

## Day 8

## Octava Pata (Eight leg)

About 1976, I met in Glasgow Marta Zabaleta, an Argentinean, together with her Chilean husband Alberto Hinrichsen . What I remember of them is: that they were a lovely couple of intellectuals, with a 'wee' lovely daughter already conversant with the difficult vocabulary dealing with repression and death, and that they have done their most to prevent me to marry the person I loved most in those days on the ground that I was a working class person and my future wife was not. In their estimation, this was a recipe for marital failure. (2009- I am still married to the same person)

### **An Argentine story by the way of Chile, Scotland and England**

The following extracts represent Marta's personal account called: "Crónicas de una libertad vigilada" (Chronicles of an observed Freedom) written in Spanish. (Look for them in the internet. They are in Spanish though)

Martha's Chronicles are set in the 70s as a consequence of the bloody coup that took place in Chile and Argentine during this period.

In her chronicle, Marta explains of her experience as an Argentine exile woman married to a Chilean put in prison in Argentina for political reasons: The Chronicle develop in a wide range of criticism towards her husband, The British society, the Chilean exile community, women and men machismo in the Chilean left and the machismo seen at the Latin American Institute of Glasgow University where Marta Studied.

Marta sees herself as a subordinated woman who finally found some comfort in some English feminist academic women.

### **From Chronicles of an observed Freedom** (My free translation from Spanish)

Exile, at the sight of the native Brits, turned me automatically once more time into a wife and this was going to be a test of fire for me. I had jumped into that airplane bound for Europe almost by force. I, a middle class woman, well fed and white and highly qualified with a degree acquired as it should be. With the passing of time and with more diplomas gained, I was able to argue in legal term, with high ranking officials of the Argentinean army, unique court actions as how to make appear alive a political disappeared in 1976, setting with each of this legal acts new practical precedents.

I did it without taken any precaution, in the same way as I have done when I wrote to J.P. Sastre in order to introduce me to her friend and colleague Simone de Beauvoir, in 1960, without even thinking, that they had to read it in Spanish. It gives you a good idea about my insular culture from Rosario where I come from in Argentina. Did not even bother me that Argentina in 1976 was under state of siege as it had been in 1943, 1955, 1962 and 1966, and that legality had been suspended by degree of the new unconstitutional Junta that governed the country and presided by Videla, the Army General. And as always, of course, with the same mixture of audacity and naivety which typify all my attitudes towards the new activities, I set sight to find the father of Yanina. ( Alberto)

### **Two people (and languages) alive or dead**

I departed, in my first trip to Europe, convinced of the power of my words. I did not know that landing here I would be seen as an illiterate, deaf and dumb, after seeing myself as a shadow-wife of an almost hero and at times, as a poor- but- good, woman-mother.

I was the sad owner of a dead language. A little bit after arriving in Glasgow, 'somebody' discovered me and treated me as a person-woman, and as an Argentinean - Chilean. And it was Jackie Roddrick\* who translated simultaneously, for four hours, the interview which Spare Rib has asked me to do as a result of the World Cup of 1978 taken place in Buenos Aires.

From this interview, the magazine would publish, however and in a corner of a page, just about fifty to a hundred words. This was going to be one of the many cultural shocks that I would suffer here in Europe "with high up representatives" of the more up to date feminism: a regrettable example of "a third world feminist mother" perhaps?

Mike Gonzalez was also another person who began not only to recognise me, although very slowly, as a 'persona'-colleague - but as a woman (although...as a wife and as a mother). Socialist males always give us surprises, not always good, especially those who had been educated as he was by the French Brothers, or the Jesuits, or the Irish Nuns, or whoever that makes them to be so oppressed.

