



ECONOMIC RIGHTS

**POWER TO ALL OPPRESSED PEOPLE:
The Young Lords in New York, 1969-1976**



OVERVIEW

Students will investigate the intersections between health and racial justice and the inventive actions that the Young Lords used to promote unity and demand equality.

STUDENT GOALS

- Students will examine the creative and bold strategies that the Young Lords used to raise awareness about daily issues and make visible the effects of urban poverty and racism.
- Students will examine the diversity within the Young Lords membership and the connections they made between local and international causes. They will also discuss how the Young Lords addressed internal struggles surrounding gender in their own organization.
- Students will discuss the ways the Young Lords demonstrated “self-determination” and created alternative solutions to demand and create the change they wanted to see.
- Students will consider how the Young Lords used media as an organizing tool and then write and design their own school newspaper.

COMMON CORE STATE STANDARDS

CCSS.ELA-LITERACY.RI.3.1:

Ask and answer questions to demonstrate understanding of a text, referring explicitly to the text as the basis for the answers.
(Grade 3)

CCSS.ELA-LITERACY.RI.6.6:

Determine an author’s point of view or purpose in a text and explain how it is conveyed in the text.
(Grade 6)

CCSS.ELA-LITERACY.RI.11-12.6:

Determine an author’s point of view or purpose in a text in which the rhetoric is particularly effective, analyzing how style and content contribute to the power, persuasiveness or beauty of the text.
(Grades 11-12)

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KEY TERMS/VOCABULARY

- “El Barrio”
- Bilingual
- Community Control
- Confrontational
- Inclusive
- Liberation
- Municipal Services
- Occupation
- Puerto Rican Nationalism
- Revolutionary
- Self-determination
- Third World People

ORGANIZATIONS

- Young Lords Organization
- Young Lords Party
- New York City Department of Health
- New York City Department of Sanitation
- “Think Lincoln” Collective
- Black Panther Party
- Rainbow Coalition

PEOPLE

- Iris Benítez
- Juan González
- Pablo “Yoruba” Guzmán
- Felipe Luciano
- Hiram Maristany
- Miguel “Mickey” Melendez
- Iris Morales
- Denise Oliver



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INTRODUCING RESOURCES

“¡Basta ya!”—“Enough!” was the feeling of Young Lords member Mickey Melendez and other East Harlem activists. It was the summer of 1969, and the group had blocked traffic on 110th Street with piles of garbage to protest inadequate sanitation services. They had already asked the city for brooms to clean their neighborhood’s streets and, when refused, they went ahead and took them. The “garbage offensive” was the first campaign of the city’s Young Lords Organization, a radical “sixties” group led by Puerto Rican youth, African Americans, and Latinx New Yorkers.

New York’s Young Lords, although originally part of a national organization, reflected the lived experiences of Puerto Ricans in New York City. The group mounted eye-catching direct action campaigns against inequality and poverty in East Harlem, the South Bronx, and elsewhere. They also called for revolutionary changes to U.S. society and national independence for Puerto Rico—through any means necessary. The Young Lords changed their name and emphasis in 1972, but in three short years, they had equipped their members with lifelong organizing and media skills and achieved lasting victories in health and education in New York and beyond.



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KEY EVENTS

1899

- U.S. forces invade Puerto Rico as part of the Spanish American War; Puerto Rico becomes a United States territory in 1900

1947

- 30 years after the Jones-Shafroth Act gives partial U.S. citizenship to Puerto Ricans born after 1898, Operation Bootstrap propels mass migration from Puerto Rico to the mainland, largely to New York

1968

- Young Lords Organization starts in Chicago; later allies with the Black Panther Party and others to form the Rainbow Coalition

1969

- The New York branch of the Young Lords Organization is founded; garbage initiative and other campaigns are launched

1970

- Young Lords and others occupy Lincoln Hospital; separate from Chicago branch and become the Young Lords Party

1971

- Young Lords Party opens a branch in Puerto Rico, which lasts about a year

1972

- Young Lords Party in New York ceases operations, becomes Puerto Rican Revolutionary Worker's Organization

1976

- Puerto Rican Revolutionary Worker's Organization ceases to exist; a new Lincoln Hospital opens in the Bronx



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YOUNG LORDS' HEALTH ACTIVISM

While Puerto Ricans are U.S. citizens, they have often faced discrimination and second-class citizenship based on their racial, ethnic, and linguistic heritage and experienced high levels of poverty in New York City. Among the major issues the Puerto Rican community faced was a lack of proper health care; subsequently, many of the Young Lords' campaigns emphasized the need for increased health resources for Puerto Ricans, African Americans, and other communities of color in New York. These campaigns called for improved sanitation services, lead paint detection, free breakfasts for children, testing for tuberculosis, bilingual health providers, and safe reproductive rights for women.

