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ENCLOSURES TO THE BUREAU (2)

NYfile 157-6167

THIRD WORLD WOMEN'S ALLIANCE (TWWA)

EM

(OO:NY)

Enclosed are two copies of "Triple Jeopardy"

EVIDENCE

FEDERAL BUREAU OF INVESTIGATION
WASHINGTON, D.C.

ENCLOSURE

157-19982-17

Schedule for January 1972

THIRD WORLD WOMEN'S ALLIANCE TUESDAY SCHEDULE

Tuesday 4 WELFARE MOTHERS

- Conditions that gave rise to the welfare system
- Brief history of welfare system in 1930's
- What are the present conditions
- Grievances of welfare mothers

Tuesday 11 FEMININITY AND MASCULINITY

- What do these terms mean?
- How does the concept of masculinity and femininity affect the struggle as a whole?
- What are some of the repercussions? On Women? On Men? On Children?

THIS SESSION OPEN TO MEN

Tuesday 18 WHITE WOMEN'S LIBERATION AND THIRD WORLD WOMEN

- Does sisterhood transcend economic, racial and political differences?
- What is the class basis of most groups and how does it affect the white women's movement?
- Is the movement anti-imperialist?
- Is the woman question a "class" question, men in one class and women in another?
- Is there any basis for a working coalition with white groups?

Tuesday 25 "JUSTICE"

-Film about prisons and Third World People

THIS SESSION OPEN TO MEN

PLACE: 346 West 20th Street, N.Y.C.

St. Peter's Church, between 8th and 9th Aves.

TIME: 8:00 P.M. Sharp

ALL THIRD WORLD PEOPLE WELCOME

21-28661-451

TRIPLE JEOPARDY

25¢

RACISM, IMPERIALISM, SEXISM

JAN. '72



THIRD WORLD WOMEN'S ALLIANCE VOL. 1 NO. 3
346 W. 20 ST. (ST. PETER'S CHURCH) N.Y.C.

2 THEY SHALL NOT PASS

DOLORES IBARRURI

The following passage was taken from "They Shall Not Pass: Autobiography of La Pasionaria, Dolores Ibarruri. Dolores is a heroine of the Spanish Civil War and the struggle of the Spanish working class for liberation from the of oppression and exploitation.

At 15 I finished school. I was in poor health and not able to go to work. This meant an added burden for my family, which I was reluctant to impose on them. Since my good grades qualified me for further academic training, I decided to take the one-year preparatory course for the Teachers' Normal School and then the two-year teacher training course. After completing the first two years, my adolescent dreams faded, in the face of hard economic realities; books, food, clothes were all expenses my parents simply could not continue to meet. So I transferred to a dressmaking academy for two years. After this apprenticeship, I worked as a domestic for three years in the homes of local business men. At 20, seeking liberation from drudgery in other people's homes, I married a miner whom I had met during my first job as a domestic.

My mission in life was "fulfilled." I could not, ought not, aspire for more. Woman's goal, her only aspiration, had to be matrimony and the continuation of the joyless, dismal, pain-ridden thralldom (state of slavery or servitude) that was our mothers' lot; we were supposed to dedicate ourselves wholly to giving birth, to raising our children and to serving our husbands who, for the most part, treated us with complete disregard.

My mother used to say, "She who hits the bull's eye in her choice of a husband, cannot err in anything." To hit the bull's eye was as difficult as finding a pea that weighed a pound. I did not find such a pea. May the happy wives forgive me; but each of us judges the market by the good values we find there.

Although I had no tendency to be nostalgic about the past, I used to long for the time when women worked in the mines. However brutish the work, it offered an outlet no longer available to women in the mining valley; in addition to wages, it had added a social dimension to women.

When the demand for ore fell off and there was an excess of manpower, women workers were no longer hired. This discriminatory cloak of solicitude for the mother, the woman, the family and the home. Women were freed from brutalizing mine work only to be converted into domestic slaves, deprived of all rights. In the mine, the woman was a worker and, as such, she could protest exploitation together with other workers. In the home, she was stripped of her social identity; she was committed to sacrifice, to privation, to all manner of service by which her husband's and her children's lives were made more bearable.

Thus her own needs were negligible; her own personality was nullified; in time she became "the old lady" who "doesn't understand," who was in the way, whose role eventually became that of a servant to her household and a nursemaid to her grandchildren. This was the tradition of generations.

When my first child (a girl) was born, I had already suffered a year of such bitterness that only love for my baby kept me alive. I was terrified, not only by the odious present but also by the dismal, pain-filled future that loomed before me, as day-by-day I observed the lives of the miners' wives. Nevertheless, like other young people, I built castles in the air.

And, full of illusions, I closed my eyes to my surroundings and built my dream house on the shifting sand of "contigo pan y cebolla" ("with you, bread and an onion"), believing that mutual attraction and fondness would compensate for and surmount the difficulties of privation. I forgot that where bread is lacking, mutual recrimination is more likely to enter; and sometimes, even with bread, it still creeps in.

Raw, stark reality struck at me, as at other women, with merciless fists. A few fleeting days of illusion and then. . . Afterwards, the icy, wounding, pitiless prose of existence. Out of my own experience I learned the hard truth of the popular saying "Madre, que cosa es casar? Hilar, hilar, parir y llorar." (Mother, what is marriage? Daughter, marriage is weaving, giving birth, weeping.) Weeping, weeping over our hurts and our impotence; weeping for our innocent children, to whom we could offer nothing but tear-stained caresses; weeping for our dismal lives, without horizons, without hope; bitter weeping, with a curse in our hearts and on our lips. A woman's curse? A mother's curse? What is so surprising about that, since our lives were worse than that of the most accursed?

Was life worth living? My companions in misery and I often asked this question as we discussed our situation, our wretchedness. They spoke with resignation; after all, what could we, women do? I rebelled against the idea of the inevitability of such lives as ours. I rebelled against the idea that we were condemned to drag the shackles of poverty and submission through the centuries like beasts of burden—slapped, beaten, ground down by the men chosen to be our life companions.