Anyway, Mike and Jackie, Jackie and Mike, helped me. They gave me back, in a good proportion, the faith in myself as they both took turns either as interpreters or for translations of my ideas into English. They lent me their words to express my support to the solidarity events with the Chileans and the Argentines disappeared people. Mike helped in the Glasgow factories and in the Edinburgh pubs. Jackie did it at the Queen Mother's hospital when I become pregnant: I had to explain here my reproductive problems. She also helped me when the baby was born. Mike helped me to submit in March of 1980, in perfect English writing, the 'proposal' of my dissertation for the Ph.D. Jackie helped me to express my support for the women of Greenham Common, the talk about the women of the Plaza of Mayo and my speak in meetings with Scottish women. Mike helped me to speak at university events and unions around Scotland. Themes about generic roles? No, no I do not think so. It is a coincidence.

#### **The exile: man, married, head of the family**

At Heathrow airport in November 1976 I discovered another person: my husband. I had been involuntarily separated from him for about eight month the time of his imprisonment in Argentina and he never has told me that he spoke English. This fact would tie me to a new type of dependence in exile. For years, he was the one in charge of doing the food shopping: first in Glasgow and then in Epping. And I think that this make him to be very unhappy. In Buenos Aires as in Chile, however, it was me who took charge of this 'little domestic details'. I ordered the food most of the time and then brought to our home, except when there was food shortage towards the final months of the Popular Unity.

That day in London, and arriving to a new land, it was marvellous to see Alberto walking, free at last, towards the underground carrying our daughter in his arms, without waiting for the buggy. He discovered immediately the North, the south and everything else in the London's underground map. For me, on the other hand, to understand that it would have taken me months perhaps years! But it was me the one that discovered, without any effort, that the black and ugly thing was a taxi cab and not a Royal family second hand car. A bad habit of my Argentinean childhood: to be driven in a car with a chauffer took me back for a few minutes to the reality of my childhood. And that make me feel more 'protected'.

#### **The victims of the state terror and the generic ideological and sexual exclusion**

I was happy when I saw him: he was waiting for us at Heathrow airport terminal. He was a colleague representing CLACSO (Advisory Latin American Committee of Social Sciences) and the World University Services (WUS). Although Eduardo Santos and I had arranged and revised together all the details related to the WUS' scholarship and Alberto's journey, before my departure and when he was in prison in Buenos Aires, he did not tell me that he was going to be here.

\* original member of the Glasgow Chilean solidarity Campaign

It was, however, a great and pleasant surprise to meet him. But he and Alberto Hinrichsen - loyal to their macho culture typical of middle class Chileans – and to my surprise, they mostly talked among themselves during the two or three times we saw him when we arrived. Perhaps they talked about important things, I said to myself - men business?

This was the first cultural shock, out of many, that I was going to have with left-wing Chilean men in exile. I will add the internal division of the Chilean groups caused by dogmatic reasons. This behaviour took me little by little to stop to socialise with the majority of the Chilean members belonging to the community of exiles. But it was not going to be the last blow!

Strangely, for example, Chilean men refugees studying as I was at Sussex University as Roberto Pizarro and Eduardo Santos, the colleague who waited for us at the airport, did not even bother to come to the presentation of my thesis proposal for IDS ( Institute of Development Studies.): “Women business” they said with sympathy and sarcastic smiles. Happily this attitude contrasted very much with the one of two Chilean women also studying at the IDS. Cristina Castillo and Angelica Gimpell had small scholarships from the WUS and I have none. Angelica helped me a lot. I knew her in Chile at the “Escuela Latinoamericana para graduados” where I had arrived from Rosario in March of 1963 until 1965 when I began to work for CELADE( Centro Latinoamericano de Demografia) from the UN.

In the UK, in short, is then very different the treatment received if someone is a woman or a man and also when someone becomes a male or female refugee. In our case ‘the victim’ was the male refugee. Towards him was turned all the focus of attention of the Solidarity organizations. In the same manner acted the Police, the states and district offices, the political parties, even at Glasgow University. I was ignored by almost all, my husband included. The exception was our small daughter Yanina Andrea who was four year old, who never separated from me even for a second. Yes! for her I was important.!