Between 1966-69, reports from *The American Journal for Public Health* estimated that between 25,000-35,000 children were afflicted with lead poisoning each year, putting them at risk of brain damage with potentially fatal outcomes. Due to high incidents of lead poisoning among impoverished black and Puerto Rican children living in substandard housing, the Young Lords launched a "Lead Offensive" campaign, conducting door-to-door lead testing with health professionals from Metropolitan Hospital. The group organized a sit-in at the Department of Health demanding the release of 200 lead-testing kits that they claimed were not being used at Metropolitan Hospital. The Young Lords tested over 60 children in a day and held a press conference to release their findings to expose government inaction. The announcement that one-third of the results were lead-positive pressured the Department of Health to take action to either disprove these findings or develop treatment and prevention programs to address the issue. *The American Journal of Public Health* credited the Young Lords' campaign for helping lead to anti-lead poisoning legislation that forced the immediate removal of lead hazards and fined landlords that did not comply. Their actions also contributed to the creation of the New York City Bureau of Lead Poisoning Control and the increased number of children tested for lead poisoning.

In 1970, the Young Lords led one of their largest campaigns targeted Lincoln Hospital in the Bronx, long known for its decrepit building and inadequate care. In July 1970, 150 people, including Young Lords, nurses, medical residents, and allies in the Health Revolutionary Unity Movement, occupied the facility to demand improvements to both the building and its services. Some of the "Think Lincoln" coalition's demands bore fruit, such as language translators and acupuncture programs. In 1976, after continued organizing, a new Lincoln Hospital opened its doors in the Bronx.



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INTRODUCING RESOURCE 1:**X-Ray Truck II (1970)**

New Yorkers living in substandard housing were also vulnerable to tuberculosis, which was highly infectious and thrived in unventilated, poorly lit apartments. In the 1970 photograph below, the Young Lords are shown commandeering a city-operated X-ray truck to test people in East Harlem for tuberculosis. These trucks moved throughout the city on a part-time basis without announcing their location in advance, and typically operating every day from noon until 6 pm when most working-class residents were at work.

After their request to extend the hours of the truck or announce its location in advance was denied, activists seized the city truck at noon (behind the scenes, they spoke with technicians operating the truck who went along with their plan to relocate the truck). As they drove the mobile clinic through El Barrio, they broadcast on the loudspeaker and encouraged residents to meet them at the truck's new station across the street from the Young Lords Headquarters on 111th and Madison. They renamed the truck the Ramón Emeterio Betances Health Truck, after a 19th century Puerto Rican revolutionary and antislavery physician. In an interview with reporter Alfonso Narvaez, the Young Lord's Minister of Information Pablo Yaruba Guzmán stated that, "he had called the police and told them the Lords were 'liberating' the truck and 'returning it to the people.'" The Young Lords frequently alerted the press before many of their actions—a tactic aimed at boosting their media coverage and gaining political leverage.

On the day they took over the X-ray truck, the Young Lords tested hundreds of neighborhood residents for TB. Within hours of their direct action, the Young Lords negotiated an agreement with the Director of Health for the East Harlem district to authorize the group's continued operation of the unit in the immediate aftermath of this action for twelve hours a day, seven days a week.

In the photograph below, longtime New York journalist Gil Noble stands in the center of the crowd, while Miguel Melendez, a founding member of the Young Lords, speaks to another reporter on the left.



