



Liberation in Southern Africa

**THE ORGANIZATION OF
ANGOLAN WOMEN**

DEDICATED TO THE WOMEN OF ANGOLA

This booklet is published on March 2 (1976), Angolan Women's Day, in honor of the many heroic women who have struggled for the liberation of Angola from foreign domination and who are today creating a new society, based on the needs of the people.

March 2nd commemorates the death of five militants of the Organization of Angolan Women, OMA, in 1967. Having carried on an extremely dangerous mission inside Angola, they were captured and taken to the Kinkuzu concentration camp by members of the counter-revolutionary CIA-backed group, FNLA, and were assassinated at their hands. Among them was Deolinda Rodrigues.

Deolinda was born in 1938, and received education in a mission school in Luanda, before going abroad to study in Lisbon, Brazil and New York. But in 1962 she returned to join the liberation struggle in Angola where she became OMA's representative to the Executive Committee of the MPLA. In prison, under torture before their death, the five companions celebrated the Fourth of February, the day that marks the beginning of armed struggle in Angola. February 4, 1961, MPLA militants attacked a prison in Luanda in an effort to free political prisoners. From her own prison cell, Deolinda Rodrigues sent this message to MPLA militants:

*The paralytic cell table
is not bare
in the centre an emblem
our emblem
and round the table
three MPLA militants.*

*Under the murderers' flag
and in the cell
three militants
pay tribute
to the heroes of February*

*to the anonymous heroes
in the bus, in PIDE prisons, in exile
tribute to Cienfuegos
special reverence to the young Kamy
martyrs
success to the detachments heading
inside.*

*Victory to the Angolan people
under the banner of the MPLA.
Victory to heroic Vietnam
to Africa and Latin America.
There is no watch
the minute of silence gone by.*

*Three voices renewed
flung beyond the cell
"with the heroic people"
"Angolan Revolution"
and the dynamic "Sad history."*

*Steps sound
MPLA, Victory or Death
three clenched fists violate the cell's
air
MPLA, Victory or Death!
MPLA, Victory or Death!*



THE STRUGGLE FOR LIBERATION IN SOUTHERN AFRICA

Southern Africa is a part of the world which is very dear to the hearts and pocketbooks of U.S. businessmen. It offers abundant raw materials, especially oil and minerals, extremely cheap labor, and a growing market for goods made by U.S. corporations. The white minority regimes which control most of the territory enjoy huge profits from their cooperation with Western business interests. These regimes are South Africa, Rhodesia, and until recently, Portugal. For 15 years, Portugal fought to maintain domination of its three African colonies -- Mozambique and Angola in Southern Africa, and Guinea-Bissau in West Africa. The poorest country in Europe, Portugal was supported in its African wars by the United States, Western European countries, and South Africa. In many respects, Portugal was a client state, acting on behalf of the larger countries and their capitalist interests in Southern Africa. Thus the struggle of the people of Angola, Mozambique and Guinea-Bissau against colonialism became the front line of the struggle to free all of Southern Africa from foreign political and economic domination.

Portugal first came to Africa in the 15th century and was among the first European powers to engage in the slave trade. The Portuguese later began to exploit the raw materials and minerals found in its colonies, but not until around 1920 did they succeed in militarily conquering the areas of Angola, Mozambique and Guinea. Portuguese administration consistently relied on violence to maintain its rule. Forced labor, corporal punishment, denial of educational opportunities and neglect of any facilities for health care were the everyday experiences of the population of the colonies, over 90% African in each case.

The peoples of Angola, Mozambique and Guinea, however, have never accepted the violence of Portuguese rule or the exploitation by international corporations of their labor and resources. In Angola in 1961, Guinea in 1963 and Mozambique in 1964, people began fighting wars of national liberation. They recognized the necessity of waging a political, economic and military struggle simultaneously, as the only way to gain control over their resources and be able to build social and economic institutions which will genuinely serve the needs of the people and bring about genuine human liberation. As MPLA President Agostinho Neto said, "the struggle must bring about a change in the conditions of living, and in the concept of the manner of existence. Our struggle is against exploitation and for the normal and healthy development of the Angolan nation . . ."