### **How I met my wife and what happened next**

I was regularly invited to play and sing in Edinburgh at political gatherings, concerts and social activities organised by the Chileans and the local CH.S.C. T.P.Crichton (notice the Scottish connection in T.s’ surname), a Chilean, appeared one day in 1976 in my Drumchapel home in Glasgow to invite me to play at a Chilean gathering for funds rising purposes in Edinburgh. I played here and it was in this happy occasion that I met my future wife. I remember that one of the first things I did was to invite her to visit me in Glasgow. I was eager to show her, with pride, the “wee” underground. I loved the Glasgow underground since the moment I saw it for the first time in 1974.

The first two years were great for us. However, there were some ups and down in our relationship although there were things that united us: we seemed to love each other from the moment we met; we have some common ground on our outlook to life and many political affinities. There were things that perhaps divided us as we had different cultural and social backgrounds and for me it was upsetting to know that she was based in Italy.

### **Some incomprehension towards me from a couple of fellow refugees**

In 1978, my wife and I used to visit Marta Zabaleta and Alberto Hinrichsen at Wolfson Hall of Residence, a lovely Glasgow University student residence (Garscuber Estate). They were the academic couple of “Cronicas de una libertad vigilada”

Years later I learned the following story from my wife: about a week before we got married my fellow Chilean refugee took her to a car park where he began to convince my future wife that I was not her ideal partner. While he was talking, it happened that an airplane was passing overhead and he showed it to my girlfriend saying: *“you must imagine yourself as that airplane and Carlos as that”* and then he showed my wife an animal grazing in the distance. It was a donkey. The “problem” was, in Alberto’s point of view, my social background. In his estimation, I was a “nice man”, however, I was a “working class man”. In other words, I was somebody unable to give love, with little formal education and “she”, my future wife, was a highly educated woman with a prestigious Italian University Degree.

A week after this incident we got married in Glasgow, at 1, Martha Street. Peter King and his wife Anne were our “padrino” and “madrina de matrimonio”. We had three lovely Scottish-Chilean parties, one at the home of Peter and Anne King. Peter was my direct line manager at Harshaw Quemicals in Glasgow the place I worked from 1974 to 1978. At Peter and Anne’s’ home there were their lovely daughter Fiona and several friends of the Kings among them Dougie and his wife just about to experience parenthood. They both heard me singing at the party Victor’s Jara’s song “I remember you Amanda”. With my little English I tried to explain to them who Victor Jara was and the lyric of Victor’s song. After listening the song, Doughy and his wife said to me, *“If we have a daughter we will name her Amanda”* and today Amanda must be a little over 30 years. (Wishing her all the best!) Dougie, a lovely bearded man, Amanda’s father, unfortunately died several years after we met. At the party there were some of our Chilean and Scottish friends among them ‘the Gillieses’ who become, with the passing of time, some of our closest friends in this country. Peter his family, Annette and John Gillies represent the best of Scotland in terms of friendship. Annette and John are very talented people always great supporters of the things I try to do. Javier and Angelica, who had married in prison before coming to Scotland from Chile, were also accompanying us at the Kings. They lived in Edinburgh. I remember all these people with great affection.

The other party took place, also with a lot of friends, the following day on a beautiful sunny day on the grounds of the Wolfson Hall of Residence belonging to Glasgow University. Here were present the original members of the Chilean Solidarity Campaign. Jackie Roddick gave us as a present, two beautiful silver ring elaborated in Celtic symbols. The party took place in the form of a picnic. Philip O’Brien, Jackie’s husband, was there along with Mike Gonzalez, May Boyd, Marta Zabaleta and Alberto Hinrichsen\*. John and Annette Gillies were there too along with many friends from Britain and other countries.

The other party took place at Wester Hailes, a place where some Chileans used to live. Wester Hailes is located in the periphery of Edinburgh and near Stevenson College where most Chilean refugee living in Edinburgh used to study English. The party was organized by several Chilean comrades and it was a totally Chilean affair involving dancing, jokes, singing, Chilean food and drink. Not all the Chileans living in Edinburgh were there. Among us it was normal that when a social activity took place a sort of a social-political divide took place.