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X-Ray Truck II, Hiram Maristany, 1970, courtesy of the photographer

DOCUMENT-BASED QUESTIONS

1. What is happening in this image? Why are people congregating around this truck?
2. Why would the Young Lords hang the Puerto Rican flag on top of the truck?
3. Why would the activist sit on top of the truck with the flag behind him?
4. Why might the Young Lords say that they were 'liberating' the truck to describe their action?
5. Notice the person in the center carrying a camera and sound recorder. Why would the press be interested in covering this event? How would the press know to show up?
6. Why would the Young Lords center their public actions on health issues in their campaigns to address poverty?



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INTRODUCING RESOURCE 2:**The “Garbage Offensive,” 1969**

The Young Lords launched their first major action—the “garbage offensive”—in the summer of 1969, establishing the Young Lords’ reputation for eye-catching direct action campaigns. The name referenced the Tet Offensive, suggesting solidarity with the Vietnamese struggle during the Vietnam War and other nationalist, anti-imperial movements globally, including in Puerto Rico. After asking community members of “El Barrio” (East Harlem) what they would like to see change in their neighborhood, the new group organized to improve inconsistent garbage collection in East Harlem. After their efforts to persuade city officials to take action failed, about 30 Young Lords and volunteers piled garbage in the streets on 3rd Avenue in East Harlem, blocking traffic and calling attention to the need for equal sanitation services throughout the city.

Occurring one year after a massive sanitation strike that agitated New Yorkers across the city and during the mayoral election race, the timing of the Young Lord’s actions pressured politicians to respond directly. The media’s coverage of the Young Lords’ action raised their profile and increased their membership. In fact, the group established their storefront on 110th street and Madison Avenue following the Garbage Offensive. They also appointed members to central leadership with different roles so that they could organize more people and launch multiple campaigns at once.



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Garbage Offensive—Summer/Fall 1969, Hiram Maristany, 1969, courtesy of the photographer

DOCUMENT-BASED QUESTIONS

1. What's happening in the image? Describe what you see.
2. Why would the Young Lords stage an action organized around garbage?
3. Do you think the action was effective? What do you imagine happened after?
4. The Young Lords called this action the "Garbage Offensive." Why do you think they used a name associated with the Vietnam War?



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INTRODUCING RESOURCES 3 & 4:

Women in the Young Lords Party and its publications

The Young Lords came to embrace feminism and women’s equality as part of their 13 Point Platform, but only after female members of the group took action. Leaders like Iris Benítez and Denise Oliver (pictured in the photograph below, from left to right) organized meetings with female members to discuss their experiences with sexism, and in May 1970, they presented a set of demands to their male peers. Soon after, Denise Oliver became the first woman elected to the Young Lords’ leadership body. The women also agitated for a broad politics of reproductive justice—rooted in the history of forced sterilization among women in Puerto Rico and other women of color—seeking to secure their right to have children when and how they chose.

Denise Oliver was born in Brooklyn in 1947 after her parents moved to New York during the Second Great Migration of African Americans from the southern United States to the north. Her father, a former Tuskegee Airman and then drama professor, was a member of the Communist Party who opened his home as a gathering point for left-wing activists and artists during the era of McCarthyism, when people suspected of communist ties were targeted by the government and employers. At a young age, he helped Oliver learn Spanish, insisting that she must know multiple languages to be “truly literate.” These experiences from her childhood were formative and influenced Oliver to become involved with activism at a young age. Having witnessed white rioters protesting desegregation on her first day at St. Albans Junior High School in Queens, she joined her local chapter of the NAACP as a teenager and then SNCC (Students Nonviolent Coordinating Committee) as a college student at Howard University. She worked at the University of the Streets and Real Great Society, social service organizations in East Harlem, and taught black and Puerto Rican history to youth who had been expelled from New York’s public schools. After crossing paths with members of the Young Lords in her revolutionary reading group, Oliver became the first woman elected to the central committee of the organization and became the Officer of the Day to oversee its operations. Oliver’s ability to speak Spanish, in addition to her background in graphics and design, allowed her to write and edit articles for *Palante*.

