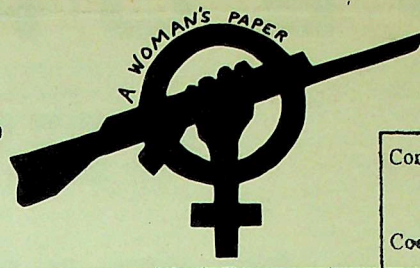


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Visits

CHINA



I will never forget my first impressions in the People's Republic of China as a member of the "People to People Friendship Delegation" from the Lower East Side. I was in my native Puerto Rico. All of a sudden, I started seeing plantations of sugar cane, bananas, yuca, as the climate of the region is sub-tropical. But the similarities ended there.

Life in China is very different from life in Puerto Rico. While Puerto Rico, a small island in the Caribbean, is still a colony of U.S. imperialism, China is a vast country in Asia with a population of about 800 million people. All over China women can be seen working alongside men and doing all kinds of jobs. The national policy is that women should work at productive labor for pay outside the home and should receive equal pay for equal work. We saw women working in the fields, driving buses, trucks, bulldozers, wielding picks on road gangs or participating in militia drills.

In the factories we observed women working alongside men on the same precision machinery with no apparent segregation of jobs according to sex. In Peking we visited a petro-chemical plant where we saw young women in their 20's in charge of computers.

But it has not always been like this for the Chinese woman. Before liberation, women had a very tough life. Many families sold their daughters in order for the family to be able to eat. Others killed their daughters after they were born because they were considered burdens. Girls were betrothed to older men and they were forced to go to live at their in-laws where they became virtual slaves. When still very young, girls had their feet tightly wrapped and bent until the arch was broken and the toes turned under. The result was a foot half the normal size and a partly crippled woman.

This custom began in the upper classes and was a symbol of riches, since only a wealthy man could afford such economically useless women. Unfortunately, foot binding gradually spread through all levels of Chinese society. Foot binding insured the economic and physical dependence of women. If a woman became a widow, it was unacceptable for her to remarry.

After liberation, the lot of the Chinese woman was improved with the stroke of a pen. In the spring of 1950 a new marriage law was enacted. This law made husband and wife equal in the marriage relationship, outlawed doweries and forced marriages, forbade maltreatment of children and infanticide, permitted divorce for women and gave women property rights.

Chinese women today have a beauty and radiance that comes from good health, confidence and pride. The clothes they wear are comfortable and practical. They wear long pants of a blue or gray color and simple blouses in white or pastel colors. These clothes need no dry cleaning or ironing. They wear their hair either cut short or worn long in 2 heavy braids. They wear no makeup and no wedding rings. They are addressed as comrades. Husband and wife avoid public display of affection as is the Chinese tradition. The wife is very close to other women. Women openly show their affection and friendship by spending a lot of time together, helping each other, holding hands, and putting their arms around each other without embarrassment. Men in Chinese culture are close too, and express their friendship with one another very openly.

Young people choose their marriage partners themselves on the basis of level of political awareness and compatibility in working together, but not on the basis of physical beauty.

The group with whom I traveled in China was guest of the China Travel Service. In every city that we visited we were received by a delegation of members of the travel agency which acted as our guides and translators. We were also fortunate to be able to meet with local leaders in each city or commune we visited. Responsible members of the city government would meet us at the train station or airport as we came in. A great majority of these people were women, which gave us a good opportunity not only of talking and being with them, but also of becoming well acquainted with women in a position of leadership in China.

Work comes first for both women and men in China, so if it is necessary for a woman to leave her family, she will go ahead and do it. Chinese women separated from their families need not fear for their safety. A woman can go anywhere alone in China and need not fear rape, theft, murder or attack. We were able to experience this in China. The members of the group would go walking the streets day or night, and it was quite a relief to walk without feeling that somebody could come and snatch your purse or attack you from behind. The only thing that happened to us was that we were followed by hundreds of Chinese as they were curious about us westerners.

Half of China's doctors are women. Most nursery and elementary school teachers are women. But even though Chinese women have had the opportunity of getting jobs in more fields than women in the U.S., there are still some jobs which are reserved for women. Nursery and kindergarten teachers fall into this category. In the educational system the most prestigious and highly paid jobs are still mostly held by males. There are some income inequalities still existing. Nurses get less pay than doctors. Kindergarten teachers get less pay than university teachers and kindergarten teachers are all women while university teachers are mostly men.

In the communes, the pay is in work points which are added up and workers are paid in cash at the end of the year. Each person gets a specified number of work points a day, depending on his or her strength, skill, training, years of previous work and political attitudes. The pay for a man tends to be 1 or 2 points higher than for a woman. Because men still have more years of experience and more training than women who were not allowed to work outside the home before liberation, this pay differential will remain at least until the workers are all women and men who began working after liberation.

In the cities, women get maternity leave of 50 to 56 days from work for childbirth and recuperation. They get full pay during that time, but if they live in the

continued on page 3

Third World Women's Alliance

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P.O. box 3065 - berkeley, calif. 94703

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PEOPLE'S NEWS BRIEFS

* The New Revenue Act (P.L. 92-178) allows women tax deductions for housekeeping and child care expenses. You can now claim up to \$400 per month for services provided in your home. For services outside the home, you can claim up to \$200 - (\$300 for two dependents; \$400 for three or more.) However, no deduction will be permitted for payments to a person who is related to the taxpayer or dependent by blood or marriage.

* * *

The crisis in unemployment in the U.S. hits women the hardest according to government data for 1972. These statistics show an average adult male jobless rate of 4.5%, but the female rate is 7.2%. For black women this unemployment rate rises to 10.6%. Even these "official" figures don't tell the whole story since these figures do not reflect people who have given up looking for a job because there simply aren't any available. These people aren't even counted among the unemployed.

* * *

Portuguese colonialists in Africa claim to have killed eight Cubans who were fighting with the liberation forces in Guinea-Bissau near the Senegalese border.

* * *

The strike against Farah Slacks still continues. These Chicano workers are fighting not only for union recognition but for dignity as a people and for the right to live a decent life free from racist oppression and job exploitation. A nationwide boycott of Farah pants is in effect and everyone is encouraged to assist these courageous brothers and sisters by refusing to buy Farah products. Farah has reportedly lost more than \$8. million since the strike began.

Delfina Burgoa, a 68 year old woman held without charges in Bolivian prisons since April, 1972 has been released and deported to Mexico. She suffered intense interrogation and torture during her incarceration during which three of her ribs were broken. She was finally freed following an international campaign organized around her case.

* * *

An American women's delegation has returned from a friendship visit to the Peoples Republic of China. The delegation included several third world women and they had the opportunity to meet and talk to Chinese women in their visits to a cotton mill, a small parts factory, a maternity hospital, the Central Institute for Minority Nationalities and Tsinghua University.

* * *

Señora Isabel Restrepo de Torres, mother of Columbian guerrilla priest, Camilo Torres who was killed while fighting in the ranks of the National Liberation Army of Columbia (ELN) died in Havana on the morning of January 14 as a result of a heart ailment. Senora Restrepo was 76 years old and a firm supporter of the revolutionary ideas held by her son. She had been living in Cuba since 1969.

* * *

An invitation has gone out to workers to participate in a conference for unity in the struggle against racial polarization which will take place on Saturday and Sunday, April 14 and 15, 1973 at the Hotel Diplomat, 108 West 43rd Street, New York City. The conference is being sponsored by rank and file workers from longshore, building trades, auto and transit. Further information can be obtained from FIGHT BACK, 1 East 125th Street, New York City (Tel. 831-6561), or the Rank and File Committee, 572 Nostrand Avenue, Brooklyn, N.Y. (Tel. 622-4879).

The African Liberation Support Committee is planning demonstrations in at least 15 U.S. cities on May 26, 1973 - African Liberation Day. By that time, they hope to have raised \$40,000 to donate to the liberation struggles taking place in Southern Africa. Cities planning African Liberation Day actions include New York, San Francisco, Los Angeles, Houston, Atlanta, Washington, D.C., Philadelphia, Boston, Jackson, Mississippi, Newark, Chicago and Detroit. Last year over 60,000 people of African descent were involved. The coordinators have invited other people of color to participate and expect a much larger turnout this year.

* * *

The fight for honest democratic unionism and for a fair shake from International Harvester Co. is continuing in Chicago. Recently International Harvester got a government order to hire 100 women at its Melrose, Illinois plant....When the first woman, a Black sister, came into department 57 she was given a laborer's job pushing a jack-stacker. The sister in self-defense asked to go home early the first day. But the foreman threatened to fire her. The men in department 57 held a little meeting and told the foreman, "If she goes; we go!"

* * *

Local 1199, Drug and Hospital Workers Union became the first union to represent any of the Columbia-Presbyterian Medical Center's workers in New York. Local 1199 already represents 50,000 workers in New York's voluntary hospitals, the majority of whom are Black and Puerto Rican employees who do the dirtiest and lowest paid hospital tasks. Union organizers ran into a lot of anti-union propaganda and delay by the hospital in the process of getting the election date set, but Presbyterian workers saw through this and voted for a better future for themselves and their families on March 1st.

The Department of Health, Education and Welfare has proposed terminating federal support for social services (day care centers) to working mothers who earn salaries more than one-third higher than their state's official poverty level. In New York State as many as half the 34,000 working mothers now using centers for their children would be above the \$5,400 maximum that would result if the proposals were implemented. Over 1,000 demonstrators marched in front of the Federal Building of HEW in New York City to protest these outrageous cutbacks. Many mothers said they would have to go on welfare if their day-care services were terminated and praised the centers where children are taken care of while parents work as "lifesavers."

* * *

The U.S. District Judge in Pensacola, Florida has denied defense motions to dismiss charges that seven members of Vietnam Veterans Against the War and one supporter had conspired to bomb the Republican National Convention last summer.

* * *

A high-ranking delegation from Uganda is presently in the United States to recruit Afro-American professionals to come and fill jobs being vacated by whites in Uganda. Calling it a "white conspiracy to paralyze the smooth working of the country and to force a change in government," Mr. Kironde, Uganda's Minister of Planning and Economic Development, said the exodus of Europeans and Canadians holding top posts in that country will not deter them from putting their economy firmly in the hands of Africans. Uganda cannot fill the positions with her own nationals he said and is looking to Black America to rally to her rescue.

* * *

The American Telephone and Telegraph Co. (AT & T), in a deal with the Equal Employment Opportunities Commission, agreed during the last week in January, to pay \$15. million in back pay to women and minority males against whom it has been discriminating for years. In addition, the giant utilities company will pay \$23. million in raises to these same employees. ...Predictably, David K. Easlick, an AT & T vice-president, announced that the back pay and increased wages were "costs of doing business that the public will ultimately have to pay."

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CHINA VISIT continued from page 1

countryside they receive no work points and therefore, no pay during her 50 days maternity leave. We were assured that if they needed money during that time they would get it without question from the brigade welfare fund. In the countryside, things move more slowly than the cities.

There are only 15 women out of 170 members of the Central Committee of the Communist Party of China. Since the Cultural Revolution there has been a dramatic rise in the number of women delegates to national conferences. I remember the women members of the Revolutionary Committee in Shanghai. They were dedicated, happy people. They were a model of what a liberated woman can be like: relaxed—confident—productive and a pleasure to be with.

The Chinese government discourages early marriages. In pre-liberation times, child marriages were common and teen-age girls often had babies. Before the Cultural Revolution the average marriage age for women was 18. It has now risen to 23. In the cities, it is higher than in the countryside. Divorce is now infrequent because it is discouraged.

Household tasks are done mostly by the women. Occasionally we were assured that men pitch in and cook sometimes. In Sian we visited the apartment of a Moslem couple. Husband and wife had different work shifts, so they alternated doing the house work. The society has done some things to alleviate the work of the women. There are canteens in the factories where the workers and their families eat. Because factories operate on 3 shifts, markets are open 24 hours a day to facilitate shopping. In Kwangchow we visited an open market where we saw prepared food that people can buy and take it home. All they have to do is warm it up and eat it.

Women learn about family planning from their

neighbors, in study groups, local clinics or their place of employment. They can have an abortion on demand in the city or in the countryside. The operation is done safely at no cost in a hospital or a clinic. Birth control devices are available at all places. China produces its own version of the pill. If a woman has a difficult pregnancy she can stay off work for an unlimited length of time without loss of pay. They usually receive 90% of their regular salary. We were told that women never lose any seniority or lose their jobs in China because of bearing a child.

Infants from 6 weeks up to 18 months are cared for in "feeding stations", a place that allows a mother to be close to her child all day long, since it is located in the place where she works. She is given time off during the day to breast feed her baby or hold him or play. When the child grows older, he is transferred to a nursery in the neighborhood where the family lives. Families who have a grandmother living with, usually leave their children in her care. People are not forced to take their children to child-care centers. The child care facilities are divided into 3 levels: feeding stations, nurseries for children from 18 months to 3½ years, kindergarten for ages 3½ to 7. Parents usually pay 10 to 11 yuan a month for child care (2 yuan equal approximately \$1). This money is for food, and is about what it would cost for the child to eat at home. The children get 3 hot meals a day and 4 if they stay longer. If a child is sick, there is a full time nurse on hand and the child is treated in a special isolation room. Of course, if the illness is serious, a doctor is called and the child is transferred to a hospital. All this health care is free. Overnight facilities are also available at children centers. A small percentage of couples in the cities leave their children at the kindergarten night and day during the work week, visiting them occasionally but only taking them home on

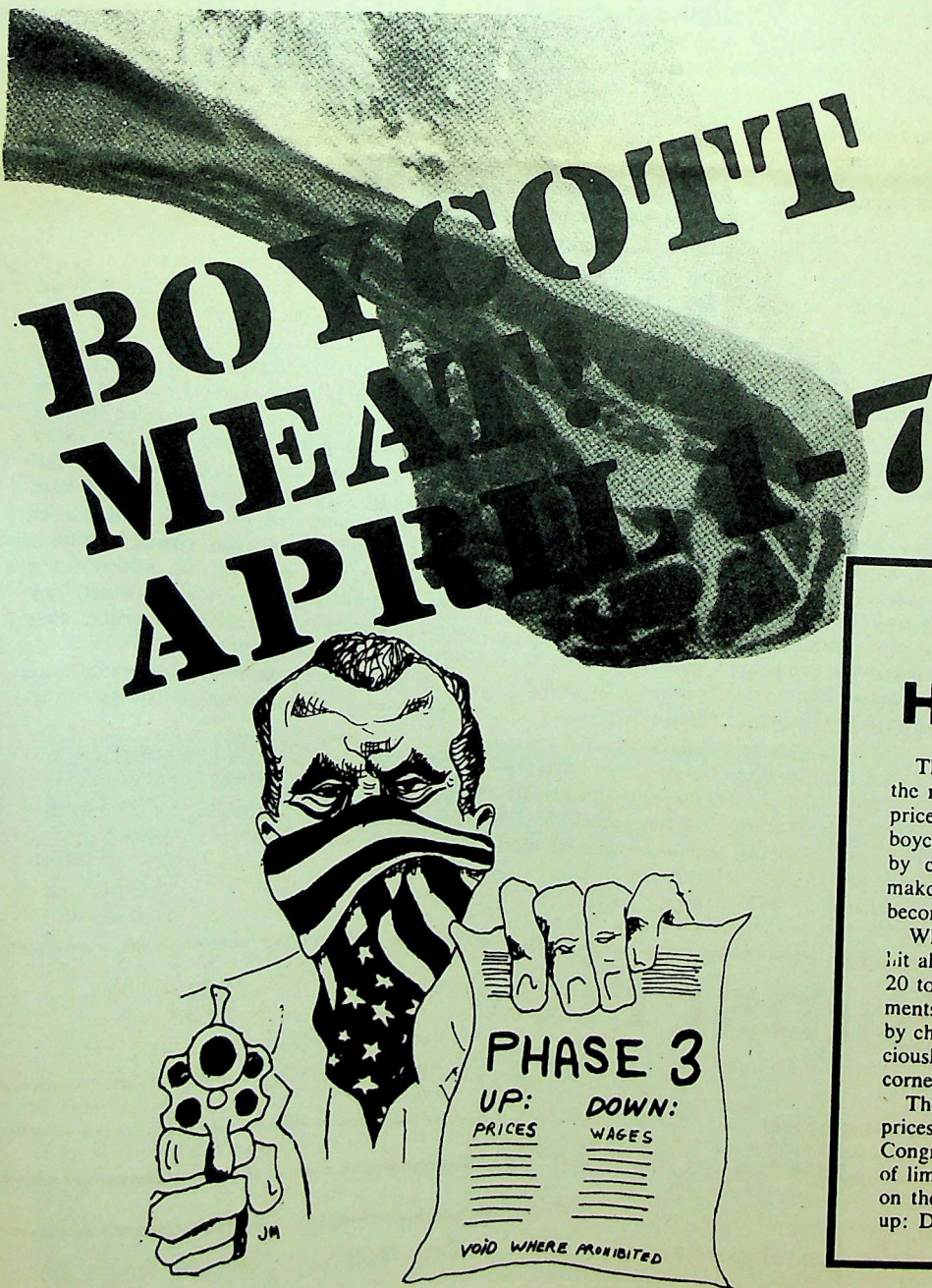
the parents' day off and on weekends. Children often stay overnight if one member of the couple works a night shift at a factory or if the parents have a meeting and there is no one to watch the children at home.

The writings of Chairman Mao stress that women can do whatever men can. The Chinese people believe that women are for the most part equal to men all over China. In their view, whatever inequalities are left are not major ones, and will be overcome gradually by education, persuasion and practice. If a husband complains about his wife's neglect of household chores because she is involved in her work, he is encouraged by his coworkers to study Chairman Mao's thought. The husband and children of the family are taught to share in the housework and the usual result is that the woman can continue unhindered in her work and leadership position. While some husbands may just stand aside and let their wives try things on their own, others may actually help them. If a coworker treats a woman condescendingly on the job, he is lectured on the teachings of Chairman Mao by his co-workers. Chinese women find support in their environment for seeking new roles and responsibilities.

Chairman Mao says that women hold half the sky in China, but he adds that they have to conquer it too. I have no doubt that Chinese women will be able to accomplish this in a not too distant future.

Chinese women, proudly standing shoulder to shoulder with men, are making sure that liberation is working for them and are contributing to the building and construction of socialism in the People's Republic of China. It seems that the days of the "feudal remnants" are numbered.

by
GENOVEVA CLEMENTE



STICK 'EM UP!

*'Let 'em eat less,
says President Nixon.*

*'Let it cost less,'
say us consumers.*

Defeat Nixon's High Price Gouge!

The American consumer has begun to say "no" in the most forceful terms to the incredible rise in food prices under the Nixon Administration. A total meat boycott for the first week in April has been declared by consumer groups across the land. The boycott makes a virtue of a necessity, for in truth, meat has become a luxury item for working people.

While all food prices have been soaring, meat has hit all-time records, with beef and pork cuts up from 20 to 40% in the last year—and still climbing. Statements like, "The rise in food prices is near the end," by chief Nixon economist Herbert Stein, sound suspiciously like Hoover's "Prosperity is just around the corner."

The boycott demands an immediate freeze on meat prices at no higher than the December 1972 level, a Congressional investigation of food prices, the repeal of limits on meat imports, and a temporary embargo on the export of scarce foods. Tell Nixon you're fed up: Don't buy meat from April 1-7!

Angela Davis Raps With

Several members of the Third World Women's Alliance had an opportunity to talk with Angela Davis on a variety of topics that ranged from political prisoners and increasing repression in this country to problems of women's liberation. A one-hour interview stretched into a four-hour rap session. It would be impossible to reproduce the entire conversation at one time so we have decided to pick out what we consider the most important points covered and do a series of articles.

TWWA: There were certain leftist groups that are very active in the New York area that were noticeably absent from the organizing meeting to establish the United Committee to Defend Political Prisoners. This leads us to believe that the sectarianism which exists in this country is still very very much of a problem and is a very active force.

What kind of steps do you see being taken to eliminate this within this country when on an international level this argument is being even more exacerbated? Especially when national groups in this country line up along internationalist lines and refuse to associate with each other. They do not take the position of say the Cubans or the Koreans that they will not engage in an open debate on this issue (i.e. the China-Soviet ideological debate) and that's as true of the U.S. Communist Party as it is of other left groups.

ANGELA: I think again that it will be demonstrated through concrete practice that those groups who refuse to unite around say, the issue of the war, the issue of freeing political prisoners, will just not be in the mainstream of progressive developments in this country. It was interesting, as I said before, that even pan-Africanist organizations and groups have expressed a desire to affiliate with a national Defense Organization. Why is that? They saw that they don't have much support and then they saw how the movement around my freedom emerged and how it was possible to create such a massive thing.

They saw the correctness of the approach that we took through our practice. And they saw the need for unity of all kinds of progressive forces in order to create the kind of pressure that led to my freedom and that can push back the tide of repression. And those who refuse to see that are not strong enough to completely disrupt the emergence of that movement. They just won't be that significant.

TWWA: But they don't seem to be withering away and dying off the vine either. For example, the Black Muslims are very strong and that seems to be picking up.

ANGELA: That's the Muslims and that's true, but they don't participate, they aren't politically active in the sense that other groups are politically active so they are more or less isolated. Except that the paper (Muhammad Speaks) for instance, covered my case and the Soledad Brothers case.

TWWA: But the paper is different from the organization. It is more or less independent in a certain sense. As a matter of fact, some of their major journalists aren't even Muslims.

ANGELA: I am aware of the relationship between the paper and the organization. But on the other hand, through the paper large numbers of Muslims were politicized and came out. In San Jose there were a number of Muslim sisters and brothers who participated and they didn't do it as an organization and group, but they did it because they had been reached. You have problems like that I know.

Let me try to narrow it down to a specific issue. Let's take the case of Billy Dean Smith. There were some left groups, ultra-leftist groups in California who insisted that they wanted to lead the campaign for his freedom. The position they took was that Billy Dean Smith was probably innocent, but even if he had killed those officers, he was correct.

Most of their literature concentrated on the need to support fraggings.

(Editors Note: Fraggings means blowing up your own officer(s) usually by means of a grenade. During the Vietnam War, this became a serious problem and the Army has admitted that over 100 fraggings took place.)

Who can you reach with that kind of literature? It was something that just remained within their groups and their organizations and didn't reach anyone else. And they refused, of course, to participate in any kind of broader movement. But when we began to work around Billy Dean Smith's case, and of course it was a short period of time - only a few months during the summer - but a lot of people began to relate and sent telegrams to the Commanding General and letters and so forth. What I'm trying to say is that the work that was done around his case in terms of building a mass movement had some impact on the outcome of the trial; whereas the work they did was just so totally insignificant. The same thing is happening unfortunately around Ruchell's case. And it's created a difficult situation.

TWWA: Isn't it the political prisoner himself, though, who has some say about the kind of groups that support him? Gives an O.K. to those groups who put out that kind of line that alienates?

ANGELA: Not always. There were groups putting out that kind of a line around my case, too, in the early stages. It's true to an extent but the character of the movement of course is going to be directly related to what goes on in the courtroom. And you can't have a defense, a political mass defense which isn't at the same time reflective in the way the trial unfolds.

TWWA: One problem we see arising though, is that often some people move not exactly way ahead of people, but sometimes acts have to be explained to masses of people and then they become aware of the legitimacy of those acts.

For example, during the whole sit-in movement in the South during the sixties, it was against the law. But people took the conscious decision to go against the law. When the struggles went down in terms of the courtroom, in terms of the mass movement, it was around the right not to obey certain laws that they felt were incorrect. Perhaps that was a little easier to deal with.

But what we have in Black history are numerous examples of this tactic. The entire Underground Railroad operation prior to the Civil War was a totally illicit movement. Harriet Tubman was the biggest lawbreaker of her time. She's the epitome of it. The Fugitive Slave Law made it a crime to assist run-away slaves, but Harriet and her colleagues consciously chose to break the law because they felt the law was itself a crime against humanity. The numerous slave revolts also fall into this category.

And today, some people feel that sometimes when certain acts are committed which are definite political acts, even though they are against the law, that these are justified and should be defended as such.

ANGELA: But how do you present it? That's an important question. If you think back to the statement that Eldridge Cleaver made about 2 years ago in which he said that there shouldn't be a movement around me because I was only charged with supplying the weapons and that Ruchell was the one who should be defended because he picked up arms the way all Black people should take up arms and kill all the pigs. I mean O.K. Now around the same time, or shortly after that I wrote an article for Ebony Magazine and a large part of that article dealt with Ruchell's case.

What I attempted to do was first of all talk about Ruchell as a classical example of the way Black people have been railroaded through the courts and prison. I gave something about his history in Louisiana, having been arrested and convicted of rape at the age of 14 and then having been convicted of a \$10 purchase of marijuana. And a kidnapping charge because it involved driving a car with his brother for a block. Then just showing the way in which they systematically railroaded him into prison. He's spent over half his life in prison.

And then talking about the conditions within prison, talking about the struggles that



photo by Owen Mitchell

Third World Women's Alliance

Ruchell himself had participated in, around attempting to expose the killing of Fred Billingsley shortly before August 7th. And creating the background so that people understand how he had been forced into a situation where he felt that there was no other alternative but to revolt. In terms of the case itself, Ruchell takes a position that he did not kill the judge. He takes the position that they had no intention of killing anyone during the process of that rebellion, but that the guards did the killing.

And during my trial a guard from San Quentin testified and we asked him what the policy of San Quentin is with respect to escape. The guard said that they have instructions not to allow the taking of any hostages whether they're judges or D.A.'s or whether they're children. They have the instruction to prevent escapes by any means necessary. If you unfold it in that way, then that creates the possibility for masses of people to understand why it was that Ruchell Magee assumed that stance. And it's not just saying Ruchell is a revolutionary, he shot off a judge's head, right on. Because people can't relate to that. Whenever I've talked about Ruchell, I've talked about it within the context of the right of slaves to rebel against their slave masters, which is what he talks about, the right to rebel. But you have to explain that, I think, in the context of saying that people may not agree with what he did.

During slavery people didn't necessarily agree that slave revolts were the path to liberation. In fact, a lot of people during that period who defended the right of slaves to revolt would not have attempted to build a movement around slave revolts simply because of the balance of power was so great at that time that there was no possibility of organizing any kind of massive movement among slaves because of the isolation and the conditions. But yet and still, who wouldn't defend the right of Nat Turner and Denmark Vesey, of any slave to rise up against their masters?

