

**CHILE: TRIBUNE
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BOSSES AIDED
FASCIST COUP**

George Meaney, American union boss and chairman of the American Institute for Free Labor Development (AIFLD), said some years ago: "You cannot dictate in any country any place at any time unless you control the free trade unions."

William C. Doherty Jr., AIFLD executive director also boasted that AIFLD people were "intimately involved in some clandestine operation" which overthrew the democratic government in Brazil and imposed a fascist military regime.

AIFLD is financed by the American unions, AFL-CIO, the American State Department and big multinational corporations with interests in Latin America and the Third World as a whole: ITT, Standard Oil, United Fruit, Coca Cola, and ninety other big corporations.

J. Peter Grace of the multinational W.R. Grace Corporation, which has huge Chilean interests in shipping and petrochemicals is Chairman of the Board of Trustees of AIFLD. According to Grace, AIFLD urges co-operation between management and unions, and an end to the class struggle. "It teaches workers to help increase their company's business, promotes free trade unions, to prevent communist infiltration, and where it exists to get rid of it."

And how to "get rid of it"?

In Chile, AIFLD despite great efforts could not get control of the Chilean Federation of Labor (CUT). The American State Department paid AIFLD four times the CUT budget to try to develop "a democratic labor movement with a friendly attitude to the United States."

AIFLD did control some unions. In 1972 however they joined secret discussions between ITT and CIA (exposed by columnist Jack Anderson) to overthrow the Allende government.

The AIFLD's main client union in Chile, COMACH (maritime workers) was involved in smuggling machine guns for Nazi-like terrorists.

Professional workers tied to AIFLD were the backbone of the truckowners and shopkeepers stoppages that disrupted the economy.

In December 1972 AIFLD trained Jorge Guzmán in Washington. He was secretary of Chile's National Command for "Gremio de Defensa (a gremio is an owners' association). His group led and co-ordinated internal economic disruption and armed terror which climaxed in the coup.

The year before the coup, AIFLD stepped up its "education program" in Chile by 400 per cent. One aim was to identify who trade union activists were. This information was later used to hunt down and kill thousands and fire more than 100,000 from jobs.

On January 4, 1974, the Chilean junta gave the AIFLD the task of "reorganising" the CUT. AIFLD trained maritime workers' president Eduardo Rojas as the new leader. 26 AIFLD led groups met in Santiago to form the new CUT.

The AIFLD role in the Chile coup and Latin America as a whole has been exposed in a booklet published by the Emergency Committee to Defend Democracy in Chile, 316 South 19th Street, San Jose, California, USA. It is available for £551. The exposures have been taken up by the San Francisco Labour Council (AFL-CIO) and the Santa Clara County Central Labour Council (AFL-CIO). The councils opposed the coup, called for an explanation of AFL-CIO and AIFLD role and for cancellation of all US aid to the junta.

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CHILE- SOLIDARITY GROWS



Central Intelligence Agency director, William Colby, has revealed what everybody knew—that the U.S. government and C.I.A., as well as multinationals like International Telephone and Telegraph, spent millions to bring down the Allende government in Chile.

This followed years of financing rightwing political campaigns, culminating with money spent for "political destabilisation activities" last year, and support for the coup of the military junta which drowned Chilean democracy in blood on September 11.

Answering these activities of international reaction, the Trades and Labor Council in Canberra last week unanimously placed "a total ban on supply of any goods, services or materials to the Chilean Embassy and any other centres or residences related to it."

This is another example of concrete solidarity with the Chilean people which is mounting throughout the world to overthrow the military-fascist dictatorship installed by the coup.

From 1970 to 1973 the Chilean workers and people

fought against the combined might of American imperialism and local reaction to build a better future for themselves, and Latin America.

They gained many successes. They took over the key sectors of multinational capital and placed them under social control. They improved the living standards of the poor, carried out land reform and took over banks and the largest locally owned enterprises. Imaginatively, and with mass backing, they used past traditions and laws to aid the process.