The New York Young Lords began publishing *Palante* (“Onward!”) shortly before they became an autonomous group in May 1970. The bilingual newspaper provided information about the group’s activities and political message and kept readers abreast of news about other movements. Taking the Black Panther Party newspaper as a model, Young Lords sold *Palante* to generate revenue and train new members. It also shared the *Black Panther’s* aesthetic, including bold graphic displays and the visual emphasis on individual members—several of whom became well-known figures in New York media. Juan Gonzalez, a founding member of the group and a leader of the Columbia student uprising of 1968, is a longtime New York journalist and contributor to *Democracy Now!* Pablo “Yoruba” Guzman has worked for WCBS-TV New York, and Felipe Luciano and Miguel “Mickey” Melendez worked for WBAI-FM New York.

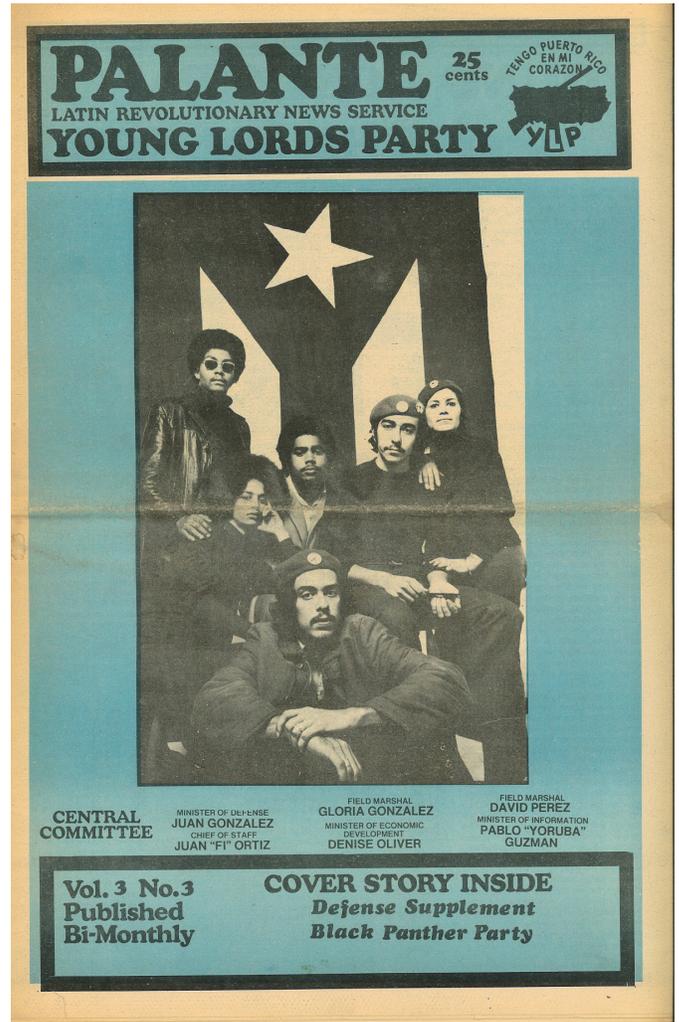


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Young Lords Party Women at International Women's Day Demonstration, Catherine Ursillo, 1970, courtesy of the photographer



Palante, Vol. 3, No. 3, February 1971, courtesy of El Museo del Barrio

DOCUMENT-BASED QUESTIONS

1. Who is represented on the cover of this newspaper?
2. How are they posing? What are they wearing?
3. What is an adjective you would use to describe the central committee pictured on the cover? Describe their facial expressions.
4. Why would activists create a newspaper?
5. How might the involvement of women in central leadership change the goals of the organization? What new perspectives might they bring to the table?



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INTRODUCING RESOURCE 5:

Young Lords' "13 Point Platform," 1969 (Appendix A – Typed Transcript)

The "13 Point Program and Platform," originally drafted in 1969, laid out the broad goals of the Young Lords. While the organization was a Puerto Rican nationalist group and called for self-determination for Puerto Ricans on the island and in the continental U.S., the Young Lord's membership was approximately 25% African American, and more than 10% was composed of Latinx men and women who were not Puerto Rican, and included Cubans, Dominicans, Mexicans, Panamanians, and Columbians. The Young Lords' interracial and interethnic membership reflected their support of all "Third World" people—defined as those with Latin American, African, Indigenous, and/or Asian heritage, living both within and outside the United States. Its members found common cause in their experiences of confronting racial discrimination and economic injustice, and united around shared legacies of colonialism.