During 15 years of war, the people of Angola, Mozambique and Guinea were not fighting the people of Portugal, but rather its government and ruling economic interests. They were also, both directly and indirectly, fighting the white racist governments of South Africa and Rhodesia, two extremely wealthy, industrialized and highly militarized countries which gave the Portuguese substantial financial and military aid. Most importantly, they were fighting against that economic system created and dominated by the U.S. and other Western governments which exploit their labour and resources and which the U.S. and its allies have sought to maintain by keeping Southern Africa 'stable' and in the 'free world.'

Financial aid from the U.S. to Portugal was both direct (as in December, 1971 when the U.S. granted Portugal \$436.5 million in economic aid under the Azores agreement, much of which went to finance the building of roadways and dams in the African colonies) and indirect (e.g., investments of large corporations in the colonies which bring revenue to the Portuguese government). Gulf Oil, which discovered large oil deposits off the coast of Angola and has several operating wells there, paid Portugal \$36 million annually for its oil rights, nearly half the Angolan provincial budget. Military aid came from NATO or through private arms sales (including such items as Boeing 707s, Bell Helicopters, and various types of aircraft). Between 1969



and 1970 the amount of herbicides sold to Portugal by U.S. corporations increased four times.

While officially none of this equipment was to be used in Portugal's African wars, Portuguese officials openly disregarded this 'agreement.' U.S. napalm castings and other weapons manufactured by the various NATO powers were found frequently in all three territories where Portugal had been fighting. In addition, Portuguese officers were trained by the U.S. military both in the States and in Europe. U.S. 'advisors', including Green Berets, were seen in all three Portuguese colonies; and U.S. military advisors made periodic tours of the colonies. The Portuguese war tactics in Africa were very similar to those used in Vietnam: extensive bombing, use of napalm, chemical warfare, population removal and forced settlement in 'strategic hamlets' (concentration camps). Massacres of African civilians were a regular part of government policy.

Against these powerful enemies, however, the African people in the Portuguese colonies had a vision of freedom and an understanding of their own oppression which shaped the content of their struggle and the intensity of their determination. While the struggle for self-determination has begun in all the countries of Southern Africa, nowhere has it met with more success than in the former 'Portuguese territories.'

In Guinea-Bissau the PAIGC (African Party for the Independence of Guinea and the Cape Verde Islands) led the people during 10 years of armed struggle. Despite the assassination of its first president, Amilcar Cabral, on January 20, 1973, the PAIGC held elections throughout the liberated areas. On September 24, 1973, the popularly elected Assembly declared independence and gained recognition from most of the world community. This triumph further exposed and isolated Portuguese colonialism and was an important step towards the eventual coup in Portugal (April 24, 1974), which toppled 50 years of fascist dictatorship. Guinea-Bissau's independence was recognized by the new Portuguese government in September of 1974, and Cape Verde celebrated its independence on July 5, 1975.

In Mozambique, FRELIMO (Front for the Liberation of Mozambique) waged a similar independence struggle setting up institutions of health, education and agriculture in the areas which had been liberated. Following the Portuguese coup, FRELIMO solidified its political leadership throughout the country, and led the People's Republic of Mozambique to independence on June 25, 1975.

Similarly, in Angola, the MPLA (Popular Movement for the Liberation of Angola) extended the war of liberation to all regions of Angola and

had liberated substantial areas in which new educational and economic institutions were developed. During the war against Portuguese colonialism, MPLA emerged as the strongest force, although rival groups prevented it from being recognized as the only movement in Angola.