Each step they took towards social ownership met with escalating resistance from imperialism and the Chilean ruling class. At each new action of sabotage and resistance by these forces, the workers and their government replied with new measures to expropriate the wealthy and the exploiters.

Mistakes were undoubtedly made. Many on the left, and the government, had too many illusions in the adherence of national and international capital to bourgeois democracy, and in the impartiality of the army. Mobilisation of the people themselves was insufficient.

These and other lessons should be studied, learned

and re-learned, not only in Chile, but by socialists throughout the world. In these days of mounting economic crisis and social conflict, illusions in the willingness of reaction to follow the "rules" of democracy they proclaim, in the "neutrality" of the army or police when a crunch comes, or in the importance of traditional institutions and parliaments compared with strength and organisation at the grassroots, can lead to severe defeats.

The lesson of the increasing need for international solidarity to combat the growing wealth and power of the multinationals should also be learned and re-learned.

Australian workers, radicals and democrats have the responsibility to mobilise in solidarity with the Chilean people. The action of the Canberra unionists is an excellent example. The hold-up of LAN-CHILE airline recently and action against Chilean shipping are others.

Such actions, amplified on a world scale, can help overturn the Chilean Junta before too many more anniversaries of the coup have passed, and so strengthen the forces of progress and socialism throughout the world.

CHILE AND AUSTRALIA

Political refugees tell their stories to Mavis Robertson and Reg Wilding

Frank is a proud industrial worker and machine designer, skilled but frustrated. He once felt his abilities could help his native Chile, but, like 300,000 others, was sacked soon after Allende was voted into office in September 1970. This was one of many steps taken by the multinationals to undermine the economy and bring the government down.

Although Frank supported Allende, he had to think of his family, so in early 1971 he migrated to Australia. The move took most of his savings, and he arrived with \$300.

Life in Australia has not been easy for Frank. First he found what he calls "wrong priorities". In Chile a house is relatively cheap for a skilled worker, but a car is a luxury. Here, a car is relatively cheap but a house is a luxury.

These days Frank and his wife Dolores both work in the steelworks at Port Kembla. He faced the problem of most migrants who do not have their skills recognised. Although he now works as a fitter, he would prefer to use all his abilities, so he designs and builds machinery in his spare time.

He proposed a modification at the steelworks to solve a safety problem, but was first told "just do your work." Later the modification was introduced as a standard measure and Frank was congratulated; but he received no financial reward. He still wants to use his skill, but has now come to the conclusion that production processes in this society are not rational, and that profit determines everything.

Dolores is a trained social worker and could be invaluable working with migrants since she knows the difficulties they face and has facility in several languages. But her skills are not recognised either, and she works in the steelworks office.

Frank works three shifts on a roster, 10 days on, 4 days off; 10 days on, 2 days off. Dolores works day shift on a roster of 10 days on, 4 days off; 7 days on, 2 days off, so they seldom have a day together. Their children, aged seven and eight, have to be minded out of school hours and often at weekends. Between them, Frank and Dolores have a take-home pay of \$210, but out of this they pay \$35 rent for part of a house and about \$30 for child-minding (which is not tax deductible).

After more than three years their bank account has only grown from \$300 to \$900,

so they have no prospect of saving a deposit for a house.

When Frank came to Australia he was not very political. He saw his wife helping people as a social worker, but nothing really changing. He felt that skilled workers like himself should help the poor, and did so through the church. (Frank stresses that most migrants from Chile, including himself, who came here before the coup, were not poor.)

He used to think that elections were the way to improve matters, but since the coup feels the only way to take control from the rich is "the Cuban way". He says that even in Australia democracy is a farce and those claiming to be socialists prove not to be when elected to government.

Although his heart is in Chile, Frank's life is here. He is anxious that Australians should understand where their society is heading. While stating life is better here he points out that many necessary items are now very expensive, meat in particular; that you can save money only if many are prepared to share a house; that Australia, like Latin America, is in the grip of the multinationals.

The problem, he concludes, is that working people do not live, but only work. "Life is, or must be, more than that - but to really live we must fight, here and in Chile."