Their membership also reflected the diversity of New York City neighborhoods. Over one-third of Puerto Rico's population relocated to New York between the 1940s-1960s at the same time of the Second Great Migration. In addition to racial and ethnic diversity, the Young Lords enlisted both men and women in their organization, and embraced an internationalist working-class identity.

In 1970, women in the ranks formed a women's caucus to address sexism within the organization. They demanded representation in the central committee and advocated for rewriting Point 10 to emphasize gender inequality in stronger terms. They succeeded in changing "Machismo must be Revolutionary" to "Down with machismo and male chauvinism." The thought behind this was that you cannot have a true revolution while continuing the oppression of marginalized groups within the organization fighting for justice.

NOTE FOR TEACHERS: The "13 Point Platform" contains a silhouetted image of a gun. Gun imagery was common in the communications of 1970s liberation groups like the Young Lords and should be interpreted in the context of the group's belief in self-defense, self-determination, and community control, as well as their commitment to decolonization and national independence movements across the globe.



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13 POINT PROGRAM AND PLATFORM

YOUNG LORDS ORGANIZATION OCTOBER 1969

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

1. WE WANT SELF-DETERMINATION FOR PUERTO RICANS—LIBERATION ON THE ISLAND AND INSIDE THE UNITED STATES
For 500 years, first Spain and then the United States have colonized our country. Billions of dollars in profits leave our country for the United States every year. In every way we are slaves of the gringo. We want liberation and the power in the hands of the People, not Puerto Rican exploiters.
QUE VIVA PUERTO RICO LIBRE!
2. WE WANT SELF-DETERMINATION FOR ALL LATINOS
Our Latin Brothers and Sisters, inside and outside the United States, are oppressed by American business. The Chicano people built the Southwest, and we support their right to control their lives and their land. The people of Santo Domingo continue to fight against gringo domination and its puppet generals. The armed liberation struggles in Latin America are part of the same war of Latinos against imperialism.
QUE VIVA LA RAZA!
3. WE WANT LIBERATION OF ALL THIRD WORLD PEOPLE
Just as Latinos first slaved under Spain and then the Yankees, Black people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist Babylon (decadent empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression.
NO PUERTO RICAN IS FREE UNTIL ALL PEOPLE ARE FREE!
4. WE ARE REVOLUTIONARY NATIONALISTS AND OPPOSE RACISM
The Latin, Black, Indian and Asian people inside the U.S. are colonies fighting for liberation. We know that Washington, Wall Street, and City Hall will try to make our nationalism into racism; but Puerto Ricans are of all colors and we resist racism. Millions of poor white people are rising up to demand freedom and we support them. These are the ones in the U.S. that are stepped on by the rulers and the government. We each organize our people, but our fights are the same against oppression and we will defeat it together.
POWER TO ALL OPPRESSED PEOPLE!
5. WE WANT COMMUNITY CONTROL OF OUR INSTITUTIONS AND LAND
We want control of our communities by our people and programs to guarantee that all institutions serve the needs of our people. People's control of police, health services, churches, schools, housing, transportation and welfare are needed. We want an end to attacks on our land by urban removal, highway destruction, universities and corporations.
LAND BELONGS TO ALL THE PEOPLE!
6. WE WANT A TRUE EDUCATION OF OUR CREOLE CULTURE AND SPANISH LANGUAGE
We must learn our history of fighting against cultural, as well as economic genocide by the yanqui. Revolutionary culture, culture of our people, is the only true teaching.
LONG LIVE BORICUA! LONG LIVE EL JIBARO!
7. WE OPPOSE CAPITALISTS AND ALLIANCES WITH TRAITORS
Puerto Rican rulers, or puppets of the oppressor, do not help our people. They are paid by the system to lead our people down blind alleys, just like the thousands of poverty pimps who keep our communities peaceful for business, or the street workers who keep gangs divided and blowing each other away. We want a society where the people socialistically control their labor.
VENCEREMOS!
8. WE OPPOSE THE AMERIKKAN MILITARY
We demand immediate withdrawal of U.S. military forces and bases from Puerto Rico, Vietnam, and all oppressed communities inside and outside the U.S. No Puerto Rican should serve in the U.S. Army against his Brothers and Sisters, for the only true army of oppressed people is the people's army to fight all rulers.
U.S. OUT OF VIETNAM, FREE PUERTO RICO!
9. WE WANT FREEDOM FOR ALL POLITICAL PRISONERS
We want all Puerto Ricans freed because they have been tried by the racist courts of the colonizers, and not by their own people and peers. We want all freedom fighters released from jail.
FREE ALL POLITICAL PRISONERS!
10. WE WANT EQUALITY FOR WOMEN. MACHISMO MUST BE REVOLUTIONARY...NOT OPPRESSIVE
Under capitalism, our people have been oppressed by both the society and our own men. The doctrine of machismo has been used by our men to take out their frustrations against their wives, sisters, mothers, and children. Our men must support their women in their fight for economic and social equality, and must recognize that our women are equals in every way within the revolutionary ranks.
FORWARD, SISTERS, IN THE STRUGGLE!
11. WE FIGHT ANTI-COMMUNISM WITH INTERNATIONAL UNITY.
Anyone who resists injustice is called a communist by "the man" and condemned. Our people are brainwashed by television, radio, newspapers, schools, and books to oppose people in other countries fighting for their freedom. No longer will our people believe attacks and slanders, because they have learned who the real enemy is and who their real friends are. We will defend our Brothers and Sisters around the world who fight for justice against the rich rulers of this country.
VIVA CHE!
12. WE BELIEVE ARMED SELF-DEFENSE AND ARMED STRUGGLE ARE THE ONLY MEANS TO LIBERATION
We are opposed to violence—the violence of hungry children, illiterate adults, diseased old people, and the violence of poverty and profit. We have asked, petitioned, gone to courts, demonstrated peacefully, and voted for politicians full of empty promises. But we still ain't free. The time has come to defend the lives of our people against repression and for revolutionary war against the businessman, politician, and police. When a government oppresses our people, we have the right to abolish it and create a new one.
BORICUA IS AWAKE! ALL PIGS BEWARE!
13. WE WANT A SOCIALIST SOCIETY
We want liberation, clothing, free food, education, health care, transportation, utilities, and employment for all. We want a society where the needs of our people come first, and where we give solidarity and aid to the peoples of the world, not oppression and racism.
HASTA LA VICTORIA SIEMPRE!