All three liberation movements -- PAIGC, FRELIMO and MPLA saw their struggle as a common one and worked together, coordinating military and political strategies, through the Conference of Organizations of the Portuguese Colonies (CONCP). They all received material, moral and political support from the rest of Africa and from a growing number of people around the world.

MPLA: THE STRUGGLE FOR LIBERATION IN ANGOLA

MPLA (Popular Movement for the Liberation of Angola) was formed in 1956 from a unification of several underground political groups which had no legal paths of protest open to them. Political organizing, even the organizing of labor unions, was illegal in the Portuguese territories; but African resistance to Portuguese exploitation never died. The 50s and 60s were years in which all of Africa was demanding independence. Beginning in 1958, the Portuguese government responded to the growth of underground organizations with a policy of brutal repression. Between 1958 and 1960, hundreds of Africans were arrested and many killed in unpublicized massacres. In February, 1961, some people connected with MPLA attacked a prison in Luanda, the capital city. In the uprisings which occurred in the next few weeks, thousands of Africans were slaughtered by the Portuguese military and white settlers. In Luanda alone, over 3,000 were machine-gunned to death.

The independence movement was temporarily weakened by the extreme violence of the Portuguese reprisals, as many MPLA leaders and sympathizers were killed or forced to flee the country. In addition, the Portuguese played on existing tensions and tribal differences among the Angolan people. Propaganda campaigns exaggerated the tensions, and infiltration of political organizations caused some to split and rival groups to form and grow.

But the war for liberation had unmistakably begun. In the few years after 1961, MPLA concentrated on intensive reorganization and the gradual establishment of military bases. By 1964-65, growing areas of the countryside came under MPLA control. By 1972, over 1/4 of Angola had been freed from colonial domination by the MPLA.



*MPLA woman militant in training
(by Melba Smith)*



Young Angolans study in the liberated areas
(by MPLA/Liberation News Service)

In the liberated areas under MPLA control, new social and political, as well as economic, institutions were created to sustain the vitality of the revolution and to meet the needs of the people. Under Portuguese rule, Angolans had been forced into a cash crop economy (subsistence farming being considered vagrancy and subject to legal action), resulting in widespread malnutrition since Africans were prevented from producing food for use. The most immediate task which the liberation movement faced in the liberated areas, then, was to provide for the basic needs of the local population and of the army. MPLA abolished taxes, ended forced labor, and freed the people to produce for their own consumption, rather than specialized crops for large plantations and companies. People's stores were created where people could exchange surplus products for imported goods; medical care, even if only to a limited extent, became available to many Angolans for the first time.

There are many difficulties and hardships, however, which MPLA had to deal with. Many goods which were formerly imported, such as soap, salt and tools became difficult to obtain. In addition, many crops were subject to the use of herbicides or bombings. So new ways of organizing trade networks, transportation networks and agricultural work had to be developed. Cooperatives were formed in many areas, agriculture diversified, new skills taught, and old ones suppressed under colonial rule revived.

Education forms one of the fundamental bases of the new life which the Angolan people are building. Under the Portuguese, illiteracy was almost 100%. Once the MPLA army had enough control over any region, bush schools were established to provide primary education for children and literacy classes for adults. Political education was integrated with the learning of practical and necessary skills.

In health as in education MPLA faced an acute shortage of equipment and trained personnel. The Portuguese had trained virtually no Africans as medical personnel and did little to check diseases and malnutrition endemic in the country. As a result, MPLA had to start at a very basic level. The Medical Assistance Service (SAM) launched a vast vaccination campaign in the midst of the armed struggle. SAM also organized to show people ways to raise standards of public health, with an emphasis on maternal and child care, as well as to treat existing diseases and to deal with injuries and war casualties. Within these new structures emphasis was always put on the unity of military and civilian life. MPLA considers the entire population to be 'armed civilians'. The peasants were ready to fight whenever necessary; and the soldiers help the peasants, participating in village life as farmers, teachers and students whenever they can.

