of the Cuban Communist Party youth made their contribution in all spheres of revolutionary work, giving life to the mottoes on their banners: Study, Work, Rifle.

The 1975 school-year could boast the best results so far in the history of education in Cuba: there was a considerable improvement in all branches of education, more pu-

pils went to school and more graduated.

Youth started and developed work on big industrial projects such as the cement factory at Cienfuegos, the express railway line between Havana and Santiago, the cement factory at Mariel, the nitrogen fertilizer plant at Nuevitas, the mining region of North Oriente and the machine factory in Holguin region where they produce special machines for the sugar-cane harvest.

Militants of the Youth Union have attained a high level in their Marxist theoretical studies and in their cultural improvement.

Youth are encouraged to participate more actively in the scientific-technological revolution. To this effect special youth brigades were created and exhibitions organized for Future Masters on all levels. More than 2,100 works were exhibited which contributed to the country's technological development.

Cuban youth were active in discussing the first draft of the Socialist Constitution and they took part in discussions about the fundamental theses later discussed and approved by the 1st Congress of the Cuban Communist Party.

The youth of Cuba, as part of their revolutionary people, were active in fulfilling all economic, social, military and cultural tasks.

In 1976 some activities and events will be decisive for the further progress of the revolution.

The study and implementation of the resolutions of the 1st Party Congress constitute a basic task for the Youth Union and its mass organizations. Their execution will require major efforts from the entire organization. This year will also be decisive in the implementation of the resolutions adopted by the 2nd Congress of the Youth Union, and in starting the preparatory phase for the 3rd Congress scheduled for April 1977, coinciding with the 15th anniversary of the organization. These activities will, without doubt, contribute to enhancing and extending the role of the Youth Union as the organization of progressive youth, the auxiliary and reserve troop of the Party.

This year we celebrate also the 15th anniversary of the Pioneer

Union of Cuba: this will offer a welcome opportunity for the Youth Union and other revolutionary bodies and institutions to increase their participation in the various tasks aimed at strengthening this children's organization.

Preparations for the 11th World Festival of Youth and Students will continue to progress in this year 1976 in agreement with the orientations fixed by the National Preparatory Committee for this historical event of world youth.

The main efforts of the Youth Union in 1976 will be concentrated on the following main lines of work:

- for the successful implementation of the First Party Congress resolutions,

- toward the 3rd Congress of the Youth Union for conquering the future,

- increasing the role of the Youth Union as the organization of progressive youth, the auxiliary and militant reserve of the Party,

- for strengthening and developing the Cuban Pioneer Union in the year of its 15th anniversary,

- towards a militant and victorious 11th Festival,

- continue to deepen the achievements of the revolution in education,

- continue to raise the standards of the youth masses as a result of educational work,

- raise to a higher level the Marxist-Leninist education of youth,

- raise the cultural standards of cadres and militants of the Youth Union,

- for fulfilling the First Five-Year Plan,

- make youth emulation a more effective instrument in the carrying out of tasks,

- make youth the flag-bearers of the scientific-technological revolution,

- raise the patriotic and internationalist conscience of youth,

- find superior forms of revolutionary propaganda among youth,

- advance in the cultural, sports and leisure activities of youth,

- continue to make progress in the financial activities of the Youth Union.

Apart from these main lines of activity the Youth Union should endeavour, in 1976, to adjust its struc-

ture to the country's new political and administrative organization which foresees 14 provinces instead of the 6 existing now, and eliminate the regional authorities in all political and administrative structures.

The Youth Union's 3rd Congress will be held in special conditions because it will follow the first Party Congress, the most important and greatest event in the Cuban people's life since the triumph of the revolution.

This implies intensive work in all bodies of the Union, preparations among all militants and among the youth of Cuba for implementing the resolutions of the historical 1st Party Congress and for performing the other tasks facing the progressive organization of Cuban youth.

All preparations towards the 3rd Congress will be aimed at further strengthening the ties with the masses of youth, informing young workers and students of the main questions put before the Congress so as to guarantee that the 3rd Congress of the Youth Union be the congress of the entire Cuban youth.

During the same period further intensive preparations will be made for the successful realization of the 11th World Festival of Youth and Students which will be held in Havana in the summer of 1978.

In this sense it is worthwhile to recall the last words of the resolution on the 11th Festival adopted at the Congress of the Party:

«The Congress expresses its confidence that our people and youth will honourably acquit themselves of their tasks and duties for making the 11th Festival another success of our revolution and the success of all revolutionary and progressive youth and students of the world who struggle for anti-imperialist solidarity, peace and friendship.»

Thus with their internationalist education and training, their deep anti-imperialist and Marxist conviction, pervaded by the teachings of Marti, the Cuban youth prepare for the successful realization of their tasks as part of a people who, after having defeated US imperialism on all fronts, works for building a new, more just and more humane society without exploiters and exploited — a socialist society. **Emilio de la Osa**

# Peru:

# POLITICAL AND SOCIAL FORCES

## Deep roots

If a foreign visitor wants to have a real picture of the political and social forces in Peru, of the balance of forces, the internal tensions, social fermentation and the polarization of political forces, it is indispensable to look up the history of Peru, from the birth and expansion of the Tawantinsuyo, the Inca Empire, to the radical changes that have taken place since the October 3, 1968, Revolution. Without such a historic and social survey a whole string of political and social phenomena of Peru today would remain incomprehensible, if not peculiar. If we take the peasant question or the native Indian problem, the unquestionable influence of the Catholic Church or even the ideology of the Peruvian revolution, it is only history that can show and explain the roots of all this. And this is all the more desirable for the visitor (or the reader) as it was also used by a Peruvian like José Carlos Mariátegui, whose 7 essays on the Peruvian reality have not been surpassed up to now, neither for the depth and exactness of his analysis nor for the objective realism of his conclusions. So, in the following we will say something about the socialism of the Incas, about the Spanish conquest and colonization with all their consequences (the feudal system, the implantation of the Catholic religion, the creole phenomenon, the «Peruanity» and its limits, etc.) by following the path charted by J.C. Mariátegui. Then we will show you the new forces released by the Revolution, the new contradictions or even antagonisms resulting from the far-reaching changes brought about up to now by the Revolution itself.

## «Inca socialism»

«Up to the Conquest an economy had developed in Peru which sprung up spontaneously and freely from the Peruvian soil and from the Peruvian people. In the Inca Empire which was a group of agricultural and settled communities, the most interesting thing was the economy. All historic evidence shows that the

In our previous issue we began a series of articles on the Peruvian Revolution as a follow-up to a visit to Peru on the invitation of SINAMOS (National System of Support for Social Mobilization). As stated we continue our information of the revolutionary process in the Latin American continent which is of historic importance not only for the countries and peoples there but also for the whole of South America.



Children of a «pueblo nuevo» — their future depends on the further advance of the revolutionary process

Inca people were hard-working, disciplined, pantheistic and simple and lived in material well-being. Living standards were high and the population increased... The collective organization ruled by the Incas had brought out in the Indios a lively individual impulse, but it developed in them (in an extraordinary way which was to the advantage of this economic system) a humble and re-

ligious obedience in regard to their social tasks. The Incas made the best possible social use of this virtue of their people by constructing roads and canals across the territory of their vast Empire, and they expanded it by bringing neighbouring tribes under their authority. Collective work and common efforts were used in a rewarding way to meet social ends» (José Carlos Mariátegui: «The pattern of economic evolution», the first of the above-mentioned essays). In his essay «The religious factor» Mariátegui points out that «the religion of the Quechwas was rather a moral code than a metaphysical conception... The State and the Church became absolutely identified; religion and politics recognized the same principles and the same authority...» This religion was concerned rather with the kingdom on earth than the kingdom of heaven. It was rather a social discipline than an individual one...»

It was on this economic, social and philosophical basis that the greatest empire of South America, the Inca society developed, and all its members served the common interest by their work. And this community society with full participation guaranteed to all its members security of work and life, and general welfare.

But the Spanish conquest put an end to this wonderfully organized and smoothly run society, so to say, from one day to the next. «The Spanish conquerors destroyed this marvellous production mechanism without being able to put anything in its place» said J.C. Mariátegui. — «The indigenous society and the In-

## Peru:



Lieutenant-colonel Gustavo Salazar Berta, head of the Office of «Laboral» Communities of the mining industry: «Capitalism and statehood in production would be a deviation from the principles of our Revolution»



Mgr. Luis Bambarén, bishop of the «pueblos nuevos» of Lima: «The Church is giving its full contribution to the construction of the new Peru!»

ca economy crumbled and was completely destroyed under the blows of the Conquest. With the bonds of its unity broken the nation was reduced to scattered communities. The solid and organized style of work of the indigeneous population ceased to exist. The conquerors' only concern was to divide up the booty of war. They plundered all the churches and palaces; they divided up the land and the people without heeding their future as forces and means of production...»

This was how the period of Spanish conquest commenced in Peru. It was rather a pitiless and plundering conquest than a wise colonization taking into account the future. To characterize this period of Peruvian history it is worth-while to quote Mariátegui again: «The Spaniards began cultivating the land and exploiting the gold and silver mines. On the ruins and vestiges of a socialist economy they laid the foundations of a feudal economy... The weakness of the empire was rather due to its character as a military and clerical enterprise than a political and economic one. To Spanish America there came almost exclusively only viceroys, cour-

tisans, adventurers, clergymen, doctors and soldiers. That is why no real colonizing power developed in Peru. There was no ambition or aptitude in the Spanish pioneers to create a nucleus of work. Instead of using the Indios it seemed that they strove to exterminate them... Colonial organization had no base. It lacked the demographic cement... For work on the coastal *haciendas* black slaves were imported; the elements and features characteristic of a feudal society were mixed up with elements and features characteristic of a slave society...»

The conquerors settled on the coasts while the Indios withdrew to the high plateaux and the valleys of the Andes; mixed breeding began on the plains. This is how a «duality» of the Peruvian history came about: the present Peru was formed on the coast, and the «sierra» (mountains) which remained indigenous. «Neither the Spanish nor the Creoles could conquer the Andes», as Mariátegui justly said. «In the Andes the Spanish were only pioneers or missionaries. So were the Creoles who gradually lost their character of conquerors and became natives...»

Is it then surprising that the In-

dios became suspicious of foreigners and began to dislike them? (And is it surprising that after the October 3, 1968 revolution the reaction did everything possible to incite this atavistic feeling in and make full use of it for its anti-communist attempts and in its manoeuvres aiming at isolating the Peruvian revolution from the real progressive forces of the world? And is it surprising that sectors supporting the revolutionary process are apt to be taken in by this systematically anti-communist propaganda, especially in view of the bourgeois background of many officers? Does the visitor to Lima not often hear that the Peruvian revolution which has recourse to Marxist methodology in day-to-day practice rejects the existing historic socialism to make a «sentimental» concession to the middle strata poisoned by imperialist propaganda?)

Anyway, it has to be stressed that the isolation of the population of the *Sierra* commenced with the Spanish conquest. And as the fertile land was all at the coast, the Indian problem became more and more a problem of land. The regions of the Andes and Amazonia became rather colonies of Peru — established on the plains with all the

pernicious consequences of a colonial status.

As the last Latin American country to gain independence — having received its freedom and independence «from outside» Peru has never found a viable and satisfactory solution to its fundamental problems inherited from the era of the Conquest, such as the isolation of the Indios, the land problem, the curious «coexistence» of the three different regions, the lack of industrialization, and the dependence on foreign countries. And even this dependence is day by day increasing as imperialism and powerful foreign trusts strengthen their economic and political sway over Peru.

### A sharp nationalist turn

It is in this historic, economic, social, political and even «sentimental» context that the importance of October 3, 1968 has to be seen, when a group of nationalist officers (progressive due to their social origin or educated in the spirit of the sad Peruvian reality by professors of the Centre for High Military Studies at Chorrillos, and in permanent contact with the poverty and hardship of the great majority of the population) overthrew the dictatorship of Belaunde Terry, a more triggered off by Belaunde's manipulations in the matter of nationalization of oil. The apathy of the masses at the news of a «military coup» overthrowing President Belaunde only changed to enthusiasm a few days later when the revolutionary government announced the nationalization of all proprieties of the big US monopoly, International Petroleum Company.

But this would only have been a passing popularity — had it been limited to a few days' rejoicing and euphoria, if the revolutionary process had without delay gone ahead on its path mapped out in the Inca Plan, having as its main aim the construction of a socialist, pluralist, democratic, humanist and Christian society of full participation. The agrarian reform, decreed and commenced without delay, considerably increased the confidence of the masses, giving an unheard of push forward to the politicization of the rural population. This process went hand in hand with another, more important one, aimed at the ending for good of all isolation of the Indios as well as the *pueblos nuevos* (slum districts around the great

towns and above all around Lima). The Revolution was making headway trying to reach the greatest possible national unity, unity of the entire Peruvian nation mobilizing it at the same time for the carrying out of the great tasks of the Revolution.

Despite all the shortcomings and faults of the institutional efforts to awaken the people from the torpor into which the previous regimes had lulled them, SINAMOS has created a series of new organizations and economic, political and social reforms. In so doing, it brought to the surface unheard of social forces from the Peruvian society whose majority had been apolitical and isolated up to now. As to the peasantry, its mobilization has been successful and even surpassed all expectations. The peasants make up half of the country's population (about 14 million people); this class represents a considerable force in Peruvian society despite the fact that it is now for the first time coming into contact with political life and being asked to participate in it ever more actively.

The reform of industry now under implementation is also far-reaching — reform of private ownership, «laboral» communities, social propriety enterprises. Yet its effect remains considerably below of the Agrarian Reform. The only exception is the mines and perhaps the fishing industry; Peruvian industry still retains its embryonic form, incapable of producing a strong and politically conscious working class, able to become the motive power of all social development. With the exception of a few thousand workers working for some big mines, the Peruvian working class remains scattered into innumerable small units, rather of a manufacturing character.