I was then 21 and my daughter Esther was still an infant. When my husband's wretched wages were not enough to pay the rent; when, instead of meat we ate a few potatoes cooked with red peppers to give them color; when we had to mend our alpargatas (rope-soled canvas shoes) with wire; when I had to patch the patches on my husband's work clothes; when, for lack of food, I hadn't enough milk to nurse my baby, I confronted my husband with a desperate question: "Do you think we can go on living like this?"

The answer was disheartening: "How do you think the others live?"

"The same as we. But I can't resign myself to living worse than animals. Let's go away; let's go somewhere else where life isn't so hard, where we can at least feed our children."

"Somewhere else? Wherever the ox goes he will be harnessed to the plow."

It was true. Where could the worker go where he would not be cruelly exploited?

The intimate daily contact with harsh reality began to fray the fabric of my religious convictions. And everyday I moved a little further from religious superstitions, prejudices and traditional fears of the supernatural. I was beginning to learn that our poverty—the lack of the most basic human necessities—was not caused or altered by the will of any deity. The source of our misery was not in heaven but on earth. It arose from institutions established by men which could be altered or destroyed by other men.

I began to read Marxist literature and for me it was a window opening on life. My ideas and sentiments began to change and take concrete form, although there was much I did not yet understand. My former Catholic beliefs began to dwindle, although not without resistance, as if they were determined to leave a shadow, a fear, a doubt in the depths of my consciousness. The struggle for a Socialist society—even though it was clearly not imminent—began to give content and substance to my life; it was the force that sustained me under the oppressive conditions of our pariah-like existence. The more I learned about Socialism, the more reconciled I was to life, which I no longer saw as a swamp but as a battlefield on which an immense army of workers was gaining daily victories, advancing even through its defeats.

My new faith was more reasonable and more solid than my religious faith had been. Now I expected nothing from the mercy of an unknown and unknowable god; my expectations were anchored in the strength of mankind—our own strength, our own struggle. I was not willing to leave the world as we had inherited it. I would struggle to change it, to make it a better world, to open a path for our children that would lead to a society without oppression and without poverty.

CONT ON PAGE 16



ANGELA

DAVIS

AN APPEAL FROM ANGELA DAVIS
Marin County Jail
San Rafael, California
November, 1971

I am writing to you from a cell in the Marin County jail.

As my trial approaches, the need to insure judicial fairness and bail in order that I may better prepare my defense becomes increasingly urgent. Even if we disagree on some things, we are surely united in our affirmation of principles of due process and equality before the law.

I am charged with three capital offenses - murder, kidnapping and conspiracy. My life is at stake, but as I have repeatedly said, not simply the life of a lone individual, but a life which belongs to Black people and all who are tired of poverty and racism and the unjust imprisonment of tens of thousands.

To have an opportunity to repel what may be a legal lynching I need your support. In the final analysis, it is not so much I who am on trial as America itself. I am less afraid for myself than for millions of present and potential victims. Having been singled out myself, my defense must be directed against the arbitrary, ruthless use of legal procedures to perpetuate injustice. Willingly I accept the risks; hopefully I will illuminate the issues as I advance understanding.

Millions of people throughout the world - of all political persuasions and national and racial origin have voiced their concern over my trial. The national convention of the NAACP and the National Board of the YWCA have called for a fair trial and bail. The Reverend Ralph Abernathy has called for my immediate release and recently visited with me. Mrs. Martin Luther King, in a statement issued last June, said: "It is difficult to reject the conclusion that the conduct toward her is a consequence of triple bigotry. Angela Davis is Black, she is a woman militant and finally an acknowledged Communist." Her statement concludes by reminding us that "this situation has carried us a long way back to the agonizing inquisitions of the early fifties."

Intent on maintaining and intensifying the racist hysteria which I believe is inherent in the prosecution itself, the authorities have created an atmosphere of military occupation in the Marin Civic Center. Russell Magee, before and after the separation of our trials, has been brought into court, his hands chained to his waist and his feet shackled together. His chair is bolted to the floor and his torso and legs chained to the chair. In such an atmosphere it is inconceivable that either of us could receive a fair trial. George Jackson, who would have played an important role in my defense, has been killed.



Recently we hired an investigator to examine the cell where I meet with attorneys, for electronic listening devices. He discovered an operable two-way inter-com system, sensitive enough to have picked up all conversations which took place in that cell!

We have long considered my release on bail as a basic condition of judicial fairness. It represents the difference between a "Criminal in custody" and a "citizen awaiting trial." As the Executive Council of the California Federation of Teachers recently pointed out: "It is the grossest kind of denial of equal pro-

tection of the law when Miss Davis is held under punitive conditions of detention...and William Calley, a felon convicted of premeditated murder, is released to his quarters while appealing."

An ironic but welcome climax to the huge list of organizations and individuals expressing their concern is the Marin County Probation Department. After a searching study, ordered by the judge, it strongly recommended that bail be granted. (There are numerous California cases in which bail has been granted in capital cases.) However, the same judge continues to deny me bail, relying on arbitrary legal contrivances. Clearly the real reason for my continued detention is political in nature.

Nearly fifty years ago America, in the grip of hysteria toward the foreign-born, permitted the execution of Sacco and Vanzetti. Their blood still stains the nation's conscience. If all those who want to end what Bartolomeo Vanzetti called the days "When man is wolf to man," will treat this case not as mine but as theirs, a democratic victory is possible.

Your contribution is urgently needed for my legal defense. We have exhausted our funds and many bills remain unpaid. We must conduct extensive research into the backgrounds of Marin County judges to challenge the composition of the grand jury and we must anticipate numerous complicated and expensive motions and procedures which can become a staggering financial burden.

I urge you to send a check today, payable to Gloria Steinem, Treas. Miss Steinem has volunteered to serve as Treasurer of this Emergency Appeal. Please contribute as generously as you can to insure the defense adequate resources to conduct what promises to be one of the longest and most fateful trials in the history of our country.

With warmest regards,

Very sincerely,

ANGELA Y. DAVIS

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KNOW YOUR WELFARE RIGHTS

Since Third World workers around the world are fighting wars for National Liberation against America's imperialism (i.e. Vietnam); since the U.S. economy has suffered such a beating because of the Southeast Asia war and smaller, but no less vicious wars in Latin America, Asia and Africa, the U.S. is struggling hard to maintain itself, she has returned to her own shores for new sources of labor to exploit. Thus the "New Welfare Work Law" has come into being.