\*is or was a lecturer of Latin American Studies at the Metropolitan London University

I have been very happily married for more than thirty years and the Celtic rings given to us by Jackie Roddick are still in our fingers. It demonstrates that some Chileans refugees' men of working class origin could also be good proposition to foreigner lassies.

In September of 1984, our son was born and I was a very happy man, eager to tell my mother in Chile that she was a grandmother but, by 1984 Pinochet was in power and, as I can prove with a recording, I phoned Chile and in trying to contact my mother a female voice, with a posh accent, came on the telephone line with the following message:

"para obtener su llamado sírvase consultar localmente al 103 informaciones y llamar nuevamente. Esta es una grabación" (twice)

("To obtain your call please consult locally at 103, information desk, and call back again. This is a recording").

I, too, recorded my voice on the tape to say that *it was sad I could not phone directly to Chile*. It was because the dictatorship was monitoring incoming telephone calls. That is to record who was the person calling and from where the call was being made. I also added in the recording: *it is happening just as a British television programme is showing images of the struggle of the Chileans People against the Pinochet regime*.

### **We, as a focus of interests for sociologists**

In 1987 Diane Key, a research fellow in the Department of Sociology at Glasgow University, published her book "Chileans in Exile: *Private struggles, public lives*". A specialised sociological work in which Diane, using as samples a small number of Chileans living in Scotland, tried hard to assess "academically", the social impact on the refugees of having to rebuild their "new" life in Scotland.

"Silvia mentioned that: ' *I thought the English would see us as Indians and send us to the outback* ' "

In this rather naïve and rigid sociological study with a strong emphasis on some isolated and an unhappy situation occurring inside our community of Chileans, Diana adds weight to what Marta Zabaleta had to say about Chilean men refugees. In addition Diana adds her own view about the supposedly voiceless Chilean women refugees allegedly being suppressed by their macho husbands. My view on this, however, is that it is a mistake to represent "as true" and so bluntly Chilean women as being subjugated to men:

*"these men frequently cut short the women's attempts to intervene on certain topics, as in the blunt 'be quiet, you are ignorant' which one man threw at his wife when she happened to comment on a political matter in an informal social gathering"*.

Two things in relation to this: For us the social context in which we found ourselves as exiles in Scotland was in much respect non-natural. It is likely, therefore, that our actions and attitudes towards life were going to be affected in one way or another. I do not think that Chilean wives were regarded by their men as a sort of nuisance in their lives. They depended in so many ways of their wives.

In my view, “Chileans in Exile: *Private struggles, public lives*”, is a rather deformed account of our community in Scotland, in which we are referred to as: “actors”. We were in fact actors, not in a sociological sense but “performers” of a tragedy without parallel in our history where even our behaviour was in many ways surprisingly unpredictable, artificial in many ways, as a result of a rather multifaceted situation full of cultural and political complexity of a unique situation in the history of Chile in Scotland.

**Many times Chileans had been asked to talk about the coup and what had been their experience in exile.**

Chileans, including myself, have always been in demand for interviews by BBC Radio Scotland and newspapers. We have been keen to talk about our experiences in Scotland. As recently as the 17<sup>th</sup> of May, 2005, BBC Radio Scotland’s ‘The Art Show’ invited me to talk briefly about myself, about Pinochet and my connections with PEN Scotland, because I have taken to writing poetry in recent times.