### Differences in acceleration

Apart from these historic differences, the Agrarian Reform has changed, so to say overnight, even the nature of ownership (and in this respect it is of slight importance that the agricultural cooperatives or 'agricultural societies of social interest' have to pay back the price of the land to the State). In industry the change is neither rapid nor spectacular, and even the rate of basic reorganization is much slower than in agriculture. Moreover, the workers are used to being divided (before there were three trade union centres, now there are four, and also «independent» trade

unions!) they are accustomed to struggling more or less isolated, within *their* own enterprise, for the satisfaction of *their* demands. So is it that the struggle of the working class has remained mainly an economic struggle being waged for immediate demands. When a demonstration takes on a clearly political character it is for national demands (nationalization of oil) or to mark the realization of such a demand, but in such cases it takes place with the participation of much bigger masses, including petty bourgeoisie and middle strata.

Before the October 3, 1968 revolution no political or social force existed in Peru which could have exerted at least some kind of influence on the entire working class, let alone the entire working population. There was the Catholic Church, solidly implanted in the Peruvian society, but the concern of the clergy was almost solely restricted to the support of the population kept outside the bounds of society.

This Church which has never been able to root out the ancient religion of Tawantinsuyo, but super-



The problems of subempleados (partially unemployed) is more serious than unemployment itself. The occasional vendors live in insecurity.

posed itself upon the cult and myths of the Incas, continues to play a considerable and undeniable role in Peruvian society today. It fully and unreservedly supports the revolutionary process by criticizing its

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shortcomings and mobilizing the believers in support of the revolutionary government. Its ideology is adapted to that of the Revolution, but today it is only of the trends exerting an influence on the population. When reading the document of the Peruvian Episcopate, «Justice in the world» (January, 1969) in the oration of the Bishop of the «pueblos nuevos» of Lima, Luis G. Bambarén, delivered in the Cathedral of Lima on July 28, 1973, on the occasion of independence day, we often find a resemblance, let us say an analogy, of aims and thoughts. The Episcopal Social Action Commission whose chairman is the same Bishop Bambarén, took a position clearly in favour of social ownership at a time when this far-reaching change had only existed in the form of a bill.

In this political and social context, the traditional political forces — the political parties — do not and cannot play a role superior to that before the Revolution. The bourgeois parties continue to lose their usual followers to the advantage of the extremist groups or rather to those of new political and social formations.

## A rising force

The polarization that has commenced among the broad peasant masses spreading slowly to other classes and social strata has made possible the mobilization and politicization of a considerable part of the population, but to different degrees.

In the present pattern the balance of forces in Peru, we find among them the Armed Forces, conscious of their political and social mission. Around this centre of gravity are to be found the great majority of the organized peasantry, the other organizations set up by the Revolution, as well as the traditional democratic parties, first of all the

only revolutionary force in the country before October 3, 1968, the Peruvian Communist Party, whose support has only been accepted by the military with a number of reservations. Among these forces favouring the revolutionary process the rising force is for the time being the peasantry, becoming aware of its strength and beginning to know the joy of responsibility as owners of the land.

But this preponderance of the peasant class involves a series of risks, even unforeseen dangers. On the one hand, for the time being it is a driving force for the revolutionary process, a token of social and political progress. Its class consciousness is not yet high. It has realized its weight, it has seen the new living and working conditions, it is becoming aware of the ideals of the Revolution and rapidly adapts itself to its ideology. But it lacks class unity and, moreover, the system of cooperatives has brought about diverse interests, even group divergences. It plays a positive role in the socialist transformation of industry, mainly in the regions where big industry had never existed (above all in the regions of Puno, Cuzco and Arequipa), but it can always hamper the raising of the living standard of the entire working population.

The ideology of the Revolution elaborated and published after more than 7 years of experience gives only guidelines for the construction of a new society, but it is not able to create on its own bases a homogeneous political force, no matter whether it is a political party or a kind of popular front, capable of assuming the leadership of this new emerging society, namely, to take over from the military in the future.

Deprived of the most elementary things in the past, often even of the possibility of work, the land-owning peasants are not free of egotism which is a serious obstacle when sacrifices have to be made. And now it is the Revolution itself which calls for sacrifices from them in the form of part of their incomes to be fed into a national compensation fund, which is essential to increase the income of the Peruvian peas-

antry as a whole. Even the idea to transform, in this sense, the agricultural cooperatives into agricultural societies of social interest has unleashed a more than unfavourable echo from the cooperatives on the fertile coastal areas.

## Reaction on the alers

Private capital has considerable power in Peru. Reaction has never been broken in Peru, only removed from power. Assisted by international reaction and imperialists pressures, by a scattered but very active «ultra»-left, the Aprist circles offer their help and economic power to all sectors interested in slowing down the revolutionary process. The aims of the rightist and extremist reaction coincide: to paralyze economic life, to hamper economic and political stability, to ally themselves in a reactionary bourgeois formation with imperialism and with elements that come out against the regime.

In their efforts the reactionaries

Héctor Bejar, former guerilla leader, now deputy director of the daily «El Comercio»: «The conservative bureaucrats in the state apparatus are staging continued intrigues against the Revolution»







**Gustavo Espinoza, general secretary of CGTP: «We have not yet succeeded in hampering the power of big business and the oligarchy. Due to bureaucracy there exist rather an attitude of conciliation than a consistent stand against the manoeuvres of reaction...»**

tion, mainly if we take into account the Latin American environment in which this Revolution is developing. It has infiltrated into all institutions, into the press, some ministries and state organs. It is like an huge sea-serpent whose body can

never be seen at once, only parts of it appearing everywhere.

As proofs, let us take two examples. Those who know the poverty which still reigns in the vast suburbs of Peruvian towns and the importance of all the activities car-

have found an unexpected ally in the bureaucracy (old and new), as well as in the authoritarian circles of the Armed Forces. In this game their trump card is anti-communism, exaggerated nationalism aimed at depriving the government of the support of progressive forces within the country as well as throughout the world. This bureaucracy whose existence (enjoying incomparably better living conditions than the broad masses) depends on its present positions, is the greatest danger threatening the Peruvian Revolu-



**Victor Brizena, member of the CTRP leadership (trade union centre set up by the government): «What we want is a socialism taken from the pages of Peru's history. We stand for ideological pluralism but we have not yet commenced ideological discussion within our trade unions. The ideological capacity of our cadres is one of our major problems...»**

# Peru:

A warm and enthusiastic welcome to President Francisco Morales Bermudez in Cuzco — "Inachu manachul" ("Death to the exploiters!") — shouted the crowd during the speech of the President demanding a more radical revolutionary development



ried out for the people living beyond the fringe of society, understand the value and importance of the Junta of National Assistance (JAN) which tries to offer humane conditions at least to the children born in poverty. Now, this organization has received prefabricated 100 Finnish wooden houses which are to be used as centres of activity for the welfare of these children. The donor was a social organization in the Soviet Union. Eight of these houses have been erected and are functioning. And the others? Nobody knows. They have vanished in the labyrinth of this anti-popular, anti-revolutionary and even counter-revolutionary bureaucracy.

Our delegation was invited by SINAMOS who prepared a rich working programme for us making it possible to gauge the Peruvian reality as a whole and the full scale of the Revolution. But a week after our arrival it was the Central Information Office (OCI) which took over as the host. Thus our delegation, after having received detailed information on the reform of industry (from the minister Angel de las Casas), was taken — to check this with the reality — to a small factory in Lima which has become socially owned after the bankruptcy or the former capitalist owner. This small factory (ICASA — Metal Cal-

lao) is waging a desperate struggle against unemployment due to the systematic and deliberate sabotage of the capitalists who refuse to give it any orders. When SINAMOS took us to Puno and Cuzco, we were impressed with the results, the former city is now becoming a candidate for the "first capital of socialist ownership".

These two examples show not only the methods of the reactionaries but they also illustrate their real possibilities to harm the revolutionary process, to discredit it and give it a phoney or falsified image.

## What about the future?

Nobody can foretell the future of any society, even if apparently sufficient elements are there to foresee how the process which has been commenced will go.

In the case of Peru such a forecast would only create erroneous illusions or an absurd image far from the reality. This is neither our task nor intention.

The appeal launched by President Francisco Morales Bermudez to create a broad front in defence of the Revolution is an absolutely positive sign showing that the progressive and revolutionary military

are conscious of the dangers threatening the new Peru taking its first steps towards a better, socialist future. But much depends on the conception of this broad front and mainly on the effective and real participation of all forces of Peruvian society truly interested in pushing forward ever faster with the radical changes. Considering the present political and social situation in Peru, it is clear that only a very broad mass organization and not a single political party can guarantee the strengthening of the revolutionary character of the process. A popular organization that stems from the masses and excludes only the desperate enemies of progress.

This is the quantitative and qualitative development that the progressive forces of the world, among them youth, expect from the Peruvian revolution and they pledge solidarity with its deeply anti-imperialist, anti-capitalist, socialist and humanitarian goals. And the group around the President, Francisco Morales Bermudez, and he himself, seem to be resolute in carrying out this great enterprise of historic importance for Peru. Courage, patience, sacrifice and first of all mass popular mobilization will ensure the defence of the gains already made.

István Schütz

Many readers have been asking World Youth for information about Angola, about the country and its history, to get a better understanding of the aims of its people and youth, to see why it is so important for the imperialists and multinational monopolies, the old masters of the Portuguese colonies.

To meet this demand we are publishing this article which is in two parts: the first gives a general picture of Angola and describes the major stages of its colonization; the second outlines the start and growth of the Angolan national liberation movement.

«**A**NGOLA, formerly Portuguese West-Africa, an overseas province of Portugal on the North-Western part of Southern Africa; area: 1,246,700 square kilometres, population: 5,225,000. Capital: Luanda. Geography: Angola is formed of a high granitic plateau with savannahs and sparse woodland overlooking a barren coastal plain. Apart from food crops there are tropical plantations, cotton, sugar-cane, groundnuts, sisal, and especially coffee (Cuanza region). Coffee is the main export item together with iron, oil and chiefly diamonds. Although the hydraulic power station at Cambambe promotes industrialization the process is slowed down by internal difficulties arising out of the dichotomic structure of the population with an overwhelming Bantu majority threatening the political and economic power of the white minority about 120,000 persons.»

**HISTORY:** The Portuguese Diego Cao discovered the Angolan coast in 1482. In the 16th century the

# ANGOLA: From colonization to real independence



Portuguese founded settlements there — the largest being Sao Paulo de Luanda. From the 17th to the 19th century Angola was one of the main slave-trade centres towards South America. In this colony which became a Portuguese «province» in 1955 nationalist movements started to develop: they provoked bloody incidents in Luanda in 1961 but divisions between them weakened the impact of their action.»

That is all that you can find about Angola in the 1969 edition of the «Nouveau Larousse Universel» but these few laconic lines do reveal some essential facts, above all: Angola is one of the largest countries in Africa with considerable natural resources but its development has been hampered by Portuguese colonialism.

Further useful information can be gleaned from the following excerpts of the report of Alvaro Cunhal, Portuguese Communist Party Secretary General delivered before the Party's Central Committee in April 1964:

«The Salazarists have changed the names fast: they called the «colonies», «overseas provinces» they deleted the term «colony» from the national political vocabulary, and to proceed with their lies and falsifications they forget what they said one hour before...»

Changing the name did not change the real situation in the Portuguese colonies, as stated in the same report:

«The raw materials of vegetal origin imported from the Portuguese colonies are either directly produced by big companies on the basis of slave labour or they come from native farms mercilessly exploited by the big colonial companies. These native farmers are compelled to establish plantations in the «concessionary zones» to the detriment of food production for their own consumption, and they have to sell their crops at the prices fixed by these companies.»

«Workers in the mines and oilwells are herded into slave ghettos. They do forced labour which is described placidly by the Companhia de Diamantes as «contracts sponsored by the authorities». As to the fishing industry, in the Tigers' Gulf (Mocamedes) 40 out of 100 workers succumbed under the severe working conditions.

«Health: the number of TB-patients has increased tenfold in 10 years. Education: 99 per cent of the Africans are illiterate. Mother and child welfare: work by children under 8 is general, along with forced prostitution and trading in women...»

## A history written in blood

The history of Angola, Guinea-Bissau and Mozambique is written in blood and tears. In the chronicles about Angola the roar of guns and the rattle of the slaves' chains smothered the sound of native drums in the villages. The first Portuguese sailors landed on the coast of today's Guinea-Bissau in 1446. However, the starting point of Portuguese colonization was in 1456 when Alvise Ca' de Mosto, a Venetian sailor in the service of the King of Portugal, discovered the Cape Verde islands which, according to contemporary chronicles, were

completely uninhabited. In 1466, the Portuguese King Alfonso V. granted privileges to the first settlers, especially the right to engage in slave trading from the delta of the Senegal river down to what is today known as Sierra Leone. In 1475, Portuguese sailors discovered the islands of Sao Tomé and Príncipe, in 1482 Diego Cao reached the Angolan coast, in 1497 Vasco de Gama, the famous Portuguese explorer sailed around the Cape of Good Hope and landed on the coast of today's Mozambique.

The sailors were followed by unscrupulous adventurers, traders out to get rich at all costs, and missionaries who established the fast developing barter trading centres. The Portuguese explorers found in Africa larger or smaller kingdoms dating back to the 13th century: they were tribal societies based on slavery. All arable land, pastures and rivers were the property of the tribe or clan: the matrilineal system of inheritance prevented the creation of any private property. The almost permanent migration of the population due to extensive agriculture (migration in Angola ended only at the beginning of our century), the antagonisms between the aristocracy and the people, between the different tribes and ethnic groups often led to bloody clashes.

The first state prior to the colonization of Angola had been the Kingdom of Congo founded in the 13th century by a chief called Wene or Nimi a Lukeni who managed to unite around him all clans of the Kikongo group with its capital in Mbanza Kongo (today San Salvador). This huge kingdom extended from the Atlantic coast to the river Kuanza (in the South) and Kuango (in the East), and in the North to today's Gabon. The Kingdom of Congo was based on common property and especially on the work of women and slaves; its economic sectors were agriculture, fishing and handicrafts. The chief form of trade was barter although the Kingdom's «money» the Ndjimbo cowries collected on Luanda island (the king's property) were accepted as a means of payment even in the neighbouring countries. The matrilineal system of heritage had prevented the

creation of private property and therefore was the permanent target of attacks by the rich.

The second kingdom, founded in the 14th century, had been the Kingdom of Ndongo or Ngola — the latter was the first form of the name Angola referring to the whole area. Its founder, Ngola a Nzinga was the chief of the migrant black populations in the zone of Matamba. This kingdom was located between the river Dande (to the North) the plateau of Bié (South) and the regions of Kassanje (East) and Kissama (South-West). Until 1563 it paid tributes to the Kingdom of Congo.