The stated objective of this law is to give unemployed welfare recipients a chance to get a job and get off welfare. The people they consider to be employable are anyone in a welfare household who is over sixteen. You have to report to the State Employment Service (S.E.S.) twice a month to pick up your check, meanwhile the S.E.S. will allegedly be looking for a job for you. The trick bag of this new law is if within 30 days the S.E.S. has not been able to find you a job, you will be sent to a work project to work for your check. If you work forty hours a week you will still just receive the amount of your current check. It sounds strange "there are no jobs to be found but there is plenty of work to do". The best way to get this work done is to get welfare recipients to do it for pennies.

They'll even go as far as to provide daycare for welfare mothers so they can work; initially they will be placing these children in the homes of other welfare mothers, these mothers will do this in turn for their checks. On one hand regularly working women must struggle to get daycare provided for their children if they find it at all, because the state will not provide free daycare facilities, while on the other hand the state will go to any lengths to insure that welfare mothers work because they are a cheap source of labor.

As stated by the National Welfare Organization "this new work law is not just blatant racism or a conservative approach to regulating welfare recipients we are about to be enslaved again and made to do the masters bidding". It is important that we get involved with welfare rights organizations and community welfare coalitions who are launching an all out fight against this inhuman law. The following are a few rights put out by the "Union for Economic Justice".

If you are already getting AFDC (Aide to Dependent Children) or HR (Home Relief), welfare may send you a letter saying that you are employable. The letter will tell you when and where to go to pick up your check and be interviewed. Welfare does not ask you if there are any reasons why you cannot work.

If you are applying for AFDC or HR, welfare will give you a form to take to the SES office if they think you can work. They will do this before putting you on welfare. But welfare must take your application for assistance if you want to file before going to SES. You should file your application as soon as possible. If you file before going to

SES and intend to go to SES, tell the worker that you are going to SES. Also, if you are in need of immediate assistance, you have the right to get that assistance before you go to SES. "Welfare must give you emergency assistance immediately if you need it". 2. You May not be Employable

Although the letter from welfare says you are employable you may not be. You are not employable and should not be in this program if:

- a) you are too ill, either mentally or physically, to work.
- b) you are too old to work;
- c) you must stay home to care for someone in your family who is sick or old;
- d) you must stay home to care for your children and you cannot find anyone to take care of them for you;
- e) you are under 21 and receiving HR and going to high school; or receiving AFDC as a child and going to any school.

If you think that you are not employable, speak to your welfare caseworker right away. If he is not there, speak to the supervisor. If the supervisor is not there, speak to the administrator. If you do not have a caseworker, speak to someone in your income maintenance group. Tell him or her why you are not employable. Find out what proof you need to show at your welfare center to prove you are not employable.

If you give welfare the proof showing you are not employable, you should be taken out of the program and your checks should again be mailed to you at home. If this does not happen it is because welfare still thinks you are employable. You should then demand a fair hearing to show that you are not employable.

If you are too sick to work, tell welfare to send their form 412b to your doctor or to give you this form to take to your doctor or clinic. This is a form the doctor fills out which says whether or not you are able to work, or if you are only able to do certain kinds of work. Two copies of the form should be filled out and signed. One should be sent in to welfare and you should keep the other one for your records. If you don't go to your doctor, welfare will send you their doctor.

If welfare does not send form 412b to your doctor or does not give you the form, have your doctor write to welfare anyway, and tell them why you are not able to work. You can also ask your hospital social worker to write a letter for you and help you get a letter from your doctor.

When the welfare department gets the form back from your doctor, demand that you be taken out of the program and that your check be mailed to your home. If the welfare department has received a form 412b or a letter from your doctor saying you are not employable and has not taken you out of the program, you should file for a fair hearing.

The Union for Economic Justice can provide you with form 412b. The Union can also refer you to a doctor or clinic if you do not have one. (They can be contacted at 866-6216).

CHILD CARE

Even if you must stay home to care for your children, welfare might still say you are employable and send you to the SES to pick up your check and possibly get referred to a job. But you are not employable and should not be in the program if it is essential for you to stay home— or is you cannot find child care:

- a) It is essential for you to stay home if your children or some other member of your family, because of their ages or special needs, need care which only you can give them. A mother who is nursing her child cannot work.
- b) If it is not essential you to stay at home, you are still unemployable if you cannot find adequate child care for your children. This includes care for a child after school hours. But you have to prove that you have tried and have been unable to get child care. You prove this by making a written statement listing the child care centers that are not able and refused to provide care for your children.
- c) Even if you are not able to find child care, welfare may find it for you. BUT, if the child care which welfare is offering is not adequate you do not have to place your child there:
 - If the child care is in a group day care center, it must be licensed by the state.
 - In home care is when your child is cared for in somebody else's home. If this is the kind of care welfare finds for your child, it must:

1. not include more than five children;
2. be able to give your child nutritious meals and snacks;
3. provide health care for your child, and
4. have a person ready to be called in an emergency.

IF THE IN-HOME CARE OR GROUP CARE DOES NOT MEET THESE STANDARDS YOU DO NOT HAVE TO SEND YOUR CHILD THERE.

CHECK PICK-UP

If you get a letter saying that you are employable you must report as directed in the letter to the State Employment Service to get your check. Your check should be at SES. You have to go to the SES office every two weeks unless the welfare department says you are unemployable and are no longer required to pick up your check at SES. "Even if SES thinks you cannot work, only the welfare department can say whether or not you are employable".

CONT. ON PAGE 13

V Q U E V L A A

The Cuban society is a workers society. It is a society where the masses of people work for the benefit of all instead of working for the benefit of a few.

Since Cuba is an underdeveloped country that wants to provide everyone in its country with the necessities of life (adequate food, shelter and clothing) the help of all its people is necessary. The Cubans do not believe that a person should have to pay for the necessities of life. Medical care, educational facilities (from elementary school to university) and a great many other important necessities are free.

This would not be possible if the people did not work. Understanding this, the Cubans

are hard and willing workers who do their share so that everyone can benefit.