The important thing is how you present this to the masses of people. And that's definitely the way the case has to be presented - Ruchell's case. One of the things that I've mentioned on a number of occasions is a statement made by one of the jurors in my own case. This was a man, a white man from the South, with a military background who had been in the navy I think, for years and years and had grown up in totally racist surroundings. He said that he learned so much about the brutality of prison life in California that he felt that had he been in Ruchell's situation, he would have done the same thing. And certainly, had he been chosen to serve on Ruchell's jury, he would have taken a very strong stance against his conviction. I think that if you can reach somebody like that, then it shows that if you have the correct approach you can reach many people. I believe that if it had been possible to build a mass movement around Ruchell, and there are a lot of problems which unfortunately arose, and I'm not saying that I believe he will be convicted now, but I believe that his case is a case that could be won in the courtroom.

TWWA: Is there a point where you have say two given political prisoners who may have committed very similar acts and one picture you might really be able to draw a picture of their individual oppression and why they got to that point. And another prisoner the act was just as justified, but you can't draw that kind of picture, you have to really come in on what the act was and justify that, saying why the act was



Photo By Gwen Mitchell

correct. Or a point where your only hope is to raise people's consciousness around the justification of the act.

ANGELA: The problem is that when we're talking about building a mass movement for the freedom of political prisoners, I think first of all we're talking very seriously about freeing whoever the sister or brother is. And we're talking about freeing whoever the sister or brother is. And we're talking about freeing that political prisoner by using a mass movement to exert pressure on the judicial system. Now if we start with that premise, then that establishes the fact that a certain kind of stance, a stance of victory has to be assumed within the courtroom and outside the courtroom as well.

The problem is, how can a lawyer go into a courtroom in this country today, I think that it's almost inevitable that there will be some kind of conviction unless by some freak there is a totally sympathetic jury or some sympathizers on the jury. If you look at any political cases in countries where revolution has emerged, take Algeria for instance where there were all kinds of political trials during the course of the Algerian revolution. They took the position that they knew first of all that they were in the courtroom of the enemy, the French oppressor. There was virtually no hope at all that they were going to be set free, so they used the courtroom as an arena of struggle, within that warlike situation.

But even so, if that stance is assumed in a courtroom in this country today, I think that it's almost inevitable that there will be some kind of conviction unless by some freak there is a totally sympathetic jury or some sympathizers on the jury. If you look at any political cases in countries where revolution has emerged, take Algeria for instance where there were all kinds of political trials during the course of the Algerian revolution. They took the position that they knew first of all that they were in the courtroom of the enemy, the French oppressor. There was virtually no hope at all that they were going to be set free, so they used the courtroom as an arena of struggle, within that warlike situation.

They were in the midst of war and they continued to fight that war in the courtroom, but with no illusions about the fact that they were going to get freed. I think that we have to think about all of these things when we speak of the need to build a movement to free political prisoners. This isn't to say that it's not possible to admit that a person has done something and has committed the act with which they are charged and can't be free. You have the case of James Johnson in Detroit who killed two white foremen in a Chrysler plant. His plea was not

guilty by reason of insanity. It was a very special kind of insanity plea though. Because his point was that the conditions, the racist conditions in the Chrysler plant had driven him to a point of desperation.

He was found not guilty by reason of insanity and that was as a result of the movement built up around his case. The jury was taken to the plant and they saw the conditions there. He was put in an institution, but he can be released after six months. There was a similar case in Atlanta. A sister by the name of Emily Butler.

Emily Butler worked at the Atlanta Internal Revenue Service Bureau where she did secretarial work. She's a 25-year old Black woman who had complained for a very long time that she was a special target of racist intimidation and about attempts to harass her by

her superiors who are all white. She's never been promoted even though she was just as skilled as the white workers were.

In May she had a very intense confrontation with two of the white forewomen. She became very upset, she got a gun and she shot both of them. Now one of them was just wounded very slightly; the other one died two months later. She had been arrested and released on bond. She had been charged with assault. It's not clear whether the woman who died two months after the shooting actually died as a result of the shooting. However, Emily Butler was charged with murder in July.

Her trial was held towards the end of October. She was convicted and sentenced to life. We were under the impression that the trial was going to be postponed for a while, but the authorities really pushed it. I don't know the lawyer that well, but I don't think that he did a good job of getting it postponed. We had done some things around her case. I went down to Atlanta and held a press conference and spoke to the mass media. We were beginning to put out some literature and do some work around her and suddenly she gets convicted without anyone really knowing what's going on. There's a group in Atlanta right now that is working on an appeal. It's pretty sure that the conviction is going to be reversed on appeal, but that means that there'll have to be a really massive kind of movement in order for it to have some effect.

Chinese Women Achieve Economic Independence

Women workers with babies wrapped in capes, or leading children heavily clad against the cold of a February morning, began to arrive at a Peking neighbourhood factory around 7:30. Depositing their charges at a nursery outside, they went into the Number One Transistor Equipment Factory.

In the nursery the older children were seated around small tables, munching meat pies and washing them down with soup. Outside, an amplifier carried music and "One, Two, Three, Four"; the women workers were doing their morning exercises in the factory compound. The bell rang at 8 and they streamed into the factory to begin the day's work.

Like most neighbourhood factories in China, this transistor equipment factory is located amid homes. Most of the workers are former housewives; the factory is located at their very door-steps. Working mothers are given time off to nurse their babies twice a day during work hours.

The factory was started by some housewives and other people in 1958 when an upsurge took place in China's socialist construction. Inspired by the Party's call for each and every one to lend a hand in adding bricks and tiles in building the mansion of socialism, these women put up a workshop in a ramshackle shed with the encouragement of their neighbourhood committee. They started by making steel-yards and repairing weighing machines. As production expanded, the factory grew and now is housed in several buildings. It turns out automatically-controlled diffusion furnaces used for the transistor industry, glassed in work-tables and other sophisticated equipment. The factory has built its first electro-cardiograph machines for hospital use. It has now a labour force of 360. Seventy percent are women. Six of the nine people on the factory's revolutionary committee are women.

The factory is a symbol of self reliance. Many of the machines used were built by the workers themselves.

The workforce was trained on the job. Heading one of the workshops is a 33-year-old woman named Wang Chin-tsai, a former housewife and a mother of three children. She was a peasant before she came to Peking to live with her husband, a lathe operator in a pump factory on the city's outskirts. Her youngest child is in the factory nursery, a stone's throw from her house, and his mother takes him home at the end of her 8-hour shift.

The child is provided with three

mother could work. She put each child into the day nursery after an 8-week paid maternity leave. "The nursery has taken a good part of the burden of childcare off my shoulders, giving me time to concentrate on my work and study," said Wang Chin-tsai.

She started working in the transistor equipment factory in 1964 soon after the birth of her second child. In 1965 teachers and students of Tsinghua University worked out the

professors, the workers built the diffusion furnace.

Today Wang Chin-tsai heads a workshop that tests and adjusts these furnaces. She is given half a day off every week to attend a technical class in her factory. After coming home in the evening, her husband helps her with the mathematic lessons and they study Chairman Mao's philosophical writings together. Both share the household chores when they are off on Sunday, and they occasionally



wholesome meals a day in the nursery. Half of the day-care fee is borne by the factory. The remainder plus food costs the mother only nine yuan and comes to around eight percent of the family's total monthly income.

Wang Chin-tsai's two older children attend a nearby primary school, and they come to have their noon meals with mother at the factory canteen.

Her two younger children were taken care of by the nursery during the day when they were infants so the

blueprint for a diffusion furnace, and trial-production was assigned to this neighbourhood factory. The university trained many of the workers, including Wang Chin-tsai. She kept the baby in the nursery while she was away at the university during the day. With only two years of schooling, she found it hard at first to learn. Studying diligently, she was able to read blueprints and acquired the necessary technique at the end of a two-month training period.

Aided by university students and

take the children to the cinema.

The socialist system has opened up vast job opportunities for Chinese women. In some major cities, the majority of women under 45 work in government offices, modern state-owned factories, service trades or neighbourhood factories like the one in which Wang Chin-tsai works. This puts them on an equal footing economically with their husbands and enables them to contribute to building socialism in China.

ANGELA . . .

TWWA: On the basis of some provocation or on the basis of a plea of insanity like the Johnson case in Detroit?

ANGELA: That's the problem. It has to be that kind of plea if there is any hope of winning, especially in Atlanta. In a courtroom like that, it's a very bad situation because originally everybody was on her side. Lots of people who worked in the office had given statements to the effect that she had indeed been harassed consistently. She was not only harassed, but all the

Black people who worked there were intimidated and harassed. And they used all kinds of statistics in terms of the fact that they had consistently denied Black workers promotions.

But by the time the trial came around, it looked as if they had really threatened a lot of people who had said they would be witnesses before. A lot of them who had originally agreed to testify wouldn't do so because they were afraid. The reason for that was because there wasn't that great of a movement. If there had been a large movement, they would have felt

comfortable in testifying for their sister. But they've really given her the worst kind of treatment. As soon as the trial was over, they immediately transferred her to prison without letting anyone know where she was.

I talked to her parents that last time I was in Atlanta. They need money, too and that's a real problem. SCLC in Atlanta had been trying to organize around her case so they have all the on-going information and literature. I've spoken about her case during this tour. This kind of thing is going to be happening to Black workers.

Letter from Lolita Lebrón: Dec. 14, 1972

March 1, 1973 is the 19th anniversary of a date that the U.S. Congress and the Puerto Rican people will never forget. On that day in 1954, one Puerto Rican woman, Lolita Lebrón and 3 Puerto Rican men went to the balcony of the House of Representatives. The woman, Lolita Lebrón, waved a Puerto Rican flag and shouted, "My Nation has a right to its independence". They all began firing. Five congressmen were wounded.

She was 34 years old then, a patriot and a mother. She is 53 now, in the

the Alderson West Virginia prison. Her sentence has 56 more years to go. Nevertheless, this strong Puerto Rican sister has not weakened. She has continued to struggle, even in jail.

After the Attica tragedy (Sept. 1971) Lolita led a sympathy protest among Alderson women and was placed in solitary for over 1 year, until Dec. 1972. Lolita receives Triple Jeopardy and the Third World Women's Alliance recently wrote to her and asked for her opinion on abortion -

"... the first thing the liberated woman has to do in respect to life is to love it, perfect it, and in that way make it give forth its most beautiful fruits."

Creo que lo primero que la mujer liberada tiene que hacer en lo que respecta o atañe a la vida, es amarla, perfeccionarla, y así hacerla producir sus más excelsos frutos.

La mujer liberada debe no aceptar el aborto: su primer tarea en este caso - el más vital de la problemática de la actual existencia - debe ser no hacer hijos indeseados.

Como ella no es quien sola los hace, entonces debe abrir la conciencia de su varón con la verdad que en su liberación interior ha descubierto: Eso es, debe liberar al hombre de la cadena a que ella estuvo atada por siglos....

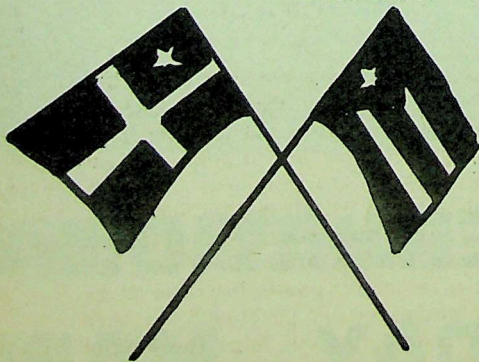
Como los niños indeseados (como los otros) se conciben o "hacen" através del contacto sexual, tanto el varón como la hembra - para no echar hijos indeseados al vientre materno, deben evitar hacerlo - no evitando su disfrute sexual moderado, sino evitar concebir gente, y lo debe hacer por ahora, 1972, en manera científica que no destruya vida sino que asegure que ese disfrute no resulta en embarazo....

Creo en Dios y en el supremo bien de la vida. Y sé que está mal abortar, y que es malo también hacer hijos desgraciados. He ahí pues la interrogación ante nuestra humanidad de hoy: *¿Qué hacerse pues?* Y mi contestación es: *Educarnos*. Tomar las realidades de esta existencia en serio, analizarlas - como anatomiza el físico el cuerpo del enfermo....

Mientras tanto reciba hoy y siempre las gracias por su reconocimiento y ayuda a la soberanía que luchamos por reconquistar para la patria, y sean Ud. y todos los compañeros ahí muy felices en la Navidad.

Justicia para el Tercer Mundo! Abrazos a nuestras hermanas todas! Salud!

Cariños de su compañera
Lolita Lebrón



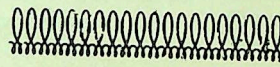
I think the first thing that the liberated woman has to do in respect to life is to love it, perfect it, and in that way make it give forth its most beautiful fruits.

The liberated woman should not accept abortion: her first task in what I believe is the most vital problem of present life - should be to not make unwanted children.

Since she does not make them alone, then she must raise the consciousness of her man with the truth that she has found in her internal liberation - that is, she should liberate the man from the chains to which she was tied for centuries....

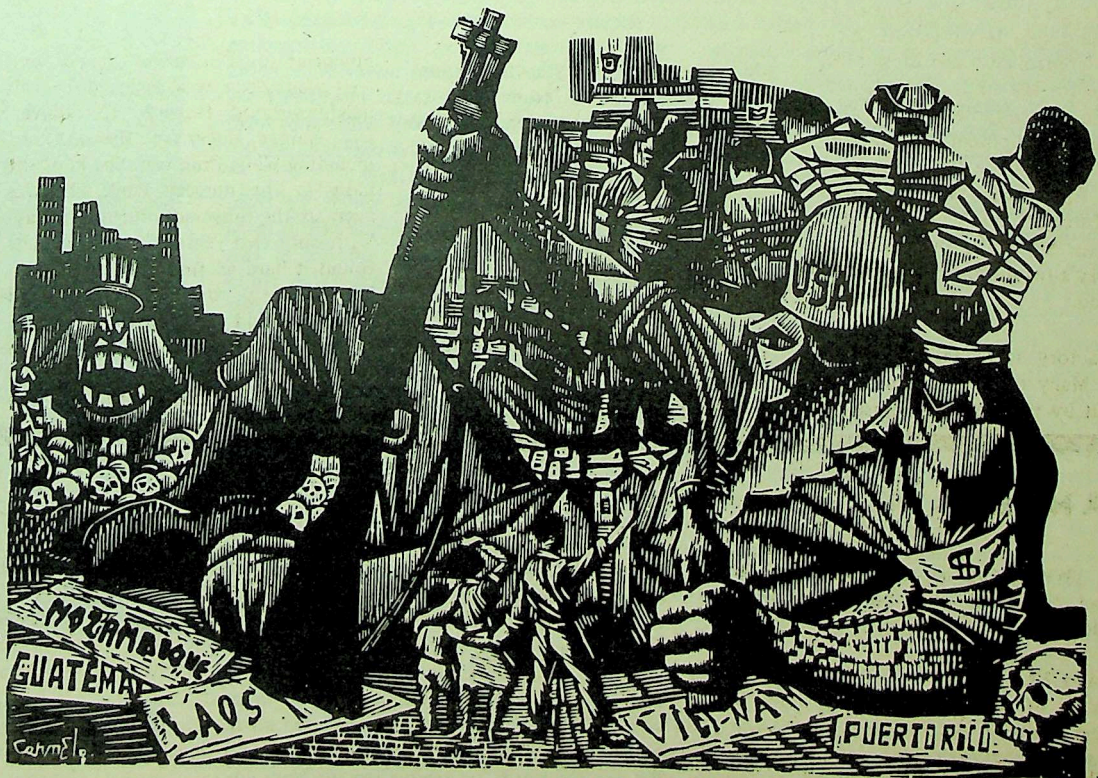
Since unwanted children (like others) are conceived or "made" thru sexual contact, the male as well as the female, should avoid making one so as not to put unwanted children into the womb, not avoiding moderate sexual enjoyment, but avoiding conception, and it should be done for now, in 1972, in a scientific way that does not destroy life, but rather assures that enjoyment not result in pregnancy....

I believe in God and in the supreme goodness of life. I know it is bad to abort, and I know that it is also bad to make wretched children. Here then is the question facing humanity today: What is to be done then? And my answer is: *Educate ourselves*, take the realities of this existence seriously and analyze them the way a physician anatomizes the body of the ill person....



In the meantime thank you today and always for your recognition and help for the sovereignty which we struggle to conquer for our country, and may you and all the comrades there be happy at Christmas. Justice for the Third World! I embrace all our sisters! Health!

Affectionately, your compañera
Lolita Lebrón



LIBERTAD PARA TODOS LOS PRISIONEROS POLITICOS

International Women's Day, March 8th, was first celebrated in 1911 by over 1 million women around the world. It was in answer to a call in 1910 by Clara Zetkin, a German socialist, who proposed that there be a day of solidarity with all working women throughout the world. In particular, it was in response to the March 8th, 1908 demonstration by U.S. working women on the lower east side of New York City. That was an historic moment because in one day's notice, over 20,000 women went out on strike to protest their poor working conditions, low wages and lack of health benefits and childcare facilities.

This strike was just one of the many activities and demonstrations that women engaged in in the U.S. during and before this period. For example, Ida Barnett Wells, a Black woman, courageously tried to fight the issue of the lynching of Blacks during the latter part of the 19th century. Until the 20th Amendment was passed (Aug. 1920), many of the women involved in the Suffrage movement actively agitated to improve the working conditions of women. After this amendment, many leading figures of the women's movement felt that the right to vote would remedy any problems women had to face in this society. They lessened their struggle around issues concerning the complete democratic rights of women, particularly those of Black women.

Although the struggle for the right of women to vote was short range and a reform measure, it did provide some benefits. There are now on the books certain laws which act as protective legislation for women and children as far as monetary support, child abuse, and the right to work. Yet, women still suffer poor working conditions in the factories (all workers do), few day care and childcare facilities, wages lower than those of men for equal work, inadequate health care, and furthermore, there are still not enough jobs.

The problems of women are closely related to the problems of this society as a whole. More childcare facilities would allow women to take part in the productive forces of society and would also benefit men who have sole responsibility for their children. Instead of progressing in this area, there are laws being introduced which would deny funds to those few government sponsored daycare facilities available to working mothers who earn more than 1/3 above the poverty level. (See News Briefs) This is but one of the latest attacks on women that must be fought.

The poor gynecological and health care that women receive is nevertheless expensive and rising in cost everyday along with all other basic services in this country. In particular, the lack of emphasis on preventive measures for health care is directly related to the high costs one faces upon hospitalization. For example, there must be better preventive medicine for diseases related to poor working conditions (e.g. respiratory illnesses from poor ventilation, heart and liver disease from working with chemicals like asbestos, etc.), for conditions related to poor nutrition (e.g. high and low blood pressure, infections of all kinds, etc.), and for those caused by poor housing (e.g. colds, lead poisoning, etc.).

International Women's Day, March 8th, 1973, found women in the U.S. still struggling around these issues, in addition to those related to the sky rocketing cost of living, the inadequate assistance for those women unable to work, and the lack of jobs. For third world women workers, there is the added burden of living in a racist society.

In those countries which have begun developing a socialist society, however, particularly China, Cuba, and Vietnam, our sisters are helping to solve these problems and they were honored on that day as part of the productive forces within the society, honored as women who are striving to contribute to the full benefit of their society as mothers, workers

EL DÍA INTERNACIONAL DE EL 8 DE MARZO

and productive citizens. Women in these countries have made tremendous gains in overcoming the unequal conditions which they faced. Daycare centers have been provided at the work places so that women are able to work knowing their children are well provided for. There are jobs for all with equal pay for equal work. Good health services are provided free or at a minimal cost. Women in these countries play an important role in taking part in decisions which affect the masses of people, particularly in solving problems facing their immediate communities. Many women belong to the Communist party within their countries, and to the Women's Commissions (China), the Women's Union (Vietnam), and the Federation of Cuban Women (Cuba). These are all mass organizations directly concerned with changing the woman's role in their society and seeing to it that women in their countries now have equal access to education at all levels, from elementary to graduate.

The emancipation of women must be explained more objectively than by just raising the banner of "women's liberation". The emancipation of women means more than freedom from certain oppressive realities, it also means the freedom to become a more productive part of the society in which we live, and to gain access to those benefits, such as education and jobs, which ensure our rights as workers, mothers, and citizens.

The feminist movement and those middle class white women who acknowledge that "the struggle for third world and white women is not the same" should be criticized because they show no willingness to overcome the gap between their own class background and ethnic privileges and the needs of all women and the society as a whole. As Frederick Douglass said, they want "the wheat without the chaff", they want "the storm without the thunder and lightning". They do not want to make a choice between the benefits of reform measures that are limited to a few women, and changes that would make the benefits of this society available to all its citizens. They do not want to declare war on the ruling class because they want to enter it, as equal participating members. This has caused many other white women to react against the movement because they know that they will never form part of that elite, and the demands raised by that group do not relate to them.

In spite of the struggles which we third world and working class people still face in 1973, we have won some victories in this country. The release of Angela Davis could not have been achieved if progressive forces that cut across all sectors and races of society had not united to fight for her freedom. Lolita Lebron has been released from solitary confinement as a result of consistent agitation on the part of many Puerto Rican sisters and brothers and the help of other concerned people. Billy Dean Smith is free as a result of the same kind of militancy. The Peace Agreement was signed in January, after a long struggle by the people of this country who raised the issue of the imperialist nature of the Vietnam War.

The Third World Women's Alliance has joined with other oppressed groups of men and women to aid in the success of these victories. We see the need to work for unity to achieve the changes that the world needs. We see the need for every sister to work for these changes in every area of her life. We welcome all third world women to join us in that struggle.



INTERNATIONAL DAY MARCH

LA MUJER 1973

El Día Internacional de la Mujer, el 8 de marzo, fue celebrado por primera vez en 1911 por más de un millón de mujeres a través del mundo. Se celebró como resultado de una declaración en 1910 por Clara Zetkin, una socialista alemana, quien propuso que hubiera un día de solidaridad con todas las mujeres trabajadoras alrededor del mundo. En particular respondía a la demostración de mujeres norteamericanas que trabajaban en el bajo este de Manhattan el 8 marzo, 1908.

Fue un momento histórico porque con un día de noticia, más de 20,000 mujeres salieron en huelga, protestando las pésimas condiciones de trabajo, los sueldos bajos, la falta de planes médicos y de facilidades para el cuidado de niños.

Esta huelga fue solamente una de las muchas demostraciones que organizaron las mujeres de los E.E.U.U. durante y antes de esa época. Por ejemplo, Ida Barnett Wells, una mujer negra, trató de pelear contra el ahorcamiento sin juicio de negros a fines del siglo 19. Hasta que se aprobó la enmienda #20 a la constitución (agosto, 1920) muchas de las mujeres activas en el movimiento pro el voto lucharon por mejorar las condiciones de trabajo para mujeres. Después de aprobarse, varias líderes del movimiento feminista creyeron que el derecho de votar remediaría todos los problemas que las mujeres enfrentaban. Aflojaron en cuanto a los derechos democráticos completos de la mujer, especialmente los de la mujer negra.

Aunque la lucha en pro del voto para la mujer fue de otro metraje y reformista, sí logró algunos beneficios. Hoy hay varias leyes que protegen a las mujeres y al niño en cuanto al respaldo económico, el abuso de niños, y el derecho a trabajar. Sin embargo, las mujeres todavía sufren condiciones malas de trabajo en fábricas (como todos los trabajadores,) tienen pocas facilidades para el cuidado de niños, ganan menos que hombres por el mismo trabajo, no tienen servicios médicos adecuados y todavía no hay suficientes trabajos.

Los problemas de la mujer están estrechamente vinculados a los problemas de toda la sociedad. Más facilidades para cuidar niños permitirían que las mujeres tomaran parte en las fuerzas productivas de la sociedad y también les serían beneficiosos a esos hombres quienes crían a niños solos. En vez de progresar en esta área se están discutiendo leyes que pretenden negar fondos a aquellas pocas guarderías patrocinadas por el gobierno disponibles a madres que ganan una tercera parte más que el nivel de pobreza (Véase nuestras noticias). Esto es sólo uno de los ataques contra las mujeres que deben pelearse.

Los pobres servicios médicos y ginecológicos que recibimos las mujeres aún son caros y el costo sube todos los días junto al de todos los otros servicios básicos en este país. En particular, la falta de énfasis en medicina preventiva se relaciona directamente a los altos gastos de hospitalización. Por ejemplo, tiene que haber mejor medicina para prevenir enfermedades que tienen que ver con las malas condiciones de trabajo. (ej. enfermedades pulmonarias causadas por falta de ventilación inadecuada, enfermedades del corazón e hígado a causa de químicas como el asbestos, etc.) para condiciones relacionadas a una dieta incorrecta (ej. presión alta o baja, infecciones de todo tipo, etc.) y para las que viviendas pobres causan (resfriados, envenenamiento de plomo, etc.)

Este Día Internacional de la Mujer, el 8 marzo, 1973, encontró a las mujeres de los EEUU todavía luchando alrededor de estas causas y alrededor de las que se relacionan al increíble incremento en el costo de vida, la poca asistencia para las mujeres que no pueden trabajar, y la falta de empleos. Para las mujeres trabajadoras del tercer mundo está el problema adicional del racismo

Sin embargo en esos países que han empezado a desarrollar una sociedad socialista, especialmente China, Cuba y Vietnam, nuestras hermanas están ayudando en la solución de estos problemas y fueron agasajadas ese día como parte de las fuerzas productivas de la sociedad, y como madres, trabajadoras y ciudadanas productivas. Las mujeres de esos países han alcanzado logros increíbles al superar las condiciones inequales que enfrentaban.

Centros infantiles se proveen en los lugares de trabajo para que las mujeres pudieran trabajar sabiendo que sus niños estaban en buenas manos. Hay trabajos para todas y ganan igual que los hombres por el mismo trabajo. Buenos servicios médicos se proveen gratis o a un costo

mínimo. Las mujeres en estos países desempeñan un papel importante al tomar parte en decisiones que afectan a las masas del pueblo, particularmente al resolver problemas en sus propias comunidades. Muchas mujeres pertenecen al partido comunista y a las Comisiones de Mujeres (China), la Unión de Mujeres (Vietnam) o a la Federación de Mujeres Cubanas. Estas son organizaciones grandes que bregan con cambiar el rol de la mujer en la sociedad y se aseguran de que todas las mujeres en sus países respectivos tengan igual acceso a todo nivel de educación, desde primaria hasta post-universitaria.