The region of Kissama, South of the river Kuanza consisted of a number of small independent kingdoms and princedoms in permanent feud with each other or against the Kingdom of Congo or Ngola, but they were unable to create a unified state. Their main activity was salt mining which gave them importance because salt was a means of payment in the region.

### **Alliance with the colonizers against the people**

In 1484 Diego Cao travelled a second time to the Kingdom of Congo; in the port of Mpinda he was received by an aristocrat, Mani-Soyo, the uncle of King Nzinga a Nkuvu. Mani-Soyo had seen the might of the Portuguese fire-arms, had got acquainted with the Catholic religion and understood that an alliance with the Whites whose religion protected private property could be effectively used against the people and common property. He had himself christened; the king followed his example and took the name of Dom Joao I. The majority of the aristocracy (the Manis) allied themselves with the Portuguese and imposed on the people their own egoistic interests. After the death of Dom Joao I., his successor was appointed by the Portuguese against the people's will. This new monarch, Dom Alfonso decreed that the Catholic religion was compul-

sory: at the same time he considerably increased the slave trade. From 1506 on, the Portuguese imposed themselves more and more; they held the key positions in the Kingdom of Congo. The dissatisfied people, supported by some patriotic Manis, revolted several times in defence of their ancestral religion and community property.

In 1523 the Pope of Rome consecrated the first Bishop of Congo, Dom Henrique, the youngest son of King Alfonso I. (The Vatican printed the first Kikongo edition of the catechism in 1556.)

Allied with the Portuguese and the Catholic Church the Manis went on increasing their wealth and power. The Portuguese fire-arms were an effective defence against the dissatisfied masses and also offered the chance for easy conquests and the expansion of the slave trade.

The slave trade started after the discovery of the Cape Verde and Sao Tomé islands where the first settlers had cleared the forests and established huge sugar-cane plantations (at that time sugar was worth its weight in gold on the European markets) and thus made fabulous fortunes. In 1530 the Portuguese settlers had established the first sugar-cane plantations in Brazil (known then as «Terra de Vera Cruz») and their first yields surpassed all hopes. The rapid growth and expansion of these plantations required an ever-growing number of slaves. Until 1575 some 12-14,000 slaves were brought from Angola every year but in the five years after that the Portuguese purchased over one and a half million slaves, mainly for their plantations in Brazil. The town of Mbanza Mpumbo soon became a centre of the slave trade industriously practised not only by Portuguese officers and adventurers but also by missionaries working on behalf of their bishops.

The flourishing slave trade completely disintegrated the societies of the independent African kingdoms within the space of a few years. The pombeiros (slave traders) penetrated ever more deeply into the African continent; in their wake followed the Portuguese soldiers and settlers who established themselves along the river banks to keep

the slave trade going. The Manis' wealth grew out of all proportion, and they abandoned agriculture, the handicrafts also declined because only the ivory trade was capable of vying to some extent with the slave trade. Despite the repeated mass revolts and the efforts of some patriotic leaders the Portuguese seized the whole Angola coastline and laid the base for progressive colonization along the rivers. A «commercial triangle» had formed itself between Portugal and its colonies: Portugal sent to Africa handicraft goods, fire-arms, gunpowder and wine, and received in exchange slaves who were transported to Brazil in return for sugar.

In the 16th century extensive migration started from and to the present territory of Angola: this stopped only at the beginning of our century and greatly contributed to completely upsetting the social and economic balance which had existed prior to the arrival of the Portuguese. African resistance increased against the Portuguese colonialist plots. The coalition formed in 1590 resisted the Portuguese for then years under the leadership of King Ngola Kiluanje; the second coalition formed in 1635 by chief Jinga Mbandi with Dutch support could be broken only with substantial help from the Brazilians who were anxious to keep their slave trade going smoothly. Having been abandoned by the Dutch who were guided only by their own colonizing interests and faced with the growing military intervention of Brazil in support of the Portuguese, King Jinga Mbandi was obliged to conclude a truce with the colonizers in 1656.

### **The disastrous consequences of colonization**

In the 16th century gradual and continuous colonization followed the first two stages of Portuguese presence in Africa: barter and the slave trade. This latter activity and colonization had countless nefarious consequences for the entire population of today's Angola. They block-

ed all social development and prevented the formation of an Angolan nation. The tribal and multilingual society which hampered all national, social and cultural emancipation has survived almost to the present day. The Angolan population speaks 8 different languages, and there are more than 100 tribes which had never found a common language in the defence of their interests. When they did so it was only for a shorter period always characterized by an upsurge of struggle against the colonialists. The «civilizing mission» of «the most Catholic Portugal» proclaimed by the colonialists and propagated even more by Salazar's fascist dictatorship reduced Angola and its people, as well as the whole Portuguese colonial empire to a market for cheap labour and raw materials at the price of the barbarous exploitation and oppression of the native population which lived in material and cultural poverty.

### **The lessons of history**

Portuguese colonialism developed and expanded ceaselessly during the following centuries. Its appetite grew so big that in 1890 Serpa Pinto and his consorts wanted to penetrate further into the interior of the continent and link Angola with Mozambique through today's Zambia and Rhodesia. But the British imperialists, sure allies of the Portuguese colonialists, prevented the realization of this move which encroached upon their own interests.

The history of Angola, although written in blood and tears, offers many lessons and not only to Angolans but also to the other peoples of Black Africa.

History has offered countless irrefutable proofs that colonialist designs can be frustrated only by means of broad unity. Every effort towards an alliance, towards a joint and conscious commitment for liberation was crowned with success in the struggle against the Portuguese. The most vulnerable point in these alliances and coalitions was always the treachery of the Manis and the chiefs who put their own personal

or tribal interests before the interests of the people as a whole. The progressive forces were always weakened, and even paralysed, by the absence of a national conscience and by tribal rivalries.

Another lesson of this almost five-hundred year history is the pernicious role played by the unholy alliance of the imperialist forces who never failed to come to the aid of the Portuguese colonialists when the efforts for liberation threatened them with total defeat in Angola. Great Britain had always been the foremost ally of colonialist Portugal even before international forums for the successive dividing up of the colonial empire. British help enabled the Portuguese colonialists to deploy their entire military force to consolidate their empire in Africa and down in blood all attempts toward national unity and liberation. As British imperialism gradually yielded its place to US imperialism, the latter took over the British positions in the Portuguese colonies. On the other hand, the decline and impoverishment of Portugal during almost fifty years of fascist rule has led to the successive and almost total sale of the Portuguese colonies to multinational monopolies which became implanted one after the other in Angola, the largest and richest Portuguese colony.

In these conditions it has become obvious that only a force capable of uniting the majority of the people and educating them in the spirit of national unity could lead to the final and complete victory of the national liberation struggle which was the indispensable condition for the radical economic, social and cultural transformation of Angolan society. On the basis of Angola's historical experience all attempts based on limited tribal interests can lead only to splitting the population and thus play into the hands of imperialism and colonialism. The same historical experience shows also beyond doubt that any alliance with imperialism is a betrayal of the vital interests of the Angolan people aimed only at perpetuating the oppression and exploitation in more sophisticated forms.

I. Sch.

# THE SHORT HISTORY OF THE MPLA, A MOVEMENT OF AN ENTIRE PEOPLE

The history of the MPLA is an example of the difficulties, obstacles and major confrontations that arise in the peoples' struggles for liberation.

Its present evolution however — in direct connection with the newest history of the Angolan People's Republic — offers also proof of the just and irreversible victory of any movement or political party which identifies itself with the real aspirations of the people's struggle.

Let us consider first the material wealth of Angola and the ease with which imperialism could loot it in the times of Portuguese colonialism. We should also look at the tactics of the CIA and the secret services of imperialist powers — since the start of the war of liberation — financing secessionist groups based on tribal and ethnical differences with a view to bringing about a neo-colonialist solution after the inevitable defeat of Salazar's occupational regime.

These tactics and manoeuvres could be successful because of the low political and cultural level of the people who had been kept in darkness for centuries and were an easy target for exploitation. All these facts confirm the statements made at the beginning of this article.

The MPLA, with its platform for creating a new democratic society in which blacks and whites will benefit from the fruit of their labour, without distinction for race, the MPLA, with its patriotic programme for counteracting imperialist designs stand out to the world's democratic and progressive forces as the genuine representative of the People's Republic of Angola and its people.

## HISTORY OF THE STRUGGLE

Its history began on December 10, 1956, with the Manifesto which created the movement and shocked Salazar's dictatorship. The Manifesto denounced the militarization of Portugal and its colonies, the infamous contracts imposed on rural workers in Angola, the total absence of

technical training and education for the natives, and the crude exploitation of the entire people.

According to «Victoria Certa», press organ of the MPLA, it became clear for the first time in history that the Angolan people were not alone in their struggle against Portuguese colonialism which was also an anti-imperialist struggle. «For the first time an Angolan nationalist organization declared that the struggle in Angola was a class struggle and not a racial struggle.»

To this Salazar retaliated with violence. In 1957 gangs of murderers were sent from Portugal to reinforce the hatred PIDE.

The first major wave of repression was unleashed in March 1959 and in July the crushing of a big «plot» was announced with the detention of 57 persons — 50 Blacks and 7 Europeans — charged with «attempts against the security of the state and the unity of the nation».

The «trial of the 50» as it went down in the annals of the Angolan liberation struggle was the first official admission of the existence of a national movement in the colony.

At that period Agostinho Neto — who had been held in a Lisbon prison since 1955 and was released under the impact of a powerful international solidarity campaign — went to Luanda and took over the leadership of MPLA on Angola territory.

## POPULAR UPRISING

From 1960 the MPLA tried to settle the Angolan problem by peaceful means and on June 13 the movement sent a declaration to the Portuguese government in which it demanded independence for the Angolan people.

Salazar's silence was then followed by another wave of repressive measures by the PIDE which had been reinforced with military troops from Lisbon. They imprisoned Agostinho Neto for the third time, and deported him to Cape Verde. The MPLA appointed him its president of honour.

On November 28 the terrorist occupational regime murdered 28 Angolan nationalists in the prison of Cabinda, but this brutal repression did not achieve its aim to halt the struggle of the Angolan people. On December 6 the MPLA, together with other progressive organizations from other Portuguese colonies, signed a statement in London which said that direct action was the only way to ensure respect for the right to independence and self-determination of the people of the Portuguese colonies. The repression used to intimidate the people only resulted in a rapid growth of their awareness — wrote «Victoria Certa».

## THE MASSACRE AT COTONANG

The massacre at Cotonang in January 1961 was the most tragic and most important event in the phase prior to total war for the country's liberation.

Cotonang was a Belgian company in the Kassanje region which crudely exploited its workers. The workers started a strike for their demands and the response was the militarization of the colony, but this was accompanied by an increase in the ideological awareness of the people in waging their struggle. The colonialists resorted to air attacks and for the first time used napalm: 17 villages were destroyed and over 20,000 workers killed.

On the glorious day of February 4, 1961, the people headed by MPLA militants launched an assault on the prisons of Luanda to free their jailed brothers. This concrete initiative in the national liberation struggle set the Angolan people on the way of liberation and final independence.

Before setting out the course of events of the war we wish to point out that during this same heroic and unforgettable year — 1961 — Holden Roberto entered the ranks of the CIA in Africa, as was confirmed later by US government sources.

## THE CHRONOLOGY OF VICTORY

1961. April 18, Casablanca: Conference of Nationalist Organizations of the Portuguese Colonies, with the participation of MPLA, PAIGC (Guinea-Bissau) and FRELIMO (Mozambique).

1962. Agostinho Neto released from prison thanks to an intensive international solidarity campaign. The Salazar government confined his residence to Lisbon but with the help of organized Portuguese progressives he got out of the country and joined the MPLA Steering Committee in Kinshasa. He sent a message with the following wording: «...to our allies in the war against colonialist barbarity, to progressive and democratic organizations in Portugal and throughout the world, to whose efforts I owe my liberation, I send my heartfelt thanks with the conviction that the struggle against the exploitation of man by man in any part of the world is a direct contribution to our liberation.»

The 1st National Conference of MPLA in December elected Agostinho Neto President of the Movement, thus replacing Mario de Andrade.

In this same year Holden Roberto organized the FNLA in Kinshasa with the clear intention of splitting the movement because he only wanted to restore the Kingdom of the Bakongos and opposed the national and political platform of the MPLA.

1963. The newly established organization of African Unity recognized Holden Roberto's group as the representative of the Angolan people. The MPLA was expelled from Kinshasa and Holden Roberto appointed as the head of GRAE (Angolan Revolutionary Government in Exile).

1964. Soon after its major military victories the MPLA won the recognition of the OAU.

1966. Jonas Sawimbi, the GRAE Minister of Foreign Relations withdrew for the FNLA and created UNITA. Sawimbi worked to split the people on tribal grounds. On the Eastern front, the region of the Ovibundos, he plotted with the Portuguese colonialist troops to prevent the progress of the MPLA. These schemes were made public only now when all genuine information has become available.

1968. The MPLA decided to trans-

fer its Steering Committee to the country's interior, in one of the liberated zones.

On April 14th MPLA hero, commander Hoji Ya Henda, Coordinator of the MPLA Military Commission died in the assault on the Karipande barracks. In August the Assembly of MPLA which met in the country's interior awarded him the posthumous title of «beloved son of the Angolan people and heroic fighter of MPLA».

On July 17th, as a recognition of the military successes and the great national reconstruction work of the MPLA in the liberated zones, the OAU recognized it as the only representative of the Angolan people.

1969. June 26th Rome: Conference in Solidarity with the Peoples of the Portuguese Colonies, with the presence of a UN delegation. Agostinho Neto's message stated the movement's objectives without ambiguity: «...The MPLA, we insist on saying, has a clear-cut programme of struggle opposed to all forms of imperialist, colonialist and neo-colonialist oppression and exploitation.»

1971. In September and October the MPLA Steering Committee's plenary session adopted important decisions for developing the struggle, such as: a) enlargement of the MPLA Steering Committee and its Military-Political Coordinating Committee, b) holding of the 1st National Congress, with its date and venue to be fixed later c) setting up of an Institute for Socio-Economic Studies and other specific bodies.»