In Cuba, there exists for women, a tremendous opportunity for growth that does not exist here in the United States. Women are encouraged to participate in the growth of society in everyway possible. They do not just limit themselves to having children.

Successful attempts have been made in Cuba to integrate women into the work force. The participation of Cuban women in the work force gives the the opportunity to develop themselves as full human beings. Cuban companeras are productive on many levels. In fact, women are encouraged to work and study in many fields.

The Cubans believe that everyone should be allowed to develop themselves to their full capacity not only for self development, but for the development of the whole society. To facilitate the advancement of society, women are studying engineering, agriculture, medicine, law and many other fields of professional and technical skill. There are very many women who are all ready doctors, engineers, agricultural workers, scientists etc., while at the same time, they are mothers and wives.

The Cuban society makes available free day care centers for the mother who wants to work or go to school. Many women are glad that the day care centers exist. They know that their children are receiving adequate and in fact, exceptional care. The development of children is the responsibility of the whole society and not just of the individual. We are taught in this society to view children as property rather than as human beings. We refer to children in the same way as our other possessions - "my house", "my man", "my child." Since Cuba is a society where everything is shared it is only natural that responsibilities be shared also. Hence children are also loved by everyone because everyone recognizes each other as human beings and not objects to control and oppress.

By now, you may be wondering where we've received all of this information. At the beginning of the year, I went to Cuba with the Venceremos Brigade. For six weeks, I lived and worked alongside the Cubans. We worked in the sugar cane fields cutting cane.

The Capitalist system, under which we live, has imposed upon Third World women, not only physical limitations but psychological limitations as well. In school I was told by my guidance counselor to take secretarial courses. I know many Third World women who have received the same type of advice.



Those of us that can do physical work are ashamed of the ability for fear of doing a "man's job." We are discouraged by our teachers, employers and sometimes even our lovers from even thinking about being mentally and physically productive. Hence, we do not explore the possibilities of becoming doctors, lawyers, chemists, etc.

In Cuba from a very young age women know that any field is open to them and they are not called unfeminine or given any of those labels that are attached to women in this society.

What we as Third World women must realize is that we are capable of excelling in any field we choose. We must not allow educators to misguide us; we must not allow employers to shut us out of jobs that anyone can and should perform be it man or women. Nor must we allow them to force us to work under hazardous and/or unsanitary conditions. We must not allow ourselves and our families to be abused. We must begin to voice our opinions because they are important and we can create change.

iCUBA VA!



LOCAL NEWS

NEW TAXES FOR THE POOR IN NEW YORK CITY OR BUTCHER ROCKEFELLER IS AT IT AGAIN

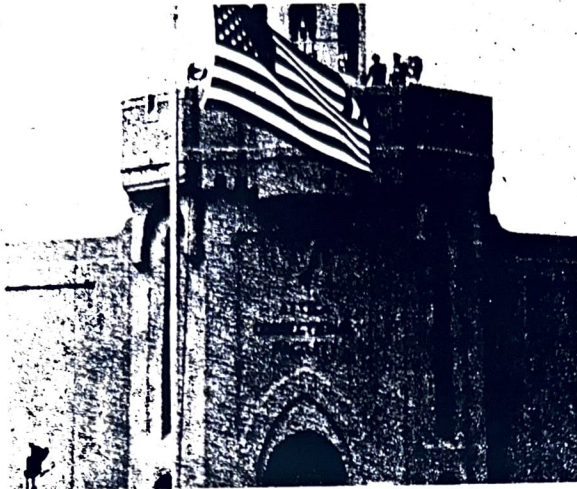
The 40 member Council of Black Elected Officials is getting a counter-proposal together as an alternative to Rockefeller's tax package.

The Council, the Interfaith Ministerial Association and other established community groups have been meeting to find ways to change what will amount to "economic disaster" for Third World people who live in the city. The alternatives which have been offered are starting a graduated state income tax or boosting a suggested 5% income tax surcharge to 10%.

The meetings were also aimed at providing alternatives to the governor's tax proposal to cut a state budget deficit of \$1.5million with a 5% surcharge on state income tax and a series of tax increases on liquor, cigarettes and gasoline.

The tightening of the budget will also mean a cut of \$105million in state aid to education, \$93million in aid to welfare and a good size decrease to local government.

There seems to be some problem in determining whether the new taxes should be on consumer goods like liquor and cigarettes, or on the wealthy who can afford it. For us Third World people, we can give up cigarettes and liquor, but decent education and housing we need, and this is an outrage more taxes and more cuts. Next is the concentration camps and forced slavery is almost a reality.



Blood ran red

REMEMBER ATTICA.....

The relatives and lawyers of Attica prisoners, have filed a federal class action suit against some prison officials and "Butcher" Rockefeller.

These suits have asked that the Federal Government suspend those responsible for the prison system, take over the running of it and summon a grand jury indictment against Rocky, Russell G. Oswald (State Commissioner), and others for "murder, manslaughter, assault and other Crimes in connection with September's Massacre at Attica".

These are the only legal procedures left for the families, but since Nixon and his henchmen told "The Butcher" Rockefeller to send the troops in, it is inconceivable to expect any kind of justice in this matter.

The lawyers, Hayward Burns of the National Conference of Black Lawyers, plus 10 other attorneys including William Kunstler of the Law Center of Constitutional Rights, submitted a 25 page legal brief which stated that the grand jury in Warsaw, New York and headed by a special state prosecutor and deputy attorney general Robert E. Fisher, is only indicting prisoners. "They will cover up state official complicity in murder and will prosecute only those who were the victims of abuse and murder, the Attica inmates", stated the brief.

At the press conference where the suit was announced Mrs. Durham, whose son was murdered, stated, "My son was murdered by the state. I feel bitterness; I feel sorrow. I am sorry for the men and women now in prison. How long will men who are guilty of murder run the prison system?"

PANCHO AND GOODY SENTENCED FOR BOMB POSSESSION

Eddie "Pancho" Cruz and Wilfredo "Goody" Melendez, were found guilty of bomb possession charges last October, and were sentenced to serve 7 and 5 years in prison by the State Supreme Court.

This is the first of many such convictions which will take place in Third World communities and to our people.