**Many Chileans intellectuals from Chilean universities have also been interested in speculate about our experiences as Chilean in exile.**

Professor Loreto Rebolledo\* is one of a number of academics who had extensively written interesting essays, taken part in symposiums about the themes of the Chilean exiles and written a book. One interesting academic paper written by her in collaboration with Maria Elena Acuña is entitled “Narrativas del Exilio Chileno” (Narratives of the Chilean exiling), (Project DID N0 314/199). Another paper is entitled “Exilio y Memoria: De Culpas y Vergüenzas”. (Exile and memories: of culpability and embarrassment) presented to the 4<sup>th</sup> Chilean Congress of Anthropology in November 2001 at the University of Chile. In September 2006, Rebolledo lunched in Santiago, with a lot of publicity, her book “Memorias del Desarraigo”. (Memories of the Rootlessness)

### **Football and us**

In Glasgow, we used to enjoy playing football among ourselves and against the local boys. I was the goalkeeper. We had some good players - Hugo was one and Oscar Mendoza another. Oscar was a representative of Chile Democrático in Glasgow for a long time. He was in prison as a young socialist and released thanks to the good offices of Hernan Montealegre, a fine Chilean lawyer involved in Human Rights and Monsignor Fernando Aristía from my church in Santiago. (Oscar told us that he used to play chess with Salvador Allende, and I believe him)

In the 70s and 80s it was very common for us Chileans to go to Ibrox, Celtic Park and Hampden to watch such interesting games as Rangers against Celtic or international games involving Scotland. Apart from being appreciative about what constituted good or bad football it was clear to us that the game in Scotland was rather different to the one we used to see in South America. What constituted a surprise for us was to see a kind of “controlled violence” among the fans.

\*an anthropologist and journalism professor at the University of Chile,

This produced in us certain uneasiness and the realisation about the nature of football in Scotland: strong religious connotations and other issues unknown to us on a football pitch: sectarianism, and racism. We felt at the time that this was something negative, damaging the name of football and the name of Scotland.

The whole thing contrasted very much with our own football in Chile where everything seemed to be more tranquil and subdued. I am talking about 35 years ago because, today, we also find violence in Chilean stadiums. Chile organised a World Cup in 1962, as recognition by FIFA that the country was politically stable and free from violence, important ingredients to guarantee an international event free of trouble. Argentina always a world power in football only managed to organise an event of this nature in 1978. The reason is that this country was always subjected to political upheaval. Argentina in 1978 was ruled by a bloody dictatorship which four years later would provoked a war between Argentina and Britain for the possessions of the Malvinas( The Falkland islands)

One story of football has to do with the European Championship qualifying group 4, between Scotland and Spain and played in Glasgow on the 20<sup>th</sup> of November, 1974 that is, a few weeks after our arrival in Glasgow.

A very nice, ginger-haired Scottish worker from the North Sea oil platforms, who was involved in the CH.S.C., kindly invited me and a friend to the game. Tulio and I were delighted to accept the invitation and decided to wear for the occasion our Peruvian ponchos. We did not have any other appropriate clothes to wear. When our friend came round to pick us up at Suzi's flat, we heard him screaming Oh! No...!! We argued (in fact it was Tulio who argued, as I did not speak English) that we did not possess any other type of dress. That night, walking down Byres Road towards the underground we could see a number of coaches full of Scottish supporters on their way to the stadium and some of these buses stopped on purpose on the street to give the supporters a chance of shouting and showing us, through the windows, their fingers in the upright position. Fortunately, it was at a time when this rather offensive finger gesture did not have any meaning for us and as a result we remained passive and wondering what was going on. But then, we began to make connection and to think that the Scottish supporters thought we were Spaniards and hence the Scottish supporters' unfriendly gestures. Once in the stadium the whole thing become complicated for us as Spain beat Scotland 2-1. The Scottish goal was scored by Bremner. We could sense that some Scottish supporters were looking at us menacingly. The three of us ended up disappearing quietly into the Glaswegian night before the match had finished and with our somewhat bulky brown ponchos concealed under our arms, never mind the cold. I can recall that that was the night when I learned and understood the full meaning of the words "Fuck off".