In this same year the OAU, at the Conference of Heads of State resolved to withdraw its recognition of Holden Roberto in the GRAE: this put an end to an unjustified ambiguity.

1973. Daniel Chipenda and his group left the MPLA and sold themselves to the colonialists.

1974. On the 25th of April Marcelo Caetano's regime was toppled by the young officers' movement one of whose basic aims was the recognition of the right of the people of the African colonies to independence. The MPLA signed the ceasefire agreement on October 22. In November with the arrival of FNLA troops in Luanda the first clashes broke out with the forces of the MPLA.

1975. On January 15th the MPLA, FNLA and UNITA signed the Alvor Accord which stipulated the setting up of a provisional government until

November 11th, the date of the proclamation of independence.

However, antagonistic interests did not allow for the coexistence of the MPLA with the other groups. Whereas the former spoke out for national independence and the establishing of a people's democracy without distinction for race or tribe, the two others schemed with the imperialist powers to find a solution which would enable them to maintain the privileges of the big monopolies by taking the neo-colonialist road.

At the end of April a delegation of journalists sent by WFDY was arrested when about to leave Luanda upon the orders of the Minister of Justice, a FNLA representative in the government. Manuel Van Dunen, MPLA Youth General Secretary was also in the delegation.

Under MPLA pressure the journalists were set free, but one week later FNLA soldiers killed Van Dunen in Luanda.

On July 15th the MPLA ousted the FNLA troops from Luanda.

On the 23rd of October the South African racist regime invaded Angola to give military support to the UNITA and FNLA breakaway groups.

On November 11th President Agostinho Neto proclaimed the independence of the People's Republic of Angola.

1976. After many military successes the People's Republic of Angola controls now almost the whole national territory. The president of OAU sent a telegram to African governments announcing the admission of the People's Republic of Angola in the Organization as a full-fledged member.

The victory of the Angolan people against the forces, agents and allies of imperialism who did their utmost to prevent the victory of the MPLA and the recognition of the People's Republic of Angola is an event of major importance in the international political arena where the forces of peace, democracy and social progress are asserting themselves more and more against the imperialist aggressor.

International solidarity for the country's reconstruction will be the best expression of the gratitude of the peoples to the MPLA and to the People's Republic of Angola.

M. Silva

# ARGENTINE: The political crisis and the tasks of youth



During the WFDY Executive Meeting we interviewed Alberto Mendoza, member of the Secretariat of the Communist Youth of Argentina, and asked him to tell our leaders about the situation of the progressive youth movement in Argentina and its immediate tasks. His views are printed below.

## Progressive and democratic youth continue to help

To begin with a few words should be said about the political situation in general which we consider as exceptionally serious and where all the symptoms of political instability are present, and the main and most serious danger is the threat of a fascist coup of the Pinochet type.

What are the main features of this situation?

The increase of struggles and of the mobilization of the masses, especially of the working class. Struggle with a remarkable involvement of young workers. To quote only a few figures: in recent months 25 million strikers in over 800 actions — regional, provincial and national — paralyzed the country. As to the content of the struggles it has to be stressed that they were not merely for economic demands but also political aims, such as democratic liberties in the face of fascist type terror and for the unity of all forces fighting against coups.

## For a broad youth front

The main task of the youth movement is unite in a broad front, as an organic part of the large and democratic front of all popular forces on the general scale to recover public and democratic liberties, to stop the fascist terrorism which has already claimed over a thousand victims in 1975, among them communist leaders and also persons from other democratic sectors who fought to defend democratic liberties and consolidate the institutional process. In this sense, the youth movement has contributed significantly — through the joint campaigns of politically conscious youth and the development of student strug-

gles. This has resulted in the strengthening of the mass organizations; university students' unity has increased and the main efforts are directed towards consolidating this unity of the youth movement as a whole, thus contribute to the aims of defending this process and ensure its advance.

## Visit to WFDY headquarters

Concerning the visit of a very representative youth delegation of our country to WFDY headquarters we first of all wish to emphasize that this was, on the one hand, a concrete expression of the solidarity of the World Federation of Democratic Youth with the youth of Argentina and, on the other, a stimulus for the joint work of these organizations in the country. Therefore we consider this visit as an important step for broadening relations between the Argentinian youth movement and WFDY, and it also means an impetus and assistance for the development of all united, democratic and anti-imperialist work in Argentina. It was precisely in connection with this delegation that we worked actively to strengthen the unity of the youth movement in our country.

We can say that all the organizations represented in the delegation and who signed the communiqué with WFDY are working to this end. But naturally not without obstacles or difficulties, for our struggle is being waged in an atmosphere of repression and political terror, but there is a willingness and increasing determination on the part of the majority of organizations to forge this unity in the near future.

Starting out from the very positive assessment of the delegation which visited WFDY headquarters in Budapest, we wish to periodically renew the practice of such delegations, and through its member and friendly organizations the Federation could help them to visit various countries. Democratic and progressive youth throughout the world, who have always expressed their effective solidarity with our struggle, will certainly continue to help us in this field so that our delegations can explain the situation in our country and ensure that the representative delegations of the Argentinian youth movement will have a positive repercussion among youth opinion abroad.

It has also to be stressed that imperialism is waging a vast propaganda campaign on the international scale trying to misconstrue the objectives of the Argentinian youth. We have to stress that these objectives correspond to the objectives of the entire people and they can be summed up in the efforts to strengthen the achievement in Argentina in 1973 when a democratic and independent course was decided upon by majority vote. And we must inform world public opinion, we must stress the necessity to increase solidarity with our struggle which is closely linked with solidarity with the people and youth of Chile, Uruguay, Brazil and other countries where repression and fascism are causing serious damage to the entire democratic youth movement.



# For the life and freedom of Carlos Lorca General Secretary of the Socialist Youth of Chile

Last Christmas it was exactly six months that the Chilean fascists had held Carlos Lorca in detention. The young doctor Carlos Lorca, President of the Popular Unity Youth during the Salvador Allende government, MP and General Secretary of the Socialist Youth of Chile, is one of the most outstanding figures of the Chilean youth movement and antifascist resistance.

For about two years — although he was one of the people most wanted by the hangmen of the junta, he fought in clandestinity and made a valuable contribution to strengthening the anti-fascist resistance.

On June 25 last year about 4 o'clock in the afternoon, the people living in a district near the centre of Santiago saw a huge military apparatus being set up. Lorries, armoured cars and helicopters took up battle positions. A group of soldiers marched toward a house at No. 130 Maule Street and a few minutes later they came out with two civilians: a woman and a red haired young man with an intellectual look. This was how Carlos Lorca was arrested, together with Carolina Wiff, the owner of the house.

A few days later the authorities arrested Exequiel Ponce, acting general secretary of the Socialist Party of Chile and leader of CUT — and Ricardo Lagos — also a leader of the Socialist Party of Chile. All three have «vanished» for the last five months. In spite of statements by witnesses of the arrest and the protest of members of their families and international denunciation, the fascist junta denies that they have been im-

prisoned. It submits them to barbarous tortures and is preparing for them a similar fate to that of another 119 patriots upon the junta claimed had disappeared, later announcing that they had been killed abroad. This is the fate of hundreds of prisoners in Chile. But the powerful international campaign demanding respect for the lives and freedom of the socialist leaders compelled the junta to admit, five months later that they had been «imprisoned for violating the safe of emergency laws». In September a scrap of paper reached the outside world with the words: «We are alive. I don't know where. I think it's near coast for we can hear sound of sea. Are confident. Carlos.» It was in Carlos Lorca's handwriting and had been smuggled out with the assistance of patriotic soldiers.

Carlos is thirty years old and the father of a child whom he has never seen for he was born after September 11, when Carlos lived underground. His life is in great danger for he is suffering from ulcers and bleeding of the stomach. He was a militant of the Socialist Party of Chile, participated in the struggle for university reform, and became president of the Medical Students Union and General Secretary of the Students Federation of Chile.

On hearing of his arrest the youth of the world immediately initiated a protest movement against the junta demanding respect for the life and the release of the young Chilean leader. World youth knows Carlos Lorca well for the role he played in the revolutionary process of the Popular Unity as well as for his courageous activity

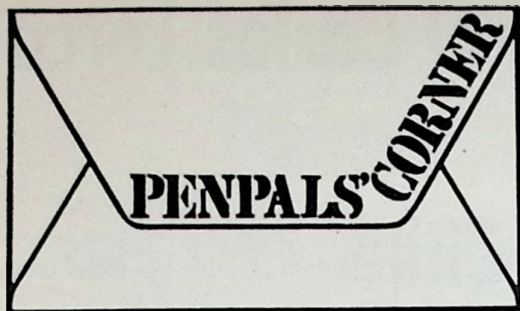
carried out under the conditions of clandestinity from where he sent a heartfelt message to the Solidarity Meeting with Chile held in Caracas in 1974. He also had interviews with the international press denouncing the role of US imperialism in the genocide commenced in Chile on September 11, 1973.

Today a campaign is being staged by youth throughout the world for the release of Carlos Lorca from the clutches of fascism. WFDY, together with other international youth movements has promoted powerful youth initiatives for the release of Carlos Lorca and all young prisoners. Among these initiatives the most outstanding were the International Meeting held in Mexico to mark the second year of the death in action of President Allende, the Youth Forum held in Athens on November 15, 1975, in the framework of the World Conference in Solidarity with Chile. Young people participated in these initiatives with enthusiasm, aware of the great role they have to play in the solidarity with the struggle of the Chilean patriots to overthrow Pinochet's bloody dictatorship.

Under the slogan of these initiatives young people go down into the streets, hold meetings, set up youth solidarity committees, organize fund-raising campaigns and collections of signatures. Youth's voice rings out all over the world:

Freedom for Luis Corvalán!  
Freedom for Carlos Lorca!

Enrique Sepúlveda



SPECIAL

On the occasion of the 30th anniversary of the founding of the World Federation of Democratic Youth, many young Hungarians wrote to our Editorial Office saying they would like to establish friendly contacts by correspondence with young people from different parts of the world.

Considering the large number of applicants received we are devote a special issue of penpals' corner to these young people from the Federation's host country. So there is a wide choice and we are sure you will be able to find a penpal (boy or girl) with whom you can establish friendly correspondence.

Miss Monika Marton, 2500 Esztergom, Lövy S. u. 11/a. In French, English.

Miss Erzsébet Bánfi, 2030 Érdliget, Tállya u. 10/b. In English and Spanish, on literature, music, records.

Miss Piroska Császár, 1107 Budapest, Ullői út 126/I, fszt. 3. Age 17, in Spanish.

Mr. László Váradi, 1034 Budapest, Bécsi u. 104-108, II/238. Age 23, in English and German.

Miss Mária Horváth, 3580 Leninváros, Szamuely u. 36/II/3. Age 17, in Italian and Russian.

Miss Judit Forgó, 9700 Szombathely, Engels u. 1. Age 22, in French and German.

Mr. Csaba Nyers, 1077 Budapest, Dohány u. 32. Age 21, in German, Italian, Esperanto.

Miss Márta Molnár, 1133 Budapest, Ronyva u. 4. Age 15, in French, on music, dancing, sports.

Miss Hedvig Gellér, 1061 Budapest, Népköztársaság u. 32, II/11. Age 23, in English, German, Russian, Italian, Esperanto, on photos, sport.

Mr. Levente Dévényi, H-8096 Sukoró, Borbás u. 2/a. Age 18, in French.

Miss Gizella Pallos, Mester u. 13/IV/4, Budapest. In English.

Miss Éva Hollósi, 1136 Budapest, Rajk László u. 36. Age 21, in French and German.

Mr. Pál Tarjányi, 7148 Alsónyék, Virág u. 11. Age 21, in Russian, German, English, Esperanto.

Miss Valéria Baticz, 8353 Zalaegerszeg, Zsidi u. 9. Age 18, in French.

Mr. László Szabó, 5083 Kengyel, Április 4. út 37. Age 19, in English, German, Spanish.

Miss Orsolya Harrach, 1157 Budapest, Hevesi Gy. u. 53/IX/56. Age 19, in Spanish and German.

Mr. Emil Konhodicz, 2245 Ercsi, BP. 15/0. Age 22, in Italian.

Miss Ibolya Kadlecik, 8100 Várpalota, Schönherz Zoltán u. II/5. In English, Esperanto, Russian.

Mr. István Perkó, H-8751 Zalaakomár, Kossuth u. 39. Age 19, in English, Spanish, Russian, German.

Miss Mária Hosszú, 8800 Nagykanizsa, Latinka Sándor u. 12. Age 19, in Italian and Russian.

Mr. János Medve, H-3600 Ozd, II. Géza u. 12. Age 19, in English and German.

Miss Éva Mühlbacher, 2457 Adony, Somogyi Béla u. 33. Age 18, in English, Spanish, Russian.

Mr. István Csiszár, 5900 Orosháza, Bem u. 1. Age 18, in English.

Miss Edit Hegedüs, 6762 Sándorfalva, Tisza u. 6. In Russian, English, French, German.

Mr. Félix Tölgyesi, H-6640, Csongrád, Felszabadulás u. 28. Age 16, in French.

Miss Éva Salamon, 6447 Felsőszentiván, Rákóczi u. 68. Age 20, in English, French, Russian.

Mr. János Gerzsenyi, 1105 Budapest, Körösi Csoma Sándor u. 43/b. fsz. 1. Age 24, in English.

Miss Mária Szabó, 2233 Ecsér, Apponyi u. 22. Age 17, in English, on sports.

Mr. László Tisza, H-6931 Apátfalva, Pacsirta u. 9. Age 19, in German, Russian, Spanish. On politics, literature.

Miss Judit Hecsey, 3242 Bodony, Kossuth u. 22. In English.

Mr. László Brenner, H-2645 Nagyoroszi, BP. 34/T. Age 22, in English and German.

Miss Ágnes Gáspár, 1091 Budapest, Ullői út 101/V/7. In English and German.

Mr. Zsolt Gergye, H-8600 Siófok, Jedlik Ányos u. 4. Age 15, in English, German, Russian.

Miss Ildikó Köhalmi, 1212 Budapest, Sáfár Péter u. 9. Age 16, in French.

Mr. Béla Zsolnai, 1092 Budapest, Ráday u. 49/III/26. Age 25, in English, French, Spanish, German and Russian, on sports, music.