The 250 supports that had come to the court were not allowed inside the court room.

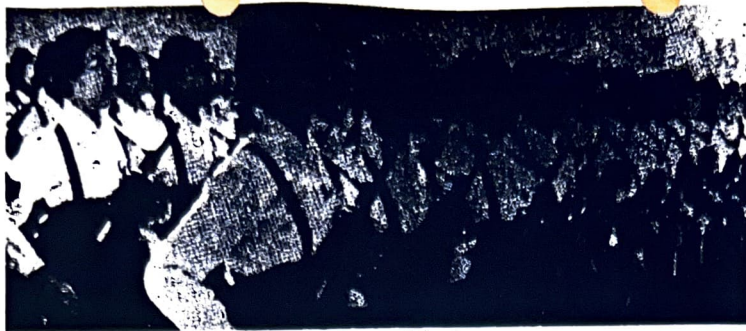
A statement was read by Pancho which charged that since the U.S. "invaded Puerto Rico on July 25, 1898, and overthrew the legally constituted Puerto Rican Government, a state of war existed and I am a prisoner of war subject to international law and the Geneva Convention or the treatment of prisoners of war".

An appeal will be made immediately, but as we all know- there is no justice in the American courts for any Third World person, now or in the future.



Cellblock





THIRD WORLD FRONT AGAINST IMPERIALISM

To our brothers and sisters:

We take this time out to introduce ourselves as members of the Third World Front Against Imperialism, a united group of brothers and sisters who have come together for the purpose of working toward the defeat of imperialism throughout the Third World. We are comprised of various community organizations and interested individuals whose energies are channeled towards one main objective - organizing in our communities so that our people might help in taking an active role in supporting Third World peoples' struggles for self-determination, which in itself is a just struggle against imperialism. We are asking you to carefully read and study the following general outline of our position, and hope that you will be ready to work with us, bringing ideas with you as to ways of effectively organizing.

The following organizations at this time comprise the Third World Front Against Imperialism:

1. Asian Americans for Action(AAA)
2. Asian Coalition
3. Asian Women's Coalition
4. Black Organization of Students at Rutgers
5. Black Panther Party (BPP)
6. Black Workers Congress
7. Black Workers Council
8. El Comite
9. Republic of New Africa (RNA)
10. Student National Coordinating Committee (SNCC)
11. Third World Women's Alliance
12. Third World Youth Movement
13. Union Latina

GENERAL PROGRAM

I. WHO COMPRISES THE THIRD WORLD FRONT

We are the people who have our origin in Africa, Asia, Latin America, the Middle East and the original people of North America. We comprise a united front in order to support our people struggling against the u.s. invasion of South East Asia.

A. Although there has been a peace or anti-war movement in this country for many years, Third World people could not relate to it because of its:

1. Racism - externally and internally
2. Pacifism - we are not against all wars
3. Liberalism



1. Racism - shown towards people of Asia and Third World people here. Example: Only emphasizing the American g.i. dead while ignoring the slaughter of a whole people. Asian soldiers, peasants, women, children, and babies. Also, the anti-war organizations have never considered that there are two amerikkas - and so the Third World viewpoints of the war were never expressed.

2. Pacifism - has always been the 'way of life' of those who have never had to struggle for survival, but throughout history Third World people have had to take up arms against aggressors. Thus, we cannot accept pacifism and instead support the peoples' armed struggle for self-determination.

3. Liberalism - a basic element of the peace movement is their basic belief that the Vietnam war was a 'human mistake' and not a logical part of amerikkkan foreign policy. This is the liberalism we cannot accept.

Failure of the leadership of the movement to raise the political consciousness of the participants forces us to question the effectiveness of the movement.

junkies are very skillful people

junkies are very skillful people
yes/ junkies are very skillful people/
they are people!

we must first acknowledge that
before we can go further/

junkies are people:
they are sisters & brothers /mothers & fathers
cousins & aunts/ of you & i/
we are extensions of them
they are that part of you & i

they are that part of you & i,
which we dare hide behind closed doors/
like the true ourselves
which is revealed /reluctantly/ when we're high
they are that part of you & i
which we shut away in rockefeller's rehab program/jail
they are that part of you & i
which we forget/
consciously we forget that does exist.

we call them names
we point our fingers at them
as they die in our communities
we slam doors in their faces when they beg for water
so that they can freely dream
we turn our heads away from them
& throw pennies on the sidewalks
& watch /from the corner of our eyes
we watch as they fight over pennies (
& in side our heads/ lost within our shame
we smile & silently laugh).



we are ashamed of them
we are ashamed to call them hermano/
we don't call them people
we call them animals & treat them as such/
& we forget/ consciously we forget
that they are sick/ that they are socially sick
we forget that it is this society/
this oppressive society which made them sick:
we are ashamed
& through our shame we fear

junkies are people because they smile/
they smile & show the yellow teeth
which are partially there
& display their long struggle of oppression.

junkies smile
& their eyes squint & tears/
happy tears roll down their cheeks
as does down yours & mine.

but junkies/ junkies are people
they eat apple pie & cuchifritos
& grease slides down the corner of their mouths
& it tastes goooooood/
& on hot summer days they sit on the stoops
& eat piraguas.

junkies are people because they cry/
they cry real wet & salty tears
they cry & feel pain/
junkies are people.

junkies are skillful people/ very skillful people
junkies know how to hustle:

how to wheel & deal
chug-a-mug
& jive

& get that dime from the cheap old lady.

they know/
they have mastered the art of taking down gates
in a matter of minutes/
gates which take you all day to put up.

they know/ they know
how to climb fire escapes/ & talk to furocious dogs
& enter homes & walk out the front door
& sell you your radio
& smile/

yes/ junkies are very skillful people
very skillful people.

& junkies we need you/
the revolution needs you
to wheel & deal/ chug-a-mug /& jive
& get funds for our cause.

we need you/
to liberate guns & ammo
so that we can liberate ourselves/
so that we can liberate you.