La libertad de la mujer se tiene que explicar más objetivamente, no sólo con izar la bandera de la "liberación de la mujer." La libertad de la mujer quiere decir más que la libertad de ciertas realidades opresivas, también quiere decir libertad para ser una parte más productiva de la sociedad en que vivimos, y para lograr aquellos beneficios tales como la educación y el trabajo, que aseguran nuestros derechos como trabajadoras, madres, y ciudadanas.

El movimiento feminista y aquellas mujeres blancas de la clase media que reconocen que "la lucha para las mujeres del tercer mundo y para las mujeres blancas no es la misma" deben ser criticadas porque no muestran ningunas ganas de superar el trecho que existe entre su propio trasfondo de clase con privilegios étnicos, y las necesidades de toda mujer y la sociedad en general. Quiéren la caña sin el bagazo, la tormenta sin truenos ni relámpagos. No quieren hacer una decisión entre los beneficios reformistas que se limitan a pocas mujeres, y cambios que le harían llegar los beneficios de la sociedad a todos sus ciudadanos. No quieren declarar guerra contra la clase privilegiada porque quieren pertenecer a ella. Esto ha causado una reacción contra el movimiento de parte de muchas otras mujeres blancas porque ellas saben que nunca formarían parte de esa élite, y las demandas de ese grupo no tienen que ver con ellas.

A pesar de las luchas que todavía enfrentamos nosotros los trabajadores y los del tercer mundo en 1973, hemos ganado algunas victorias en este país. Angela Davis no estaría fuera de la cárcel hoy si fuerzas progresistas de todos los sectores y todas las razas del país no se hubieran unido para pelear por su libertad. Lolita Lebrón salió de solitaria como resultado de una lucha consistente de parte de muchos hermanos y hermanas puertorriqueños y la ayuda de otra gente consciente. Billy Dean Smith está libre como resultado del mismo tipo de militancia. El acuerdo de paz se firmó en enero después de una lucha larga en este país llevada a cabo por gente que subrayó el aspecto imperialista de la guerra en Vietnam.

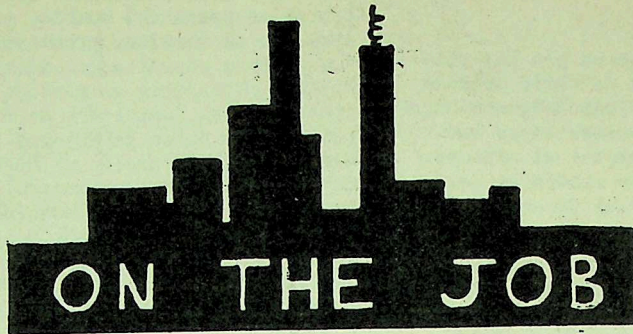
La Alianza de Mujeres del Tercer Mundo se ha unido con otros grupos de mujeres y hombres oprimidos para cooperar en el éxito de estas victorias. Vemos la necesidad de trabajar por la unidad para lograr los cambios que el mundo necesita.

Vemos la necesidad de que toda mujer trabaje por estos cambios en cada área de su vida. Le damos la bienvenida a todas las mujeres del tercer mundo para que se unan a nosotras en esa lucha.



WOMEN'S

H 8



ON THE JOB

with
THE BLACK SECRETARY

We set out to interview two black women who work in secretarial/clerical positions. One of these women represents the young, college-educated female who could not find employment in the field of her training; the other represents the working mother, trained with secretarial skills. We present these two interviews because we feel they are representative of the exploitation and oppression of third-world women in secretarial positions.

Secretarial/clerical office-jobs are the second largest employers of third-world women. Ironically, although the pay is meager, secretaries and clerk/typists are given white-collar status by the U.S. Department of Labor. For example, someone who files and types is given the title "administrative assistant". In other words, this title is meaningless. It is a sham perpetrated on third-world women in order to entice them into dead-end jobs that, in reality, carry no responsibility. These jobs offer no promotion opportunities, and especially no increase in pay.

In profit-making corporations, there is a blatant contradiction between the value of the workers' services, and the compensation the worker receives from her employer, the corporation. The productivity of the secretary is vital and indispensable to the functioning of

the corporation. It is one of the Great American Myths that if you are a 'good-girl', do well in school, and go to college, that when you graduate, high-paying job opportunities will be available. But this contradiction is revealed when you consider that college-educated women MUST enter the job-market as secretaries, or clerk-typists. Sometimes women are fooled into thinking that, as time passes, they can advance to positions with greater responsibility, creative opportunity, and better pay.

However, we as working women will no longer be fooled by such trinkets.

The recent swell of college-educated workers on the market is probably the result of the post-war baby boom and the increase in the number of college students in the '50's and '60's. We were all told that education was the magic road to success. However, we now understand that the bosses had no intention of increasing the job-market. As a result, third-world college-educated women are forced to use typing skills they acquired in college; and there are NO decently-paying jobs for young sisters without a degree, whether they have typing skills or not. Sisters without a college-degree and experience end up on welfare.



photograph by Kureeda Miller

How long have you been in the U.S. and why did you start to work?

I came to the U.S. from the West Indies 22 years ago and was married here in the U.S. I had to work for necessity. My husband is a carpenter, but he was not in a union then; and they don't pay anything for your skill if you're not in the union.

We had no children at the time, but things were kind of tight. I started working in New York City in 1951. I was a clerk in a mailing house; you know, I did copy-typing. For working a 45-hour week I got \$35.

What kind of work have you done since then?

I have had other jobs. I stopped working for about ten years to have my children. But jobs, for the most part, involved secretarial skills. I did return to work for a little while in 1959. For about 10 months I worked as a clerk-typist for one of the big T.V. networks. Like I said, I had three children, but one of them was very, very ill.

He stayed in the hospital all the time, and somehow the bills had to be paid. That's why I went to work again. My other two children were still very small and had to be taken care of while I worked. Their babysitter was \$25 per week, more than a third of my salary of \$60. My sick child eventually died, so I quit working. I stayed home for another two years.

How were working conditions for your various jobs?

Conditions were terrible between black and white. Discrimination was at its height. Once I took a typing test for a job I had found in a newspaper. I passed the test very well; I just knew I had this job, but then two white girls came in to be interviewed for the same position. Of course, the job was closed to me. The boss told me, "don't call us, we'll call you." Things were very bad; the only change from my parents' time is that folks wouldn't have tried to get the job in Jim Crow days.

If a white cleric was in the same position as you, they would pay her \$15 more per week and say she was in a different job category because she answered one or two telephone calls a week. They used to hire a white woman as a "supervisor" whose duty it was to supervise all the black clerics. The bosses didn't even trust us on our own. This still happens in some companies today.

Bosses only like the grinning, sweet, "yes ma'am" type. This is true even for 1973. You can keep your job if you're a "good" black person. Blacks who would "rat" on their sisters got raises; those who spoke on the same level as their bosses were fired on some exc.

One good thing about an office job is that if your boss liked you, you got partial pay when you were pregnant, and you could come back once you had had your baby.

Did you ever belong to a union?

Yes, but not always. I've had four or five jobs and only two jobs with unions. The one I'm with now, Local 1199 is the best I think. This union fights; right now we're fighting for our 7.5% increase in wages. The bosses only want to give us 5.5% increase. That's chicken-feed.

Also, if you're being threatened, if the bosses threaten to fire you, Local 1199 won't let them unless it's a very good reason. But it's expensive: about \$9, every two or four weeks

"I found out that they wanted a lackey"

II

What kind of work do you do and how long have you had this position?

I'm an administrative assistant. I have more responsibilities than just typing and shorthand but I get a secretaries' pay. I've had this particular position for nine months but I've done office work for the last three years.

What kind of training and education do you have?

Surprisingly enough, I have a B.A. in English. When I got out of school I found that the only job I could get in any publishing company was one that led to a dead end. This was because I was black, had only a B.A. at a time when they wanted people who had Master's degrees for the position I was looking for.* So I had to take positions like office assistant, clerk typist, where I just cut out articles, pasted them up, and typed the ads.

Were you able to develop other skills?

No, I wasn't ever able to pursue that. I wanted to work in a publishing company so that I could learn some editorial skills and other things so I could advance in the field. Since I was black, my bosses never took an interest in me and I didn't know how to get such positions. I have a teacher's license but at this time I really don't want to teach - the grade schools are really a hard place to work.

What kind of organization do you work for and what do you do?

I work for a non-profit organization, a social welfare type of agency.

I type up reports that come in from research associates about various topics that we're interested in as well as letters from my boss. I also do filing and other typical office things - nothing too exciting but at the same time very essential to the running of the business.

Are there any other things you have to do during a typical work day other than the clerical things you just described?

No, although I write up reports and, in general, take initiative by correlating some of the files that we might be interested in working with in the future, so that there's always some form of work being generated. It's a one-person office. I'm in charge of the phones and whatever else has to be done. I don't think that it's a bad thing to do; it's just that you realize, over a certain period of time, that you can't find the kind of job you really want even if you have a certain amount of education.

Have you asked for a change in salary or job responsibility?

No, that's not really possible since I have almost every job responsibility there is in the office since it's a one-person office. I've noticed that non-profit organizations tend to expect you to be more dedicated since they aren't geared to making money. On the other hand, profit-making organizations feel obliged to give you more privileges, more benefits since they are exploiting you, underpaying you.

Let's talk a little about the interview. What kinds of information was the interviewer looking for?



photo by Runeda Miller

The interviewer asked about previous job experience, and typing skills. In general, she wanted to know how I felt - did I feel capable of handling office work. That's what makes working for a non-profit organization different; they tend to be less impersonal in their approach towards the interview than profit-oriented organizations. Profit-making organizations take a production line attitude; you come in, you take a typing test, and if you are soft-spoken and don't seem threatening, they may hire you.

Have you ever made a suggestion that was looked upon negatively?

Yes, not so much on this job because, as I said, things are handled in a less impersonal manner. Your ideas aren't exactly swept out of the door. You see traces of your ideas with someone else's name on it, like your supervisor. Sometimes it is mentioned that the idea came from you. In profit-oriented organizations either your ideas are totally co-opted by your supervisors or totally ignored as if you don't have the right to say anything at all.

How are you treated in the office?

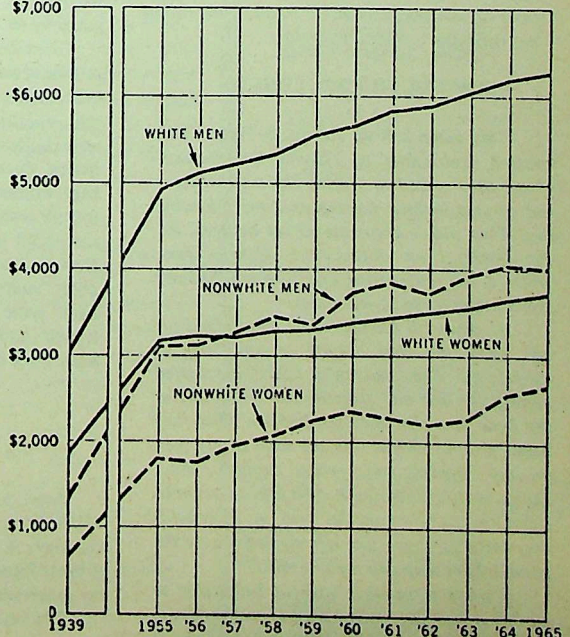
Office relationships are different - everything is geared towards the supervisor's personal whims and not towards the workers' needs or plans. I've found that my own duties are totally determined by what my boss has decided for me. I have very little say about the kinds of work done in the office; I'm merely here to produce - to see that the office is open in case someone wants to come in to type - a very limiting kind of role. This is true of secretarial positions in general no matter what kind of organization you work for. You are to do as you are told; you're not to be a creative thinking part of the organization.

*Editors Note: The information that an interviewer requests during an interview isn't always related to job performance. Certain job requirements - especially college degrees such as a Master's degree - will exclude a greater number of Blacks. In addition, these job requirements often appear to be color-blind in spite of the fact that they tend to exclude a larger number of Blacks than whites. Such screening methods are also used when there are very few openings if any at all.

How were you treated in other office work positions?

I used to do things like filing, typing forms, and things like that. It's these kinds of positions that are really stultifying when you think of the relationship between the worker and the supervisor. I was working in a publishing company and I had an idea about how to advertise some of the books the company produces. The boss said yeh, yeah, sure, sure, and shortly thereafter I was fired. That was the most frustrating position I was ever in because I had hoped to learn editorial skills and other things about publishing in order to have skills to teach other black people. I found out that they wanted a lackey who would do whatever they were told without thinking or commenting. All the other black people there were in the same position - none of them had any supervisory positions and yet if none of them had been present, absent, a lot of essential work would not have been done.

(Median wage or salary income in 1960 constant dollars)



TORTURE of WOMEN

IN LATIN AMERICA

Our sisters in Latin America suffer the horrifying consequences of imperialism every day of their short lives. The average woman can expect to live only 36 years there. Malnutrition, hunger, poor pre-natal care, unsafe facilities for giving birth and brutally difficult work for long hours are just some of the commonplace tragedies that many Latinos and Latinas are fighting against. Tania Bunker was murdered along with Che Guevara in Bolivia in 1968 while struggling to change these conditions in countries where the U. S. government supports and aids the tyrannical governments. Many women are taking an active part in the struggle for human dignity and freedom from exploitation and oppression.

A great deal is said about the passivity and submissiveness of Latin women. She is often characterized as shy and retiring, and non aggressive. However, the male leaders of these

Latin American regimes know that there are many Latin women who will fight them to the death. They know that a woman who struggles for her own liberation and that of her people is a serious threat to their tyranny. They don't say, "Oh, she's just a woman." They have no qualms about dealing with these sisters in the same brutal ways they deal with revolutionary men.

The women who have risen up in the struggle against the most anti-democratic governments in Latin America are great examples of revolutionary heroism in women. They risk brutal torture if they are caught. Many who were not involved suffer torture at the hands of sadists simply because they are suspected of being involved. The following are only some examples of tortures from those who have lived to tell about them.

CHILDREN & PREGNANT WOMEN TOO

* When Jaime Velazquez, a doctor who had worked in Cuba was assassinated by police of Velasco Ibarra's government, his Canadian wife Suzanne Bernard-Velazquez was arrested and put into Reten Sur, a prison in Quito, Ecuador where she was kept for two months.

Suzanne was held handcuffed for 72 hours with a projector shining in her eyes, eight days without food, and for 20 days she slept on the ground. Her jailers went so far as to deny her the use of the bathroom. The humidity and cold in the cells was so severe that when she was finally given permission to bathe she couldn't for fear of pneumonia.

This dungeon had an unbearable stench and was a nest of infection. Filthy piles of hay were everywhere which harbored all sorts of insects.

Physical abuse of children was commonplace as was their incarceration along with their parents. Sometimes these children were actually charged with crimes. Several girl servants between the ages of 13 and 16 were imprisoned by the heads of the household where they were employed, supposedly for theft of a watch or some petty object. This frequent and even common situation arose each time the bosses refused to pay a servant's measly monthly wages.

Detectives and police would begin to circulate freely. Regardless of age, girls and old women alike were raped.

Suzanne's complaints to authorities and those of her lawyers led only to the replacement of one guard by another.

Tortures of both common and political prisoners was not unusual at Reten Sur de Quito and women were generally the worst victims of this so-called penal justice. Physical tortures were inflicted without consideration of age or health. Suzanne recalled the condition of pregnant women being returned to their cells after torture sessions. They, like the others, had been suspended and brutally beaten until bloody, then returned to their cells where they would abort unattended. Other women would come back with fractures or half crazy. Suzanne herself suffered temporarily paralyzed hands after three days of "treatment."

A CATHOLIC ACTIVIST

Argentina is ruled by a dictator and lackey of U.S. imperialism, General Alejandro Lanusse, who stays in power with U.S. aid and by means of brute force unleashed indiscriminately against any progressive person.

* Norma Morelb's case got N.Y. Times and Newsweek coverage because she was only a rural school teacher who was active in Argentina's Catholic Action Rural Movement Branch when arrested. When her sister was allowed to see her a month later. "She spoke with difficulty, her



Sagrario Diaz, a student at the University of Santo Domingo, Dominican Republic, was killed in April, 1972.

vision had been affected from being blindfolded for many days, her legs were discolored and swollen and there were scabs and bruises all over her body." International pressures and public opinion finally forced the Lanusse tyranny to release her.

MASSACRE IN PRISON

Rawson is a prison in Argentina from which 25 prisoners escaped. Six managed to commandeer a plane to Chile and are alive today. The other 19 surrendered peacefully but it angered the military that they had not been killed. A week later, most of them were; only 3 survived a massacre.

Maria Antonia Berger's account follows, just as she wrote it in Spanish, and translated into English. She said they were all unexpectedly ordered out in front of their cells:

* De pronto, imprevistamente, sin una sola voz que ordenara como si ya estuvieran todos de acuerdo, el cabo obeso comienza a disparar su ametralladora sobre nosotros, y al instante el aire se cubrió de gritos y balas, puesto que todos los oficiales y suboficiales comenzaron a accionar sus armas. Yo recibo cuatro impactos; dos superficiales en el brazo izquierdo, otro en los glúteos, con orificio de entrada y de salida y el cuarto en el estómago; alcanzo a introducirme en mi celda, arrojándome al piso, María Angélica Sabelli hace lo mismo, al tiempo que dice sentirse herida en un brazo, pero momentos después escucho que su respiración se hace dificultosa, y ya no se mueve.

Escucho que se aproximan los disparos de arma corta, es evidente que quien se halla abocado a la tarea de rematar los heridos, está cerca de mi celda; trato de fingir que estoy muerta, y entrecerrando los ojos lo veo parado en la puerta de mi celda; es alto como de 1.80 m., de cabello castaño aunque escaso, delgado; lleva insignias de oficial de Marina. Apunta a la

We have a policy of sending free subscriptions to our brothers and sisters in prisons. As our reputation began to grow, our prisoner list began to grow immensely.

At this moment we need your help. A one dollar gift will provide a free sub to a prisoner for six months.

HELP GIVE A FREE SUB TO A PRISONER!!

Continued Page 15

My name is Elena Codan. I was picked up and kept incommunicado. I spent the first night without sleep listening to the screams of people being tortured. The next night they took me to an office where they explained to me that they would do "things" to me after which I wouldn't want to go on living.

They punched me in the head, blindfolded me and carried me to the torture chamber. They tied me completely naked to a cot with my legs and arms stretched tight and open. They gave me electric shocks on the soles of the feet, legs, genitals, chest, abdomen, armpits, lips and gums. Sometimes they gave me electric shocks in two or three places at the same time. I couldn't breathe because they covered my face with a pillow and if I screamed they gave me shocks in the mouth. Each question was accompanied by insults and punches in the head. [Elena goes on to relate how they repeated this treatment again and again for five consecutive days and how when they threw her into her cell she couldn't sleep listening to the screams of prisoners who were continually being tortured.]

I began to lose a large quantity of fluid and they said "that I was about to burst," that I had "half my womb hanging out." One of them panted at my side and stroked my chest gently. I lost consciousness—they revived me with the electric prod.

I had lost all sensation in my arms and legs. I was raped by one of them. I felt like vomiting and I couldn't breathe...They threatened to place an apparatus in my genitals through which they could reach up to my uterus with the electric prod. When I recovered consciousness I was on a couch and shaking with chills and fever. I was delirious and I couldn't see out of my right eye.

ELECTRIC SHOCK IS COMMON

* *My name is Rosa Vallejos de Perez. I was arrested and taken to Federal Coordination where they seated me facing the wall where I had to stay without moving until the following day. They didn't allow me to eat or sleep. All day Sunday I was shifted from office to office where I was questioned and where I had my finger prints taken several times.*

At dawn on Monday they blindfolded me and made me turn around several times to confuse me. They tied me up tightly and started pulling my hair and slapping me in the face at the same time that they insulted me. Then they began electric shocks - on the soles of my feet, on my nipples, legs, pelvis, stomach, anus, vagina, and on the mouth each time I screamed. I don't know how long this went on. Afterwards they handcuffed me and left me thrown on the ground; later they tied me to a chair.

I spent three days without being able to move my legs and when I tried to straighten up, an unbearable pain in the vagina made it difficult. A maroon liquid began to flow out of my vagina, something like blood but very dark. Up to today - 10 days later - this is still happening.

WOUNDED KNEE

INDIAN PEOPLE MAKE DEMANDS

Vernon Bellecourt, national director of the American Indian Movement (AIM), recently visited New York City to call for continuing demonstrations in support of the Indian people presently occupying the town of Wounded Knee in South Dakota.

Calling upon those people who have been, "uttering theoretical words about love, unity, brotherhood and sympathy" for the original inhabitants of this nation, Mr. Bellecourt asked supporters to come to Wounded Knee or go to their nearest federal building and stand in full support of Indian people.

The Indians at Wounded Knee have dug in and armed themselves. They learned an important lesson 83 years ago when they fought their last battle with the U.S. army. During negotiations to end the fighting, the U.S. told them to put their guns aside before they would negotiate. Taking the government at their word, they gave up their arms and the U.S. army then attacked and massacred hundreds of men, women and children. The Indians are not making the same mistake this time.

AIM is demanding that all treaties immediately be completely reviewed by some body of government, Congressmen or Senators who have not been involved in the Bureau of Indian Affairs or the Department of the Interior since it is precisely the corrupt practices of these two agencies over the past one hundred years that has led to the present crisis. These agencies have allowed several of this country's leaders and their friends to steal the largest share of wealth that was taken from Indian land and resources.

According to AIM, they are also making efforts at the United Nations to obtain U.N. intervention so that they can have an unbiased investigation into the corruption that has caused this national disgrace and has given rise to the horrible living conditions of the American Indian: a 42-year life expectancy; a 60% - 90% drop-out or push-out rate from the school system; a suicide rate 7 times the national average; an average family income of \$1500 with many earning less than \$500; and completely inadequate housing and medical care.

The government has completely sealed off Wounded Knee and several people have been shot on both sides. Due to mounting national pressure, the government was forced to ease its blockade around the village to allow medical supplies and food to be taken in to the estimated 500 people occupying the area. The Department of the Interior has refused to enter the area held by the armed Indians. This refusal and the refusal of the Indians to lay down their arms or to come out where they would be subjected to immediate arrest has prevented discussions of the major demands of the Indians.

Several representatives from national organizations including SCLC and the National Council of Churches are at the scene to insure that another massacre is not committed against the Indians at Wounded Knee. ■

The history of the Indian people has often been distorted or completely left out of history books until recently. We recommend that you read Genocide Against The Indians by George Novak (Merit Publishers) and Bury Me At Wounded Knee by Dee-Brown. (available at any bookstore).

FORCED PROSTITUTION

Puerto Rican Migrant Women Exploited

The exploitation of migrant workers as an issue of struggle is nothing new to third world peoples. Certainly we know of it through the United Farmworkers in the Southwest and California where Chicano brothers and sisters are fighting for recognition of their union and for the right to organize. However, a large number of Puerto Ricans are also used as migrant workers on the east coast. Imported from Puerto Rico directly, many find themselves sent to Long Island or to the New Jersey farmland areas.

A Puerto Rican sociologist has completed a research project on the conditions of the Puerto Rican migrant worker on the east coast of the United States. Among the facts which this study brings to light is one that concerns the destiny which sometimes awaits the Puerto Rican woman as a migrant worker.

Via the Puerto Rican Labor Division Office—a ready extension of America's labor exploitation force—the Puerto Rican woman is provided with an airplane ticket to one of these farms. She is informed that she'll be a cook or perhaps fulfill some other housekeeping tasks. The Puerto Rican woman, having little else to choose from in Puerto Rico, certainly doesn't object to taking a cook's job. This is seen as a dignified source of income. But what awaits her on the farm is more than just cooking. What awaits her is forced prostitution.

"...escape is nearly impossible..."

"...heavily guarded with men with shotguns..."

Once she arrives on the farm, her fate, like the fate of all migrant workers, is totally in the hands of the bosses. However, being WOMAN, she bears a burden to which men are not subjected. Though one might imagine that this could happen to the Puerto Rican woman in her new found prison, the research project proves it explicitly a fact. The women are made into sex machines for the already oppressed and frustrated male-migrant workers.

The Puerto Rican woman who arrives on the farm thinking that her work will involve cooking and is then forced into degradations of which she is an unwilling victim, cannot readily run away. Escape is nearly impossible since these farms, like all other prisons of slavery, like the plantations, are heavily guarded with men with shotguns. She cannot run away because any money she may have earned-like in the feudal-system days, is already money that she owes to the storekeeper of the farm—the farm owner himself or one of his partners. Therefore, any money left over is never enough for a plane ticket back to Puerto Rico.

Furthermore, if she should by chance manage to save enough money to purchase a plane ticket, and miraculously manage to get by the armed guards, she will still run into difficulty buying a plane ticket. She is stranded in rural America where no towns-people are about to come to her aid. She speaks no English. They know she "belongs" to the farm. They'll return her to it gladly.

As for the law...migrant workers are subject to curfews. Should the Puerto Rican woman encounter a po-lice-man and request of him help or directions, she will find herself in the town's jail until she can be returned to the real prison on the farm in the morning.

So the Puerto Rican woman remains on the farm—her only choice either way is death. Our people die in many ways! This which she experiences, being WOMAN is just another indicator, another example of the horrors brought upon us by a racist, capitalistic, and sexist America!

No different at all from what black women confronted on America's plantations when slavery was openly a fact of life. The name has merely been changed from slavery to "migrant-workery."

by
Ruth Pardo

**MAY
DAY**
commemorate
INTERNATIONAL
WORKERS'
DAY

**APRIL 29
12:00
SUNDAY
meet at**

- 1) 103rd St. & 3rd Ave.
- 2) 116th St. & 8th
- 1) 103rd St. & 3rd Ave.
- 2) 116th St. & 8th Ave.
- 3) Plaza Borinquena

**MARCH
TO
RANDALLS
ISLAND
RALLY
2:30**

WE CAN DEFEAT REPRESSION

by

Charlene Mitchell



Repression as a tool to keep the people's movements in check is not new in our country. We only have to look at the history of the black liberation movement or the Communist Party or other left wing organizations. Historically there have been united movements to fight these forces of repression. Yet today, we find ourselves without a united organization. We don't have a movement that is organized. With a good defense in the courtroom and a massive political defense outside the courtroom, we could be victorious in many more cases.