Following the coup in Portugal (April, 1974), efforts were made by those powers which backed Portuguese colonialism to institute a new kind of colonialism in Angola. Led by the United States and South Africa, these forces tried first to isolate the MPLA from any talks of independence. Following the agreement to form a "transitional government" in January, 1975, these same forces began a huge build up of arms to rival groups FNLA (Front for the Liberation of Angola) and UNITA (Union for the Total Liberation of Angola), in an effort to install a puppet government which would be friendly to the continuation of exploitation by Western capitalist investments. These forces also wanted to assure that the riches of South Africa, Namibia and Zimbabwe remained in their hands. Heavily armed by the Western countries, FNLA and UNITA began attacks on MPLA militants, and eventually left the transitional government and began open warfare.

Thus on the date set for independence, November 11, 1975, MPLA took control of the Angolan government, declaring the People's Republic of Angola. Invaded from the south by white-ruled South Africa (strongly backing UNITA) and from the north by ZAIRE (backing FNLA), MPLA fought for several months to re-gain the country for true independence.

Calling on support from progressive people of the world, MPLA has been victorious in beating back this latest effort to subvert the Angolan revolution. Cuba and the Soviet Union responded with heavy commitments of troops and military supplies. But the main force of the recent MPLA victories has been the people themselves. Showing the support the MPLA receives from the people, a journalist reported that in Bie (Silva Porto) 25 people waited on the main street as the MPLA arrived with a banner reading: "Welcome the Glorious MPLA." UNITA's own troops have been turning in their arms at centers in Huambo and Bie, at which point MPLA simply tells them to return home and take part in production.



*Demonstration in Support of MPLA in Luanda, Jan. 1975
(LNS)*

One of the main reasons for MPLA's success in mobilizing the peasants in the countryside was its ability to bring about real changes in people's lives. Several mass organizations developed during the anti-Portugal struggle, and continue today to be important in mobilizing people to take control over their own lives and resources. The Angola Trade Union Association (UNTA) mobilizes peasants and workers in production, organizing agricultural brigades, teaching peasants scientific methods of agriculture, and creating worker's councils in urban areas. "To produce and resist" is heard throughout the cities and villages. The youth organization (JMPLA) and Pioneers organization (OPA) mobilize young people into the struggle for liberation, both through political study and military training. The youth of Angola are thus learning to defend the independence for which their parents fought for these many years.



*Girl studying MPLA reader
(MPLA/LNS)*

The emancipation of women is not an act of charity, the result of humanitarian or compassionate attitude. The liberation of women is a fundamental necessity for the Revolution, the guarantee of its continuity and the precondition for its victory. The main objective of the Revolution is to destroy the system of exploitation and build a new society which releases the potentialities of human beings, reconciling them with labour and with nature. This is the context within which the question of women's emancipation arises.

(Samora Machel,
Sowing Seeds of Revolution)



Liberation fighter
(Democratic Journalists/LNS)

THE ORGANIZATION OF ANGOLAN WOMEN

The role of OMA, the Organization of Angolan Women, has been especially important in the success of the MPLA. Since the start of the armed struggle, conditions for women within MPLA have changed greatly as a result of general improvements in health care and education, but primarily because of changes in attitude. MPLA and OMA (Organizacão da Mulher de Angola, the Organization of Angolan Women) recognize the necessity for the equal participation of men and women in the struggle. OMA was formed in 1962 by MPLA women in order to organize women to this end, and thereby ensure equality after independence as well.

At the start of the war, women were still doubly oppressed -- by traditional tribal roles and by the oppressive conditions resulting from Portuguese colonialism. For example, Angolan men traditionally thought women useless for anything but domestic work and serving. Now, under MPLA, women and men work together in the collective village fields.

Traditionally, and under colonialism, polygamy (having more than one wife) was common in Angola. Now polygamy is banned by MPLA.