JESUS PAPOLETO MELENDEZ

we are ashamed of them
 we are ashamed to call them hermano/
 we don't call them people
 we call them animals & treat them as such/
 & we forget/ consciously we forget
 that they are sick/ that they are socially sick
 we forget that it is this society/
 this oppressive society which made them sick:
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 to liberate guns & ammo
 so that we can liberate ourselves/
 so that we can liberate you.



sister.
 para nuestras hermanas

have you seen the revolutionary sister
 rappin to the masses of poor/
 she talks about revolution/ change
 she talks about redistributing wealth
 to all

she's read Mao & Marx Che & Lenin
 she's true/ for real
 she believes in what she does
 she loves/

she loves you/
 she loves her people.

she sleeps little/ works hard
 sometimes her eyes show it
 she tries to hide it/ she smiles

she's friendly/ loves children
 she talks with junkies
 & understands

she's pretty/ beautiful shape
 she's a woman

& she loves.

she'll die/ loving
 loving you.

/i understand you want to lay her.

JESUS PAPOLETO MELENDEZ

B. Amerikkka has always been at war with Third World people. Therefore we have formed a front to support the just struggles of the peoples of South East Asia through sharing true information of the nature of the war, by demoralizing amerikkka's war effort, and whenever possible, weakening her war machinery. Our second objective is to learn that we too can wage war against u.s. rulers and win.

III. HOW DO WE MOVE AS A THIRD WORLD FRONT

Our common experiences as an oppressed people unite us to each other. But at the same time, for effectiveness each ethnic group would work in their own community. What does 'work' in own communities mean: It means consistently keeping up a face-to-face relationship with as broad a section of the community as possible

We as a united front, must educate ourselves with specific information pertaining to the war and its effect on our communities. One of our major goals would be to reach as many of our people as possible with this information. We would do this through an organized program including:

1. Films and Tapes
2. Speakers
3. Discussions
4. Conferences
5. Mass Demonstrations
6. Joint Community

We hope that this would result in our people taking an active part in the struggle and identify with the people of South East Asia.

IV. WHERE ARE WE GOING AS A THIRD WORLD FRONT

Our solidarity with South East Asia is not the end, we will continue to expose u.s. inhuman involvement throughout the Third World and actively take part in opposing her harmful policies.

At this time we felt it was necessary to begin with South East Asia where the sharpest contradictions exist. In the future we will give our energies in mobilizing support around the

struggles in Africa, Latin America, the Middle East, Polynesia and other areas in Asia.

WHEN DID WE BEGIN

Since October 1971, the Third World Front Against Imperialism has been working on plans to achieve the mentioned goals. We realize that the imperialistic policies which amerikkka and her lackeys have adopted affect the masses of people today with few exceptions, and therefore we are extending this invitation for you to join in this struggle. It has become evident that no small groups of people will be effectively able to deal with this problem. We are hoping that you will accept this invitation and together may we work to give 'all power to the people'.

We will be meeting every Wednesday night, 8:00 P.M. at St. Peter's Church, 346 W. 20th St., between 8th and 9th avenues. Use the rear entrance of the recreation center, 2nd floor.

Dare to Struggle, Dare to Win
Third World Front Against Imperialism.

THE World Front.....



THIRD





young ladies and useful

CITIZENS

Attica!

One of the goals of the Third World Women's Alliance is to reach out and communicate with Third World women wherever they are. The main objective of our communication is to make sure that we understand that as women and as Third World people, we can begin to change our destinies through understanding and questioning our daily reality.

It is not enough to set up an apparatus where women can come to us for political education or consciousness raising. Circumstances have forced some of our sisters into a state of semi-paralysis. They cannot move directly into the struggle because they are overburdened with the daily struggle of survival in capitalist society. Many are in jail or in other so called institutions of 'rehabilitation'.

These women have turned their oppression inward; they are fearful of making a noise lest people take notice of them. Many are mothers whose existence consists solely of feeding their children and these women cry because they cannot do more for them. These are the people who must face lives that almost seem lost. No one is going to tell these women what oppression is. However, what we have to realize is that our lives are not lost. We must stop thinking that our reality is such because of chance, stupidity or religious predestination.

Our lives are like this because it is NECESSARY for the rich people to keep us in place. Rich people stay rich because they keep the poor people poor. If all of us came together, nothing could stop us. People ask, 'Well, what can we do? They - the rich ones, have all the money. We don't have anything.' But we do have power, because we are the workers and if we don't move, nothing moves.

This idea is one that we have been exploring with a group of women at a drug rehabilitation center. Our first experience with consciousness raising outside of the organization proved that workers and women do have a consciousness of their oppression. Many times the women at the center were our guide, not the other way around.

What we, Third World people wherever we are, have to begin to do and continue to do is to become women and men who respect ourselves and each other.

Some people who want to be helpful say, well all you have to do is learn how to sell yourselves. We don't want to know about selling. It's about liberation. The capitalist is the one who is about selling, even his own mother, if he could get a profit.

The sisters at the center are Blacks, Puerto Ricans and a few poor whites. Black, Puerto Rican or white, we are the ones that pay for the fiendish society that does not care for its citizens and cares only for profits.

Black, Puerto Rican or poor white, we are the ones that pay for the fiendish society that does not care for its citizens and cares only for profits.

What was difficult at the beginning of the sessions was the idea that was being pushed on the women by the people in the program and they were learning how to become useful citizens - thus perpetuating the oppression of women.

Why should women who have suffered such vicious oppression be in training 'to be nice ladies'? Perhaps the kind that die dreaming of that little house where everything will be less crowded and cleaned. The ones who know when to be quiet and cute (you know, the little manipulator).

Of course, they can be secretaries, sales clerks, factory workers and the other jobs open to women. These people are all 'useful citizens.'

This statement was made by the Brothers at Attica after the massacre which occurred there. We felt it was important to print this now, as the memory of Attica fades from the minds of the people. We urge you to remember Attica, remember the Ponce Massacre, remember George Jackson and Carlos Feliciano. The repression has not subsided, it has just begun.

The Attica Liberation Faction came into being in May, 1971 for the sole purpose of prison change in a democratic manner. A 23 point manifesto of demands was drawn up, and on July 2 submitted to numerous state officials, including Gov. Rockefeller, Comm. Oswald and two of his aides visited Attica prison for interviews with Frank Lott, Chairman of the Liberation Faction, and other inmates. Superintendent Mancusi was present. Comm. Oswald assured Mr. Lott that changes were being immediately made on issues that didn't require legislation. Mr. Lott went on to state that as long as Supt. Mancusi and his racist administration were allowed to supervise the men at Attica, trouble would follow. Mr. Lott called for the removal of Supt. Mancusi, Dr. Williams and Dr. Steinburg, prison doctors, and the food service manager, all in the presence of Supt. Mancusi.