Miss Ilona Pásztor, 1155 Budapest, Tóth Istvánt u. 36. In English, Spanish, German.

Mr. Tibor Vadas, 8300 Tapolca, Alkotmány út 4. In English.

Miss Anna Pardy, 3070 Nagybátány, Felszabadulás u. 3. Age 26, in Italian.

Mr. Sándor Dénes, 5931 Nagyszénás, Petőfi u. 69. In Russian, English, German.

Miss Anikó Friss, 8383 Zalaegerszeg, Fáy u. 4. Age 16, in French and Russian, on pop music, cinema, fine arts.

Miss Klára Józsa, 3127 Azár, Lenin u. 12. Age 17, in English, on literature and music.

Miss Margit Balázs, 2119 Pécel, Fáy tér. Age 16, in Russian, English, German, on records, postcards.

Mr. László Schmidt, 1036 Budapest, Magyar Lajos u. 14. Age 14, in English, German, Russian.

Miss Zsuzsa László, 1034 Budapest, Zápor u. 16/b. Age 22, in English, on music, trips.

Miss Beáta Bede, 1185 Budapest, Bajcsy-Zsilinszky u. 86. Age 18, in French and Russian.

Miss Ilona Skoda, 8868 Letenye, Rákóczi u. 164. Age 20, in Italian and Russian.

Mr. János Grizer, 7030 Paks, Zápor u. 21. Age 18, in English, Russian, on pop music and literature.

Miss Andrea Nagy, 8900 Zalaegerszeg, Gasparich u. 25/B/2. Age 16, in French and Russian.

Miss Magda Biró, 8200 Veszprém, Stadion út 15/b. Age 18, in English and Russian, on music, literature, fine arts.

Miss Marianne Gyenes, H-6000 Kecskemét, Munkácsy u. 4. In English and German.

Mr. László Tóth, 2510 Dorog, Hungária u. 5. Age 22, in English and Russian.

- Mr. Tibor Kiss, Könyös, 6134, Hunyadi u. 31. In Russian and English.
- Miss Erzsébet Olasz, H-6800 Hódmezővásárhely, Szigliget u. 2/a. Age 16, in English, French, German, Russian.
- Mr. Tibor Toldi, 5000 Szolnok, Kilián u. 1/3/1. In English and Russian, on pop music, sports.
- Miss Andrea Seregy, 8900 Zalaegerszeg, Kovács K. tér 4/VII/7. In English, Italian, German, Russian, Esperanto.
- Mr. László Kozma, 1215 Budapest, Vasas u. 38. In English and Russian, on literature, trips, music.
- Miss Ágnes Hegedüs, 2750 Nagykőrös I., Fokos u. 2. Age 17, in English.
- Mr. Tibor Lázár, 8000 Székesfehérvár, Lövölde u. 3/T/2. Age 18, in English.
- Miss Krisztina Lendvai, 1062 Budapest, Aradi u. 17. Age 21, in English and Portuguese.
- Mr. Richárd Széman, 1164 Budapest, Barátság u. 3. Age 17, in English, on photos, music.
- Miss Marianne Sággy, 1026 Budapest, Guyon Richárd u. 21. Age 14, in French and Russian.
- Mr. Gábor Mester, H-1105 Budapest, Ihsz köz 6/10/61. Age 21, in English, on literature, trips.
- Miss Judit Bögre, 3900 Szerencs, Rákóczi u. 73. Age 16, in English.
- Mr. László Gyürki, 3534 Miskolc, Kiss tábornok u. 20/1/8. In English, Russian, German.
- Miss Edit Duda, 5600 Békéscsaba, Deák u. 15/1. Age 17, in English, on pop music.
- Miss Zsuzsa Gyukity, 1125 Budapest, Béla király u. 13/a. I/3. Age 20. In English and Russian.
- Miss Ágnes Basahidi, 5000 Szolnok, Palla I. krt. IV/3. Age 19. In French and Russian.
- Mr. János Brutóczky, 4244 Újfehértó, Árpád u. 5. In English, German, Romanian.
- Miss Mária Dobos, 8237, Tihany, Csokonai u. 21. Age 16, in English.
- Miss Györgyi Székely, 1148 Budapest, Kerepesi u. 76/c. III/1. Age 21, in English, French, Russian, German.
- Miss Anna Fazekas, 4181 Nádudvar, Petőfi u. 2. Age 25. In English, Russian, Esperanto.
- Mr. Zoltán Fekete, 3580 Leninváros, Árkád sor 15/I/18. Age 18, in English, on pop music.
- Miss Ilona Szalai, 9027 Győr VI, Római út 52. Age 16, in English.
- Miss Margit Pelyva, 1182 Budapest, 641. utca 21. Age 15, in English, Russian, German.
- Miss Judit Hanusz, 2750 Nagykőrös, Szilágyi u. 2. Age 15, in English, Russian, French.
- Mr. János Pinczés, 3543 Miskolc, Kiss tábornok u. 26/I/8. In English, Russian, German.
- Miss Éva Kovács, 5600 Békéscsaba III, Hatház u. 5. In English, Russian, German.
- Miss Magdolna Kovács, 1212 Budapest, Erdőalja u. 22. Age 16, in French.
- Miss Judit Szák, 5600 Békéscsaba, József u. 6. In English.
- Miss Edit Tóth, 1174 Budapest, Kölcsey u. 33/a. Age 17, in English, Russian, German.
- Miss Rózsa Vajda, 8856 Surd, Kossuth u. 37. Age 18, in French, Russian, German.
- Miss Éva Hompó, 2040 Budaörs, Széles u. 6. In English.
- Miss Gabriella Magó, 1184 Budapest, Építő u. 24/V/21. Age 15, in French and Russian.
- Miss Livia Hantos, H-8900 Zalaegerszeg, Május 1. út 5/1. Age 16, in English, Russian, German.
- Miss Edit Horváth, H-1162 Budapest, Jávorfalja u. 12. Age 16, in English, Russian, Esperanto.
- Miss Györgyi Harmath, 7400 Kaposvár, Szombathely u. 2. Age 15, in French and Russian.
- Miss Adél Técsői, 4029 Debrecen, Kigyó u. 36/b. Age 15, in English, Russian, Italian, on records, postcards.
- Miss Mária Balogh, 4026 Debrecen, Bem tér 29. Age 21, in English and Russian.
- Miss Katalin Póta, 1093 Budapest, Szamuely u. 3/VI/1. Age 23, in English, on music, literature, trips.
- Miss Ágnes Farkas, 1027 Budapest, Jurányi u. 7. Age 18, in English, German, Russian, on music, sports, mathematics.
- Miss Zsuzsa Molnár, 3535 Miskolc, Szépvölgyi u. 11. Age 16, in English, Russian, German. On postcards.
- Miss Ilona Bartók and Éva Doktor, 3580 Leninváros, Bartók Béla u. 4. Age 17, in English, on music, postcards, trips.
- Miss Aranka Kovács, 5510 Dévaványa, Tompa u. 12. Age 21, in English, Russian, on music, reading.
- Miss Eszter Várkonyi, 2751 Nagykőrös, Széchenyi tér 4, BP. 11. Age 17, in English, on music, literature.
- Miss Judit Goór, 2856 Szák, Községi Tanács. Age 17, in English and Russian, on postcards.
- Miss Erzsébet Albert, 1094 Budapest, Balázs Béla u. 5. Age 16, in English and German.
- Miss Judit Bana, 3535 Miskolc, Béke u. 16. Age 18, in French and Russian.
- Miss Gabriella Hima, 1013 Budapest, Attila u. 14. Age 21, in English, Russian, German.
- Miss Ibolya Mezei, 4025 Debrecen, Vöröshadsereg u. 77, II/1. In English, French, Russian.
- Miss Ildikó Takács, H-1088 Budapest, Bródy Sándor u. 22/I/17. Age 25. In English.
- Miss Anna Vidovics, 8800 Nagykanizsa, Honvéd u. 43/a. Age 18, in French, Russian, German.
- Miss Gabriella Szrogh, 3600 Ózd, Hámán Kató u. 68. Age 17, in English, French, Russian.
- Miss Brigitta Kiss, 1188 Budapest, Brigád u. 38/a. In English.
- Mr. Tamás Bakos, 8000 Székesfehérvár, Balatoni út T/4. Age 18, in English.
- Miss Rózsa Prókai, H-3300 Eger, Vitkovics u. 4. Age 18, in English and Russian.
- Miss Irén Tanka, 2525 Baja, Lenin tér 33. Age 17, in English and Russian.
- Miss Éva Schmidt, 8000 Székesfehérvár, József Attila u. 77/1. Age 16, in English, French and Russian.
- Miss Margit Erdős, 2000 Szentendre, Felszabadulás IKT, C/1. Iph. II/18. Age 17, in English, Russian, German.
- Mr. Tamás Hadnagy, 9700 Szombathely, Marx Károly u. 22. Age 20. In English and German, on languages.
- Miss Zsuzsa Kővágó, 2898 Kocs, Komáromi u. 6. Age 18, in English and Russian.
- Miss Enikő Szórádi, 9300 Csorna, Rákóczi út 9. In English, Russian, German.
- Miss Ágnes Agás, 1163 Budapest, Bronz u. 21. Age 22, in English and Russian.
- Mr. Elemér Mag, H-7630 Pécs, Felszabadulás u. 107. In English.
- Miss Katalin Forrás, 1157 Budapest, Hevesi Gy. u. 33. Age 20. In English.
- Mr. László Horváth, 5000 Szolnok, Dembinszky u. 20. In English, Russian, German and Esperanto.
- Miss Mária Baja, 1155 Budapest, Mézeskalács tér 5. In English, Russian, German.
- Mr. Csaba Kotsmár, H-8960 Lenti, Vörösmarty u. 9/b. Age 19, in English, German, Russian.
- Miss Éva Zács, 4400 Nyiregyháza, Népkert u. 13/II/2. Age 16, in English, Russian.
- Mr. Akos Panda, 9023 Győr, Felszabadulás u. 90. Age 15, in English and German.
- Miss Katalin Bognár, 9300 Csorna, Honvéd u. 19. In English, German, Russian.
- Miss Éva Andor, H-5600 Békéscsaba, Achim András u. 7. Age 15, in English, Russian, German.
- Miss Edit Derda, 3900 Szerencs, Rákóczi u. 117. Age 15, in English and Russian.
- Miss Mária Kasuba, 5540 Szarvas, Március 15. út 37. Age 18, in English and German.
- Miss Mária Kőszegi, H-8800 Nagykanizsa, BP. 232. Age 27, in English and German.
- Miss Edit Buzás, 6000 Kecskemét, Bálvány u. 3. Age 16, in English and Russian.

# WFDY programme of action - 1976

**March 11-15, Havana: 2nd meeting of the International Preparatory Committee for the 11th Festival; sending of the international J.A. Mella brigade to Cuba for building the IPC headquarters**

**April 24, Algiers: World Youth Solidarity Day**

**Summer 1976, Warsaw: European Youth and Student Meeting**

**September 4-11: World Solidarity Week with Chile**

**October 10: World Day for the release of political prisoners in Latin America.**

Those are some points on the programme of WFDY as adopted at its recent Executive Committee meeting in Kladno, Czechoslovakia. We are not sticklers for symbols: it was pure chance that the first item on our list was the first preparatory phase of the Festival, whilst the last is the culmination of actions for liberating the political prisoners in Latin America. The fact that the hemisphere which will host the 11th World Festival in 1978 is at the same time the region where the greatest number of political prisoners languish in jails is by no means accidental.

The sphere of action between these two poles could be called the rights and tasks of youth. Their right to a meaningful life, to the full development of the individual and his commitment to struggle until no young people are deprived of their rights.

The widening programme of action of WFDY for 1976, based on the objectives of the Varna Assembly, offers a wide choice to all young people who share the principles of this world organization and wish to act for its noble aims.

One of the important events in summer 1976 will be the European Youth and Students Meeting (EYSM). In another point of the continent, in Belgium, an event will be organized on the struggle of youth against monopolies and multinational companies.

As the Resolution on Europe adopted by the same Executive meeting of the WFDY reads: «For the

youth of Europe the year 1976 will be marked by the European Youth and Students Meeting scheduled for June 1976 in Warsaw. This will be an important stage in the struggle for peace, security and cooperation in Europe, for the application of the Helsinki recommendations. This will be an opportunity to discuss and act for rights, demands and social progress. It will contribute to the development of youth solidarity with struggling peoples. It will be an occasion for an exchange of views to clarify forms and objectives of youth and student cooperation in Europe.»

One of the nerve centres of Europe is the Iberian peninsula. The Lusitanian scarecrow as in Peter Weiss's play has fallen to pieces, but its builders have not renounced their aim to rebuild it in a new form. They do their utmost to stifle the young Portuguese democracy. The present situation in Portugal does not show anything of the optimistic happy-end in Peter Weiss' play. Youth throughout the world cannot remain indifferent to events in this South-West corner of Europe. The WFDY, faithful to its traditions, will organize a trip for another delegation of young Portuguese this year.

In Spain the transfer of power (or rather a transfer of sceptre) took place: the Bourbon lily followed the Lictors fascicle. It is possible that the adage of after Waterloo is still true: «The Bourbons have neither forgotten nor learned anything»?

«After the death of Franco, the last fascist dictator, contemporary of

Hitler and Mussolini who gave him decisive aid for crushing democracy in Spain and establishing a fascist regime, a new period is beginning in the struggle of the Spanish people. The fascist regime in Spain is becoming weaker and weaker due to the blows dealt at it by the courageous struggle of the Spanish people, in spite of the brutal repression used against them. In spite of the support it receives from US imperialism and reactionary forces in Europe the fascist structure in Spain has been considerably weakened. From all sectors voices are being raised in form of condemnation of the regime. In spite of the so-called liberalization and amnesty repression is being increased in Spain, fundamental liberties are not respected...»

(From the Resolution on Spain of the recent meeting of the WFDY Executive Meeting).

Therefore the Spanish people and youth need the active solidarity of world youth. WFDY does everything in its power to send an international delegation to Spain and inform world public opinion of their experiences.