MPLA Doctor
(Melba Smith)

OMA states that women must struggle and learn to overcome their oppression and participate on every level in politics and all other kinds of work; that women must struggle so as not to be oppressed again as they were before the Revolution. OMA sees this change as a vital part of the Angolan liberation struggle; there must be complete liberation for all people, or everyone will remain enslaved.

Members of OMA have developed a strong, growing women's organization which has a definite place in the liberation struggle and functions on many levels. OMA is a paramilitary organization with many members who are guerrillas and take part in military actions, intelligence and reconnaissance. In actively working to raise the political understanding of the villagers, members of OMA have taken a major part in the daily political organizing which is the basis for MPLA's success.

Within OMA and MPLA, women have taken a significant responsibility in teaching and increasing villagers' understanding of basic hygiene and new agricultural methods. They work as technicians, radio operators, doctors and mechanics. Women are training to become political commissars and military leaders.

It is interesting to note two of the levels on which OMA functions. On the local level, men and women of each village elect a Village Action Committee. This committee is in charge of all economic and political matters, coordinates the villagers' part in the struggle, organizes a militia and functions to mediate in individual problems. In addition to the usual officers (president, vice president, etc.), a representative of OMA is elected, along with a Political Activist, to every Village Committee.

At the same time as OMA functions on a village and national level, it also functions internationally in solidarity with women all over the world. Thus, it sends representatives to women's conferences and constantly seeks to make new ties with progressive women's groups. It was as part of OMA's activity in this area that a member of the Chicago Committee for the Liberation of Angola, Mozambique and Guine met with Ruth Neto and other members of OMA in Tanzania in 1971. Ruth Neto at that time was about to return to Angola to become the new head of OMA. In that discussion she talked about the importance of women in mobilizing the population for the revolution. She also stressed that the struggle of OMA and MPLA is closely linked to the political struggle in the U.S., and she is eager to strengthen the ties between women in Angola and women here.

Now that independence has been won, the programs and institutions of the MPLA are spreading throughout the countryside and urban areas. During the turbulent year 1975, when the MPLA was faced with increasing attacks by Western-financed puppet forces, UNITA and FNLA, and with direct invasion by South African and Zairian troops and mercenaries, MPLA backed programs of "popular power" (poder popular) and self-defence militias. OMA has played an especially strong role in these movements, aimed at political mobilization of the people and the defense of their hard-won independence.

The Popular Power campaign has its greatest strength in the black urban slums or museques. Its early successes included the wages of black workers in Luanda to parity with white workers. Self-help campaigns, involving the masses in democratic organizations at the neighborhood level, and People's Commissions were organized to deal with local problems, such as adult literacy. Committees of People's Defense have emerged from MPLA's Popular Power Campaign, with more than 50,000 volunteers in Luanda. As para-military organizations of workers, the Committees serve as a People's Militia, defending the neighborhoods, but also dealing with problems of food, water and commodity distribution, workers' grievances, and political education. OMA members have played a strong role in this mobilization effort in the cities.

Today the Angolan revolution is entering a new stage. The colonial occupation has ended. Reactionary forces, armed and assisted by enemies of the Angolan revolution, have been turned back. In the days to come, the revolution will need to be extended and consolidated in all parts of the country. Women are sure to play an important role in the reconstruction of a new Angola.



Women's militia group
(MPLA/LNS)

INTERVIEW WITH AN OMA MILITANT, MARIA SIMAO PAIM
(From O.M.A.--OMA publication--Number 3, 1973)

Q. Tell us something about your experiences in Angola after the war was launched on 4 February 1961, about the difficult situations you went through, how you had the courage to take up arms to confront the enemy, about your actual involvement in OMA and how you were organised inside Angola.

A. Well comrades, I will try to do as you ask, though there are experiences it is hard to describe....I always told myself that one day I too would have to take up arms to avenge the many sons of our people who have fallen heroically on the battlefield. This is why I took part in battles, not for the last time I hope, making my contribution in that way.