REMEMBER ATTICA - STATEMENT FROM THE BROTHERS AT ATTICA

We are making this statement to expose the vicious political machine that exists in all New York State prisons. We are at this time intending to clog the wheels of that machine. The inhuman conditions at Attica as well as other New York State prison have in the past been white-washed and covered up from the general public by prison officials and unscrupulous politicians. In the past all prisoner's pleas for justice have been ignored by all public officials and jail keepers.

CONT. ON PAGE 15

The Election in Uruguay

The recent presidential and congressional elections of Uruguay were a great success for El Frente Amplio (The Broad Front), a Socialist coalition. They did not win the presidential election but they succeeded in the short time of eight months to mobilize people in a way never before seen in Uruguay. Their goal was to develop mass political awareness among the people of Uruguay. They also succeeded in electing at least six senators and about two hundred deputies. El Frente Amplio's presidential candidate, Liber Seregni placed third out of ten candidates that ran for the presidency. El Frente Amplio was given the support of the Tupamaros, the national liberation force of the country.

They saw the necessity of organizing the masses of people and this is what El Frente Amplio has done. The Front is made up of about 19 separate political organizations and groups. The Communist Party and the Christian Democratic party are the two most important. Most of their work is done by local mass-based groups who work directly with the people. The Front has done much to change the political life of the country. Before last year, Uruguayan politics were controlled mainly by two rightist parties, the Blancos and the Colorados. Originally the Blancos or the nationalist party represented the rural areas and the Colorados represented the urban forces. But there is little difference between the two as is true with countries where people have the "freedom to vote". The "freedom" to choose the lesser of two evils.

The government has closed down nearly twelve newspapers and may soon close down more. Wages have been frozen and Trade unions have closed down. The number of political prisoners has increased greatly, and they are brutally beaten and tortured almost 500,000 Uruguayans have left the country.

Just as in Chile the U.S. can be blamed for the riots that took place before the elections. They also helped out financially, the Standard Oil Company of New Jersey paid for some of the television campaign advertisements. Also the U.S. provides the government with more aid for police activity than any other country in Latin America. The time will soon come when Uruguay will see an end to the repression of the Pacheco Areco government.

Mexico

On October 11, the revolutionary Civic Association lead by Genero Vasquez Rojas kidnapped Jaime Castrejon Diez, rector of Guerrero State University at Chipangango. The government in exchange for his life set free nine political prisoners and flew them to Cuba. Also \$200,000 ransom was paid by the Castrejon family. The political prisoners are safe, but Vasquez has now become the object of the largest man hunt since Pancho Villa and Emiliano Zapata. Thousands of army troops and local police are searching the hills of Guerrero State for Vasquez who is the nation's public enemy number one. Even the government admits that the chances of driving Vasquez out of the mountains are extremely poor.

For years Vasquez and his association have been harrasing the state and federal government with hit and run terror raids. Their goal is to overthrow the government of Mexico and replace it with a popular government of rural and urban workers and students.

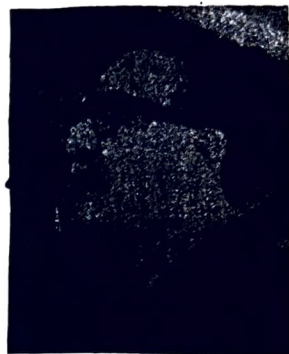
INTERNATIONAL SCENE

The Gun Boat Incident

A so called "Miami-based" freighter was seized by a Cuban gun boat this month and taken to a Cuban port. The vessel named the Johnny Express was registered in Panama but operated by the Bahama Lines in Miami, Florida. The owners of the Bahama Lines are four gusano (Cuban exiles) brothers who presently live in the U.S. These brothers are well known for counter revolutionary activities against Cuba. They claim to have been returning to Miami from a voyage to Haiti, when actually they were on a spying mission.

This is not the first time a ship owned by this line was spotted near Cuba. A few weeks earlier a ship called the Lyla Express was seized by Cubans. There is not doubt that these pirate ships are organized and financed by the U.S. government. It is known that these ships [are] widely used by the C.I.A. for criminal acts against Cuba. And since the beginning of the Cuban revolution the U.S. has sponsored many attacks on Cuba by her exiles. (The Bay of Pigs was not the only, just one of the largest). The day after the seizure of the Johnny Express the president met with the captain's wife and family and promised to seek the release of her husband. The pledge by Nixon doubtlessly proves that the U.S. was behind those counter revolutionary acts against Cuba.

Recently there has been wide movement by many Latin American nations to restore diplomatic relations with Cuba. This act and the many others like it are attempts to discredit the Cuban government and to mount tensions between Cuba and the other Nations of the Western Hemisphere.



The March of the Empty Pots

Last month hundreds of people were injured in riots caused by a womens' protest march against the new Socialist government in Chile. The womens' protest was called "The March of the Empty Pots". The majority of the 5000 demonstrators were middle and upper class, well dressed housewives. They were organized by rightist party members who were hidden within the crowds and armed with knives and pistols. The women banged pots and pans together and denounced the government, and there were also all night riots in the wealthy areas where most of the demonstrators lived. The homes of government supporters were shot at and some were burned down. In the poor and working class areas there were no disturbances. These people claim that since the start of the new government there has been large shortages of beef and vegetables. Meat stores are allowed to sell beef only 15 days of each month. They did not stop to question why this rationing was started. One of the major concerns of President Allende is to see that the poor and working class people of Chile will starve no more. Thus food is being taken away from the rich (the only ones who can afford to pay for it) so that thousands of hungry poor Chileans may have a little to eat.