Apart from the Day of October 10th mentioned in our introduction, the programme of action contains several important events and dates in connection with Latin America. Particular attention should be paid to the implementation of the decisions of the Caracas Meeting on youth for the defence and recovery of natural resources and for national independence. The programme of

action foresees several initiatives on the national level, such as seminars, meetings, etc. Very probably a WFDY Bureau delegation will have a long stay in Latin America. The Latin American song festival also sponsored by WFDY will take place in Lima.

Only a few years have passed since the Chilean youth demonstrated under this slogan: «Allende, if the 'mummies' want to attack you, the people will defend you!» The mummies attacked, they crushed all popular resistance so that nobody could defend the president who has since become a true symbol. These mummies are turning back the wheel of history and transforming Chile into a cemetery. But torturing people and producing martyres is a very dangerous policy. The ideals of the Popular Unity live on, they animate the masses, the National Antifascist Front is taking shape, it groups and organizes the most progressive sectors of the people and youth of Chile. WFDY plans many initiatives to give more effective aid to the progressive forces in Chile, e.g. continuation of the campaign adopted by the 9th Assembly: «Youth of the world with Chile», an international solidarity meeting with Chile to take place in France; a series of activities on the national level in several countries as part of the World Solidarity Week with Chile, from September 4 to 11. The programme of action foresees the mutual exchange of delegations. The Federation is working on the organization of a trip by a Chilean youth delegation to different continents, and to have an international delegation visit Chile.

The most significant event on the African continent of late has been the proclamation of the People's Republic of Angola under the government of Agostinho Neto, President of MPLA. Now when imperialism, aided by the South African racist regime tries to restore in Angola its self-confidence so badly shattered in Indochina, when the African peoples and youth fight for their freedom, for a new economic order, for progress and national independence, the support of democratic youth is more important than ever. WFDY has launched a campaign for the international diplomatic recognition of the People's Republic of Angola. The traditional conference on April 24, World Youth Solidarity Day, will take place this year in Algiers. The general theme

will be the struggle against imperialism, for a new international economic order and for progress.

The Middle East is certainly the nerve centre of the world. It is difficult to resist the temptation of falling into the common place that history seems to repeat itself. In the past social struggles were waged under the cover of religious feuds: today they try to cover up the conflict between the exploited and the exploiters, the progressive and the retrograde forces in Lebanon with the green flag of the prophet on the one hand and the cross on the other. This precarious situation demands more efforts from youth. WFDY should extend its contacts with the progressive organizations in the region and send delegations to the Lebanon and other Middle East countries. One of WFDY's plans will be accomplished by the sending of the J.A. Mella brigade to Lebanon and to construct a medical centre for Palestinian refugees. The Federation is also working to send this brigade to the Democratic Republic of Yemen. In that country a seminar on development will be organized jointly by WFDY and the Youth Union of Democratic Yemen. As a contribution to the struggle for the recognition of the legitimate rights of the Palestinian people, we shall organize a European tour for a Palestinian youth delegation.

The thirty-years war in Indochina ended with an outstanding victory but there are other danger areas in the South-East.

One of the slogans of the WFDY programme of action is «Make the Indian Ocean a zone of peace». In this spirit WFDY plans a major initiative in India. Participation in the seminar of young researchers in Nakhodka (USSR) concerns also the Indian Ocean. The seminar will deal with the cooperation of students and youth in the region. WFDY will also, as always, contribute to the success of the month of solidarity with Korea (June 25 — July 27).

In the past years the WFDY has enhanced its prestige and influence. In the UN the Federation has obtained observer status I. The participation of WFDY in the activities of the UN and its specialized agencies (in particular UNESCO) must be further extended. Cooperation with other regional and international youth organizations such as

IUS, IUSY, CENYC, JOCI, PAM and others should also be stepped up. Cooperation with them will offer more possibilities for organizing effective initiatives on themes like the Stockholm Appeal 1975, disarmament, etc.

The work of the specialized WFDY bureaus is detailed in their information bulletins. Here we will mention only a few major events:

One of the most important initiatives of CIMEA this year will be the seminar for leaders of children's organizations in Latin America. CIMEA plays also an important part in organizing the First Children's Festival in cooperation with the Lenin Pioneers of the USSR. This Festival will be an important preparatory event toward the children's programme of the 11th Festival.

BITEJ continues to publicize the agreements of the First European Conference on Youth Tourism and Exchange. It affords special aid to member organizations in the developing countries for organizing tourist activity.

SIVSAJ stimulates the campaign for building the Nguyen Van Troy School in Vietnam. SIVSAJ also organizes the J.A. Mella brigade which will build the headquarters for the International Preparatory Committee in Cuba.

SIVSAJ works also for the success of the International Day of Voluntary Work, May 27, in solidarity with Chile, and the Arab and Palestinian people and youth.

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The range is wide, the activities are varied. Our Editorial Board, in keeping with the changing international situation and the larger number of WFDY member organizations, does its best to respond to demands. Our Editorial Board will give quicker and more detailed information to our readers. The fast changes in the world scene demand quick and many-sided reactions. We hope thus to fulfil the duties prescribed in the programme of action of WFDY adopted in Kladno in 1975.

K. S.

# NORTH-SOUTH DIALOGUE WITH MANOEUVRES

Nowadays it's fashionable to see the world as though the economic struggle was being waged between the rich North and the poor South. Bourgeois economists invented this slogan and the press in developing countries makes frequent use of it. With this North-South ideas they try to hide the true and bitter opposition between the imperialist powers, yesterday's colonialists and today's neo-colonialists, and the developing countries. This is an indication also of the fact that many developing countries still play into the hands of the imperialists and neo-colonialists, and are, so to speak, in the same camp. On the other hand the inventors of the North-South contrast want to prevent the poor, exploited, oppressed peoples of the South relying on the Soviet Union and other socialist countries — therefore they put the socialist states among the members of the «rich North». They even prefer the «poor South» to be turned against the northern capitalist countries and the socialist camp, more or less without distinction.

## A French proposal

The oil crisis at the end of 1973 sharpened the internal contradictions of imperialism, with it the crisis of the capitalist world extended to a wider sphere. The rich countries, like Japan and the West European capitalist countries could stand the burden of higher oil prices relatively easier, but those developing

countries which had neither oil wells nor export goods which they could sell at higher prices to counterbalance the surplus millions spent on oil, were hard hit. At the time the idea was launched in Paris to organize a «dialogue between the North and the South». In the Elisée Palace and the Quai d'Orsay diplomatic moves were started for convening a conference on the world capitalist economy because France wanted to obtain political and economic advantages by putting itself in the lead of the oil-poor countries, and on the other hand, it hoped that under the pretext of a new capitalist economic order the system of monetary relations would be revised. This had already been the wish and demand of French monopoly capital under De Gaulle and now, under Giscard d'Estaing this aim, although slightly modified, remains essentially the same.

For a long time the USA paid no heed to the French suggestion about the «North-South dialogue». Although with great difficulty a preparatory meeting was convened in the spring of 1975, the talks failed to achieve anything. The USA wanted to discuss only the oil problem and its idea of the «dialogue» was to force the oil-producing developing countries to cut the price of oil.

This negative attitude of the USA, however, did not discourage the developing countries. To a certain extent it was due to the success of their diplomacy that in December

1975 the delegations of 26 countries and the Common Market sat down at the rectangularly arranged tables in Paris on Avenue Kléber in the same building where the Vietnamese peace had been discussed three years before. UN General Secretary Kurt Waldheim attended the opening meeting. In his speech he warned the participants that this was the worse economic crisis in the world since the thirties. He recommended that a machinery be sought which could prevent the recurrence of such crises.

## American threats and the «lame compromise»

American Secretary of State Henry Kissinger, who had previously threatened the oil producing countries several times, repeated the demand of American monopolies in more modest terms at the Paris Conference: cut the price of oil and cooperate closely on seeking new sources of energy. He stressed the need for harmony between the Western industrial countries and the oil producing countries. As to the matter of support to developing countries, he wanted to refer this to the International Monetary Fund, that purely capitalist international organization.

Several participants, including Algerian Foreign Minister Bouteflika opposed the American standpoint. Mr. Bouteflika said that it was a dangerous thing to concentrate the whole discussion on oil. The rich countries should make concessions first and create the preconditions for a new international economic order. The developing countries should receive fair prices for their exports goods and their raw materials and these prices should be raised automatically if other prices go up due to inflation.

In the end the Paris Conference only achieved a «lame compromise»: the fixing of the programme of work of the four commissions and the guidelines to be followed were postponed. Each of the four commissions will discuss one concrete group of questions and this will take about one year.

Commission I will discuss the pro-

duction of oil, the supply of oil and energy in general, Commission 2 will discuss the use of raw materials, Commission 3 will deal with economic development and aid to developing countries, and Commission 4 will examine currency and monetary problems. Each of the four commissions has two chairmen, one from an advanced capitalist country and one from a developing country.

But this co-chairmanship does not guarantee that the interests of the developing countries will be considered, not even by half. To give only one example: in the commission on oil and energy one of the co-chairmen is an American, and as such he represents the industrially developed capitalist countries. And his partner is the representative of Saudi-Arabia. It is hardly likely that the latter will advocate a different oil policy from his American colleague...

Notwithstanding these conditions the mere fact that the Conference was convened is positive. Imperialism can no longer resort simply to the «big stick» policy, it has to sit down at the conference table with the delegates of developing countries and can start at best new manoeuvres there for maintaining its interests.

It is of course certain that imperialist politicians and the monopoly bosses will not give up their privileges from one day to the next. The undeclared purpose of the Conference was to prevent the shaping of a broad anti-imperialist front uniting the developing, the socialist countries and the workers of capitalist countries. Imperialists in the North and the South, old and new colonialists, want to ally themselves with the «moderates» in the North and the South... Their aim is to push back progressive countries which — owing to their close ties with the socialist countries — enjoy growing prestige and influence in the UN and elsewhere.

Especially three countries — Saudi-Arabia, Iran and Venezuela — are eyed favourably by the American, French and other capitalists. Their prestige as leaders of the «third world» stems from their vast incomes from oil. Iran is the co-

chairman of one commission, and Venezuela of the whole Conference. (The other chairman is Canada.)

## Imperialist manoeuvres

The commissions have got approximately one year to draft their proposals and submit them to a new conference which will be held at ministerial level. First of course they should determine what their mission is to be. At the Paris Conference Algeria demanded that the Commissions be given clearly defined tasks. In opposition to this the tactic of the imperialist countries was to speak about the commissions' tasks in the vaguest and most generalized terms, because this would help them to have protracted debates on procedural questions and prevent too much attention being focussed on concrete discussions. One American idea was to delegate experts to the Commissions who would represent only themselves... Their reports and proposals would be rather theoretical and decisions on them would be the responsibility of somebody at some unspecified date... The nineteen developing countries that participated in the «North-South dialogue» had a very different idea: they were not ready to have the Conference turned into a mere debating society.

The capitalist countries tried to divide the front of the developing countries. And imperialist propagandists came out with a new term for their purpose: now they do not speak only about the «Third World», but they have cooked up the term «Fourth World». This «Fourth World» is supposed to consist of the backward countries which have neither oil nor a considerable amount of exportable raw materials.

The great majority of delegates of the developing countries saw through the aim of the manoeuvres of the imperialist countries. At the Paris Conference the Indian representative for example had a great response when he stressed that over two-thirds of mankind still lives in appalling conditions. Among the reasons he mentioned was that a handful of capitalist countries control over 80 per cent of world trade and 95 per cent of private investments.

Yondo, Cameroon's minister of finance pointed out that the price of raw materials should be indexed according to the index-number of the prices of finished goods exported by west European countries. If this is not done and only the price of raw materials supplied by the developing countries is fixed, this will only mean the continuation of the poverty of the Third World. Iraq's Foreign Minister, Hammadi, also warned that the imperialist powers had exploited the Third World already for too long. He rejected the campaigns against OPEC started by political circles and the press of the capitalist countries which give the impression that all the worries and concerns of the world were caused by changes in the price of oil. Such attacks only prevent the setting up of a new and stable international economic system.

A few weeks after the Paris Conference US Finance Secretary Simon made a statement to **US News and World Report** — already with the US electoral campaign in view — and proudly stated that the United States' share in the world trade of consumer goods has increased from 18 to 20 per cent. He added that he hopes the new monetary system to be elaborated by the capitalist world will be still more favourable to the USA. Naturally, Simon told this to reassure public opinion in the United States, at the same time paying little heed to the fact that in other parts of the world, above all in the developing countries, his words will be interpreted according to their true meaning, namely, that in the near future the greed of US American monopolies will only increase.

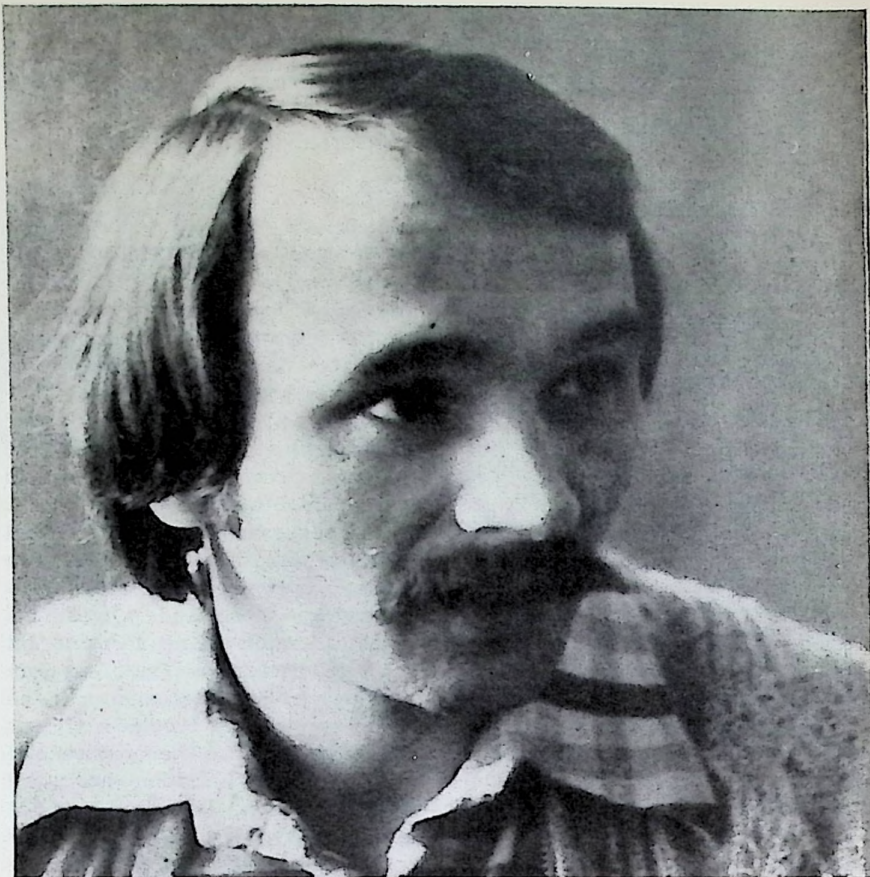
## Capitalist contradictions

The future shaping of the financial affairs of the capitalist world will be discussed by the participants of the «North-South dialogue» in the fourth committee. One of the posts of co-chairman will be assigned here to a representative of the Common Market. In this context, we have to mention that the Western European capitalist economic integrated set-up is the twenty-seventh participant of this «dialogue». At their summit

meeting preceding the Paris Conference, the «nine» could only barely agree to their being only one joint representation for them and the other capitalist countries in the face of the countries of the Third World. In Rome they agreed that in addition to the speaker for the «nine», the British Foreign Minister could take the floor separately. Britain's Foreign Secretary Callaghan really took the floor in Paris and — contrary to the opinions and interests of the rest of the Common Market — he spoke about fixing «guaranteed bottom price» for oil. According to the London government the capital invested in the new sources of energy in the North Sea can only be defended in this way. (Everybody knows that North Sea oil prospecting is an expensive business. It is only profitable if the relatively high price of oil is maintained...) It would be in the interest of the other countries of the Common Market to keep the oil prices as low as possible!