Young Lords, "13 Point Platform," 1969, courtesy Sean Stewart/Babylon Falling Collection and Interference Archive



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DOCUMENT-BASED QUESTIONS

1. How do the Young Lords define their mission at the top of this document?
2. What are their goals?
3. As you read this document point by point, what key words do you notice? List them.
4. Notice which names and terms are capitalized in this document and which ones are not. What message are the Young Lords sending by making these stylistic choices?
5. How would you describe the tone of the language used by the Young Lords?
6. Why might the Young Lords use the symbol of the gun? What are the many meanings this symbol may have in the context of this document?
7. What do points 1-4 have in common?
8. Why do you think point 10 needed to be revised to address equality for women? Why would the Young Lords address gender in the context of racial justice?
9. Read point 12. Why do the Young Lords characterize hunger, disease, and poverty as violent? How might this add to your interpretation of the gun?



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INTRODUCING RESOURCE 6 & 7:

First People's Church and the free breakfast program

In December 1969, the Young Lords took over the First Spanish Methodist Church on 111th Street in East Harlem. Young Lords members had stood up during a previous Sunday service to demand that the church and its pastor open its spacious building and provide more services to its community; the action resulted in multiple arrests. On December 28th, they entered the church and barricaded the doors. With guards ushering in community members, the group used the building to provide community services for 11 days before the police made another round of arrests. As Young Lord leader Felipe Luciano explained in a press conference shown here, they renamed it the "Peoples' Church."

During their occupation of the Methodist Church, the Young Lords provided free breakfasts for children in the basement. "If children are hungry," said one Young Lords member, "they can't move on to anything else." Photographer and East Harlem resident Hiram Maristany tirelessly documented the work of the Young Lords from inside the organization. He also helped run free breakfast programs with the Young Lords and the Black Panther Party, which served as a model and ally for many Young Lords initiatives.