Early in 1969 Kingman Brewster of Yale University stated that it is impossible for black militants to get a fair trial in the United States. We need only look to realize that what Kingman Brewster said has been turned around. The press says that they have received fair trials.

What becomes clear is that during the frame-up trials, every level of government was involved in an attempt to get rid of, first the Black Panther Party and all other parties and movements that would tend to turn back the tide of reaction. More correctly stated, the federal government, the President, especially the FBI, the state and local police, and the courts across the nation have involved themselves in a conspiracy against the people's movement.

In almost every case, the attacks were made with the intent to crush these forces. The current aim of the conspiracy by government is to act as a preventive to mass organizations. To accomplish this aim the conspirators have become more sophisticated. They have determined to use all the old tools in a new way.

BLACK FACE/CRIMINAL FACE

If Nixon can succeed in his plan to make the face of black people a criminal face, he can, on the basis of fighting crime, initiate a law to jail anyone that does not adhere to his policies for the country. It is in this context that we can see very clearly how it covers a whole arena: the shops, the universities, the military, the communities, especially those of Black, Puerto Rican and other oppressed peoples.

Although we have not yet been able to bring together a national defense organization, we have not been inactive. Many of us have been involved in some aspect of the fight against repression and the fight for the defense of political prisoners; e.g. the Bronx victory of Carlos Feliciano, the Angela Davis case, the Panther cases, Soledad Brothers, Billy Dean Smith and Harrisburg.

In every such victory, it must be understood and remembered that in addition to the courtroom defense, (in each case brilliant legal work) a mass defense was organized. —A mass movement that brought the cases before the public, that exposed their frame-up character, that made it possible for thousands to see the political nature of the trial, that brought out the racist content of the court and penal state. Without such a mass movement, it is highly unlikely that these sisters and brothers would be free today.

Through these struggles we also learned many lessons. We learned the necessity to organize. Legal defense and mass defense are inseparable. To expose a political frame-up when the charges are criminal, it is necessary for the lawyers to make a political fight in the courtroom, to clarify for the jurors the

political nature of the trial. If a case is in its essence political, it is almost impossible to think of winning such a case by sheer knowledge and practice of criminal law.

However, it is impossible for the legal counsel to take the case of the defendant to the public without an organized campaign that takes place outside the courtroom. A campaign that continues to expose the real issues behind the trial, to show why the frame-up takes place. To expose the racism in the judicial system and to counter-act the access that prosecutors have to the media and consequently to the public.

While most political activists would say that this is obviously apparent - we can all agree that our bent, all too often, is to rely on the spontaneous reaction on the part of honest people. Even when there is some spontaneous response, we must see the necessity to organize that response. When the mass defense and the legal defense work together, the job of organizing is made far easier.

NEED MORE THAN ACTIVISTS

Mass defense requires the mobilization and organization of every single person and organization who, in any way will voice or demonstrate support to the campaign. While it may be less difficult to get support from activists, activists alone cannot free a political prisoner. What is required is the attention and response of masses who are organized in unions, churches, students and community organizations.

There are literally millions in this country who believe that everyone is entitled to a fair trial. Those millions can be moved to understand that for any number of reasons, a particular defendant is not receiving a fair trial: right to bail, jury of peers and so on.

Many people are beginning to understand the whole frame-up, political nature of the trial. It is in this sense we will deal with the need for a United Defense organization against racism and repression. Much of the discussion that has taken place around political prisoners has dealt with such a definition with some additional concepts: a political prisoner is one who, because of his or her political activities, is arrested and tried whether on direct action (demonstrations, picket lines, draft resistance, etc.) or trumped-up charges; refusing to carry out genocide; or deserters, for the same reasons are arrested and tried.

There are other political prisoners. There are those who are directly tried on open political charges as were the Communists under the infamous Smith Act. There are those who may be in prison not as a result of any political act, but who become politically conscious and active inside the prison resulting in prolonged imprisonment, denial of

early parole dates and subjected to continuous solitary confinement. Then there are those who are victims of the racist nature of the police and court and penal systems: Black, Chicano and Puerto Rican men and women are sentenced for long periods of time for crimes for which whites are given suspended or much shorter sentences. It is not possible for a defense organization to overlook the plight of these victims of racism in this country.

While it is not possible to give equal attention at every juncture to all facets of repression - it is imperative that we give serious attention to the increased role of the prison as an institution of repression. The number of prison rebellions alone speak to the horrid conditions of the prisons in this country. The racism inside the walls is even more stifling, more blatantly cruel than outside. The slave labor conditions that exist challenge feudal prisons. Certainly, even the most politically naive can see that there is something basically wrong with the penal system in our country. For us - those engaged in a movement against repression - a political assault on the prison system, as it presently functions, is mandatory.

Many of us come from several different organizations with various political programs. One thing we all have in common, that which unites us is our determination to defeat the repressive drive with which we are threatened. Our business of organizing is long overdue. We can defeat the advance of repression if we begin to be united.

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TORTURE

cont. from p.12

cabeza de María Angélica y dispara, aunque ésta ya estaba muerta. Luego dirige el arma hacia mí, y también dispara; el proyectil penetra por mi barbilla, destroza el maxilar derecho alojándose tras la oreja del mismo lado. Luego se aleja sin verificar el resultado de sus disparos, dando por sentado que estoy muerta.

Suddenly without warning, without a single voice to order as if they were all agreed, the fat corporal begins shooting his machine gun at us and in a minute the air was full of shouts and shots, since all the other officers and non-coms began firing. I was hit four times, twice in the arm, once in the buttocks which left holes entering and leaving, and the fourth time in the stomach. I managed to get into my cell, throwing myself on the floor. Maria Angelica Sabelli did the same, saying she was hit in the arm, but soon I heard her having difficulty breathing and then she no longer moved.

. . . I hear shots getting closer, it is evident that the one who got the job of killing off the wounded is close to my cell; I try to play dead and squinting I see him standing in the door of my cell - he is tall about 1.8 millimeters, thinning brown hair, slim, he wears Navy insignia. He aims at the head of Maria Angelica and fired although she was already dead. Then he points the gun at me and fires - the bullet penetrates, goes in through my chin, destroying my right jawbone and lodging behind my ear on the same side. Then he leaves without verifying the result of his shots, quite certain that I am dead.

Maria Berger lives as do many other brave sisters in Latin America. They have our admiration, our support, our love. Together we will build a world that doesn't create the kind of human being that could commit the kind of crimes outlined above.

VENCEREMOS!

Poor Black Women Cont. from P.16

Now we have to tell you. A whole lot of us very poor blacks did not go for that black power shit. There were a lot of different reasons we can't think out here. But this little history shows the black class structure that we poor blacks live under today, only it isn't as clear. We would be very foolish not to look at this black unity business very carefully.

AFRICAN WOMEN WERE SLAVES

We have also studied African history outside of these black study courses some of our sisters are taking in the community colleges. African women have long been slaves to African men and still are. From our reading on the liberation struggles now going on in Guinea-Bissau, Angola and Mozambique we have learned how bad it was for African women under colonialism as well as before the white man ever hit Africa. Now like the Vietnamese women, they are fighting as revolutionaries beside their men and they are no longer under male rule, white or black. No longer are they treated worse than barnyard animals.

We have to examine the class hopes of many negroes who run this great African drama down on us. They seem to want to go backwards to the days when there were kings and queens. During those times we understand

there were slaves and women had lost the power to own land. Many African societies had men with many wives. These were mostly farming and cattle-herding societies. There is another dream here, not American this time but African. As long as this class of negroes keep dreaming, we're not worried. But the dream of black nationhood has very often been used in Africa to exploit poor Africans. The position of poor African women has not changed but grown worse. They are driven to the cities after they cannot accept the burden of heavy farm work. There they are victims of all the kinds of exploitation common to a society that puts money over people. Nationhood still has a capitalist base. As long as it has, there can be no freedom for poor black and African women.

Middle-class black mates never seem to publish these facts in their publications but we are hip. It's not to their interests to have black women deeply aware of our historical oppression by black men. There is a lot of money to be made on the social and economic exploitation of black women. Look how much loot the middle-class white male has been able to make on the white female (with her cooperation) by keeping her ignorant of her historical oppression. It seems very clear to us that middle-class black men have a class interest, not a racial interest, in keeping us black females

almost as dumb as their white class brothers have been able to keep white women. It's a wild hustle! But historically black women have been notorious in not cooperating with black men. We shall see if poor black women plan to exchange a white master for a black one. Our middle-class sisters are busy chasing their black men. We only remind them, that black men need status symbols when they lust for capitalism and white women make better ones than middle-class black women. Under capitalism white is still right!

We have larger apartments to hold our schools in. There's no money now so we study more. We have the right to free birth control and we can get abortions now. We realize Mr. Charlie had other reasons for pushing these two programs but every action is two-sided and we are freer of our men-folk always messing over us and the fear of another baby. We can love the children who are already here, especially those of our Dick-Happy sisters who need to have babies because they mistakenly think it'll keep their man. When the sisters are real young, pregnancy is sometimes their leap into womanhood because it has been so bad for them at home. Their mommas prefer the sons; they prefer MEN PERIOD. These dick-happy mommas are located in all classes but they are deadly to poor black children

who have so little to depend on.

DICTIONARY IN HAND

We have a lot more knowledge now that did not float down to us from heaven. It was brought by human beings who loved and believed in us and we had to read it, sometimes with dictionaries in the other hand and think hard on it. The struggle for our children, who will carry greater burdens than we did, has kept us working hard to learn more. Our struggle to open their minds beyond brainwashing of the schools has been joined by more and more young black people. These young black women and men listen to us, learn from us and we listen to them and learn from them. We all realize that we face a lot of set-backs because this system is still very strong. It's going down slow but the men who need it and support it, black and white, do not intend for it to fall suddenly.

All of us have begun to learn to live beyond rhetoric, beyond black power, beyond the American Dream, beyond striving for booginess, beyond leaving our brothers and sisters who are now trapped in the slums. We know the struggle from deep, down below and we know it must be hard and we know it must be long because we know it must be thorough so it can not be turned around. We are keeping on, getting up!

Center for Cuban Studies BOMBED in New York

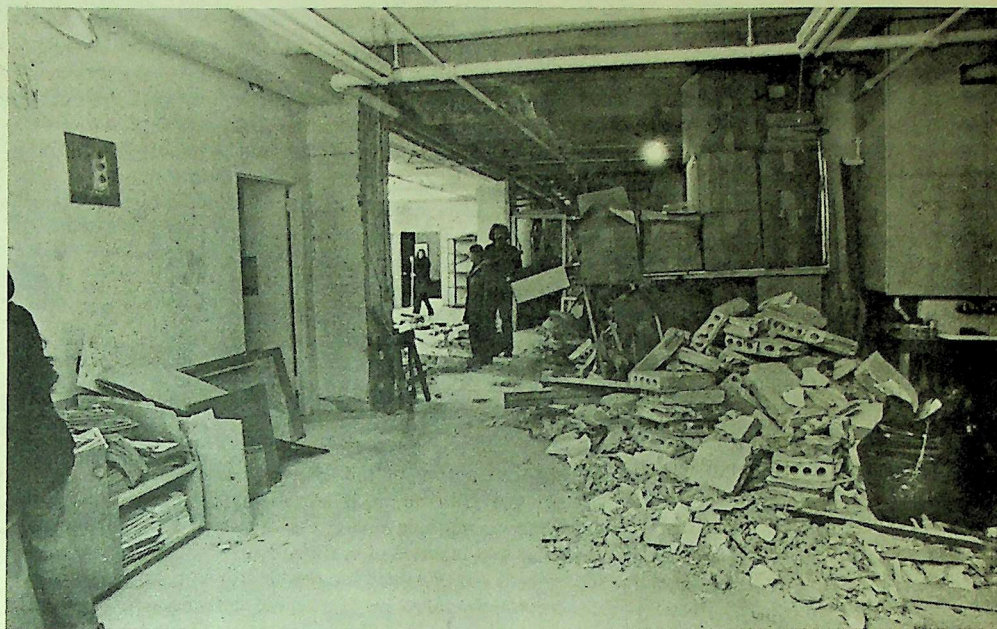


photo by BOB PARENT

A bomb ripped through the Center for Cuban Studies and two adjoining offices on the evening of March 28 while the Center's director sat working at her desk. She escaped serious injury or death by sheer luck. The bomb exploded within minutes after several people had left the Center and destroyed much of its contents.

The Center for Cuban Studies is a resource library from and about Cuba located in New York City. Its purpose is to disseminate facts about the Cuban revolution. This incredible act of cowardice was obviously done by people uninterested in facts and frightened by the truth.

The Center has issued a statement condemning the perpetrators of this cowardly act and has demanded the fullest possible

investigation. They have called on the Mayor and people of New York to help stating "Too often in the past, government and police enforcement agencies have done nothing to find the perpetrators of bombings and other acts of destruction against those who support the Cuban Revolution."

The Center suspects that, as in the past one of those counter-revolutionary groups well-known to government agencies is responsible for the bombing of the Center. Such groups have operated overtly and covertly for 14 years, bombing theaters and meeting places in New York, Miami, Los Angeles, Chicago, and elsewhere, killing and injuring people, as in Montreal last summer.

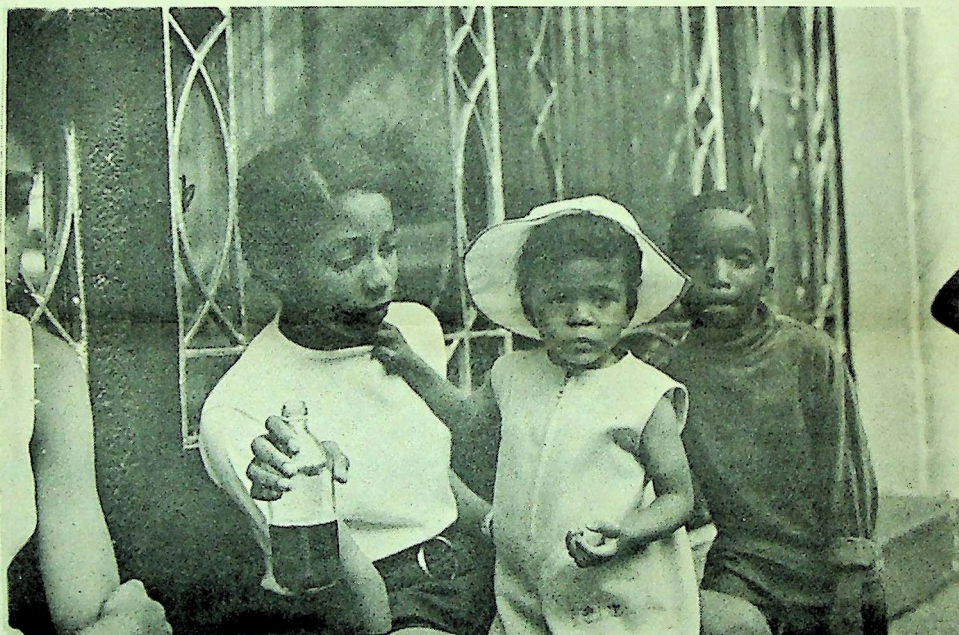
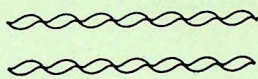
REVOLT OF POOR BLACK WOMEN

The following article is a continuation from our last edition. It is the second part of the introduction to a book written by a group of poor black women from Westchester County, New York. It outlines some of the struggles they have been involved in over the past few years and dramatically illustrates the transformation that has taken place in these women as a result of these struggles. The book is scheduled to be published this spring by Times Change Press. The title of the book is, "Class Struggle in a Black Community."

We would never submit to "boogie" ways even before we walked outside of our world. Now that we had some inside power, we read and scoped for ourselves just how we were being screwed by everybody - blacks included. Perhaps we weren't much but we were enough to help our children to have this knowledge and we would struggle with them to make it deeper.

WE MEET THE VIETNAMESE

revolutionary women invited to Canada by U.S. and Canadian women. All of us wanted to go but black people were now being urban "removed" and were "uptight" about where we were going to live. So we let some of our teen age children go in our place with young black women we had grown to trust. Like us they were struggling to help others who lived around them. They were standing up to their parents who really did threaten them with the FBI, loss of all privileges if they went to see those communists. These young women would not be stopped and we believed in them even more when we saw this kind of courage. We were proud to let our children go with this new generation of young black people.

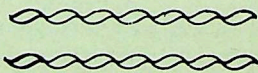


There were many weeks when we would be depressed because so many around us knew we were right and didn't want to admit it. We have a saying, "People know; they just don't want to know!" A lot of our neighbors tell us now that they couldn't bare to admit that the dreams of making it were impossible. Now in 1971 they see and admit it is impossible. More and more of them are forced, just as we had been, to look deeply into conditions and to prepare themselves for a great loss in what little security poor people got after World War II. They are learning little by little not to be so afraid.

Out of our occasional depressions came a decision to write about our experiences as poor, struggling black women. Some black men listened, helped us to be published. But "boogie" negro women ignored us and our writings until we were published by white women. Some radical white women with great intellectual prestige also ignored us after writing to us for information which we laboriously wrote down in long-hand and sent out. We learned through experience about this thing called class struggle and we became determined to struggle against it and expose it.

We also understood their parents. They were reactionary - poor like us but addicted to a system they wanted into even though it exploited us all.

Now we are studying deeper and we know that reactionary thinking leads to the support of fascism. After all fascism needs human beings to run it and support it or it doesn't work.



There are reactionary poor black people in the slums who are capable of moving on revolutionary blacks just as there were reactionary young black men ready to kill Vietnamese when they were ordered to do so. Not all of them by any means, but too many. Yes, there were reactionary SOB's and brothers in our community who did not want to know the truth about this country, that it had been built on wars against dark-skinned peoples from the American Indian to the Vietnamese.

They were reactionary because they put money and the white man over us, their mothers and sisters. Because we are now politically aware we can face

the fact that they killed dark-skinned women and children who looked like us. We can face the fact that some come home and become policemen who will be ordered to kill us if we move against their bosses, the capitalists and capitalism, the system to which they have become addicted. We can face this horror because it is no longer a personal question but a political question.

Sons and daughters from our bodies have often been warned that they are on this earth because we allowed them to be born. We could have flushed them down the toilet if we'd a mind to. But we wanted them. It was important to remind them when we were met with their uppity ways and they always signifying about their pops and blaming us if he was gone again. We hit back with the reality that black women are the basic power holders. Maybe we didn't want to bring so many children into the world anymore if they were going to be going around killing other black people here and overseas.

EFFECT OF BOMBING

We smiled and silently blessed the young white people when they began to bomb buildings to show their rejection of this money society. Those of us who were domestics knew these young white people as a generation that we had helped to bring up. We were impressed and proud that they had been careful not to injure people. We would tease our striving poor black sisters who fled home terrified that their working places might be bombed. They had struggled so hard under the poverty program to get that education and be somebody. They are now the lowest class of civil servants and will be the first to be laid off when the depression deepens. But they have to see for themselves. We were trapped in the slum because we could not bare to "kiss ass". They were chosen because the Master knew how bad they wanted the "goodies".

We have studied slavery very carefully. We see how the Master always divided the slaves into privileged and non-privileged. There was a class structure within the slave system and it was based on privileges, not money. Slaves were not paid. Now house niggers got house privileges like some of "massa's" food, clothing, chance to run errands. Some house niggers were mixed bloods, light-skinned. Very early in slavery, in the 1700's some of these products of "massa" and "missy" got an education, even got taught foreign languages and could travel to Europe with "Miss Anne". Now a kind master could afford to educate those house niggers whose minds he already controlled. Then there was the in-betweens, neither house niggers nor field niggers. They were field niggers wanting to be house niggers. This group got to be real good at skilled jobs on the plantation,

working with machinery, making tools, building, carpentering. They took the privileges of foremen over other slaves and were sometimes trusted bounty-hunters and transporters of slaves. Their privileged class interest influenced them to spy and tell "massa" about slave unrest. These two groups weren't bad or evil black folks. They just got caught up in the privileges and seeing no other way out, sold out. (Today there is not that excuse. There is another way out the overthrow of the master.) Then there

was the field nigger - bad and non-privileged, like us. They might get a lucky chance to prove themselves to the master and could get favors from time to time. Field niggers did all the work our migrant and tenant farming relatives still do today. They tended and brought in the crop. When we come to the cities alot of us just sit and mold away; there's so few jobs for us.

Those who were able to arrange their freedom, particularly in the South, could use their craft skills learned on the plantation to earn money. They could go North or buy land and they could own slaves of their own. In 1830 there were 3,777 negro slave owners, owning their own brothers and sisters. Now we can look toward the black capitalists trying to use us as wage-slaves.

(continued on page 15)

TRIPLE JEOPARDY

RACISM · IMPERIALISM · SEXISM



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CUBAN EXILES HURL ACID AT CROWD IN N.Y.

The morning of the last day of the conference on political alternatives in Puerto Rico and the Caribbean (Sunday, April 15, 1973 sponsored by UEPAC, the Puerto Rican student organization at Queens College, had been very good. My sister was glad she'd left her four children at home to join me and hear about Ideology and Literature in the Caribbean from Jose Luis Mendez; about the North American Occupation of Haiti and its Consequences from Cary Hector; and about *Class Struggle in the Caribbean* from Trevor Munroe.

We felt we'd learned a lot. Then we had a pleasant lunch on the grass outside the Little Theater of Queens College, sharing the sun with other Puerto Ricans, Jamicans, and Haitians, and many of whom had brought along small babies.

We were looking forward to the closing speech to be delivered by the Cuban Ambassador to the United Nations, Ricardo Alarcon de Quesada, and went back into the theater along with 3-400 other people, having been joined by my husband and his friend. I was on crutches with a broken leg in a cast so we sat towards the back in the center section, and I took the left aisle seat. I saw someone else with crutches across from me on the aisle and we exchanged accident stories.

After some delay, at 3:45 profesor Manel Maldonado Denis of the University of Puerto Rico, introduced the Ambassador, who began a lyrical description of a tropical night at the end of the 19th century when Jose Marti sat pensively at the edge of a Cuban river. Alarcon did not get very far. A fair skinned, sandy haired man in his early 20's jumped to his feet in our row, but in the right hand section and pointing at Alarcon, began shouting in Spanish. I heard him scream "Alarcon, what difference is there between facism and.. ." before the ushers assigned to security tried to escort him out.

Then all hell broke loose on all sides. Huge blackjacks appeared, in the hands of the guy who shouted and his cronies, and you

could hear the thuds they made along with flying fists, tearing clothes, and everybody's shouts. There must have been 20 of them throughout the audience because fighting broke out in my section and on my left. Out of the corner of my eye I saw something, a glass bottle, hit the balcony right above us and break, spurting liquid out. I gasped and clutched my head, and tried to get my crutches and my cast under the seat, but I was burning up, and then we all began choking and gagging. "What is it?, what is it?" we

yelled to one another, and Angel tried to assure us "Its only mace or tear gas", but the fumes got worse, and we began to realize we had been burned. There was no way to get out because of the vicious fighting in the aisles. A man tried to grab my crutches from me, but Angel pulled them back since we couldn't tell if he was a friend or an enemy. We couldn't stop writhing, our eyes were tearing painfully, and we began to realize, because of the holes in our clothes, the terrible smell, and the burns, that we had been hit by acid.

When I looked around, the crutches of the man who'd been in the other aisle seat had cracked into four pieces on somebody's head. As the aisles cleared somewhat you could hear lots of crashing glass outside the theater doors. As my sister and I, choking, tried to get through the breaking glass (some of the attackers were then outside heaving bricks in), I could feel myself urinating from my racking convulsive-like cough.

Then I saw Angel's face. It was flame red, and he was clutching the left side. My sister said, "He's been hit in the eye, He got it in the eye. I felt helpless. We were all finding new burns on each other and ourselves, but could not do anything about them or even get away from the fumes. Someone took Angel away and told us to get to water, but when my sister and I tried to get into the ladies bathroom, some sisters already inside refused to open even though I yelled to them that we had been hit badly and needed water.

By this time I was afraid that I'd burned my vocal chords out, because I felt seared all thru my throat, and I had difficulty breathing. At a water fountain right in the midst of the breaking glass windows we tried to wash off the acid and gargle. I was exhausted, and could hardly stay up on my crutches. I was worried about my sister, whose face, scalp, and legs and hands had been burned, but she was calmer than I because of her work experiences in a hospital laboratory she said, and kept helping me to wash my face.

At Flushing Hospital, there were 10 of us with burns on our legs, faces heads, backs, and hands. We had holes in our clothes which still reeked of the acid, and the back of my jacket, which I hadn't taken off, had dozens of acid burns. One guy, was covered with blackjack bruises. The doctor washed out Angel's eye gave him drops and an eye patch, and told him to see a specialist. I had an intense headache and felt very ill by the time we got home. For 3 days I continued to cough up mucous, and had a painful sore throat.

Later we learned that the police, after taking a very long time to arrive, had let the attackers get away (Some of them reportedly landed in the hospital as a result of the beating they got). The media gave it very little coverage, and even characterized it as a fracas between pro and anti Castro forces, as if we'd had something to do with starting it. There was no repudiation anywhere of the fascist tactics used by this group, known as Abdala, which included men and women. The women were supposed to have thrown the acid, and one, a student from Rutgers in New Jersey, was the only person according to *El Diario La Prensa*. I was also told that the guy on crutches that I had spoken to was a member, who went with a phoney limp so he could use the crutches as weapons and also get sympathy for them. Apparently, members of the organizing committee knew that these people were in the audience, but decided to let them enter. That was incorrect, stemming from a dangerous liberalism or naive ignorance. These

continued on page 12

Third World Women's Alliance

346 west 20th street - new york, n.y. 10011

P.O. box 3065 - berkeley, calif. 94703

vol. 2, no 4

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We Can Support African Movements

Several issues of *Triple Jeopardy* have featured articles on the liberation movements in Africa. We are now attempting to assist in the material support of these movements. The following information was prepared in response to the many requests received from people interested in providing concrete material support for the peoples of Angola, Mozambique and Guinea-Bissau. These peoples are waging a war not only against the Portuguese colonial oppressors, but also against ALL oppression and exploitation. In doing so, they fight a powerful enemy - IMPERIALISM.