The commencement of the «North-South dialogue» in Paris with the Algerian-American debate, the contradiction between Britain and the Common Market, and with the difference in views concerning procedure only give a sketchy picture of the real problems. Bargaining in the committees, which probably will be carried on under the surface, the successive meetings of co-chairmen — perhaps to be given more publicity — and finally, the events of the «dialogue» pursued on the ministerial level will justify the prophecy that another way has to be chosen to overcome the striking economic disproportion between the different countries. This other way can be shown by the socialist countries, which — with the exception of Yugoslavia — are not present in the bargaining of the «North and South» but which have always linked the cause of national liberation, social progress and peace with the assertion of economic equality, and selfless aid to the developing countries.

Jacques Montesinos



To pass our leisure time together, in the company of others, is a desire as old as the existence of mankind. Leisure time has considerably increased in our time and is inseparably linked with the scientific-technical revolution. It is by no means indifferent how we use our leisure and this is particularly so for young people.

There is a popular form to raise the level of high-standard, cultured leisure-time activity: youth clubs. Our Editors asked LÁSZLÓ SZÁLE, collaborator of the Cultural Department of the KISZ Central Committee, about the history, present situation and future of youth clubs in Hungary.



# YOUTH CLUBS IN HUNGARY

*QUESTION: Since how long have there been clubs in Hungary?*

**ANSWER:** For over a hundred years. I am not going to give a historic lecture here, and as for the history of clubs before liberation I will only say that cultural work, club life, were also an organic part of the activity of young communists of that time.

The form we now call «club» started at the beginning of the '60s in Hungary. It was then that the youth groups of the culture houses, schools and factories began to organize themselves into a cultural community.

At that time society which had undergone a change in its stratification too, required an increased differentiation also in the form and content of culture. Quality had become more and more important and began to dominate as compared to the quantitative requirement that had dominated up to that time. This was a turning-point in our cultural development and the club movement was one of the main supports for maintaining and furthering popular culture.

It was at this time that the first trained young popular educators graduated from the universities and high schools. And it was mainly the youth clubs which offered them the possibility to apply what they had learned, to make experiments in their field.

KISZ played important role in increasing the number of these clubs and developing their activity. A resolution on leisure time issued by the Communist Youth Union in 1964 called the attention of the branch organizations to the fact that a colourful and vivid KISZ life was unimaginable without youth clubs. This was also mirrored by the slogan launched by the 6th KISZ Congress: «500 youth clubs!»; the number of youth clubs increased by leaps and bounds. Now we have 4,000. I would not undertake to enumerate the different kinds of clubs we have. There are clubs for amateur film-makers, for handcrafts, for tape-record-

ing, folk dancing, for teachers, pilots and parachute jumpers, for young workers, and even for club leaders... and the list could go on endlessly.

*QUESTION: Can we expect a further increase in the number of clubs in the future?*

**ANSWER:** The most important stage of the club movement at present is to shift over from the extensive stage to the intensive one. We are trying to raise the standard of work being done in the existing 4,000 clubs. We are striving to ensure better facilities. From the support fund set up by the KISZ, the Ministry of Education and the State Youth Committee we distributed, in three years, 17 million forints among 930 clubs.

The successful switch-over from the extensive stage to the intensive one depends of course not only on money, neither on the «freezing» of the number of clubs. The real guarantee is the ever increasing requirement of young people to spend their leisure time in the most cultured way and ever more fruitfully.

*QUESTION: Considering the latter viewpoint, is it the best time to shift over from the «extensive to the intensive»?*

**ANSWER:** Of course. This idea may be amorphous, something which has not yet found its expression but whose existence cannot be denied either. Young people are more flexible than adults and the desire to enjoy themselves and get together is strongest in them. To satisfy these requirements they are ready to accept organizational framework or, in the optimal case, take part in their creation and respect them.

The club movement has not, so to speak, derived from the demand for culture but from the fact that young people like to get together when they have time and to enjoy themselves freely. This is what gives life to the clubs today too. But, in

addition, place is of course given there to the traditional spread of knowledge, to courses. But dissemination of knowledge within the framework of clubs is more flexible, more adapted than public education.

The club movement acquires its real sense when young people are aware of its aims and the possibilities for joint leisure time. A club is first of all a community offering opportunities for rich and differentiated activities. This is what differentiates it from groups of experts which are activity-centred but do not necessarily develop into communities.

There is for example a workshop with a few members who take photos in their leisure time and occasionally show their photos to each other and exchange experiences; later on these meetings become regular. Maybe nothing else binds them together than their hobby as photo-amateurs. These groups have a special interest. But let us take for example the «Who collects what?» club. Not a society for collecting paper napkins or gadgets; some members collect matchbox labels, diaries, or records, and so on. The connecting link between them is not the object but the passion for collecting: collecting goes hand in hand with exchange, and exchange calls for meetings. This is how the nucleus of the clubs is born.

*QUESTION: In addition to this what is needed to form a club?*

**ANSWER:** First of all room. Any kind of space is good for a club so long as it has four walls, a ceiling and a floor, in the strict sense of the word from the cellar to the attic — and also furniture. The choice of the latter item — aside from the club's funds — depends on the nature of the premises. Lighting is also very important. Proper subdued lighting is as important as the proper number of chairs. Further: TV, radio, tape-recorder, record-player, a stock of records and tapes — which should be kept up-to-date by the club manager —, a slide

projector, library, possibly a small projector. All these are only the basic articles, but they by means ensure the homeliness of a club. Much depends on the imagination and taste of the members. So much for the technical conditions. All the rest depends on the club manager and the members.

Naturally the programme of the club is not a negligible fact either. The managers generally draw up yearly and monthly programmes. Monthly programmes are important for they help in giving advance information to club members. A monthly programme facilitates work, makes organization smoother and helps make being together more pleasant. Comparing ideas with reality — this is also a part of planning. The plan of work and the assessment of a certain event (whether it was successful or not) must be discussed with the members. A good idea is the club diary. In this are noted the various events and the club members add their opinions: photos taken at excursions and other events can also be included in them.

*QUESTION: How would you describe the contacts between KISZ and the youth clubs?*

**ANSWER:** From the point of view of KISZ the most important criteria of a club is to form a community, to give the possibility for preparing young people for public life. A club is a self-reliant, democratic small community. No recipe can be made for a club, for in that case what is most important gets lost: creative ability and spontaneous activity. The main purpose of the youth clubs is to create a community which considers as its task the education of youth, their preparation for participation in public life, and ensures conditions for entertainment in a cultured way. These tasks are solved by the active cooperation of the club members.

KISZ can exert its influence when its leaders are aware of the place and role of the clubs in the youth movement and if they nominate as club leaders politically well trained young people. To sum up: we are trying to ensure a proper framework, form and space for the strivings and demands of youth which in some cases are still unformed. This is the formula for the contact between KISZ and the clubs.

*QUESTION: What methods regulate the running of the clubs?*

**ANSWER:** The last time we announced a competition for the «Eminent» and «Golden Sheaf» club emblem was in 1975. Up until 1972, before the publication of the «Guidelines for running youth clubs» — it was this competition which set all criteria for running a club. This competition started in 1965 and during the ten years its drawbacks became more and more evident. This method became increasingly an end in itself, it was neither helpful nor encouraging. It served rather the competition mechanism than the clubs. The method was not for the clubs, but rather the contrary. We organized a nation-wide visits to clubs to find out whether the respective club corresponded to the requirements of the competition. But one evening was not enough to get an objective and overall picture. The fact that the impressions gained during these visits did not get back to the clubs only made the situation worse. Those clubs which were classed as outstanding noted their being outstanding, but they were not advised why and in what respect they were outstanding. And those clubs which could not win an emblem did not know why they had not got it.

Another form of guidance is leader training. Leader training has been going on for years on the county scale with the support of KISZ, the Institute for National Education and the State Youth Committee. It was also started on the national level two or three years ago. In 1974 we published «Themes for training club managers» which includes also pedagogical and psychological training in addition to methodological training.

The first national meeting of club managers was held in 1973. This meeting is known in our lingo as «Fair of methods». It is these «fairs» where we exchange experiences and the various clubs introduce their methodological scenarios. The second national fair of methods was held in 1974. The television ensured publicity for both of them by broadcasting a running commentary. The third one was held at the end of February 1976 in Székesfehérvár. These fairs are aimed at creating possibilities for each youth club to report on its work, to make its methods known, have them applied and developed, and to exchange

ideas with other clubs which are worth following. The themes of the 3rd National Fair of Methods were: integration, establishing of contacts, community life, use of leisure time, different educational customs, exchange of experiences according to the different spheres of interest to be found within the clubs.

One of the methods for running a club is the club council. These councils set up on the county scale comprise public educational exports, youth leaders and club managers. These councils coordinate the work of the clubs on their territories, help in the running of fairs of methods, assess the competitions and organize meetings.

*QUESTION: To finish with, please mention some important and successful clubs.*

**ANSWER:** Firstly I shall mention the Gyöngyös «Piccolo» Club. It was this club which was last year to speak the host of the KISZ camp organized every year. At the beginning the camp dealt only with leader training. Since the united themes of leader training was elaborated and the training was organized on the national level, the camp begin to lose its educational character. This year it become rather of a work nature.

I regard as an interesting club the Szekszárd Young Travellers Club. Touring the country and getting acquainted with landscapes and people is an adventure never void of excitement.

The clubs of the army possess excellent conditions and well trained managers.

And last but not least, we cannot omit the clubs of the Budapest Technical University and of the Chemical Works as well as of the Budapest Hotel Clubs.

What we have mentioned above shows, I think, that the club movement has a good future. As long as young people like to enjoy themselves, seek each other's company and strive to develop their abilities to the fullest possible degree and in the most many-sided way, and if in addition, we ensure the proper framework for this — I think it would not be too bold to say that we needn't be afraid either of «splendid isolation» or of alienation.

K. Sóvágó

# VENCEREMOS

After the September 11, 1973 coup, the Chilean military regime ordered, among its many other ill-famed measures that the popular wall-paintings of the Popular Unity Government be obliterated. This campaign of "ausradieren" (one of the favourite sayings of Hitler, Pinochet's ideal) – this time applied on walls – did not work out too well. The paintings reappeared in Chile and outside Chile, in other countries of the world.



The premises are small, part of the audience is crammed together at the door. On the wall there is a copy of Ramona Parra's painting in red and blue and yellow with bold black contours. Before the picture is sitting Guillermo Nito, a Paraguayan artist, playing the guitar. His audience are the members of the "VENCEREMOS" youth solidarity club, Hungarians and their Chilean guests.

The solidarity club is situated in one of the suburbs of Budapest (Kispest). This is where one of the industrial areas of the capital begins. Near the club is the Ganz Electrical Appliances and Measuring Instruments Works.

During a break in the programme we go round gathering some information about the founding of the club. It was opened on September 11, 1975 after about two years' preparation and organizing work. At the beginning there were political songs which spread rapidly after the coup in Chile. Such programmes organized by the youth of the Ganz Works were readily attended also by other young workers in the district. It was the love of music which aroused greater interest in the events which gave rise to these songs and this interest gave birth to the idea of setting up a solidarity club spon-

Two of the guests: Pedro Fernandez Pablo, representative of the Popular Unity of Chile and István Rostás, chairman of the Hungarian Action Committee for Chile

sored by the KISZ organizations of the factory and the district. Club members are young workers in the factory, young people from the district and young Chileans studying in Hungary.

The break is over. Imre Ágai, representative of the KISZ district committee hands over to András Romhányi, leader of the club, a KISZ commemorative medal. This medal represents the half-year functioning of the club. Despite its short "history" the club has already organized some important events: it was visited also by Gladys Marin during her stay in Hungary. A solidarity concert was organized in the club with the cooperation of the Quilapayun group. In the framework of the club's evening programmes the history, ethnography and art of Chile were discussed thoroughly. After the visit of the general secretary of the Chilean Communist Youth League the Latin American service of Radio Moscow also mentioned the club as a new and effective form





Guillermo Nito from Paraguay before the wall-picture by Ramona Parra...

Andras Romhányi, leader of the club (on the right) receiving the commemorative plaquette of the district KISZ committee

... and the audience



of solidarity with the people and youth of Chile.

«Your solidarity represents daily bread and water for my people» — said Pablo Neruda in his message to the participants of the 10th Festival. This message is becoming ever more valid. Pedro Fernandez Pablo, representative of the Popular Unity, guest of today's club evening on February 20, also spoke of this. «Now, when the junta wants to bring Luis Corvalán and his colleagues and other Chilean patriots before a military court, international youth solidarity is of ever greater importance, and a concrete form of this is the VENCEREMOS Club» — he said.