After the war was launched I went into the Nambuangongo forests and stayed there until 1963. There was no Organisation of Angolan Women inside the country at that time, so our contribution was to prepare cassava meal, cook and wash the guerrillas' clothes.

In 1968 I went to the Eastern Front, the Third Region. I underwent military training and took part in an ambush and then in an attack on Karipande Barracks.

Q. Did you feel proud to take part in combat?

A. Yes, very proud. My direct involvement in combat made me more than ever convinced that women can in fact do many things.

Q. Did you take part in combat solely as an MPLA militant or also as an OMA militant?

A. I did so as an MPLA militant and as an OMA militant who feels the domination of colonialism as well as men's domination over women.

This involvement in armed struggle showed me the extent of what we could do, and I spoke to the other comrades telling them what I felt. We could even fight for our country's liberation, arms in hand.

In the East we were organised in Sections which included several mixed groups of men and women. Apart from the specific tasks entrusted to the women's leader in the Section, OMA was given such common tasks as engaging in armed struggle.

We lacked many things inside--salt, food, clothing, milk and so on. We constantly prepare agricultural plots in different places, so that when the enemy destroy some, there are always others. There is the constant danger of being bombed. But life goes on! We have schools for both children and adults. Anyone who knows something teaches someone else.



Maria Simao Paim ready to go on a Mission.

- Q. Are you married? Where is your husband? Do you have any children?
- A. Yes, I am married and I have a little girl of ten. My husband is a medical assistant and he is in the combat areas. Since 1970 he has been in the Fifth Politico-Military Region (Bie, the centre of our country), and he's standing firm there.
- Q. What are you doing now?
- A. I've learnt how to drive light and heavy vehicles and I've got my heavy vehicles driving licence. Since we need a lot of drivers here in the south of Angola, given that we have to cover 3,000 km from the port of Dar es Salaam to the border of our country, I wanted to be useful to the Angolan people, and we OMA comrades must take an active part in the revolution.
- Q. Do you think you are contributing towards the liberation of Angola and towards Angolan women enjoying their rights in free Angola?
- A. Yes, I think I am contributing to Angola's independence and to Angolan women freeing themselves from their complexes of the past. The MPLA and OMA show us that Angolan women can play an important role in the struggle for independence and in the reconstruction of our country.....I am absolutely sure that victory is certain, despite all the difficulties our MPLA is facing. The people have confidence in their vanguard movement, since it is like a torch which always illuminates the difficult paths of our struggle...The blood of the sons and daughters of our people who have fallen on the battlefield urges us onwards to final victory.

Victory is Certain!



*Member of MPLA agricultural brigade
(OMA/MPLA)*

WHY IS THE ANGOLAN WOMAN FIGHTING?

(from O.M.A. #5, 1970. Published by
the Organization of Angolan Women)

Work has always been the basis of mankind's evolution. Only work can create the material wealth society needs to live, i.e. food and implements, clothing, housing, transport facilities and machines.

Workers are the principal wealth of society. Therefore, in the underdeveloped countries there is growing participation by women in productive labour, since women increasingly wish to work.

Whereas women in capitalist countries merely create more wealth for the bosses, are exploited in every way and work under difficult conditions, in socialist countries they take part in the creation of wealth for the whole nation and are not exploited.

It is in the colonised countries that the situation is most serious, since there is far greater exploitation in them. This is the case in Angola, which is dominated by Portugal, a country which is both capitalist and underdeveloped.

In capitalist societies, women are even more exploited than men. Why? Because the bourgeoisie pays women and children lower wages than men. They therefore like to employ as many women and children as possible, rather than men, to whom they have to pay more. This gives the bourgeoisie ever greater profits and wealth, while the working class lives in growing misery. Furthermore, women are also in an inferior position in relation to men. They do not always have the right to vote, fewer job opportunities are open to them and they receive lower pay, even for the same work as men do.