Portugal, backed by her NATO allies, continues to bomb villages, crops and waterways with chemical defoliants and napalm in a desperate and criminal attempt to keep her African colonies. They have resorted to political assassination in the hopes that the movements for liberation will collapse, but these movements have only grown stronger.

Women in these countries have been forced to bear the brunt of colonial domination. The rise in hunger and malnutrition, the high infant mortality rate, the spread of disease, and a life expectancy rate for women of 28 years - these realities are directly linked to imperialist domination.

Therefore, it is not surprising that the women have come forward and are taking an active role both militarily and in agricultural production in the fight to throw out the Portuguese masters. These women have our love and respect and are a source of inspiration to progressive women the world over.

Northamericans can be of valuable assistance to these popular liberation struggles by providing clothing, blankets, medicine, and food, as well as other important items.

(1) MEDICINES & MEDICAL EQUIPMENT - used but valuable equipment from health clinics and large amounts of drug samples from doctors' offices and drug companies. When sending any medicine, ALL available information on its composition, use and dosage should be included.

(2) CLOTHING, SYNTHETIC TEXTILES & BLANKETS - required for militants and villagers. These supplies, when "used", should be (a) clean, (b) in good condition. The condition of the clothing is important for it will be shipped many thousands of miles before reaching the people.

(3) FOOD CONCENTRATE - useful to the Movements for sustaining mobile guerrilla detachments and villagers whose crops have been destroyed. Examples of good products would be powdered soy milk, or defatted soy bean flour.

Other important needs are school supplies, photographic and small office equipment, technical journals and books. These materials can be sent to our office where they will be packed and shipped to the proper authorities. For further information, contact Third World Women's Alliance, 346 West 20 Street, New York, N.Y. 10011.

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vilma espin

A few days before he was killed, Frank Pais named Vilma Espin coordinator of the Underground 26th of July Movement in the province of Oriente, a post which she occupied until she joined the guerrilla forces of the Frank Pais Second Eastern Front led by Major Raul Castro.

Vilma Espin, born in Santiago de Cuba, belonged to a revolutionary organization founded and directed in that city by Frank; later that organization, along with others, merged into the 26th of July Movement.

After she graduated as an industrial chemical engineer in 1954, Vilma took a post-graduate course at the Massachusetts Institute of Technology in Boston, until 1956. On her way back to Cuba she stopped in Mexico where she met Fidel Castro. Back in Oriente province, she worked with the 26th of July Movement and became one of its most important leaders after Frank.

With Frank she took part in the action of November 30, 1956 to support the landing of the Granma which belatedly arrived on December 2. Later she joined the Second Eastern Front, where she was a combatant and a delegate of the National Leadership of the 26th of July until the end of the war, on January 1, 1959.

In that year, Vilma began to organize a group of women from different sectors and laid down the basis for the Cuban Women's Federation (FMC), an organization which she has directed since August 23, 1959, its founding date.

Since then she has worked intensely for the development of the Cuban woman. In 1964 she was elected Vice President of the World Federation of Democratic Women. In 1969 she was appointed director of industrial development in the Ministry of Food Industries and since June 1971 she has been President of the Institute of Child Care.

Vilma Espin became a member of the Central Committee of the Cuban Communist Party when it was founded in October, 1965. Fourteen years have gone by since she started working in the woman's sector. This experience makes her one of the most authoritative experts on the thinking, objectives and present situation of the Cuban woman.

We have a policy of sending free subscriptions to our brothers and sisters in prisons. As our reputation began to grow, our prisoner list began to grow immensely.

At this moment we need your help. A one dollar gift will provide a free sub to a prisoner for six months.

HELP GIVE A FREE SUB TO A PRISONER!!



TNS photo

Vilma Espin, Director FMC

PL: Prensa Latina

"FEMINISM PUTS FORTH ONLY PARTIAL SOLUTIONS"

Twenty years ago this July 26, as the United States was ending the throes of the Korean War, a group of young Cuban patriots broke up the festivities of a carnival by attacking with arms the second largest fortress on the Island of Cuba, the Moncada Garrison.

Those who led the attack now lead the nation. In the two decades since this rebellion, they won a revolutionary war, made Cuba the first socialist nation in the Western Hemisphere, inflicted the first military defeat on the United States by a country in Latin America, and broke out of an economic blockade and diplomatic isolation to alter forever the balance of political forces in this part of the world. Today it is the U.S., not Cuba, that is becoming more and more isolated.

The following interview is reprinted here as part of the special series of articles commemorating the 20th Anniversary of the Attack on Moncada Garrison, July 26, 1953 and to show our solidarity with our sisters in revolutionary Cuba.

PL: What role does feminism play in the struggle for the liberation of women? What is the FMC's position on feminist trends?

VE: One of the social themes which has been debated throughout history is without doubt that of the woman and her role in society. However, in recent years, during which the revolutionary movement has gained ground throughout the world, the liberation of women is one of the questions that is being discussed by sociologists, psychologists, politicians, economists, — that is, all those who in one way or another have something to do with the development of society. We should also say that it is a problem which first and foremost, interests woman herself.

In my opinion, the liberation of women cannot be separated from the liberation of society in general. There can be no liberation for a social group constituting half of humankind, as long as exploitation of man by man continues, as long as the means of production are owned by an exploiting minority.

A woman cannot have any political, economic or social rights in a capitalist society where she suffers from class oppression and discrimination because of sex and race. I mention this in order to answer your question on the role of feminism.

Historically, the feminist movement has put forth partial solutions, struggling for political rights — as did the suffragettes — but in my opinion, it has not attacked the roots of the problem, which is the capitalist society.

Of course, the feminist movement as such was progressive in its time, at the start of this century, because it helped to create consciousness in the woman, to take her out of the narrow confines of the home. Even now, it can play an agitating role, channel dissatisfactions, but its fundamental weakness is that it strays from the real road which is the struggle for the liberation of the peoples and confuses many women desirous of struggling for a better life.

PL: Do you think that giving women jobs alone will allow women to occupy their rightful place as active and thinking social beings?

VE: I mentioned the liberation of women as being a problem not only of women but of all society. Her incorporation into social work is essential for her incorporation into society. Women must play their rightful role in the world.

In Cuba the woman is aware that society needs her, that she is part of the productive forces fighting against underdevelopment to build the material base which will make it possible to create all the institutions, services, and industries which will alleviate her domestic work load.

Moreover, work gives new perspectives to women, it broadens their horizons, it takes them out of the home and helps create a social consciousness, but, as is logical, just working itself will not solve all the problems. All society must be aware of this problem and be willing to solve it.

PL: What, in your opinion, have been some of the discriminatory practices against women that the Revolution has eliminated today? What are their roots? What is the way to eliminate them?

VE: In all new societies vestiges of previous practices subsist for a long time. It is very difficult to change man's mentality, that's why we still have some vestiges of discrimination and prejudice towards the woman. . . . Women have taken jobs which before they could not have. They do so in better conditions since in general, their educational and technical level has been raised and they are protected by a more just labor legislation.

Women in work have no limitations at all, except for the problems. . . regarding child care centers, services, etc., which still are not enough to cover the growing demand. Even so, woman, without being part of a work center, fulfills her social duty through voluntary work in agriculture, industry or services.

. . . Another important achievement has been in education. The FMC is making a gigantic effort creating special adult courses, . . . opening technical courses according to the needs of production, . . . etc. In regard to social work, we have developed vast plans in coordination with different ministries, including health education. . . especially concerning the health of the child,

pregnant women and new mothers, children with behavior problems, community services, recreation facilities, etc.

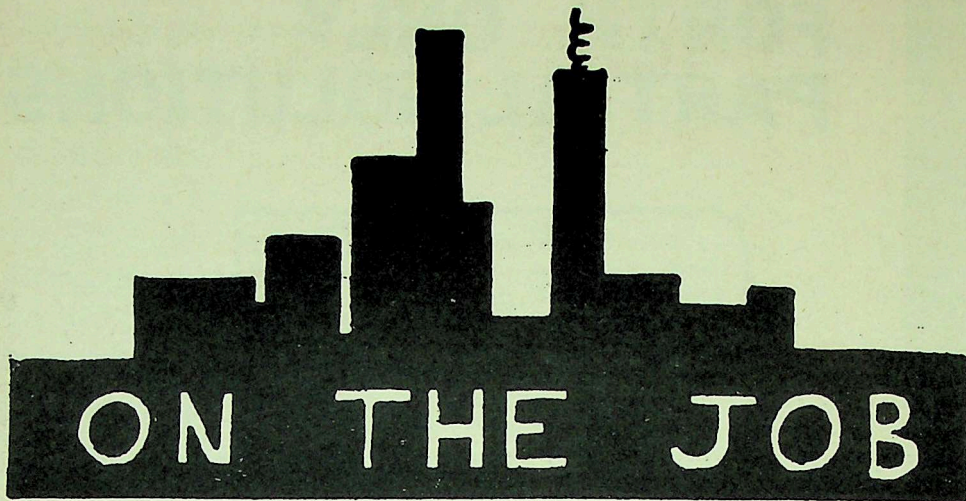
PL: What role does the FMC assign to the Latin American women in their present-day struggle for the liberation of their countries?

VE: Latin America is now the scene of great transformations. The triumph of the Populars Unity government in Chile, the interesting and deep-rooted process in Peru, the position taken by Panama in the struggle for sovereignty over the canal, just to mention the most important processes, show us that the era of absolute U.S. domination in Latin America is beginning to decline. The struggle for the liberation of our sister peoples of Latin America is growing and in it we are feeling more and more the participation of women.

We are convinced that women must, and will play a very important role in the fight for full national independence. Moreover, in our great Latin American homeland, there is a deep-seated historic tradition of women's struggles. In the battles for our first independence, together with the popular and internationalist armies of San Martin and Bolivar, women were present. Outstanding fighters such as Colonel Juana Azurduy de Padilla who fought in the area then called Upper Peru; Manuela Saenz, the companion of Bolivar; Remedios Escalada de San Martin; and our own Ana Betancourt who in 1869 demanded that woman's rights be included in the new constitution; Mariana Grajales, the mother of the Maceo brothers, the heroes of our independence; Captains of the Liberating Army; Adela Azcuy and Rosa Castellanos, the Bayamesa, and many others who not only helped the combatants, but were also combatants themselves.

Thus, with these examples which we have inherited and the awakening of consciousness on the part of the Latin American woman, we know that women will make their enormous renovating and patriotic force felt in the struggles for liberation of their peoples and for their second and definitive independence.

Our people, our women, are following the development of these struggles and have expressed their full solidarity with them.



ON THE JOB

There are 1,092,177 private household workers in America (600,000 fewer than there were 10 years ago). The median income for a private household worker who worked 50-52 weeks during 1969 was approximately \$1,400. Ninety-seven percent of all household workers are Women! Approximately 2/3 are Black or members of other minority groups. 155,000 workers currently employed as private household workers are over 65 years old. This figure constitutes 14% of all private household workers in America. In only seven states is the median income for household workers employed 50-52 weeks a year greater than \$2000.

Many women are brought over to the United States from the West Indies under false conditions. This is done through an agency or a sponsor. The household worker is told one story by the agency/or sponsor and when she arrives on the job, she begins to find out that his story is untrue. She is told to do a number of duties, from babysitting on her day off to serving a dinner for 10-20 unexpected guests.

The household worker has no life of her own. Her whole life is centered around the people she works for. There is no such thing as the maid or butler receiving Christmas or Thanksgiving holiday, their duty is to the family they work for. Their little pleasures are reduced to being the dutiful servant with the sole purpose to serve and clean-up and cook for their employer. After working hard for a week the employer gives the worker a story about why her hard earned money is not there. He tells her "Well I have to pay social security and other benefits." But, in reality, he keeps the money and the worker does not have any benefits paid at all. This is only one of the ways that household workers are exploited.

Here's one domestic worker's personal story:

Why did you come to the U.S. and were you sponsored, or come through an agency?

I came over to the U.S. from Trinidad for better living and better working conditions, mostly for working. There were not many jobs in my country. Yes, I was sponsored by my employer.

How many hours do you work during a day, and what are your wages?

I came in as a sleep-in, 18 hours a day, from early about 6:00 A.M., to sometimes 11 or 12 at night. I'm supposed to get the minimum \$60.00 a week but my employer took advantage of me. I did not know about American currency and how to count it, so my employer gave me \$35.00 a week and told me that she had to pay my social security and other benefits so that is why I only got that amount. But I later found out that she was stealing my money.

How much time off do you get?

I am supposed to have every Thursday and every other Sunday off but she sometimes has parties and guests so I stay and serve dinner or lunch. She also asks me to take her three children on trips to the park, to the movies and plays. Sometimes I don't get any time-off.

What are your responsibilities and are you doing what the agency said you would be doing?

I do all the household work and take care of three children. They are 8 years old, 9 years old, and 11 years old. I was told that I would be a nursemaid or nanny to the children but it turns out that I'm also a house maid too. I cook three meals a day and more if she is having a party or friends over to the house. I do the serving all by myself. I am doing more than what I was told. They told me that it would only be light housework but I found out differently. It was more than just light work.

Do you have a union?

I do not know, no one has said anything about a union.

If things are so bad, why do you stay here?

I do not have any other choice. I have to be sponsored back to Trinidad or to another job, I just can not up and leave the country. There are few jobs and I do not want to go back where there are fewer jobs.

A non-profit organization which is called National Committee on Household was organized with a number of goals and methods to stop the exploitation of household workers. Their goals are to:

1. To raise household wages throughout America to at least the minimum set forth by the Federal Fair Labor Standard act.

2. Provide household workers with common working benefits including paid vacations and holidays, sick leave and workmen's and unemployment compensation.

3. To develop REALISTIC ATTITUDES about the occupation and household workers on the part of employers and the public.

4. To create among workers an AWARENESS OF THE VALUE OF THEIR LABOR.

Only when this has been done will the workers begin expecting the benefits, wages and respect to which they are entitled.

Here is a profile of household workers in the U.S:

**97% of all household workers are women. The following figures are for female household employees.*

**Approximately two-thirds are black. The remaining third includes whites, Mexican-Americans, American Indians, and other minorities.*

**Only 21% are high school graduates.*

**The median age is 46. This is six years older than the average for female workers in other American industries, and reflects the unwillingness of young women to enter the occupation.*

**More than half of all household workers live and work in the southeastern states.*

**74% work in urban areas.*

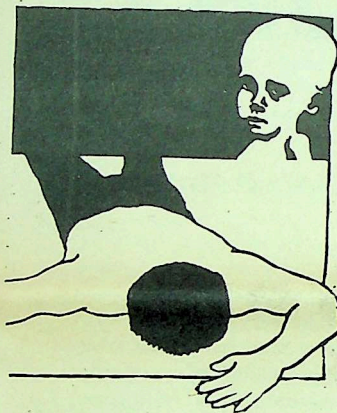
**Only 11% live with the families for whom they work*

domestic workers

Although TWWA agrees that domestic workers' should organize to demand fair wages and better working conditions, as socialist women we believe the domestic workers' problem must be analyzed in terms of principles that should be the foundation for a new, just society. Domestic workers are hired and exploited by other women, usually Anglo women who belong to the upper class. Often, the domestic worker has more children and home responsibilities than the woman she works for, but she must leave them and go to do the housework and childrearing of women who often have time on their hands that they really don't know what to do with, other than fill it with exaggerated consumerism - shopping and visits to beauty parlors - which strengthens their image as dolls and property of their husbands.

These privileged women highly resent having to pay other women to clean their house, because although they consider housework drudgery, they also look down on it and the women who do it. TWWA recognizes the necessity of supporting the unionization of domestic workers in order to secure some semblance of rights. In a new, socialist, society we will be able to socialize most household work (with the creation of workers' dining halls, laundries, 24-hour day care centers, etc.), which will free all women from petty housework. The household work that remains should be the obligation of those responsible for creating it.

**White
Cop
Kills
Black
Child**



A citywide coalition of 40 trade unions, community groups and church and political organizations has demanded that Thomas J. Shea be brought to trial for murder in the killing of 10-year-old Clifford Glover on April 28, 1973 in Jamaica, New York City.

Attempts to drop the murder charge against Shea by the Patrolmen's Benevolent Association and the new Police Commissioner, Donald Cawley has brought a loud cry of outrage in the black communities of New York.

Although threats, assaults and murder against people of color are nothing new to our city, the fact that officer Shea says he stopped a 10-year-old child, 4 foot, 11 inches tall "because he answered the description of a wanted 6 foot tall, 24-year-old man" speaks volumes about the racism and dishonesty that permeate the New York Police Department. The fact that he killed the boy allegedly because "he had a gun" which was never found, is completely in line with the madness of the brutality visited upon our communities by the police.

A cover-up campaign is presently in process involving the Police Commissioner, Donald Cawley and the Patrolmen's Benevolent Association. While the recent Queens D.A. is under criminal indictment, and has resigned in order to protect his \$23,000 per year pension, while the P.B.A.'s favorite mayoral candidate- a former PBA member- is under fire for lying to the press about earlier grand jury testimony, while \$82 million in heroin is still missing from the police department inventory, the PBA is demanding shotguns for patrolmen to "prevent crime in the streets".

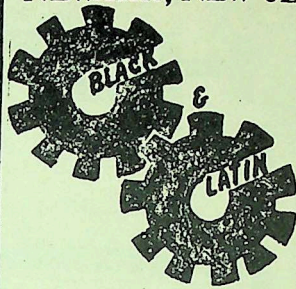
There is crime in the streets all right, but cops don't need shotguns. On that infamous Saturday morning, April 28, 1973, Shea proved that his policemen's .38 special was criminal enough. Had he had a shotgun, we well might be speaking of a double murder, as the boy's stepfather was at his side.

As people began to investigate further, it has come to light that Shea has a history of terrorist acts against Black and Brown people in New York City. He had recently been transferred to the 103rd precinct where the shooting incident took place because he had pistol-whipped a 14-year old Latin boy. In addition, he was involved in a shooting incident in an attempted arrest, justifying the

COMING....

**A
BLACK AND LATIN
WORKERS CONFERENCE
OF
NEW JERSEY**

**JULY 28 and 29, 1973
NEWARK, NEW JERSEY**



for further information- write:
**Black & Latin Workers Conference
P.O. BOX 8038
Newark, N.J. 07108**

"Black and Latin Workers - Unite To Fight"

use of his .38 because the suspect "had a gun". Again, no gun was ever found.

The Brown and Black community and other New Yorkers concerned about justice in New York City have put forth the following demands in relation to this case:

(1) That Queens Assistant D.A., Frederick Ludwig indict Shea and bring him to trial for the murder of young Clifford Glover.

(2) That Mayor Lindsay reprimand the new Police Commissioner, Donald Cawley for interference in the judicial process and that his appointment be cancelled.

(3) That State Attorney General Louis Lefkowitz investigate the Patrolmen's Benevolent Association for aiding, abetting, and advocacy of assault, battery and homicide against the citizenry of New York City.

F. B.

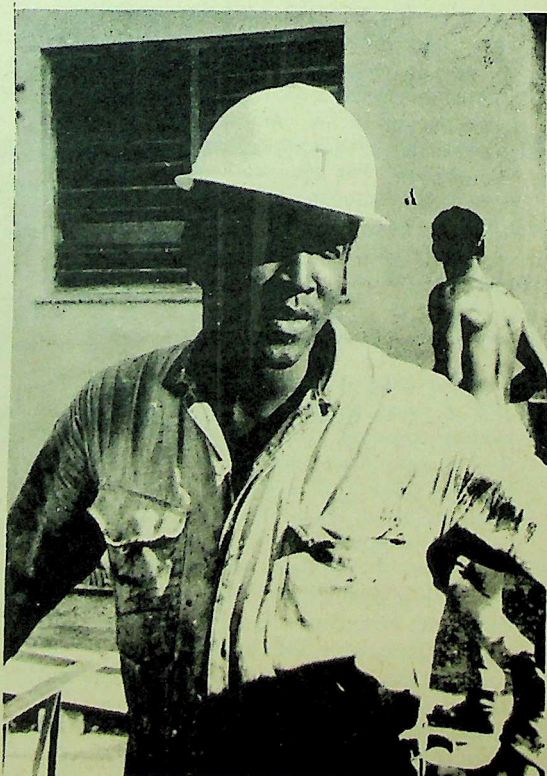
MAY DAY: Celebrated

On April 29, 1973 a march to Randall's Island and Rally took place. This 'May Day' celebration was held in honor of the 87th anniversary of International Worker's Day. The march and rally were attended by approximately 500 people. Representatives of Black worker's Congress, Puerto Rican Revolutionary Worker's Organization, United Farmworkers, and the East Coast Panthers spoke at the rally. Barbara Dane, a people's folk singer presented the musical selections.

Third World Women's Alliance interviewed some black and brown women present at the rally. The women were asked why they attended, and if they were aware of the history behind International Workers Day celebration. Some responses were:

"International Workers Day has not been celebrated in the United States for many years, since the Depression. I feel that it is important for third world people especially to come out to celebrate May Day; first of all to understand that there is a day of celebration just for workers; second, to rally together against the common enemy who oppresses us."

One Asian sister said: "Third World working women are especially exploited on their jobs, and it is important that we begin to get together to fight for the things that we as women need in order to be truly liberated: equal wages for



equal work, day care centers, and better job opportunities."

On May 1, 1886, 340,000 workers across the United States demonstrated for the 8-hour day. That same day, 80,000 workers walked off their jobs in Chicago to join in support of the other demonstrating workers. On May 4, 1886, there was a rally at Haymarket Square in Chicago in solidarity with strikers at McCormick Reaper, producers of farm equipment. During the rally a bomb was thrown and the police opened fire on the demonstrators. The leaders of the 8-hour day movement were framed for their anti-boss activities. On May 1, 1890, International Workers Holiday was declared by U.S. socialists in commemoration of this historical event. Since that time May Day has seen militant demonstrations for unemployment insurance, the right to organize unions, against the oppression of women, and against discrimination against black and brown people. Workers from South Africa, England, France, Puerto Rico and other parts of the world unite to celebrate May Day in solidarity with one another. In China and Cuba and other socialist countries, International Workers Day is celebrated in honor of the working men and women of their nations.

S.K. 54

Write our brothers & sisters in prison!

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It has become fairly obvious to everyone in this country that the U.S. economy is in serious trouble. Workers have to endure a rigid freeze on their wages while consumer prices, especially food commodities, continue to rise at an unprecedented rate. The recent devaluation of the dollar on the international exchange has also caused a 20% increase on all items imported from abroad and Nixon's budget has slashed every social welfare program in the country.

Third world folks suffer tremendously from these policies. As third world women we are especially vulnerable. To feed and clothe our children we find ourselves turning more and more to the use of credit and falling deeper and deeper into debt. We have seen our real wages decrease more and more each year as prices have risen unabated. The upsurge in the cost of food prices has made meat a luxury item in some households.

Nixon and his cronies have put forth several theories on why prices keep rising: (1) That wage increases push prices up, and (2) That the cost of welfare and other social programs by the federal government have increased the tax burden. In reality, wage increases have not kept up with the rising cost of living and we have to look elsewhere for the cause of inflation. Furthermore, the percentage of federal money spent on social programs is so minute that this cannot possibly be the cause for the price spiral. What then, are some of the factors that have caused inflation?

WAR IN SOUTHEAST ASIA

One of the major causes for the rise in prices is the war in Southeast Asia. The cost of living has risen most since 1965 when the U.S. involvement in Vietnam, Cambodia and Laos intensified. The same thing happened during World War II and the Korean War. The arms race and military spending eat up more than 60% of the federal government's budget. This has increased tremendously the tax burden on working people. The government spends nearly \$100,000 MILLION dollars on preparations for war - maintaining military bases in over 80 countries around the world; delivering huge shipments of guns and military hardware to repressive countries like Israel, Brazil, Greece, Portugal, etc. - and periodic aggressive expeditions against countries like Cuba, Korea, the Dominican Republic and of course Vietnam, Cambodia and Laos.

This vast military empire costs money and lots of it. The government must maintain their foreign bases, personnel and equipment. It is through increased taxes and inflation that they obtain the means. It has been estimated that taxes eat up at least 40% of the American worker's income while prices keep going up and up. Aside from increased taxes, the government prints up money with nothing behind it; the less each one is worth, therefore, inflation.

All this spells out further growth of poverty of oppression for third world folks. It is particularly hard on women who are locked into the lowest paying jobs with little opportunity to improve their condition. In addition, the rising unemployment rate affects third world women the hardest since they are the last hired and the first fired.

RISING PRICES

HURT WOMEN

MOST

MONOPOLIES = NO COMPETITION

An additional cause of inflation is due to the corporate structure that exists in the United States. In the course of competition, these huge businesses increasingly ousted smaller enterprises. These large corporations have taken over more and more control of the nation's economy and the small and medium-sized companies could not compete and were forced out of business.

These corporations represent huge monopolies in most sectors of the economy. Where there is monopoly, there is no competition and these corporations can fix any prices they see fit. They dominate entire branches of the economy and are able to sell goods at inflated prices. The rise in food prices falls into this category.

Huge combines - Agri-Business - control the major output of foodstuffs in this country. They work hand in hand with federal agencies to keep prices high. Farmers receive only about 5 cents a quart for milk they produce. But since the monopolies control the warehouses, cold storage, transport facilities and retail establishments, the consumer is forced to pay 37 cents or more for a quart of milk and this case is repeated in nearly every branch of industry.

Women, as the main consumers in this country, have felt the pinch directly. Different tactics have been used to show our dissatisfaction with the present state of affairs: the meat boycott, demonstrations in front of the main supermarkets, the formation of consumer protection groups, etc. Although women are complaining and demanding that something has to be done, unfortunately, many still do not understand the reasons why they are being subjected to a spiraling cost of living. The vague responses we received when we interviewed women in supermarkets shows this general lack of understanding of how the U.S. economy works and its effects on the price of food and other necessary items. Women must become organized and fight against the monopolies that control this nation and which are increasing their profits every day at the expense of the working people of this country.

by Frances Beal



Material and supplies produced for war are a total waste. One can't eat bullets or live in a tank. The manufacture of armaments amounts to a nation dumping a considerable part of its national income into the ocean. Guns, airplanes and ammunition are not sold in a market. However, the people who produce these items must get paid. The mine workers, steel workers, those in the factories who produce the finished product. The expenditure for their labor has to be paid for and inflation is the answer. How does this operate?