After another break comes the last number on the programme: a political quiz. The young Chileans drew up 10 questions for the young Hungarians and also the Hungarians put ten questions to the Chileans. «How many parties does the Popular

Unity consist of? What are these parties? To which party did Salvador Allende belong?» «How many parties are there in Hungary? What is the name of the Hungarian youth organization and its supreme forum?» — A quick and thorough consultation in Spanish and Hungarian — then, after collecting the answers — announcement of the results. Now that the programme has come to an end, and Coca Cola, beer and sandwiches consumed, and it is already about half past ten, group singing closes the evening.

In the meantime, one of the club members informs us about the club's plans in the near future: they would like organize a solidarity evening with Paraguay, too. The club takes part in the Revolutionary Youth Days to be organized in March. In May and June, in cooperation with the Patriotic People's Front and the Pioneers Organization, they are plan-

ning a Chile Solidarity Programme. Among their plans is also one to publish a collection of Chilean and Latin American songs.

The finale of the evening is sung: VENCEREMOS. Why was the Club given this name? Why not «For Chile» or «We are with you Chile»? for it was set up as a follow-up to the events in Chile. The reason is that the Club's existence has not been confined to the time when — to quote President Salvador Allende's last words: «Large avenues will open again for men worthy of building a new society.» The club continues to live as one of the effective forms of solidarity with other peoples and youth of Latin America. «You will win, we shall win together!» — we say this to all still oppressed Latin American peoples and youth.

K. S.

Photos: Mária Horváth

# «RAISE YOUR VOICE,

# PARAGUAY!»



«In 1974, when the fascist Stroessner paid a visit to his dear friend Pinochet, he said: 'Paraguay is a democratic country and this has been made possible by the absence of Marxists in the country...'» But then why have they prolonged the state of emergency for the last twenty years?»

(Pedro Vasquez, member of the Political Bureau of the Paraguayan Communist Party)

Exotic pictures on the screen, the sounds of exotic melodies fill the hall, then a young girl steps up to the microphone and begins to speak about this «silent» country in Latin America. Paraguay, bordered by Argentina, Bolivia and Brazil is listed among the world's poorest countries in economic statistics. (If a child belonging to a still not totally exterminated Red Indian tribe is sold as a slave, the price is five dollars.) Programme No. 1 of the government is isolation. «Stroessner is eternity itself», the people say

ironically about the dictator-general of German origin who has always been «reelected» for the last twenty years and who is also nicknamed «the Bavarian butcher». The military and police dictatorship metes out prison, torture, death and expulsion to all who demand democratic liberties, a radical agrarian reform and an end to the country's dependence on US imperialism. But the number of communist party members is growing, the Communist Youth League is also very active.

«Raise your voice, Para-

guay!» This is the title of a WFDY-sponsored programme organized by the Baross Gábor general school in Budapest and its Petöfi pioneer organization.

Today's programme is still going on when the

participants in the drawing competition — pioneers of the host organization and their guests, the members

A young «artist» at work





All the participants have something to say, feelings to express on the theme of solidarity with Paraguay's patriots



Sergio Dubrovsky, WFDY deputy general secretary with the Paraguayan members of the "ad hoc jury"

Participants in the drawing contest



of the special group of the Varga Jenő pioneer organization in the 22nd district of Budapest, start to design their posters on the life and struggle of the Paraguayan people. The stake is high: one of the drawings will be used by the World Federation of Democratic Youth in the solidarity action "for the release of Latin American political prisoners".

This children's community has always been interested in the countries of the world, in topical issues, in the progressive aspirations of peoples, in their national liberation movements and in the life of those who build socialism — from Vietnam to the Soviet Union. The recent programme on the school radio and a special exhibition dealt with Latin American countries.

Their friend José Arzamendia, a musician from Paraguay and Festival prize winner who got his diploma at the Budapest Academy of Music helped them to put on this programme. José's greatest wish is to teach music to children in his own free country and apply Zoltán Kodály's world-famous teaching method to his people's also pentatonic melodies. But until that day José keeps winning new fans for Latin American folk-music in Hungary with the newest

songs carrying a political message, calling for support for the cause of revolution.

Meanwhile the drawings have been completed. The jury consults, then Sergio Dubrovsky, deputy general secretary of WFDY and representative of the Argentinian member organization delivers his speech. The winners of the competition are called to the platform to receive their prizes while José Arzamendia and the members of his group, the Hungarian, Péter Gerendás and the Bolivian, Dulfredo Zuleta play a Paraguayan string instrument made out of the back of a tortoise, a 39-string harp which the Indians developed out of the European harp and the guitar.

The concert starts. At first the soft melody is accompanied by soft rhythms: the song evokes the fate of two and half million Guaranis, a people speaking an Indian-Spanish language. The Hungarian children listen to the song of a small people who lives yet in a "silent" country, in the deadly silence of tyranny and fear. The rhythm quickens, the melody reaches a higher pitch, the cry goes up "Raise your voice, Paraguay!"

Anna Padányi

Photo: Tibor Mátrai

An expressive drawing; the work of 12-year-old pupil



# FDJ FRIENDSHIP BRIGADES

## IN THE REPUBLIC

## OF GUINEA

The FDJ first started preparing and sending out friendship brigades in 1963.

These friendship brigades help youth in the newly liberated countries in the framework of bilateral cooperation with democratic, revolutionary youth organizations and state institutions in the struggle for consolidating independence and social progress; they help to build vocational training centres, develop agriculture and train young people to become skilled workers.

Vocational training has become the key sphere of activity of these friendship brigades because the countries in question still need large numbers of skilled workers and helps and gives solidarity to these countries with the training of cadres who will form the nucleus of their future working class.

Two friendship brigades are now working in Guinea, one in Ratoma, a few kilometres from Conakry, the other in Kankan, the second largest city of the country. Their work is based on a contract between the National Leadership of JRDA and the FDJ Central Council, stipulating the sending of friendship brigades to help in training young cadres in the Republic of Guinea.

### The FDJ group in Ratoma

The blue-shirted friends with the FDJ emblem on their sleeves are well known figures in the capital, as the first groups arrived many years ago. Back in 1966-67 a friendship brigade had built here a bicycle assembly shop. Subsequently the brigade built a 10-form agricultural vocational school with all necessary equipment. In Ratoma, near Conakry the brigade built a vocational training centre where up to last year 130 Guinean boys and girls had attended several-year courses, and became skilled locksmiths, plumbers and masons.

In summer 1975 the vocational training centre was extended into an autonomous establishment, a Secondary Polytechnic where the members of the friendship brigade and Guinean teachers train the youngsters in the above trades.

Who are the members of this brigade with the title of honour «10th Festival of Youth and Students»?

Young workers, engineers, technicians, teachers — young socialists who distinguish themselves as experienced, highly qualified specialists and internation-



Working together is the best way to learn one's trade

alists with a high level of political awareness. They impart to their pupils well-founded specialized knowledge and practical know-how.

Apart from vocational training in modernly equipped workshops the friendship brigade cooperates closely with the apprentices and all sectors of Guinean youth in the cultural and political field.

Many activities are centered around the exchange of experiences on the strug-

**FROM THE MEMBER**



**ORGANISATIONS**

**experiences, activities**

gle of youth in the two countries against imperialism, on problems of youth work and vocational training. Important dates and events in the life of Gui-

**FROM THE MEMBER**  
 **ORGANISATIONS**  
**experiences, activities**

nea, the GDR and the socialist community of states are celebrated together, with the participation of representatives of socialist countries.

### The friendship brigade in Kankan

This brigade started its work in 1971 in the vocational training centre of Bordo upon the request of the Guinean government.

Today the brigade, together with Guinean teachers, trains skilled locksmiths, electrical mechanics, joiners and motor-car mechanics.

The GDR sends solidarity shipments of machines, tools and material to the vocational training centre in Kankan to ensure the practical side of the training.

*"...and above all we greet those who help us to develop our country without dependence on others. I speak of those who train our cadres, our technicians, our future experts."*

These words were spoken by Sekou Touré, President of the Republic of Guinea at a reception given to members of the diplomatic corps in honour of the 28th anniversary of the Guinean Democratic Party. All those present knew he was referring to a group of young people who, only a few kilometres from Conakry, had just started their double shift: together with students of the Education Centre of the Revolution the friendship brigade consisting of FDJ (Free Ger-

man Youth) militants found this was the best way to mark this date.

### Solidarity in deeds

There are eighteen of them: nine teachers, two interpreters and technical staff: cooks, persons in charge of materials, etc. They live on the school premises in houses built of wood. These houses, along with a part of school, were built by the brigade and their students in voluntary work.

In spite of the different conditions from their own country and some still existing material difficulties, they are always smiling and happy.

Why? What makes a contented young Berlin teacher leave everything behind and go to meet the unknown in Africa.

*"The answer is not difficult",* said Helmut Liebsocher, technical instructor who had been elected head of his Brigade.

*"In the FDJ we are well aware of the importance of international solidarity for building a better world. And we understand also that solidarity cannot remain on paper. It should be expressed in concrete facts. Solidarity is far from that paternalistic touch some people would like to give it. Solidarity means to be on the side of those who struggle in more difficult conditions than we do for the same aims. The struggle is one and the same."*

Helmut pauses to settle some details concerning the work with Ibrahim Konyaté, a 25 year old Guinean, a former student and now assistant engineer in the Brigade. He attends a training course in mechanical engineering.

Helmut continues:

*"In this spirit many young people in the GDR volunteered to work in African countries in various*



**A FDJ brigade-member explains how to apply theoretical knowledge in practice**

*Friendship Brigades in order to help the truly autonomous development of these peoples in the service of their country."*

The Centre Education of the Revolution was established near Conakry in 1967 when the first Brigade came to work here. Now the whole place is buzzing with work. In front of the house a young fair-haired boy in sportswear works alongside a group of young Guineans engaged in clearing a stretch of land which will be used to increase the agricultural output of the Centre: further off there is a building in process of construction with new workshops and new classrooms; the central building accommodates the workshops which function now with up-to-date equipment sent by the FDJ as the result of a widespread solidarity campaign in the GDR.

On the premises there is a football and a volleyball ground where teachers and pupils spend their leisure time *"with many chances of victory for us"* as both parties say.

Working hours are from 8 a.m. to 3 p.m. comprising theoretical and practical work. The latter pro-

vides the funds for running the Centre: the pupils' work gives the school its *"enterprise"* character: everything they make or produce is for sale. The profits are spent on enlarging the Centre so as to accommodate more students.

The young Germans there are not discouraged by the existing difficulties, they find them rather stimulating:

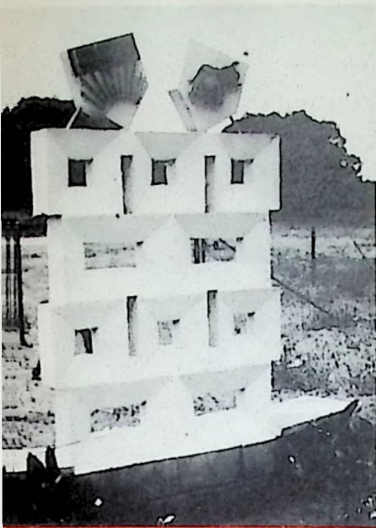
*"Today I feel more sure than ever that my decision to join a friendship Brigade was correct",* said Hedi Meyer. He teaches mechanical and electrical engineering. Her husband is also a teacher, and they have been here for two and a half years now. He said: *"In this work I feel as my parents did when our country was being rebuilt. Here we are also building something new, and nothing is so good for the development of a political cadre than to be one of the components of the revolutionary transformation of a society."*

And what is the opinion of the young Guineans?

Ibrahim Konyaté gave the first answer:

*"We greatly admire these youngsters who selflessly*





The emblems of FDJ and Guinean youth on the sports ground of a vocational training centre are a symbol of friendship and concrete solidarity

help other people to get out from ignorance. While working with them I have

learned that they are people of great worth. In the past as a student and now as a teacher I regard them as my fellows-in-arms."

He paused for a moment, then added:

"After having lived with the members of the Brigade for all these years I know that they want to pass on new knowledge to us, and to me it is clear that we must help all those who wish to advance in order to better serve the liberation of the peoples of Africa."

And what do the students think?

Our question does not surprise Morlage Keita, a young man in the last year of his training as a mechanic. His quick answer shows that this concepts are well defined:

"We learned from our parents that the Europeans

came here to oppress and exploit us. They did not understand that the crux of the problem was not their being Europeans but what their aim was in coming here. The colonialists exploited us, we worked in their mines in dreadful unhealthy conditions, they grabbed the products of our labour on our own land. The FDJ Friendship Brigades are absolutely different. They did not come to deprive us of our natural resources, on the contrary, they bring us wealth with their technology, their fully equipped workshops and their own personal participation. I am proud to work together with them."

## Solidarity and progress

It is good for the Brigade members to know

what their Guinean students said; these declarations will further stimulate their work.

"This experience", says Helmut, "is not something we keep for ourselves. We write letters to youngsters in the GDR who are interested in the work of these Brigades. This correspondence is an encouragement to them to stage campaigns for the purchase of the tools and equipment needed for the workshops here in the Centre.

"And, as we have pointed out, solidarity does not mean paternalism. It is an exchange of actions helping both parties — the givers and receivers of solidarity — to develop together for the achievement of a common aim: a society of peace with social progress accessible to all."

Dieter Gimpel —  
M. Silva

### Dear Readers,

With this issue we have made some slight changes to WORLD YOUTH.

**Firstly:** for the sake of better contacts with our readers you will get more copies, i.e. more information, and thus more chances to better acquaint yourselves with the WFDY and better understand the major concerns of today's rising generation.

**Secondly:** we want to give you the floor and so we are organizing round-table talks on some «big questions» on which we'd like to have your opinions.

**Thirdly:** we want to save you extra expense so a number of pages of each issue of World Youth will be in a simpler form but with more interesting contents.

So, for the same subscription fee, you get more copies with more to read.

Please send us your opinions on this issue and on No. 3 which will contain, among others, articles on:

**The Second Meeting of the International Preparatory Committee for the 11th Festival (Havana);**

**Angola: An abortive plot**

**Southern Africa; Apartheid in deadlock**

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