In Angola, a country exploited by a backward country, Portugal, the living conditions of the Angolan people are terrible, especially for women, who are subject to all the regime's unjust laws and also suffer from racial discrimination.

The majority of women in Angola are in the countryside. Large numbers of men emigrate to the towns, and the agriculture which sustains most of the Angolan people is done by women. This shows the great importance of women to Angolan society.

The woman who emigrates to a town or colonial township is not free to choose the job she wants. She is employed only where it is to the colonialists' advantage to employ her. She is paid very little for her work.

Because female manpower is cheaper, the colonialists always seek to employ women in the agricultural sector, to ensure bigger profits. Coffee harvesting is usually done by women, who are paid about half as much as men, who receive little enough themselves. Yet women have the same output and work the same hours. The colonialists have every interest in employing female manpower, as the low wages give them more wealth and profits. They keep our people in ignorance and deny them education, the better to exploit them. The people's ignorance is therefore a consequence of foreign exploitation. In Angola, as in all countries under foreign domination, there is a high rate of illiteracy. Angola is dominated by Portugal, where about half the population is illiterate.

It goes without saying that if there is so much illiteracy in Portugal, there is very much more in Angola. 97% of the Angolan people are illiterate. This means that only three out of every hundred Angolans know how to read. But the situation of the Angolan woman is even worse than that of the population as a whole. The rate of illiteracy among African women in Angola is 99%, i.e. only one out of every hundred women can read. It should also be pointed out that almost all the literate women live in towns, so it can be said that there are only illiterate women in the countryside. Ignorance is a tool used by the colonialists and imperialists to further exploit the peoples.

After long years of armed struggle, the Angolan woman has seen that all the discrimination against her is unjust. Fully engaged in the struggle against Portuguese colonialism and all forms of injustice, she is advancing to final Victory!



*Inside liberated Angola
(Melba Smith)*

*Weep land burnt by defoliants
Weep fertile sap become sterile
Weep dessicated leaves
Weep too the tilled soil*

*Weep immense savannas
Spread with moans and weariness
For your sons are dying of hunger and desolation*

...

*And you, Mother Earth, lose your finest sons
Time passes and crime continues.
We are dying
Victims of philosophical discord
Between those who are with us and
Want the collapse of the past
(But we are dying!)*

*Listen to the cries of pain
of the infertile savannas
Filled with salt from the tear of its sons
over these five centuries!*

Weep the parting of sons and fathers
Of husbands and wives
Weep the absence of tenderness
On marvellous nights
When the earth unfolds in symphonies

Weep the perfume that leaves
The unclasped hands of lovers
For they are far away on the battlefield.

Weep the lost friendship
Of a comrade fallen for ever
Who will never return -- never!

Oh my brothers unite!
And let us say to the lords of the earth:
YOU SHALL NOT ADVANCE!

(The wall built by our hands is unmoveable!)

The earth has belonged to you these thousands of years.

Enough!

Now we shall be
The just of the earth holding the rudder!
And you will see, my brothers
There will be no more war in Angola

The hands of the guerrillas will leave their weapons
The hands of the Portuguese soldiers
Will go to till the soil
And cover it with flowers

And one day
Not far from that moment
Men who once killed each other
Can build in unity
The future of mankind.

by Eugénia Neto



Young Pioneer of the MPLA in training in Luanda. Photo: LNS



The children of Luanda: new life begins under MPLA government.



MPLA rally in Luanda.

THE STRUGGLE CONTINUES

By March 1, 1976, the People's Republic of Angola had been recognized by 87 countries, including 43 African countries, Portugal and the Common Market countries. The U.S. government, however, continues to aid reactionary forces, recruiting unemployed veterans as mercenaries to fight on the side of U.S. imperialism against the Angolan people. Although faced with South Africa and all its military might on its southern border, the new People's Republic of Angola is committed to furthering the struggle for the total liberation of Southern Africa. The forces of imperialism have suffered a great defeat in Angola....the forces of people's revolution are winning new victories every day.