### **The Amnesty International Report 1977.**

In 1977, Prisoners of Conscience Year, Amnesty International published, a comprehensive Report entitled "Disappeared prisoners in Chile", *Dossier on Political prisoners held in secret detention camps in Chile*. This Report was accompanied by a selection of case histories and lists of disappeared prisoners, by occupations, including an appeal from the relatives of the disappeared prisoners. Many photographs were produced relating to the cases mentioned above.

In the Report's editorial we read:

**Chile: three years later...**

*On the 11<sup>th</sup> September, 1973, a bloody military coup overthrew the democratically elected government of President Salvador Allende of Chile. The Junta that seized power embarked immediately on a programme of repression that shocked the world: persecution of government supporters, mass arrests, detention, torture, summary trials and executions.*

*Amnesty International sent its own delegates to Santiago in November 1973, and published, in September 1974, a report on the first year of the military regime. Since that time, the violations of Human Rights denounced in the report have not stopped: arbitrary imprisonment, execution, systematic use of torture and the disappearances of political detainees are the main elements of a dark period in the history of Chile.*

*From the 11<sup>th</sup> of September 1973, to date, approximately 100.000 people have been subjected to arrest and detention, more than 5,000 have been executed, and tens of thousands have had to go into exile for political reasons. In the last two years, however, the Chileans government has taken several measures in an effort to improve its image, which had been seriously damaged by its violation of basic Human Rights. These measures are:*

- a) The introduction of legislation to regulate the procedures for arrest and detention;*
- b) Legislation permitting political prisoners sentenced by military court to opt for exile*
- c) Releases of political prisoners held under the State of Siege.*

*So far, these measures have not resulted in the cessation of the serious violations of human Rights referred to above. The responsibility for these violations lies mainly with DINA (Direccion Nacional de Inteligencia- the major Chilean intelligence service) which was created after the coup and which is responsible only to the president of Chile for its actions...*

**Profession includes the following:**

The lists of disappeared prisoners by occupations include:

- 1) **Skilled workers** such as Don Santiago Ferru Lopez, age 75, a furniture carpenter married with two children.*
- 2) **Farmworkers and peasants (campesinos)** such as Don Jose Castro Maldonado, age 55, married with six children.*
- 3) **White collar workers (empleados, including secretaries)** such as Señora Monica Chislalyle Llanca Iturra, civil servant, married with one child.*
- 4) **Traders and salesmen** such as Don José Baeza Cruces, married with two children.*
- 5) **Professional people** such as Ida Amelia Vera Almarza, Chilean-Bolivian, unmarried, Architect.*
- 6) **Sportsmen** such as Daniel Tormen Mendez, unmarried, cyclist, member of National Team.*
- 7) **Men undergoing military service** such as Carlos Alberto Carrasco Matus, unmarried, a soldier.*



- 8) *Teachers such as Alejandro Juan Avalos Davidson. Unmarried, University lecturer(English)*
- 9) *Students such as Maria Cristina Lopez Stewart, unmarried, student of geography.*
- 10) *Trade Unionists, Victor M. Lopez Díaz, miner.*
- 11) *Artists such as Carmen Cecilia Bueno Cifuentes, Film actress.*

### **The Scottish Football Association and Pinochet's Chile**

In the year of the above Amnesty International Report (1977), Chileans were very upset by the Scottish National football team playing in the Santiago National Stadium against Chile as a preparation match before the world cup in Argentina. The game was taken as an offence against those who had been tortured and killed in the stadium. It was regarded as a propaganda coup for the Pinochet's regime. The Edinburgh Chile Solidarity Campaign wrote then:

"To stop this match - This is the task we have set ourselves...it is one we cannot shrink from. Already we have had resolutions and protests to the SFA and the Government. But the SFA have ignored them..."

The Chileans wrote the following letter to the Scottish press expressing their anger: here is a transcript.

Dear Sir,

Having read that Scotland's football team might be playing at the National Stadium in Chile- and keeping in mind that it is not up to us but to the Scottish people and organizations to participate both in the debate and the adoption of a resolution- we have nonetheless, decided to seek a means of acquainting the public with some facts that might be relevant.