A LOAF OF BREAD

The economy must be viewed as a whole. If 25% of what we produce is being wasted in military spending, then the remaining 75% of the economy must make up for the loss. This becomes clearer if you compare the economy to a loaf of bread. If you throw away 25% of the loaf, you then have only 75% left to sell. Since the owners of the bread (the economy) don't want to lose profits from the 25% that they have discarded, the consumer pays for the price of a whole loaf and only takes home 75%.

The rise in taxes, therefore, both direct and hidden - along with inflation - is the way the government in collusion with the big corporations, make us pay for the military expenditures as they continue to make super profits.

In The Market...

"I DO MY SHOPPING IN SEVERAL PLACES LOOKING FOR THE CHEAPEST PRICES."

People everywhere can be heard talking about how things have become costly. Rents in some areas have increased exorbitant amounts. In New York City rumors are heard that subway fares will be increased to 60 cents. The cost of living has increased 7% since January first according to "official" statistics.

This high cost in living has inevitably affected the cost of food, an item which is not a luxury but a necessity.

We decided to talk with some Third World consumers in supermarkets.

HAS THE RISING COST OF FOOD AFFECTED THE WAY YOU DO YOUR SHOPPING?

"Yes, I do my shopping around here (Chelsea) because I work around here and the cabbage is better. Uptown they get dark in spots. But everything is very expensive! Onions are expensive . . . 25 cents a pound."

"Yes, I do my shopping in several places looking for the cheapest prices. Even so, things are very costly."

"I am an old woman. I don't have much money. . . you know social security don't give me that much. Sometimes I clean or iron for someone to make a little. It's hard to buy food though. I have to be real careful. I just applied to get my rent lowered; maybe that'll help me. Sometimes I just eat two small meals a day."

"I have three children and they like juice a lot. . . frozen juice is very expensive. Milk and eggs, bread — things you need to feed a family. They cost a lot more than they used to. Even food stamps don't help that much. You know they charge you for food stamps, too. My kids like to eat; they all go to school. I try to be a good mother. . . but I can't buy everything they want."

"You use to go in the supermarket with \$10.00 and come out with two maybe three bags, now you come out with one bag barely filled."

"I am eating less steak and beef roast. I used to have beef roast every Sunday, but I haven't had a beef roast in about two months."

WHY DO YOU THINK PRICES ARE GOING UP?

"Nixon's the cause of the prices going up, wouldn't you say?"

"I can't answer why prices are going up. I don't know but it sure is a problem."

"Prices are going up because everything is going up and they just want to get rich."

"Some people say prices are going up because of the war. . . but the war is over, right? I just don't know."

"The cost of living has gone up, that may be the reason why."

DID YOU PARTICIPATE IN THE MEAT BOYCOTT? IF YOU DID, WHAT DID YOU SUBSTITUTE IN ITS PLACE?

"I didn't buy meat for that week. I substituted fish and lots of vegetables, but still everything is too expensive."

"I didn't know there was a meat boycott, but everything is just as high."

"I didn't buy meat, but I just buy it when I can anyway."

"I didn't participate in the boycott because I have three children and my husband works hard. One week wasn't going to make that much difference to us."

"Hell, yeah. I ate a lot of fish and salads and also a lot of vegetables."

"We participated in the boycott. We started eating a lot of tuna and salmon salad, fish and everything but meat."

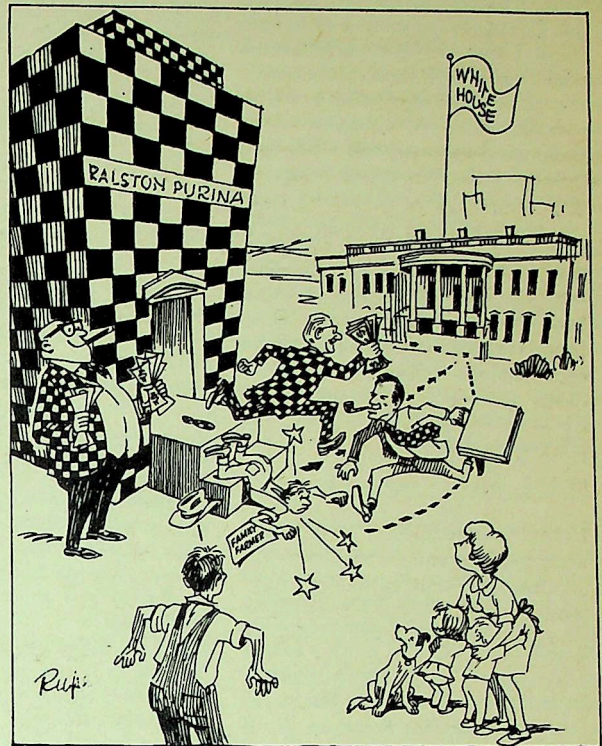
"I participated 100%. I ate tuna fish, salmon salad, salmon croquettes, everything but meat. It was hard, but I made it."

WHAT FOODS IN PARTICULAR HAVE YOU NOTICED THAT HAVE GONE UP?

"All vegetables and meats, especially chicken. I have NEVER known chicken to be 59 - 69 cents a pound."

"Potatoes, onions, lettuce, chicken, steaks, all meats and all vegetables have gone up."

"onions were 15 cents, now they have a 3 pound bag for 99 cents. It's insane."



WHAT ABOUT THE QUALITY OF THE FOOD YOU BUY, HOW WOULD YOU RATE IT?

"Down here things are so high but they stay fresher. This head of lettuce will last me for a week without getting the brown spots. Fish and vegetables are fresher and better, but everything is so high."

"Fresh vegetables are not any better. Pay for poor quality and higher prices. I think it's ridiculous. . . hard on poor people. . . they can't afford to feed a family. . . can't get nutrients. If it's hard on me, I have a pretty good income, I know it must be hard on them."

"Well I go up to the Bronx to shop the meats and food are better. Things are fresh and you get a better variety."

"I would rate it B because it's not even A grade food. The meats are not as fresh as they used to be."

"Well I shop at Hills and A & P in the Bronx and the food is good."

"Outrageous, I go to New Jersey to get my meats. In New York, the meats look like they have been in the showcase for a long time."

ALBANIAN WOMEN ADVANCE

Activities in celebration of International Women's Day on March 8th have highlighted the continuing advances made by the women of Albania in productive work, in education, in the professions, in managing the economic and political life of the country, and in the social and cultural life of the people.

The number of women engineers now is more than all the professionals in the whole country, both men and women, in 1938. There are now many women in the leadership of big industrial centers and other institutions.

WOMEN IN THE PROFESSIONS

Women make up 40% of the pharmacists, 30% of the physicians, 31% of the teachers, 29% of the chemists.

Special attention is paid to see that girls go to the higher schools. There are nine times more girls attending the higher schools than there were in 1960. Of all the students attending the higher schools, 58% have state scholarships, and 74% of them live in newly built hostels. In granting scholarships, preference is given to the girls, especially those coming from the mountainous areas. Fully half of all pupils and students in the country are now girls and women.

WOMEN IN GOVERNMENT

As a result of the rapid educational, cultural and political elevation of the women, many are now occupying responsible posts in the economy and

government. In the (national) People's Assembly, 27% of the deputies are women. In the People's Councils at all levels, about 44% of the members are women. And among all the higher and middle cadre, 45% are women.

The Albanian Women's Union is preparing to convene its 7th Congress in June. In this connection, the whole country is reviewing the progress that has been made towards the complete liberation of women.

The principle means for the emancipation of women is participation in production. This has been accomplished quite successfully, with the setting up of nurseries, kindergartens, maternity homes, etc. Today women play a big role in the socialist construction of the country, with some fields like health service, education, light industry, food processing, etc. predominantly run by women.

EQUALITY IN FAMILY LIFE

While the laws on equal rights and equal pay for women have been fully implemented, there still remains work to be done in the struggle for real equality in social and family life. To achieve this requires further struggle against remnants of backward, feudal and patriarchal ideas. The main spearhead of struggle is now directed to the ideological front, against conservatism and backward habits and customs.

Women are playing a big role in the ideological and political campaign for the revolutionization of the whole life of the country, and especially against foreign and bourgeois influences. The Party of Labor has put out the slogan that "The emancipation of women means not only a liberated woman, but also the liberation of the whole of society."

The Women's Union is waging a big campaign for real democracy in the family, for a new morality, for a higher type of socialist family with women playing a really equal role.

LA MUJER PUERTORRIQUEÑA

La primera mujer que se destaca en la defensa de la nacionalidad puertorriqueña es María de las Mercedes Barbudo, una dama de San Juan que fue encarcelada en el Morro y exilada a Cuba en 1824 por el Capitán General Miguel de la Torre, por conspirar contra el gobierno de España y por su vinculación con los revolucionarios venezolanos que proyectaban la liberación de Puerto Rico bajo la dirección del puertorriqueño, General Antonio Valero de Bernabe, miembro del estado mayor del Libertador, Simón Bolívar.

Mercedes Barbudo, como Lola Rodríguez de Tió, es parte de nuestro patrimonio nacional. Ambas se destacan entre las primeras de una línea de mujeres que contribuyeron al desarrollo del sentimiento patrio en los miles de puertorriqueños que lucharon por la supervivencia de Puerto Rico como nación durante el siglo 19.

LOLA RODRIGUEZ DE TIO

La rebelde dama de San Germán fue una activa conspiradora por la independencia de Puerto Rico, tanto en su país como en las tierras donde vivió exilada: Cuba, Venezuela, Nueva York. Fue lo que se conoce como una separatista subversiva. Fue amiga y admiradora de nuestro gran Ramón Emeterio Betances. De ella dijo Antonio Macco: "Es con mujeres como Lola Rodríguez de Tió que se hacen las revoluciones."

A pesar de que vivió en una época en que el papel de la mujer estaba confinado al hogar y a la familia y en que su status se caracterizaba por la subordinación al hombre, Lola alcanzó libertad de pensamiento y acción sin la ayuda de un Movimiento de Liberación Femenina. Seguramente la actitud liberal de su esposo, Bonacio Tió, patriota y conspirador como ella, tuvo mucho que ver con la liberación de Lola. Sin embargo, lo más probable es que ella hubiese afirmado su singular e independiente personalidad en cualesquiera circunstancias. Pues Lola poseía sin duda una individualidad extraordinaria. Su vida fue larga y fructífera. Nacida en San Germán en 1843, murió en La Habana en 1924, a la edad de 81 años.

Durante el último tercio del siglo 19, otras mujeres también contribuyeron a la formación de nuestra conciencia colectiva. A Mariana Bracetti, heroína del Grito de Lares, se le recuerda porque confeccionó la bandera que enarbolaron los revolucionarios de la gesta del '68. Como esposa de Miguel Rojas, uno de los líderes de la insurrección, y como miembro que fue ella de la Junta Revolucionaria de Lares, sufrió persecución y encarcelamiento. Mariana, irreductible tras las rejas de la cárcel de Arecibo, en estado de avanzada gravidez, soportando estoicamente los dolores del parto al dar la vida a un nuevo hijo, representa el surgimiento de la patria liberada irguiéndose sobre el pedestal de sus cadenas rotas.

Hay otras heroínas del Grito de Lares cuyos nombres deben también grabarse con letras de oro en la conciencia de las nuevas generaciones. Ellas son: Eduvigis Beauchamp, secretaria suplente de la primera junta revolucionaria fundada en Mayagüez con el nombre de Capá Prieto; Ana Martínez Pumarejo, esposa del insurrecto Pancho Méndez, quien contestó a los soldados que le preguntaron por su esposa y sus hijos: "Mi esposa y mis hijos están en la revolución cumpliendo con su deber"; Celia Brogan, Josefa, Mercedes y Anita Méndez; Obdulia Serrano, esposa de Manuel Rojas, y sus hermanas Genoveva, Conrada, Osoria e Isabel, casadas con otros líderes de la Revolución; Ana María Lorborde, Petra Bruckman,

Sandalia Cardona, Rosa Medina, Antonia Pesante y Dolores Cos, todas declaradas 'conspiradoras, comprometidas con la Revolución. A esta lista de honor debe sumarse la de las humildes campesinas cuyos nombres nunca se conocerán: las desconocidas esposas, hijas, madres y hermanas de los peones que sirvieron en las líneas revolucionarias.

EN EL MOVIMIENTO OBRERO

Se conoce muy poco de la contribución de la mujer al movimiento obrero de Puerto Rico. Contrario a lo que hoy se piensa, a principios de siglo, una gran proporción de la fuerza obrera estaba compuesta por mujeres que eran explotadas como sirvientas recogedoras de café y tabaco, despalilladoras, costureras, bordadoras, etc. Las sirvientas ocupaban el status social más bajo, con la excepción de las prostitutas. La mayoría de estas empleadas domésticas eran tratadas como bestias de carga y explotadas económicamente. Los señoritos de la casa se sentían en libertad para abusar de ellas moral y sexualmente. Si la sirvienta quedaba embarazada y el patrono era "bueno" se le permitía quedarse en la casa con su hijo donde éste crecía con el estigma de bastardo. Las menos afortunadas perdían sus empleos. Muchas de éstas, después de pasar repetidamente por experiencias similares, terminaban por elegir la única alternativa a su disposición: la prostitución.

No encontramos los nombres de estas mártires anónimas en los libros de historia. Al leer la escasa literatura disponible sobre la mujer puertorriqueña, sólo se encuentran los nombres y las ejecutorias de mujeres pertenecientes a las clases media y alta. Las mujeres obreras parecen haber sido ignoradas por los historiadores. Sin embargo, ellas también han hecho una gran contribución a nuestro desarrollo como nación. Si tomamos en cuenta los prejuicios que tuvieron que vencer por su condición de mujeres y de miembros de la clase pobre, hay que concluir que las ejecutorias de muchas de ellas fueron extraordinarias.

En 1902 Concepción (Concha) Torres, una obrera de Puerta de Tierra, fue la primera mujer en subir a una tribuna, el foro público de carácter político monopolizado hasta entonces por los hombres. Pronto otras obreras siguieron el ejemplo de Concha a través de toda la isla.

Las mujeres tomaron parte activa en la organización del movimiento obrero iniciado por Santiago Iglesias. Ya para el 1904 existían agrupaciones de mujeres dentro de las primeras uniones obreras. Algunos ejemplos de estas agrupaciones son: la Unión de Damas de Puerta de Tierra, Guayama, Ponce y Arecibo y la Unión Protectora de Damas de Mayagüez, Arroyo y Salinas. Estaban dispuestas a arriesgarlo todo --incluso sus vidas-- en la defensa de sus derechos.

En mi niñez temprana durante la década 1910 al 1920, allá en mi pueblo natal de Vega Baja, presencié algunas huelgas que se desarrollaron en un despalillado de tabaco cercano a mi hogar. Recuerdo vívidamente un violento encuentro entre una multitud de despalilladoras y la policía. Aquellas me parecían mujeres muy valerosas y, sobre todo, expertas en el lanzamiento de piedras y otros objetos defensivos. Valentina Carreras, madre del fenecido líder independentista Isabelino (Pucho) Marzá era entonces una de las líderes obreras más activas en mi pueblo. Gruesa, de baja estatura, sonriente y

transformaba cuando desde la tribuna socialista o desde la calle condenaba con el verbo o con los puños las iniquidades de los ricos. De ella y de mis padres aprendí a vivir el socialismo antes de leerlo en los libros. Con Valentina siempre recordare a las mujeres "bolshéviques" de mi pueblo cantando a todo pulmón por las calles o desde el proscenio del Teatro Obrero, todo decorado en rojo, el himno socialista con música Marsellesa:

*Acudid, indefensas obreras
A estaluchatan justa y legal
Mirad, que somas víctimas
De esta infame sociedad
Que nos roban el pan de nuestros hijos
Que nos hace tanto sudar
La unión nos salvará
Infame, vil traidor
Que esta es una revolución
Que causará grande horror
Al infame explotador..."*

Desgraciadamente, la revolución no se cristalizó. Por el contrario, el movimiento obrero fue absorbido por el Partido Socialista que a su vez entró en una coalición electoral con el más conservador y reaccionario de los partidos coloniales, el Partido Republicano, representado hoy por el Partido Nuevo Progresista. Queda pendiente todavía la liberación del proletariado puertorriqueño como una de las grandes tareas a realizarse por la presente generación.

No debe sub-estimarse, sin embargo, el legado heroico de los hombres y las mujeres que lucharon de las clase trabajadora, muchos de los cuales murieron en las calles y en los cañaverales durante las primeras etapas del desarrollo del movimiento obrero en Puerto Rico.

LUISA CAPETILLO

Al cerrar este período de nuestra historia justo es destacar la figura de una líder obrera, mujer extraordinaria que fue la precursora del Movimiento de Liberación Femenina en Puerto Rico. Me refiero a Luisa Capetillo. Cuando ella llegaba a mi pueblo para hablar en un mítin socialista, toda la gente acudía a la plaza, no tanto a oír su verbo, como a contemplar el espectáculo de la primera mujer que usaba pantalones en público. A pesar de sus pantalones daba la impresión de ser mujer de pies a cabeza y nadie --que yo sepa-- puso nunca en duda su feminidad.

Luisa publicó cuatro libros de que yo tenga conocimiento. En sus escritos, al igual que en sus discursos, predicaba el socialismo, la emancipación humana, iguales derechos para la mujer, la educación universal y el amor libre. El primero párrafo de su Profesión de Fe lee como sigue:

"Socialista soy, porque aspiro a que todos los adelantos, descubrimientos e invenciones pertenezcan a todos, que se establezca su socialización sin privilegios. Algunos lo entienden con el Estado, para que éste regule la marcha, yo lo entiendo sin gobierno. No quiero decir que me opongo a que el gobierno regule y controle las riquezas, como lo hara, pero yo mantengo mi opinión de sentirme partidaria decidida del no gobierno."

Obviamente era una anarquista declarada. No me considero competente para juzgar el talento literario de Luisa. Sin embargo, sospecho que no está en las antologías por falta de talento literario. Al final de una de sus obras dramáticas, dice dirigiéndose al auditorio:



Bellas niñas que habéis escuchado, si queréis ser madres de generaciones conscientes y ser libres, no hagáis contratos en el registro civil, ni en los templos, porque eso es una venta y la venta es una prostitución. El amor debe ser libre como la brisa que respiráis, como las flores que abren sus corolas para recibir el polen fecundante y brinden al aire sus perfumes, así debéis brindar vuestro amor y preparaos a hacer hijos por amor."



LOLA RODRIGUEZ DE TIO

Nació en San Germán en el 1843. Murió en el 1924 por ideas modernas y atrevidas que causaron cuando la mujer era poco más que adorno para La Borinqueña, que sirvió de himno a la independencia en el 1868. Durante los abusos del 1887, luchó y escribió contra ellos, ayudando

THE PUERTO RICAN STRUGGLE FOR

EN LA LUCHA DE LIBERACIÓN



English →

The first woman to distinguish herself in the defense of the Puerto Rican nationality was María de las Mercedes Barbudo, a lady from San Juan. She was confined in El Morro and exiled to Cuba in 1824 by General Captain Miguel de la Torre. She was accused of conspiring against the government of Spain and of having ties with Venezuelan revolutionaries who were planning the liberation of Puerto Rico under the leadership of General Antonio Valero de Bernabé, a Puerto Rican member of the command staff of the Liberator, Simón Bolívar.

Mercedes Barbudo and Lola Rodríguez de Tió are part of the Puerto Rican national heritage. Both distinguished themselves and are among a group of women who contributed to the development of patriotism in the thousands of Puerto Ricans who fought for the survival of Puerto Rico as a nation during the 19th century.

LOLA RODRÍGUEZ DE TIÓ

This rebellious woman from San Germán was an active conspirator for the independence of Puerto Rico, not only in her country but where she lived in exile: Cuba, Venezuela, New York. A subversive separatist, she was a friend and admirer of the great Ramón Emeterio Betances. Antonio Maceo - the great Black general from Cuba - said about her: "it is with women like Lola Rodríguez de Tió that revolutions are made."

Although she lived in a time when the woman's role was confined to her home and family and when status was characterized by subordination to men, Lola attained freedom of mind and action without the help of a woman's liberation movement. Without doubt, her husband's (Bonacio Tió - fellow conspirator and patriot) liberal attitude had much to do with Lola's liberation. However, it is most probable that she would have established an independent personality in any circumstance. She possessed without doubt, an extraordinary individuality. She had a long and fruitful life. Born in San Germán in 1843, she died in Havana in 1924 at the age of 81 years.

During the last third of the 19th century, other women contributed to the formation of the Puerto Rican collective conscience. We remember Mariana Bracetti, heroine of the Grito de Lares (the 1868 rebellion against the Spaniards) because she made the flag that the revolutionaries hoisted in 1868. Wife of Miguel Rojas, one of the leaders of the insurrection, she was a member of the Revolutionary Council of Lares and suffered persecution and imprisonment.

Mariana, confined behind prison bars in Arecibo in an advanced state of pregnancy, stoically suffered the pains of childbirth in bringing to the world another son and represents the rising up of the liberated nation from its broken chains.

The names of other heroines of the Grito de Lares must also be engraved on the conscience of new generations. They are Eduvigis Beauchamp, secretary of the first revolutionary Junta established in Mayaguez with the name of Capa Prieto; Ana Martínez Pumarejo, wife of the revolutionary Pancho Méndez who when asked by the soldiers where her husband and sons were, answered: "My husband and my sons are in the revolution, fulfilling their duty;" Celia Broagan, Josefa, Mercedes y Anita Méndez; Abdulía Serrano who was Manuel Rojas' wife, and her sisters, Genoveva, Conrada,

Osoria and Isabel, all wives of other revolutionary leaders; Ana María Laborde, Petra Bruckman, Sandalia Cardona, Rosa Medina, Antonia Pesante and Dolores Cos, all declared conspirators, committed to the revolution.

To these we must add those of the humble women whose names we will never know: the unknown wives, daughters, mothers and sisters of the peasants who served in the revolutionary ranks.

WOMEN & THE LABOR MOVEMENT

Little information is available about the contribution of women to the Labor Movement in Puerto Rico. Contrary to what is thought today, in the beginning of this century, a great part of the labor force was made up of women who were exploited as servants, tobacco strippers, coffee and tobacco pickers, seamstresses, embroiderers and in other jobs. The servants occupied the lowest social status with the exception of prostitutes. Most of them were treated as beasts and exploited economically.

The young men of the houses in which they worked abused them sexually and morally. If the servant became pregnant and her master was "kind," she would be permitted to stay in the house with her son who grew up with the stigma of being a bastard. The less fortunate ones lost their jobs. Most of these, after many similar experiences, took up their only alternative: prostitution.

The names of these anonymous martyrs cannot be found in the history books. In reading the scarcely available literature on the Puerto Rican woman, only the names and deeds of middle and upper class women are found. Working class women seem to have been ignored by historians. However, they also have made a great contribution to our development as a nation. Considering the prejudices they had to overcome because of their being women and poor, one must conclude that their deeds were extraordinary.

In 1902, Concepción (Concha) Torres, a worker from Puerta de Tierra, was the first woman to speak from a tribune. Soon other workers followed Concha's example.

Women took an active part in the organization of the Labor Union led by Santiago Iglesias. By 1904, there were already groups of women in the first labor unions. Some of these groups were: the Lady's Union of Puerta de Tierra, Guayama, Ponce and Arecibo, and the Lady's Protective Union of Mayaguez, Arroyo and Salinas. Many of these workers were willing to risk everything - including their lives - in defense of their rights.

In my early childhood, during the decade of 1910 to 1920, in my hometown Vega Baja, I witnessed several strikes that developed in a place near my house where tobacco was stripped. I have a vivid remembrance of a violent confrontation between a multitude of tobacco strippers and the police. They seemed to be courageous women and above all, expert in the throwing of stones and other defensive objects. One of the most active labor leaders in my town then was Valentina Carreras, mother of the late independence leader, Isabelino (Pucho) Marzán. Plump, short, smiling and congenial, she was transformed when from the socialist tribune or from the street she condemned with word and action the injustices of the rich. From her and from my parents I learned to live so cialism before I read about it in books. With Valentina I shall always remember the "bolshhevik" women of my

town singing loudly through the streets or from the stage of the Teatro Obrero, the socialist anthem with the music of the Marseillaise:

*Come defenseless workers
To this just and legal struggle
We are victims of this cruel society
That robs us of our children's bread
That makes us sweat, so
Union will be our salvation
Cruel, traitor
This is a revolution
That will cause horror to the exploiter...*

Unfortunately, the revolution did not materialize. The labor movement was absorbed by the Socialist Party who in turn formed an electoral coalition with the most conservative and reactionary of the colonial political parties, the Republican Party, for which the New Progressive Party (PNP) stands today. The liberation of the Puerto Rican proletariat remains as one of the major tasks before the present generation.

We must not underestimate the heroic legacy of the men and women who fought for the rights of the working class, many of whom died in the streets and in the sugar cane fields during the first stages of development of the labor movement in Puerto Rico.

In closing this chapter of our history it is necessary to mention another labor leader, an extraordinary woman, forerunner of the woman's Liberation Movement in Puerto Rico. I am talking about Luisa Capetillo. When Luisa came to my hometown to speak at a socialist rally, everyone would go to the plaza, not so much to hear what she had to say, as to see the first woman that used pants in public. Despite her pants, she gave the impression of being a woman from head to toe and no one that I know of ever doubted her femininity.

Luisa published four books that I know of. In her writings as in her talks, she preached socialism, human emancipation, equal rights for women, universal education and free love. The first paragraph of her Declaration of Faith reads: "I am a Socialist, because I wish that all progress, discoveries and inventions belong to all, that their socialization be established without privileges. Some visualize this under the State, so that it regulates. I understand it without government. I do not mean I am opposed to government regulation and control of riches, but I still feel partisan of no-government."

She was obviously an anarchist. I do not feel competent to judge Luisa's literary talent. However, I suspect she is not included in Puerto Rican anthologies, not for lack of literary talent, but because of her ideas. At the end of one of her dramatic works, she says addressing the public:

Beautiful girls who have listened, if you want to be mothers to conscientious generations and be free, do not make contracts in civil ceremonies nor in temples because that is a transaction, a sale, and selling yourself is prostitution. Love should be free as the air you breathe, as free as the flowers that open their petals to receive the fertilized pollen and offer the air their perfumes. So you should offer your love and prepare to make children for love.