Julia

Julia could be any grandmother, proud of her children and grandchildren, playing with the little ones out in the garden, helping out in the house, pursuing her hobbies, visiting her friends.

But Julia is not any grandmother, she is the wife of a political prisoner in one of Chile's notorious concentration camps.

Until the coup Julia lived a pleasant middle-class life. Her husband was a university professor, her children were successful, a new grandchild was expected. Although professionally trained, Julia did not work after marriage. But she was no dilettante, and her deep interest in social issues led her to the Communist Party and she worked in the women's movement, primarily with the poor women of the shanty towns in Santiago.

In the last months before the coup she worked in the "Price and Supply Committees" mobilising people to fight the inflationary disruption of the multinationals, the black market and the engineered shortage of goods.

Sadly she recounts her story of the first days of the coup, when everyone was confined to their houses and to go outside was to court summary execution, of her inability to contact her husband who was out of the city at the time, and the lack of any direct communication with him since.

The details of her activity in those days can't be told now, but she selflessly helped others more vulnerable to escape the clutches of the junta.

Fifteen days after the coup she sought permission to visit Australia as a tourist, and two days before her departure was granted a resident's visa.

With undoubted talent she paints and weaves, in Chilean tradition, with grasses. On the wall of her room is a portrait of Allende and a grass-woven Christ on a cross. Julia is not religious; the symbol of the crucifixion is not for one man, but for a country, for Chile crucified because it sought a way of life freed from the profit-hungry multinationals, where the poor would be guaranteed work, housing, food and clothing.

Emilio

"Emilio", as he was called in the MIR (Movement of the Revolutionary Left), represents fighting Chile. He is over fifty, but looks more like forty.

He does not want to talk about personal matters, but about the struggle of the Chilean people and the crimes of the Junta. And he has plenty to tell, most of which, he stresses, has not yet been told, even over Radio Moscow, whose broadcasts are listened to with interest in Chile.

He told of the Indian peasant fishing in the Tolté River, who discovered five bodies washed up on the bank - five of eleven fathers butchered on the bridge of Talte then thrown into the river. The Indian dropped his fishing and hurriedly informed the local police. Returning to the place, the police dragged the bodies into midstream to ensure that they floated out to sea. But Emilio tells of the blood remaining on the

bridge that no washing would remove; eventually it had to be painted to cover it up.

He tells the story of the doctor, well loved by the people for his work among the poor of the shanty towns, taken away one day "to assist in questioning". He was returned in a coffin, his relatives being told that he had died of a heart attack and that the coffin was "not to be opened".

After the burial the body was exhumed. The doctor had been horribly tortured and there was a bullet hole in the middle of his forehead. Who humiliated the body? Some things Emilio does not talk about.

Near Santiago, at San Jose de Maipo, hundreds of workers were electrocuted by being herded like cattle against high tension wires, and their bodies left to the vultures.

What of the future? Mistakes were made by the socialists and communists, he says. Instead of utilising fully the favourable climate under Allende for organising the workers and peasants as MIR advocated, too much reliance was placed on the role of politicians.

But now, he insists, many socialists have recognised that MIR was correct in this, and estimates that its numbers have increased tenfold since the coup.

With difficulty, attention is turned to his family. Besides Juan, the son who arrived here with his family four years ago, there are five others. Like many other Chileans who have emigrated, Emilio is a skilled worker who has become part of the "cheap industrial fodder" for BHP.

But he will not become silent or forget the horrors perpetrated by the bastards still sitting on top in Santiago. His wife scornfully rejects the advice of a friend "to say nothing", and make the best of the new country. "What are we," she exclaims, "if we forget those still fighting; we must tell all - it is our duty."

I answer his questions about our situation. He warmly supports our emphasis on workers' actions based on our independent assessment. He nods vigorously in support of our critical and independent stance in international relations with other parties.

Did these issues influence the situation in Chile...? But this, and other questions, must wait. The immediate thing for Emilio is the movement against the Junta.

You leave, enthused by this fighting spirit, optimistic that the days of the junta are numbered.