For example, there are living in Scotland about 250 Chileans- who had to leave Chile as a result of the Military Coup of September 1973- mostly families, including children and some cases elderly people. There are families with both Chilean and Scottish children since several babies have been born here.

Among our Compatriots, many have gone through the experiences of torture, prison, concentration camps (Stadiums, Gymnasiums, and the like, etc.), so that we do know what the National Stadium means in terms of atrocities against innocent people.

Thus, when we hear that representatives of the Scottish people- such as our sportsmen- would have to use the very same changing rooms that were defiled when made to serve purposes exactly opposite to those that sport serves, we feel sorry that the good name and prestige of Scottish football and Scotland as a whole might be stained in this way.

However, this is not the only cause of concern, let alone the most important perhaps. The very fact that the Scots enjoy international prestige transforms a purely sporting event into a political issue for the Military junta in Chile. In point of fact, that prestige and the name of Scotland will be used to serve the political interest of the military regime that seeks to whitewash its shameful image, especially after having received world condemnation at the XXXI U.N. General Assembly last November when an overwhelming majority condemned in the most severe terms the atrocities of the Junta, and demanded in an authoritative way the prompt restoration of Human Right in Chile. One reason among the innumerable ones the U.N.O. took

into account was precisely the notorious record of the National Stadium where the changing rooms were used not only as a prison, but also as torture chambers...

We would not only deplore the damage that Scottish football would inevitably suffer in the eyes of the Chilean people and many other people everywhere, but also we would feel unhappy and ashamed that the people we thank for their hospitality should in effect suffer, on our own land and in the name of our nationality, the insult of being used to whitewash the dirty image of a political regime condemned by world opinion. It would be cruel irony and disservice to both people. On behalf of the Chilean exiles living in Edinburgh,  
p.s. For obvious reasons, we would appreciate if you would abstain from giving publicity to our names,

Thank you in anticipation.

**The following was the text of a letter written by the SFA secretary Mr W.P. Allan and sent to the Edinburgh CH.S.C.**

8 February, 1977

Dear Sir,

Thank from your letter of the 4<sup>th</sup>

The Association has no brief for the present Chilean regime and indeed, it has the utmost sympathy with any who may have suffered at its hand. Likewise, the Association has no brief for many other governments and has equal sympathy with any who have suffered as a result of their actions. However, if this Association were to decide its activities according to its attitudes towards foreign government, it would have a very limited field indeed, from which to choose.

The Association endeavours, as far as it possibly can, to divorce itself from politics.

Unfortunately, however, through no fault of its own, it has become so involved in this instance,

Yours faithfully,

W. Allan,

Secretary.

### **The BBC and the Chile-Scotland match**

*"DIM VIEW OF CHILE"*

was the headline of an article appearing in a Scottish newspaper during these days:

"The BBC's decision to televise Scotland's controversial football match against Chile in Santiago in the summer was condemned yesterday by Labour MP Norman Buchan and Scottish TUC leader James Milne. They pointed out that the game will be played in the National Stadium where supporters of the ousted Allende regime were tortured and executed by the military junta in 1973.

Mr Buchan MP for Renfrewshire and executive member of the Chilean Human Rights Committee, protested: 'It is a disgrace to call on any member of the BBC staff to put himself in the position of seeming not to condone atrocities'. Similar objections were raised by Mr Milne, who, like Mr Buchan has been campaigning to have the fixture called off. He said that televising it would be 'completely at variance with the BBC's good name.' He was writing to the BBC's controller in Scotland, Mr Alaistair Hetherington, for an explanation.

Meanwhile sport producer Malcom Killard promised: 'No one will be compelled to go. If for reasons of conscience they would rather not, then they can opt out.'

The Santiago game is one of three matches Scotland will play in South America as a warm-up for the World Cup.

Scotland's team sets off for Chile on the 9<sup>th</sup> of June, despite rebukes from members of the Government, a polite request from the Foreign Office, and lots of pressure".