Even today, Luisa Capetillo's social ideas are offensive to the ears of the most rigid sector of the Puerto Rican middle class. Be that as it may, she forms part of our history. Her passion for justice and equality, her freedom as an individual, her courage and sincerity, constitute her legacy to the new generation of Puerto Ricans.

Todavía hoy las ideas de Luisa Capetillo seguramente resultan ofensivas para los oídos de los sectores más rígidos de la clase media puertorriqueña. Sea como sea, ella forma parte de nuestra historia. Su pasión por la justicia y la igualdad, su libertad como individuo, su valor y sinceridad constituyen su legado a las nuevas generaciones de puertorriqueños.

Carmen Rivera de Alvarado



el 1924. Fué mujer activa, llena de revuelo en aquella época, no del hogar. Escribió una letra que luchaban por la independencia del gobierno español del año cuando a ponerles fin.

WOMAN IN THE LIBERATION

translated by
maria zayas

Nixon Impeachment?

In the wake of the Watergate Affair, an organization called "People to Preserve the Dignity of the Presidency" has been formed with the expressed aim of initiating a peoples campaign to impeach President Nixon. They have been circulating petitions and bumper stickers and apparently the public response has been inspiring.

The petitions will be addressed to the Congress of the United States and as soon as their goal of one million signatures has been attained, they will call a press conference in Washington, D. C. to announce future plans.

Venceremos Brigade Returns

The 6th contingent of the Venceremos Brigadè has returned from 2 months in Cuba. This contingent had 102 members which included 2 members of the Third World Women's Alliance.

While in Cuba the 6th contingent worked on construction in Los Naranjos, Habana, Cuba, a new town which will be part of Plan Ceiba (one of the agricultural plans of Cuba.) The Brigade completed 4 houses with 6 more near completion. It completed the construction of 2 floors of a 4-floor apartment building in addition to the construction of 700 linear meters of aqueducts for the housing. It also constructed 2,339 prefabricated units to be used for the housing, apartment building and secondary school. The Brigade fulfilled its quota by 164% with over 29,000 work hours from its members.

The Brigadistas had an opportunity to tour Cuba and their visits included Playa Giron (Bay of Pigs), site of the first defeat of U.S. imperialism in Latin America, the town of Los Mercedes—headquarters of Che Guevara during the revolution, and the Moncada Barracks, now the "26th of July School City."

Equal Rights Not a Right

The U.S. Supreme Court has ruled in a 5-4 decision that education is "not among the rights afforded explicit protection under our federal constitution." The ruling upheld the right of Texas school districts to fund their schools unequally, based on property tax revenues. It was ruled acceptable that schools in a predominantly Chicano district receive \$231 per child per year, while a neighboring district receive \$594 per child.

The ruling also applies to other states where similar and greater disparities exist. In New York, there is a range of \$1,800 to \$600 per child, for example. This disparity exists even when the poorer districts are taxed at a higher rate. The court in its decision expressed the fear that a favorable decision in

this case (which would have upheld a lower court decision ordering an equal distribution of funds) would have opened up other "public services" to similar claims for "equality."

Another Racist Bombing

On Monday night May 28th at approximately 11:00 PM, the office of the *Wilmington Journal* in North Carolina was bombed. The effect of the blast was so severe that several homes and automobiles on the street nearby were damaged.

The *Wilmington Journal*, a black newspaper with the motto, "All the News Without Fear or Favor," has historically served as a strong voice for blacks in and around the Wilmington area. In 1898 *The Record*, the first black daily paper in the country was destroyed during a period of racial strife and white vigilante control in Wilmington. The site of the Record's office is now an empty lot directly across the street from the scene of the Monday night explosion.

Hundreds of black residents of Wilmington went to the Journal offices following the blast and began a vigil which, in its silence, showed the community's anger and dismay. The bombing proved that, as in 1898, the forces of hate and turmoil are again at work in this city.

The Wilmington, North Carolina Committee to Defend Victims of Racist and Political Repression, along with the Black community have condemned the people who committed this deranged and terroristic act. They have vowed to support physically, mentally and morally, Mr. T. C. Jervay, Sr., publisher of the *Wilmington Journal* in his attempt to restore this valuable communications tool.

Carlos Feliciano Case

The Committee to Defend Carlos Feliciano is initiating an intense campaign designed to end the prosecution against the Puerto Rican militant through the organization of massive pressure upon District Attorney Frank Hogan to drop all charges.

Carlos was arrested three years ago on May 16th, 1970. Every day has been one of suspense for Carlos, his wife and their family of six children. It is time that they be allowed to live in peace.

One year ago, Feliciano was acquitted in the Bronx of all five charges stemming from the same arrest. Morally and in reality, this constitutes harassment and double jeopardy.

The Bronx trial last year exposed an elaborate frame-up in which 2 detectives assigned to follow Carlos, planted bombs in his car and then ordered his arrest. The prosecution's testimony was so contradictory that the jury acquitted Carlos even though the defense called no eye-witnesses to the stand.

Now, Andrew Gutierrez, one of these detectives and the chief witness in the Bronx case has been charged with taking a \$15,000 bribe from drug pushers and has been suspended from the police force. Earlier he had been granted a major promotion and raise, and the highest commendation awarded by the Department, for his pursuit and arrest of Carlos Feliciano. *Who is the real Criminal? Why should this prosecution continue?*

The Committee to Defend Carlos Feliciano asks the cooperation of all justice minded people in demanding that Frank Hogan drop all charges against Carlos Feliciano, stating, "We accept no alternatives—no plea-bargaining, no deals, no trial. Let Frank Hogan end the frame-up and drop the charges now."

Expo-Cuba Planned for New York City

A four day celebration marking the 20th anniversary of the attack on the Moncada Barracks in Santiago de Cuba on July 26th, 1953 will take place in New York City beginning July 26th, 1973. Expo-Cuba has been designed to show the development of the Cuban Revolution from the days of the Moncada attack in 1953 through the triumph of the revolution in 1959 up to the present.

The expo will include a photographic exhibit depicting the last 20 years of Cuban history as well as exhibits of Cuban culture with posters and photos, a sports exhibit, and an exhibit of Cuban mass media: radio, newspapers, magazines, books, records, and films produced in Cuba since the triumph of the revolution.

Expo-Cuba is being sponsored by a coalition of individuals and organizations—the 20-26 Committee

Expo-Cuba will open July 26th and run for 4 days at the Martin Luther King Labor Center, Local 1199, 310 W. 43rd St., New York City. For further information phone: Committee for 20-26 at 212-924-2484.

Sick Child — Company won't tell Mom

The child of a woman worker at Zenith's Plant 2 in Chicago was rushed to the hospital with chest pains. The hospital called the woman at work because they needed her consent to examine the girl.

Zenith refused to have the woman paged because she was "leaving work in 10 minutes anyway." She had to go all the way home before she heard from the hospital. Mr. Zenith cares more about 10 minutes production than the lives of his workers or their families.

Land of Plenty?

Three and a half million full time wage and salary workers earned less than \$60-a-week, according to personal reports of workers who responded to a special question in the 1970 Census report. About two-thirds of these workers were women and fifteen per cent young men, 16 to 24.

Prices Continue to Soar

Last year food prices rose 7.3% and are likely to rise more than 10% this year. The cost of food, led by meat, jumped their highest in 22 years during the month of March. Nixon tries to blame the increases on food shortage due to poor weather and consumers high style of living and increased demand for food caused by food stamps and social security benefits.

However, the control of the food supply by giant corporate farms—agribusiness formed by buying up many small farms that are forced out by ever increasing production costs, is the true reason behind these so-called shortages. The government works hand in hand with agribusiness to limit the supply of food and force prices up.

Capitalism Breeds Prostitution

According to a list compiled by the N. Y. City Police Department's Crime Analysis Unit, some 2,000 Streetwalkers "patrol the Times Square area alone, lurking in doorways, trying to hustle up trade from passersby."

They estimate that 1000 to 2000 more streetwalkers operate in other parts of the city. (In the first six months of 1972, there were over 2,026 arrests for prostitution.) It appears that many of those arrested are heroin addicts who spend what money they earn for drugs. Most police crackdowns against prostitution focus on the streetwalker because she is the most visible and the "most likely to offend the public."

Most streetwalkers are affiliated with a pimp, a man who is her protector, financier and parasite and who claims the lion's share of her earnings. His duties include lining up clients for his girls, furnishing her with drugs, locating a hotel where she can operate and frequently robbing her customers. He also arranges for police protection (bribes) and pays bails and fines.

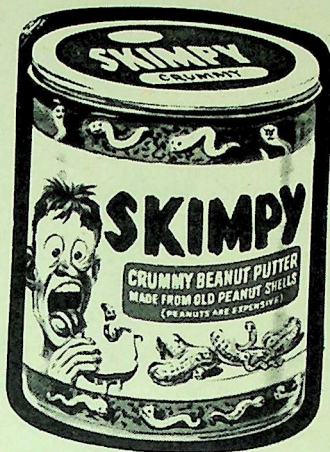
The selling of flesh is the degrading result of a capitalist system. When jobs are available to all, we will be able to end this shameful practice once and for all. Then the real criminals, the real outlaws—the pimps and the white ruling class—will have to answer for their own crimes against women.

DO YOU EAT CRAP?

Do you eat "junk?" Are potato chips or soda or cupcakes or cheese doodles or cookies or chicharrones part of your daily menu? Do you know someone Black or Puerto Rican who has had a coke and a ring-ding for breakfast? How many of us cannot have a meal without a soda, and cannot watch TV without a chip or snack of some sort? How often is lunch a hot dog? As a result, lots of us are way overweight, like me, or skinny and anemic, like most of my friends. What you eat affects your weight, height, skin, hair, nails, heart, stomach, intestines, teeth; in short, all of you.

What we mean by "junk food" is food or drink that has very little food value, that is usually very high in sugar and/or carbohydrates, (and in price!). These are elements which the body cannot dispose of well and that therefore cause our internal systems extra work, and which also counteract the other vitamins and protein which we may be eating. For example, one of the best killers of vitamin E, reputedly very important for healing scars and acne, for circulation, and even fertility, is slightly stale potato chips.

We all know that the extra weight this junk usually puts on us can shorten our lives by 10 years, and is related to heart attacks and hardening of the arteries (which will make us senile old people) among many other things. And if you are one of those who thinks you can get away with eating junk because you don't gain



weight easily, cholesterol is still building up in your veins, and your heart, eyes, teeth, and bones will eventually pay the consequences of your poor nutrition.

If this is true, and it is, why do we continue to eat junk? The mass media convinces us that junk is "delicious", and they even try to say it is nutritious. Television is the most criminal pusher of this junk. One study, conducted on a Saturday during the hours when most children watch TV because of the cartoons, showed that in 90 minutes there were 40 ads, 27 of which were for junk cereals and candy. The other 13 were for toys.

When have you ever seen a salad advertised, or fresh green vegetables? In fact, the healthiest foods are the least advertised, and the unhealthiest the most advertised, in direct inverse proportion to their nutritional value. The best foods to eat are, in order: fruits, vegetables, fish, milk, meats, eggs, breads, cereals, snacks, candy. Reverse the list and you have the order of what is most often urged on children by the TV.

These advertisements convince many of us, especially our children, to spend every nickel and dime on junk, thereby ruining our health, but contributing to the exaggerated wealth of capitalism's worst corporations, like coca-cola, who also owns Frito-Lay. The companies that are making millions of dollars feeding us junk not only do not support our causes, they often have racist hiring policies or are involved in international exploitation of our fellow third world nations.

Others are like Ralston Purina (The U.S.'s 71st largest corporation with annual sales of \$1.6 billion in cereals, dog and cat foods, animal foods, Ry-Krisp, instant dinners, chicken of the Sea tuna, 704 Jack in the Box restaurants, poultry, ski resorts, etc.) whose supposedly "nutritious" foods, Rice Chex and Wheat Chex, contain almost no nutritional value and are in the bottom 10% of a list of 40 cereals investigated.

TAMARI BROWN RICE:

Meatless & Healthy & Delicious !

by Ruthie Pardo

NOTES ON TAMARI BROWN RICE

This menu may not sound appetizing but it is a very tasty and at the same time a nutritional dish. It is meant to be a main course and a complete dinner. Brown rice can be found in supermarkets and natural food stores for \$.49 cents a pound. Its nutritional value is due to the fact that the outer shell, rich in Vitamin B, has not been removed.

Tamari sauce is "a naturally fermented soya sauce. Aged in wood for two years, it provides a well-balanced vegetable protein that is easily digested. Rich in natural sugars, oils, minerals and vitamins." It is usually found in supermarkets or natural food stores for as little as a dollar and thirty nine cents (1.39) a pint enough for eight (8) recipes. (For an even richer sauce Chinese or Japanese Sesame Oil, unpressed, can also be used.)

Lastly, according to the latest issue of a leading national-nutritional magazine, mushrooms have high nutritional value: they are rich in Vitamin B, and are low in calories but offer good quality protein. They are rich in panthothenic acid (B5) known as the anti-stress vitamin; niacin (B3) which is known to balance the cholesterol level; Riboflavin (B2) necessary for the repair of injuries.

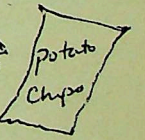
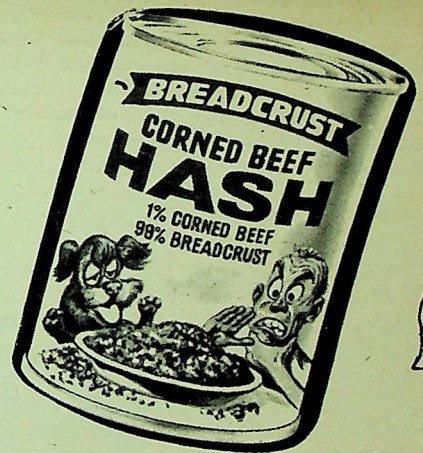
(They are selling for \$.59 cents a half of a pound in supermarkets.) Not many people have attached this kind of nutritional value to Mushrooms and so we find another source for helping to maintain our health. Happy eating to you!

INGREDIENTS:

- 1 pound natural brown rice
- ¼ cup raw wheat germ
- Several slices Muenster cheese
- Onion Salt to taste
- 1 TBLS. olive oil
- ¼ cup tamari sauce (plus a little more)
- ¼ cup Vegetable Oil (unpressed)
- Cherry Tomatoes (they are cheaper)
- Lettuce (Unionized, not iceberg)
- ½ pound mushrooms (preferably fresh)

Cook brown rice with the raw wheat germ, onion salt, regular salt and the olive oil as you cook your white rice. (Cooking time for the rice should not take more than ½ an hour.) While rice is cooking, preheat the oven to 300 degrees. Prepare the lettuce, tomatoes, mushrooms as you would for a salad. Place these ingredients on separate plates, one for each person eating. Once rice is cooked pour it into a baking pan or large casserole dish. Place strips of Muenster cheese on top of rice, and bake in the oven until the cheese melts (10-15 min.). Next mix the tamari sauce VERY thoroughly with the vegetable oil. Once cheese has melted serve portions onto the individual plates of salad. Lastly, pour the mixed sauce onto each serving very carefully, making sure it has not separated while you've been preparing for serving.

*This recipe will feed 6-8 people for about \$3.00 or 50 cents a serving.



The products of corporations like this and Frito Lay, whose advertisements put down our Chicano brothers as the stereotyped Frito Bandido, should be banned from our homes, yet 3rd world people continue to spend lots of money on them, even when they are unhealthy for us.

We have become addicted to junk, and an addicted people is not free to fight. As third world women interested in the future of our people, especially as sisters and mothers, we must take a strong stand on nutrition for many important reasons, not the least of which is the fact that the success of our future struggles depends a great deal on the health of our people. If we continue to eat junk, we will not live long enough or be strong enough to wage struggle victoriously.

A.C. 11

La mañana del último día en que se llevaba a cabo la Conferencia sobre Alternativas Políticas en Puerto Rico y El Caribe (domingo, 15 abril), auspiciado por la Unión Estudiantil Pedro Albizu Campos (UEPAC) — la organización puertorriqueña de Queens — había sido buena. Mi hermana estaba alegre que había dejado a sus cuatros hijos en casa para que juntas pudiéramos oír distintos discursos: sobre la Ideología y Literatura en Caribe pronunciado por José Luis Méndez; la Ocupación Norte-Americana en Haití y Sus Consecuencias pronunciado por Cary Hector; y la Lucha de Clases en El Caribe pronunciado por Trevor Munroe.

Creímos que aprendimos mucho esa mañana. Después, tuvimos un almuerzo agradable en el zacate detrás del Little Theater de Queens College, compartiendo del sol con otros puertorriqueños, jamaquinos y haitianos, muchos de los cuales había venido con niños pequeños.

Esperábamos entonces el último discurso que nos iba a traer el Embajador de Cuba a las Naciones Unidas, Ricardo Alarcón de Quesada. Volvimos juntos con unas 300-400 personas al teatro donde se llevaba a cabo la conferencia, después de habernos encontrado con mi esposo Angel y su amigo. Estaba yo con muletas, con una pierna rota, enlesada a causa de un accidente así que nos sentamos hacia atrás en la sección central. Entonces tomé el asiento en el pasillo izquierdo. Vi a alguien sentado a mi izquierda, al otro lado del pasillo con muletas también, y nos contamos como ocurrieron nuestros accidentes.

GUSANOS ATACAN CON ÁCIDO

Después de un rato, a las 3:45 de la tarde el profesor de la Universidad de Puerto Rico, Manuel Maldonado-Denis, nos presentó el Embajador, quien empezó una descripción lírica de una noche tropical, cuando al fin del siglo 19 se sentaba José Martí pensativo a la orilla de un río cubano. Alarcón no tuvo oportunidad de seguir... Un hombre de tez blanca, medio rubio, alrededor de poco más de veinte años se puso de pie de un brinco en nuestra línea de asientos, pero al lado derecho, y señalando hacia Alarcón, empezó a gritar en español — "Alarcón, Qué diferencia hay entre el fascismo y..." antes de que las personas asignadas a seguridad trataran de acompañarlo hasta la puerta.

Entonces se armó un titingó por todas partes. Aparecieron grandes 'blackjacks' en las manos del hombre que había gritado y unos compañeros de él. Se oían ruidos de puños, de ropa despedazada y de gritos. En ese grupo de atacadores tendrían que haber como unas veinte personas en todas partes del público porque empezaron peleas en mi sección y a mi izquierda. De rojo vi algo, una botella de vidrio, que dió contra el balcón directamente encima de nosotros y se rompió, chorreando un líquido. Ahogándome, me agarré la cabeza, y traté de recoger las muletas y esconder la pierna rota debajo del asiento, pero algo me estaba quemando, y entonces toditos empezamos a no poder respirar. "Qué es? Qué es," gritábamos los unos a los otros. Angel trataba de asegurarnos que era solamente "macia" o "gases lacrimógenos", pero los vapores se hacían peor y peor, y empezamos a darnos cuenta de que nos habían quemado. No había manera ninguna de salir por las peleas bárbaras en los pasillos. Un hombre trató de coger las muletas pero Angel no lo dejó porque no sabíamos si era amigo o enemigo. Estábamos casi vomitando, los ojos con lágrimas dolorosas, y nos dimos cuenta, por los hoyos en la ropa, la peste terrible, y las quemaduras — que habíamos sido atacados por ácido.

EXILES HURL ACID

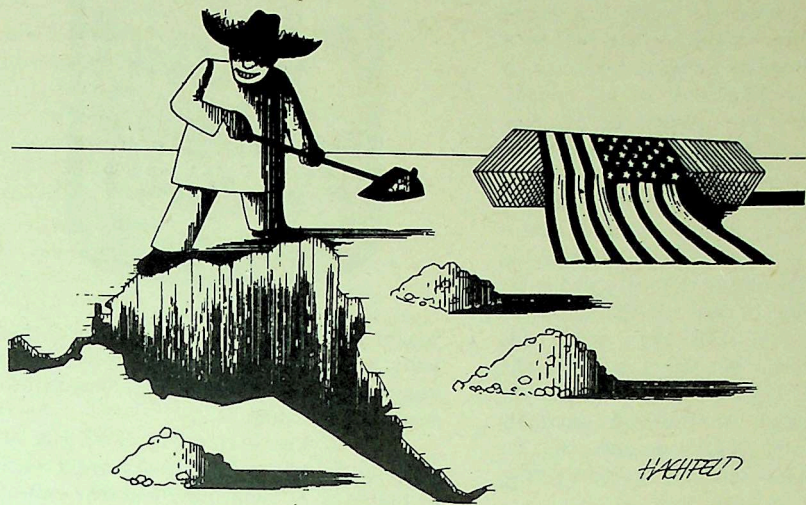
cont. from p. 1

groups must be stopped. They have been functioning with virtual impunity in the NYC area for a while and those who scream about "law and order" do nothing about it so we must. A few weeks before the conference they bombed the Center for Cuban Studies seriously. No one has been arrested. One year ago they released mice and gas in a crowded movie theater scheduled to show the Cuban Film Festival.

When Che Guevara spoke at the United Nations in the 60's, they tried to fire a bazooka at the UN building. They received suspended sentences.

Their tactics are a clear reflection of their politics; counter-revolutionary, fascist. We understand how well off Cuba is without them, but we cannot let them gain any ground here. We must be on the lookout for them, alert all of the people against them, unmask them for what they are and above all, stop them.

Ana Celia



Quando miré alrededor, las muletas del hombre que había estado sentado al cruzar de mí, se habían roto en cuatro pedazos sobre la cabeza de alguien. Al vaciarse los pasillos un poco se podían oír cristales rompiéndose al otro lado de la puerta del teatro. Mientras mi hermana y yo, luchando por respirar, tratamos de escapar por medio del vidrio roto (algunos de los que nos atacaban ya estaban afuera lanzando ladrillos hacia dentro) pude sentirme orinándome encima por las convulsiones torturadas del tanto toser. Entonces vi la cara de Angel, estaba bien colorada, y se estaba aguantando el lado izquierdo. Mi hermana decía "Le calló en los ojos, le dieron en el ojo." Me sentí completamente sin poder ayudar, inadecuada. Estábamos todos encontrando nuevas quemaduras en el cuerpo y en los cuerpos de otros. Alguien se llevó a Angel y nos dijo que encontraríamos agua. Pero cuando mi hermana y yo tratamos de entrar en el baño de mujeres las compañeras que ya estaban adentro rehusaron abrir la puerta al pesar de que yo les gritaba que habíamos sido quemadas seriamente, y que necesitábamos agua. Ya para ese tiempo sentía que toda la garganta por dentro hacia abajo estaba quemada, y era hasta más dificultoso respirar. Llegamos a donde había agua en una fuente y en medio de vidrio que todavía rompía a todos lados tratamos de quitarnos el ácido lavándonos, y hacer gárgaras. Estaba completamente fatigada, preocupada por mi hermana que había sufrido quemaduras en la cara, piernas y cabeza, y ya casi no podía mantenerme en las muletas. Pero mi hermana estaba mas serena que yo por haber tenido experiencia en un laboratorio de hospital, me dijo, seguía ayudándome a lavarme la cara.

En el hospital de Flushing éramos como diez con quemaduras en las piernas, caras, espaldas y manos. Teníamos la ropa, que todavía apestaba de ácido, toda agujerada, y en la chaqueta, que no me había quitado tenía más de una docena de manchas de ácido. Un hombre joven estaba cubierto de chichones causadas por un 'blackjack'. El médico le lavó el ojo a Angel, le dió gotas y le puso un parche, diciéndole que viera a un especialista. Yo tenía un dolor de

cabeza terrible, y cuando llegamos a nuestra casa, ya me sentía muy enferma. Seguí escupiendo flegma por tres días, con un dolor de garganta.

Después supimos que la policía, después de tardarse mucho tiempo al llegar, dejaron que los que nos atacaron se fugaran (se reportó que algunos de ellos fueron hospitalizados por la paliza que se les dió). La radio, televisión y los periódicos le dedicaron escasa atención, y hasta lo describieron como un lío entre fuerzas anti y pro castristas, como si nosotros hubiéramos tenido algo que ver con empezarlo. En ninguna parte se repudiaron las tácticas fascistas usadas por este grupo, conocido por Abdala, (incluye hombres y mujeres). Se supone que las mujeres tiraron el ácido. Una estudiante de Rutgers en Nueva Jersey, fue la única arrestada, según el Diario La Prensa. También me contaron que el que llevaba muletas era un miembro, que cojeaba hipócritamente, para poder usar las muletas como armas.

Aparentemente, miembros del comité organizador supieron que estos individuos formaban parte del público, pero sin embargo, los dejaron entrar. Eso fue un error, cuyas raíces están en un liberalismo peligroso o en una ignorancia ingenua. Tenemos que terminar con estos grupos. Han estado funcionando sin problema ninguno en el área de Nueva York por un tiempo y aquellos que gritan ley y orden no hacen nada, así que nos toca a nosotros. Unas semanas antes de la conferencia tiraron una bomba al Centro de Estudios Cubanos. No arrestaron a nadie. Hace un año soltaron ratoncitos blancos en el Festival de Cine Cubano. Cuando habló el Che Guevara ante la ONU en los años 60, trataron de tirarle con bazooka a la ONU desde Queens. Se les sentencias suspendidas.

Las tácticas reflejan claramente su política: contra revolucionaria, fascista. Entendemos lo bien que está Cuba sin ellos, pero no podemos dejarlos crecer aquí. Tenemos que estar alertos, y orientar a la gente en contra de ellos, desenmascararlos por lo que son, y más que todo, ponerles fin.

Ana Celia

EL TEATRO GUERRILLA

After three months of weekly 3 hour consciousness raising sessions, the Puerto Rican Women's Workshop of the Third World Women's Alliance at Hunter College decided it might be a good idea to try and communicate, through drama, some of the things we had learned about the triple jeopardy that we face as third world women: racism, sexism, and imperialism.

None of us had ever acted before, and some of us were still trying to deal with our passivity in classes and the discussion group. We did not know if we would be able to get up in front of an audience, talk loud enough to be heard, and not have an attack of nervous giggles at a dramatic moment. And we had the additional problem of writing our own material, so we thought short guerrilla theater type skits with few props would be most effective. We adapted our first skit from one that Texas Chicanos perform, and quickly moved on to write our own, including a Puerto Rican macho skit and takeoffs of TV commercials. (See the one below)

The very first time we performed was for Junior H.S. students in the Bronx, who were talking, pushing, and cursing each other until we began. They were very interested in the skit, discussed the ideas in it with us, and one student even did an extemporaneous skit with us. We have performed many times since then, at colleges, benefits, and festivals, and we have been amazed at the requests that keep pouring in, and at the enthusiastic reception of the audiences, especially third world audiences.