The Young Lords used confrontational tactics to spark debate while also demonstrating their ability to provide alternative, community-based programs for increased social services. The government would later adopt some of these actions used by the Lords and other allied groups like the Black Panthers and United Bronx Parents, including free breakfast initiatives in schools and other institutions.



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First People's Church, Hiram Maristany, 1970, courtesy of the photographer



Free Breakfast Program, Hiram Maristany, 1970, courtesy of the photographer

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DOCUMENT-BASED QUESTIONS

1. What building are the Young Lords protesting outside of?
2. Why would they rename the church "The First People's Church"?
3. What programs did they implement that took place in the church during the occupation?
4. What is the difference between an occupation and a sit-in?



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ACTIVITY

Ask students to write and design a newspaper for their school. Students should consider the following questions:

- What issues do you want to address in your school?
- Can you think of action steps that you can accomplish as a group to make improvements? Are there ways to create the alternatives that you would like to see?
- How might you get organized? If your class is the central committee, what will everyone's roles be? Who will be in charge of what tasks?
- What will you call your committee? What will be the name of your newspaper?

OPTIONAL ACTIVITY:

Walking Tour

Mapping Resistance: The Young Lords in El Barrio is Miguel Luciano's recent public art project highlighting 10 images of the Young Lords across 5 locations in El Barrio (East Harlem), taken by one of their founding members and official photographer Hiram Maristany. Click on the locations on the map to read about the historic actions staged by the Young Lords in the locations captured in Maristany's photographs from 50 years ago.

See the virtual map at: www.mappingresistance.com/home



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ADDITIONAL RESOURCES:

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Young Lords Party 13-Point Program and Platform

The Young Lords Party is a Revolutionary Political Party Fighting for the Liberation of All Oppressed People

1. We want self-determination for Puerto Ricans--Liberation of the Island and inside the United States.

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

Que Viva Puerto Rico Libre!

2. We want self-determination for all Latinos.

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

Que Viva La Raza!

3. We want liberation of all third world people.

Just as Latins first slaved under Spain and the Yanquis, Black people, Indians, and Asians slaved to build the wealth of this country. For 400 years they have fought for freedom and dignity against racist Babylon (decadent empire). Third World people have led the fight for freedom. All the colored and oppressed peoples of the world are one nation under oppression.

No Puerto Rican Is Free Until All People Are Free!

4. We are revolutionary nationalists and oppose racism.

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

Power To All Oppressed People!

5. We want community control of our institutions and land.

We want control of our communities by our people and programs to guarantee that all institutions serve the needs of our people. People's control of police, health services, churches, schools, housing, transportation and welfare are needed. We want an end to attacks on our land by urban removal, highway destruction, universities and corporations.

Land Belongs To All The People!

6. We want a true education of our Creole culture and Spanish language.

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

7. We oppose capitalists and alliances with traitors.

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

Venceremos!

8. We oppose the American military.

We demand immediate withdrawal of U.S. military forces and bases from Puerto Rico, Vietnam and all oppressed communities inside and outside the U.S. No Puerto Rican should serve in the U.S. Army against his Brothers and Sisters, for the only true army of oppressed people is the people's army to fight all rulers.

U.S. Out Of Vietnam, Free Puerto Rico!



ECONOMIC RIGHTS

POWER TO ALL OPPRESSED PEOPLE: The Young Lords in New York, 1969-1976

9. We want freedom for all political prisoners.

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

Free All Political Prisoners!

10. We want equality for women. Machismo must be revolutionary... not oppressive.

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

Forward, Sisters, In The Struggle!

11. We fight anti-communism with international unity.

Anyone who resists injustice is called a communist by "the man" and condemned. Our people are brainwashed by television, radio, newspapers, schools, and books to oppose people in other countries fighting for their freedom. No longer will our people believe attacks and slanders, because they have learned who the real enemy is and who their real friends are. We will defend our Brothers and Sisters around the world who fight for justice against the rich rulers of this country.

Viva Che!

12. We believe armed self-defense and armed struggle are the only means to liberation.

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

Boricua Is Awake! All Pigs Beware!

13. We want a socialist society.

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

Hasta La Victoria Siempre!