**A LUTA CONTINUA!
THE STRUGGLE CONTINUES!**

**VITORIA E CERTA!
VICTORY IS CERTAIN!**

SOLIDARITY WITH OMA AND MPLA

The people of Angola share a struggle with oppressed and exploited people all over the world. The system of imperialism through which small elite groups try to grab the riches and control people in Angola are the same groups as those here in the U.S. Not until imperialism is destroyed, will the world be free of exploitation and oppression. Thus the emancipation of women is part of a global struggle.

Samora Machel, President of the newly independent People's Republic of Mozambique, explains this connection:

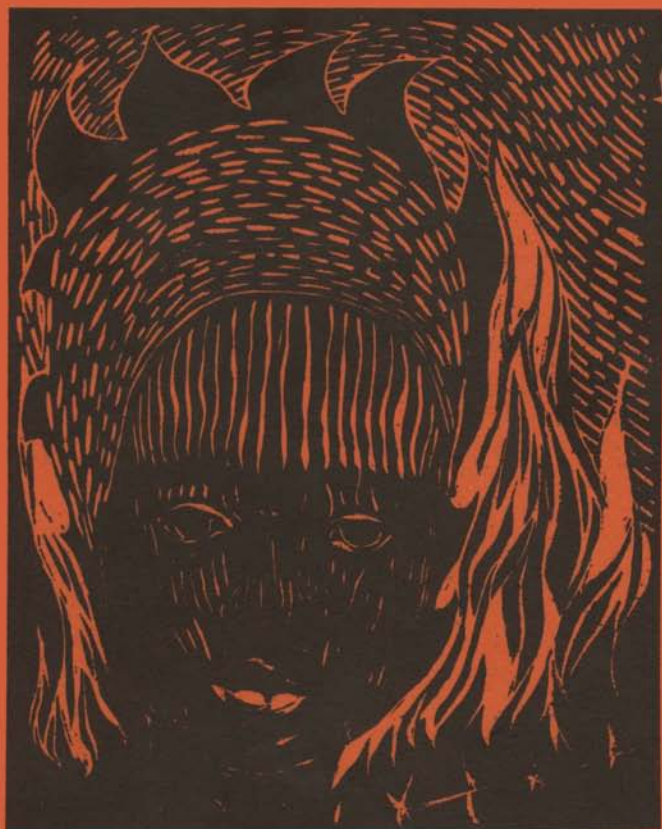
Let us be clear on this point. The antagonistic contradiction is not between women and men, but between women and the social order, between all exploited people, both women and men, and the social order. The fact that they are exploited explains why they are not involved in all planning and decision-making tasks in society, why they are excluded from working out the concepts which govern economic, social, cultural and political life, even when their interests are directly affected.

This is the main feature of the contradiction: their exclusion from the sphere of decision-making in society. This contradiction can only be solved by revolution, because only revolution destroys the foundations of exploitative society and rebuilds society on new foundations, freeing the initiative of women, integrating them in society as responsible members and involving them in decision-making.

Therefore, just as there can be no revolution without the liberation of women, the struggle for women's emancipation cannot succeed without the victory of the revolution.

(from Sowing Seeds of Revolution)





*Woodcut from Angola in Arms
(publication of MPLA)*

The Chicago Committee for the Liberation of Angola, Mozambique and Guinea (CCLANG) was organized in 1971 to provide material and financial aid to the liberation movements, MPLA, FRELIMO and PAIGC; to work to end U.S. military and economic support of minority rule in Africa; and to help clarify the links between the struggle of people in Africa and our struggle against imperialism and for a better life in the U.S.

This is a revised and expanded version of earlier OMA pamphlets which appeared in 1972 and 1974.

*CCLANG, 1476 W. Irving Park Road, Chicago, Ill. 60613
(312) 348-3370*