We notice that when we perform for men and women, and conduct discussions, the men tend to dominate the discussions, and the women feel uncomfortable about joining in, although they later say they agree with all our points. This is precisely the problem that we believe guerrilla theater has helped us with. Our confidence, in ourselves individually and in the group as a whole, grows with each performance, and we have a great time!

"Las obritas me hacen más consciente de la realidad..."

←English → español →
This is how some of the women in the group feel:

"The guerrilla theater, more than anything else, has given me a sense of true sisterhood, and working with the women in the group on the skits has really helped me a lot in recognizing the very subtle sexist attitudes that penetrate this society."

"The skits made me more aware of the reality that is happening in the third world countries such as the exploitation and the human misery caused by capitalism and how the only way to correct this is through a socialist revolution. For me it was more an experience of political awareness."

"For me the guerrilla theater is fun, but more important, it is a way to act out my beliefs and do something about them, like maybe get people to agree with my ideas."

Any sisters who are interested in joining the guerrilla theater group should drop us a line at 346 W. 20 St., or call Ana at 360-5264.

Después de 3 meses de reuniones semanales por 3 horas en sesiones para levantar conciencia, El Taller de Mujeres Puertorriqueñas de la Alianza de Mujeres del Tercer Mundo que se reúne en Hunter College decidió que sería buena idea tratar de comunicar, por medio de drama, algunas de las cosas que habíamos aprendido acerca de la triple opresión que nos enfrenta como mujeres del tercer mundo: el racismo, el machismo, y el imperialismo.

Ninguna de nosotras éramos actrices, y algunas aún estábamos bregando con nuestra pasividad en clases y en el grupo de discusión. No sabíamos si podríamos pararnos en frente de un público, hablar lo suficiente duro para ser oídas, y no sufrir un ataque de nervios en un momento dramático. Y teníamos el problema adicional de tener que escribir nuestro propio material, así que creímos que obritas cortas al estilo de teatro de guerrilla sería lo más efectivo. Adaptamos nuestro primer drama de uno Chicano y pronto empezamos a escribir otros, que incluyen uno de un macho y unas burlas de los anuncios en la televisión (véase abajo).

La primera vez que presentamos una obra fue para estudiantes de la escuela intermedia en el Bronx, quienes se estaban empujando y gritando hasta que empezamos. Estaban muy interesados en el drama

y discutieron las ideas en él con nosotras. Un estudiante hasta participó en un drama extemporáneo con nosotras. Hemos presentado las obritas muchas veces desde aquella vez, para universidades, beneficios y festivales. Nos ha asombrado el número de invitaciones que nos siguen llegando, y la acogida entusiasta que nos da el público, especialmente nuestra gente.

Nos fijamos de que, cuando tenemos una discusión después de hacer una presentación enfrente de hombres y mujeres, los hombres dominan la discusión y las mujeres se sienten incómodas al participar, aunque después dicen que están de acuerdo con todo lo que dijimos. Es precisamente con este problema que nos ha ayudado el estar en el teatro guerrilla. Nuestra confianza en cada una de nosotras individualmente y en todo el grupo crece con cada presentación, y gozamos mucho.

Algunas de las mujeres del grupo dijeron lo siguiente:

"El teatro guerrilla, más que cualquier otra cosa, me ha dado una verdadera apreciación de hermandad, y el trabajo con las mujeres del grupo en las obritas me ha ayudado mucho a reconocer las actitudes machistas tan sutiles que penetran esta sociedad."

"Las obritas me hacen más consciente de la realidad de los países del tercer mundo, la explotación, y la miseria causadas por el capitalismo, y la única manera de corregir esto es por medio de una revolución socialista. Para mí fue una experiencia de conscientización política más que nada."

"Para mí el teatro de guerrilla es divertido, pero más importante, es una manera de poner en forma dramática lo que yo creo, y hacer algo, como quizás convencer a la gente que estén de acuerdo conmigo."

Toda compañera interesada en formar parte del teatro de guerrilla, debe escribirnos al 346 W. calle 20, o llamar a Ana Celia, al 360-5264.



Guerrilla Theater is Fun!

The following is one of the skits adapted from a commercial. If you'd like to try your hand at guerrilla theater, this is an easy one to begin with. Here is what TWWA thinks the poor women in the Tetley Tea commercial should REALLY say:

FIRST WOMAN: When you drink Tetley Tea, you are getting the finest tea leaves from my country, Indonesia. It is picked by workers who are exploited by Tetley, getting low wages and living in sub-human conditions.

Not only does Tetley take our tea, other U.S. corporations take our rubber, rice, tobacco, root crops, soy beans, coffee, sugar, palm oil, cattle and maize which leaves our country low in profit but high in malnutrition.

SECOND WOMAN: In my country, in East Africa, Uganda Tetley exploits our vast plantations, making millions from them although we Africans do all the work. We are very wealthy in natural resources but suffer horrible poverty because these resources are not developed by us, but by U.S. and European corporations for THEIR profit. Every day we grow hungrier, while they get richer.

THIRD WOMAN: In my country, India, Tetley not only takes our finest tea leaves, they also take our wool products, hide skins, corn, wheat, barley, rice and our mineral resources such as iron, lead, aluminum, marble and 8 billion tons of our highest quality ores, leaving my country with mass starvation.

FOURTH WOMAN: In my country, Ceylon, in addition to taking our finest tea leaves, American corporations destroy our forest taking ebony and satin wood. They steal our mineral resources such as mica, graphite and magnesite which are of great interest to the imperialists. The precious gems of my country — zaphires, rubies and zircons bring wealth to these corporations, not to my people.

Even our natural resources of natural rubber, and coconuts are not under our control. Although we grow an overabundance of rice, they do not leave us enough to feed our own people.

FINAL CHORUS: (all four women) Yes, Tetley is our bag .. Our Rip-off Bag!!

'women should struggle...'

'la mujer debe luchar...'

(The following is a statement by the People's Student Front of Costa Rica, Central America)

Sister:

Do you know what women represent in today's society? - what role she is conditioned to play? Of course not - because few women question their role in society; and therefore, very few realize that: women are made from birth to believe that they are inferior to men, physically and intellectually. Women are confined to house work, their principal job, is to bring children into the world, raise them and "educate" them. That's the only way she can be fulfilled.

The few women who have the opportunity of participating in the production process, do it on a lower level than men. Their work is paid less and their participation is not creative.

Publicity uses the woman's body as to awaken the sexual appetite of consumers and oblige them to buy. And in Costa Rica - what happens? Here we find ourselves with the majority of women starving to death, undernourished, shoeless, full of children and with no access to education.

We find ourselves with more than 75,000 prostitutes thrown into such degrading work by hunger and necessity because within this system of exploitation, the woman is doubly exploited!!! Women should struggle for their liberation to be a companion to men in all fields with mutual freedom and respect. This will only be achieved within a just and economic social system, which is the necessary condition for that liberation. This means the elimination of capitalism, where profit is the only determiner, where formal equality is combined with economic and therefore, social inequality. Where the bourgeoisie has erected its institutions of oppression and their own fortunes on the hunger of children, misery and exploitation.

Only under socialism do women reach their true human value. So that any woman who really considers her own liberation, must necessarily commit herself to the struggle for the transformation of society, that's why women must have a political attitude to conquer a society that dignifies them, transforms us into new men and women, in a really humane and highly moral society.

The worthy woman is the one who struggles, the one who makes history, not the one who submits.



← English

→ español

Compañera: ¿Sabes qué representa la mujer dentro de la sociedad actual? ¿Qué papel está condicionada a jugar?

¡Seguramente que no!

Porque son muy pocas las mujeres que cuestionan su papel en la sociedad; y por lo tanto, muy pocas las que se dan cuenta de que:

Desde que nace, a la mujer se le hace creer que es un ser inferior al hombre, tanto física como intelectualmente.

La mujer es confinada a las labores domésticas; su función principal es la de traer hijos al mundo, amamentarlos y "educarlos". Esa es la única forma que tiene de realizarse.

Las pocas mujeres que tienen la oportunidad de participar en el proceso de producción, lo hacen en un plano inferior al hombre. Su trabajo es, menos remunerado y su participación no es creativa.

La publicidad usa el cuerpo de la mujer como un instrumento con que despertar el apetito sexual del consumidor y obligarle a comprar.

y...en Costa Rica, ¿qué?

Aquí nos encontramos con una mayoría de mujeres muertas de hambre, desnutridas, descalcificadas, llenas de hijos y sin acceso a la educación. Nos encontramos con más de 75.000 prostitutas, lanzadas a tan vil labor por el hambre y las necesidades.

porque...

dentro de este sistema de explotación, la mujer es doblemente explotada!!!

La mujer debe luchar por su liberación; por ser la compañera del hombre en todos los campos, con libertad y respeto mutos. Esto sólo se logrará dentro de un sistema económico y social justo; que sea la condición para que se dé esa liberación. Esto significa la eliminación del capitalismo, donde se combina la igualdad formal con la desigualdad económica, y por lo tanto, social. Donde por sobre el hambre de los niños, la miseria y la explotación, los burgueses han erigido sus instituciones de opresión y sus propias fortunas.

Sólo en el SOCIALISMO la mujer alcanza su verdadero valor humano,

De ahí que cualquier mujer que verdaderamente se plantee su propia liberación, tenga necesariamente que comprometerse en la lucha por transformar la sociedad. Por eso la actitud política de la mujer en la conquista de una sociedad que la dignifique, que nos transforme en hombres y mujeres nuevos; en una sociedad realmente humana y altamente moral.

La mujer digna es la que lucha, la que hace historia, No la que se somete!

African Liberation Day . . .

Saturday, May 26, 1973 marked the second annual commemoration of African Liberation Day. With the theme "There can be no peace with honor, until all black people are free," thousands of black people marched in protest to Portuguese colonialism and exploitation.

The march in New York City, which began at the United Nations Plaza, proceeded down Madison Avenue to the place of the rally, Col. Charles Young Park in Harlem, a parade route over 6 miles long.

During the procession, numer-

ous slogans were displayed. Among them: "Gulf out of Africa, Boycott Gulf," "White man's hands off the Black man's land," and "Africa must be free." Along with this, there were chants—"Long live Africa; Africa is gonna win," "Death to the Portuguese."

As a part of the demonstration, corporations which practice racism and colonialism were verbally condemned. When the march passed the buildings of Union Carbide and General Motors, respectively, short speeches were made.

At the rally, several speakers

stressed the need for solidarity with Africa and our continued support of the liberation struggles. Among them, there were representatives from PAIGC (African Party for the Independence of Guinea-Bissau and Cape Verde), OAU (Organization of African Unity), and the Black Panther Party.

This was the first year that an invitation was extended to other third world organizations. Yet, during the march, some Latins were subjected to racial slurs, heckling, and other abuses by black nationalists. If we are to

combat imperialism, it is very important to mobilize mass support for the struggles of the freedom fighters against the Portuguese colonialists. Racism has been used for centuries to separate oppressed and exploited peoples in this country. We can no longer afford to fall into these traps. Some of those nationalists who engage so freely in slandering our Latin brothers and sisters are doing the work of the imperialists and are impeding the struggles of oppressed peoples who are trying to unite against the true oppressor of the world - that is U.S. imperialism.

film review: STATE OF SIEGE

I had the opportunity to view Costa Gavras' new film, "State of Siege", while it was playing in New York. This same Costa Gavras was the director of "Z", the plot of which revolved around fascist militarism in Greece. Franco Solinas, who wrote "The Battle of Algiers", also wrote the screenplay for "State of Siege". Costa Gavras new film, "State of Siege", also deals with a political theme. It is a thinly veiled account of the events leading up to the execution of Daniel A. Mitrione, who was a representative of AID (Agency For International Development), by the Tupamaros.

The Tupamaros are an organization of urban-based guerrillas who are very active in the small Latin American country of Uruguay. On July 31, 1970, the Tupamaros kidnapped three United States officials, and one member of the Brazilian Embassy. The Tupamaros demanded the release of 150 political prisoners in exchange for the 4 diplomats, but the Uruguayan government denied the request. One of the officials, Daniel A. Mitrione, a representative of the U.S. sponsored AID, was executed by the revolutionaries ten days later.

The American news media first portrayed the incident as an act of terrorism against an innocent bystander. There were accusations of barbarism & cruelty on the part of the Tupamaros. Headlines of the imperialist press screamed out "Murderers! Savages!" On TV, newsmen made liberal mention of Mitrione's 9 children, of his devoutness, and of his loving wife. And perhaps then, some of us said, "Surely, the Tupamaros are evil people." Mitrione, a former police chief in Richmond, Indiana, was assigned by AID as an 'adviser' to the Uruguayan police force. On paper, he was recorded as an expert in "traffic control and communications"; and in this capacity he had formerly served as adviser to Brazilian and Dominican police.

But soon after the heat of the incident began to subside, information surfaced which indicated that Mitrione's real specialty was not traffic and communications, but "internal security", i.e. counter-insurgency warfare. Everywhere that Mitrione had appeared in Latin America, there had followed massacres, and large-scale torture. For instance, Mitrione's 'coincidental' appearance in Santo Domingo two days before the Bay of pigs incident in 1961; his equally 'accidental' appearance in Brazil before the period of massive executions and tortures following the

fascist coup d'etat in 1967; and his timely appearance in Uruguay during the peak activity of the Tupamaros, all seem highly irregular for a traffic commissioner. And so, it became clear, both here and abroad that Mitrione's involvement in these events was much more direct than the U.S. imperialists were letting out.

Mitrione's real job as an agent was to train Uruguayan police in torture and counter-insurgency tactics. Last month, Triple Jeopardy featured an article entitled "Torture of Women in Latin America" in which the many techniques of torture, including branding, rape, physical beatings, blind light, and especially the electric prod method were disclosed. These were the tactics in which Mitrione specialized. These are the methods in which he had trained the Uruguayan police. And yet, Mitrione's crimes are only a reflection, a symbol of a larger crime. The fact that Mitrione was sent by the U.S. under cover as an official in an organization called the Agency for International Development points out the nature of the true villain: U.S. imperialism. The U.S. government still today

sponsors schools and other courses in Capito City (Washington, D.C.) which train foreign agents sympathetic to their economic policy. One of these courses, training for bomb production was taught by Mitrione. But Mitrione is only one person among many, and he is very easily replaced (one reason that the 150 political prisoners were not released). All over the world the U.S. supports fascist puppet governments as a means to protect their capital investments. We have seen this in Vietnam. U.S. imperialism sacrifices any and all to protect its class interests.

These are the facts of the event, which "State of Siege" points out very clearly. The actual film, as a documentary, sticks with the facts; and is still one of the most exciting films I've ever seen. Costa Gavras filmed "State of Siege" in Chile, and actually interviewed and borrowed tapes from the Tupamaros. And technically, the film is fantastic (it's even in color). In one scene, a young brother is used as an experimental subject for Mitrione's classes. While the brother sits naked with his hands tied behind a chair, the electric prod is brutally applied to his genitals, eyelids, eyeballs, lips, breasts, gums and the soles of his feet. The entire Uruguayan police force is attending this class in a huge auditorium. Yet, repeatedly in the film, when the AID representatives are questioned about Mitrione's role in the Agency, their reply is always the same:

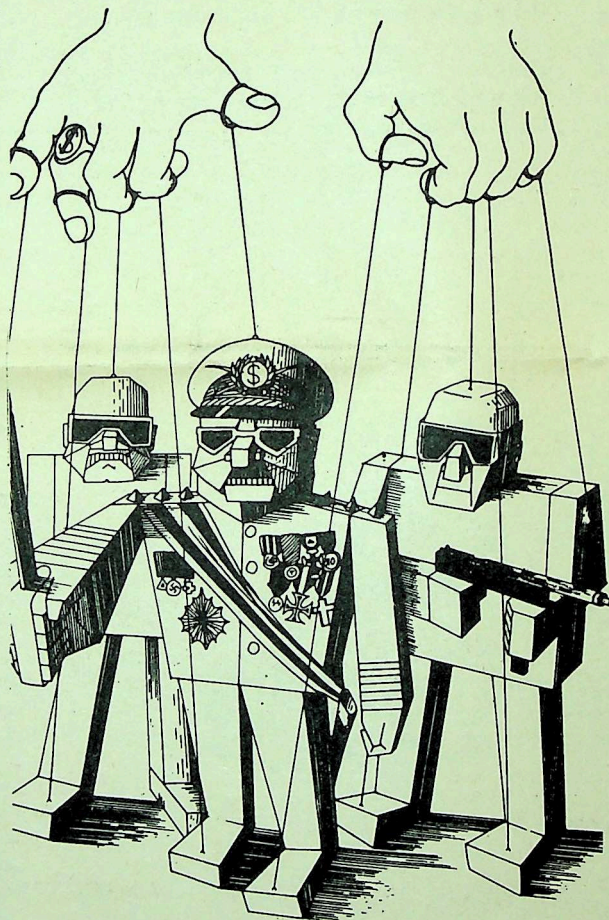
"Mitrione is serving the Uruguayan police as Traffic and Communications Commissioner."

While "State of Siege" points the finger very clearly to the contradictions of U.S. imperialism, AID and Mitrione, its major weakness was its lack of attention to conditions in Uruguay itself. No mention was made in the film of the inflationary rise in prices, the police and media repression in Uruguay which lead up to the creation of the urban guerrilla group. And very little emphasis was given to the Tupamaros, either by explaining the socialist nature of the group, its relation to the Uruguayan people, or the history of the group.

Despite its weaknesses, Costa Gavras "State of Siege" is well worth seeing. It's one of the few films playing that offers more than escapism, and at the same time is enjoyable.

by Lenore Karin

(A new paperback, State of Siege, Ballantine, \$1.95, contains the entire screen play plus pictures and documents that prove Mitrione's role conclusively.)



BRAZILIAN WOMEN USED AS GUINEA PIGS

by

Ronaldo Lage

Bahia, Brazil (TNS)— North American and Brazilian doctors are using Brazilian women as guinea-pigs in testing the effects of a new contraceptive pill.

The project is based at the Bahia University Medical school, which is partly financed by the Ford Foundation.

This charge was made by a local doctor whose name must be withheld. He stated that for more than a year a team of Brazilian doctors under U.S. supervision have been conducting experiments at the Climerio de Oliveira Clinic in Salvador, capital of Bahia state, using a contraceptive pill whose effects are still unknown.

The Ford Foundation has provided some \$400,000 for this kind of research in Brazil, going to the universities of Bahia and Rio de Janeiro and the FWS.

The source stated that the pill now being tested in Bahia has no brand name and is only known by a number code.

The women at the Climerio de Oliveira Clinic are also given uterine injections of calcium, magnesium and other minerals. This too is on an experimental basis.

The doctor stressed that the drugs are all administered without the knowledge of the patients.

The pills themselves, he said, are administered ground up in food.

According to the physician, there is a law in the U.S. prohibiting such experimentation, which has lead the big drug firms to use Latin Americans for guinea-pigs.

According to this source, the Family Welfare Society is the main Brazilian recipient of funds to support population control plans. The funds come through the International Planned Parenthood Federation, which finances some 72 Brazilian organizations.

Another important organization is the Population Council set up in 1952 by John D. Rockefeller. The Council has provided \$117,000 to Brazilian universities and laboratories, for research on fertility and birth control.

2-4-6-8, WHO'S THE CREEP AT WATERGATE

Every day the Watergate hearings unfold more dirt in the major scandal in the history of the U.S. government. Top White House officials, including the former Attorney General, John Mitchell (responsible for justice, law, and order) have been forced to admit their key roles in the wiretapping of political opponents, harassment, investigation and infiltration of every movement group, telephone calls, the break-in of the Democratic National Headquarters (Watergate), and the attempt to steal the psychiatric file of the man who released the Pentagon papers to the press, Daniel Ellsberg. It is clear to all by now that President Nixon had to be involved, although he has tried to lie his way out of it.

At times, the hearings have uncovered more intrigue than a James Bond movie, as they reveal the corrupt, immoral and even possibly murderous machinations of the power elite. It is almost even better than a marxist primer for pointing out the growing contradictions of capitalism, the lengths to which the ruling class will go to stay in power, and the dynamics of imperialism. Of course, the Democrats are trying to make it seem like only Republicans could be capable of such crimes, but we have no illusions about Democratic purity.

The jigsaw puzzle of who's who in Watergate, is too complicated to put together here, but TWVA thinks the following facts merit special attention.

Q: How did the gusanos (Cuban Exiles) (Cuban exiles) who were arrested for breaking into Watergate and the psychiatrist's office get involved in the first place?

A: Mr. Barker (now serving time) recruited by E. Howard Hunt for CREEP (Committee to Re-elect the President) called upon his old "buddies," Cubans who had invaded Cuba with him at the Bay of Pigs, 10 years ago. He said they were only too eager to help look for evidence at the Democratic headquarters that might link McGovern to "foreign countries" since they believed McGovern would bring about a Communist state. Barker, a police advisor in Cuba during the Prio Socarras regime, said that he did not consider his jailing a "dishonor."

Q: Who is Howard Hunt? A: Mr. Hunt, now serving time for directing the break-ins, was hired by CREEP to make sure the President won the election. Previously he was supposedly an embassy official in a number of countries, but was actually an undercover CIA agent. Hunt was the top U.S. leader of the Bay of Pigs invasion.

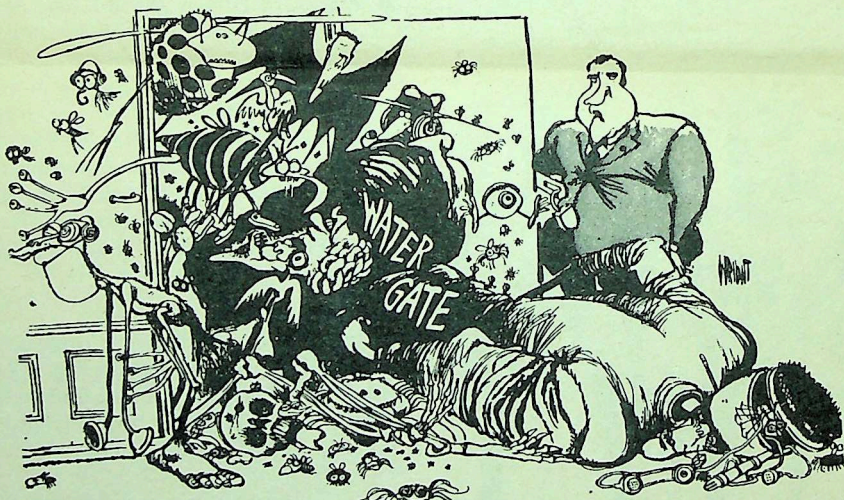
Q: How did Mr. Hunt and CREEP plan to ensure the re-election of the President? A: In lots of ways, here are just a few:

(1) They hired a former FBI agent who dressed in an Army jacket and infiltrated movement marches and demonstrations and called in reports. He recognized one of the men who made the Watergate arrests. They had both been at the same demos in the same outfits, and had used the same telephone booth to call in their reports.

(2) They infiltrated the campaign headquarters of Democratic opponents and tried to discredit them. In the Northeast, where Muskie was known to be popular, the infiltrators called voters at all hours, claiming to be the "Harlem Committee for Muskie." They would say something like, "We urge you to vote for our man Muskie because he has done more for the Black man than any other candidate." In a racist society, you can imagine how many votes that got him, especially when the telephone call came at 3 o'clock in the morning.

(3) Since they knew Muskie was a more formidable opponent than McGovern, they worked to break up Muskie's campaign with a vengeance. In Florida, a letter went out to voters on Muskie's letterhead, claiming that Scoop Jackson and Hubert Humphrey had committed "deviant" sexual acts.

(4) To discourage people from voting for McGovern, they organized and paid for "Homosexuals for McGovern" marches and demonstrations.



"We may have stumbled onto something."

Q: What does the President of Costa Rica have to do with all this? A: Mr. Jose Figueres, once considered "socialist" and left wing by the U.S. government, was having serious money troubles. He turned to a U.S. millionaire financier, Robert L. Vesco, who contributed \$250,000 to CREEP while under investigation by the Securities & Exchange Commission for violations of its regulations. In return for financial help, Mr. Vesco was sold huge shares of major Costa Rican enterprises and Vesco knew he was helping a "good guy" since Figueres is a rabid, anti-Castro politico who was honored as "Man of the Year" by U.S. gusanos a few years ago.

The Watergate incident is obviously connected to many, many other people, countries, and illegalities. Those of us who understand the nature of capitalism were not surprised to learn of some of these connections. But the hearings have brought the corruption right into the homes of the Northamerican people since the investigation is taking place on nationwide television hook-ups.

The citizens of the United States are now getting a first hand look at the kinds of things we have been trying to point out for a long time. How many times have we heard that spying, stealing, bribing, para military operations, bugging, infiltrating, etc., are "Communist" tactics?

We now learn that all of this, and more, has been done in the name of "democracy." Everyone is righteously outraged, but as Socialists, we must point out that Watergate and all the other corruption is inevitable in an economic system where a rich minority rules the masses of working people. The more the contradictions become clearer, the more the ruling class will have to resort to criminal acts to stay in power.

by
Ana Celia

Latest Flash!!

** E. Howard Hunt's wife, thought to be making cover-up payoffs was killed in a mysterious plane crash outside Chicago's O'Hare Airport, and tens of thousands of dollars were found on her body. 44 people died with her. Recently, an autopsy showed large amounts of cyanide in the pilot's body!

** Jeb Magruder, CREEP's assistant director, testified that former Attorney General Mitchell and a top Nixon Aide, John Dean, were involved with him in the planning of the break-in and the cover-up story.

Other "projects" they had entertained included abducting movement leaders and taking them to Mexico; and getting women agents to act as call girls on a yacht anchored off Florida during the Democratic convention. The yacht was to be wired for sound equipment and cameras.

** Dean testified in closed session that he had 30-40 meetings with Nixon about Watergate. His public testimony has been postponed, incredibly enough, until the visiting General Secretary of the Communist Party, USSR, Leonid Brezhnev leaves,