A "Yankee" plot was behind the ladies with the pots. It was no coincidence that just before the riots the U.S. director of communications commented that the Chilean government would not last very long. President Allende has called this show of antagonism "the germs of Facism". There is no doubt that the U.S. should be rightfully blamed for most of the political difficulties in Chile. President Allende, with the Unidad Popular government have made great progress towards opening the door to socialism. They are far from being safe, however and the struggle to weed out the enemies of the people will continue until Chile achieves socialism.

...WELFARE RIGHTS

—Cont.

Even if you are on work relief or in a training program like WHN, you must go to SES to pick up your check. Even if you told welfare that you cannot find care for your children, or that you are too sick to work, you must go to SES to pick up your check until welfare says that you don't have to pick up your check. This will happen until welfare accepts your proof that you cannot work or until you are successful at your fair hearing.

Before you go to the SES office, be sure you have a letter from welfare that says where and when you must pick up your check. Be sure you have your welfare identification card, go to your welfare center for one. Make sure you have other identification to prove who you are. Before you leave SES, ask when you must come back.

Full or Part-time Work

If you are working part-time, you should not have to go to SES to pick up your check and be interviewed. Tell your doctor to write a letter to welfare telling them you can only work part-time.

If you gave welfare proof that you are working part-time for either of the reasons mentioned before, or working full time, and welfare still says you have to pick up your check, you should demand a fair hearing.

If you go to the SES office on the wrong day, ask the SES counselor to look at the chart to see what day you should come. If you go a day late, they should still have your check there.

PROBLEMS AT SES

If your check is not at SES when you go, ask the SES counselor to find out if it came. If it did not come, or if it was sent back to welfare, contact your welfare worker or income maintenance group. If your welfare center has your check, you will probably have to go there to get it.

If your welfare center says that they do not have your check, demand that they give you an emergency check immediately and tell them to mail your missing check to you.

Remember, you have the right to receive the full amount of your two-week check. Welfare can give you the full amount by combining an emergency check with a check mailed to you at home. If you went to SES on the day you were told, you should not have to go back to SES to pick up the check if it was not there at that time. Demand that your welfare center make all the arrangements necessary for you to get your check without spending any more carfare and without delay. Also demand that your center immediately take steps to straighten out the mix-up so that your check will be at SES the next time you go. Ask the worker to tell you what has been done to correct the mistake.

If your check does not have the right amount of money in it, go to your welfare center and demand that you be given a check for the rest of the money owed you. Always make sure that there is at least half a month's rent in your check.

If it is after 5 P.M. and you need your check and cannot get it, call the emergency welfare office at 344-5241.

REFERRAL TO JOB INTERVIEWS

When you pick up your check at SES they may send you to a job interview. If the interview is scheduled for a time when you cannot go because you have no one to care for your children or you have a doctor's appointment or for any other reason, tell SES right then. If the worker does not immediately reschedule your interview, demand to see the supervisor. Make sure before you leave SES that your interview is changed to a time when you can make it. If you cannot go to the interview on the scheduled day because something happens — you get sick, your babysitter doesn't show up — call SES (make a note of the name of the person you spoke to) and call your worker at the welfare center. This is important. Otherwise welfare may cut off or reduce your grant.

WORK RELIEF

If you are on HR, you may be sent to a Work Relief Project if, after 30 days, SES can't find a job for you. Work Relief means that you "work off" your grant. You do not get any salary for the job. You do not get any more welfare than you are getting now. You will be doing "work" for the city or state. You must still go to SES to pick up your check and be interviewed for jobs.

The work relief project is not supposed to replace or do the work that is usually done by regular workers for the city or state. This rule is currently being violated and the Union is going to try to stop this practice. If you are doing work which is supposed to be done by city or state workers, call the Union for Economic Justice.

You cannot be forced to do work which you physically cannot perform. If you are told you will have to do a job which you do not think you can do, get a note from your doctor.

You cannot be forced to work more than the number of hours needed to "work off" your grant. You cannot be forced to work more than 8 hours a day or 40 hours a week. You cannot be forced to work more hours than regular workers on the job.

You do not have to accept the job to which SES referred you if:

- a) you would not get paid at the minimum wage (\$1.85 an hour) for non-agricultural employment;
- b) there is a strike or lock out or labor dispute taking place at the job site (if they want you to be a strikebreaker!);
- c) you must join a company union or must quit your union;
- d) the job is dangerous to your life or to your health;
- e) you do not get covered by workmen's compensation when the other workers do;
- f) you live too far from the job;
- g) you can't get public transportation to the job;
- h) you do not have adequate child care for your children;
- i) you are temporarily too sick to work.

If you refuse a job for any of these reasons, be sure to tell the employer and SES and welfare the exact reason. This is important to show that you had "good cause" to refuse the job.

Welfare must pay the cost of transportation to the work relief jobs. Welfare must also pay the cost of lunches at the job.

The city or state must also provide you with all the tools and equipment needed for the job. They must give you safety shoes, raincoats and other special clothing needed for the job.

If you feel that you are too sick to work, get a note from your doctor in the same way as described in item 4. Welfare must provide a medical examination if you ask for one.

If you are on a work relief, the city or state must insure you with workmen's compensation. This is to protect you in case you are injured on the job. Make sure you are protected.

If you do not go to the work relief job because you are too sick that day, or for some other reason, call the project boss and call welfare and tell them. If you do not call to explain, welfare may send you a letter saying that they will cut you off assistance. If you are out sick for more than three days, you will have to get a note from your doctor.

8. WELFARE CUTOFF AND PRIOR REVIEW

If you do not take a job or you do not come to the SES to pick up your check you will get a letter saying you will be cut off welfare unless you can give a good reason for not picking up the check or taking the job.

This letter will have boxes asking if you want a Prior Review (which is like a discussion) of the decision to cut you off. You should get two copies of this letter. If you want a Prior Review, put a check mark in that box and send one copy of the letter back to welfare and keep the other copy. If you not send it back within seven days you will lose your chance for a Prior Review. When you mail back the letter, call your caseworker to explain why you did not come in or take the job. After you send the letter back, you should get a notice from welfare setting a date for your Prior Review. **YOUR CHECK CANNOT BE STOPPED OR REDUCED WHILE YOU ARE WAITING FOR A PRIOR REVIEW AND A DECISION.** You can take a lawyer or any other person you want to go with you to your Prior Review. You may take any kind of evidence you want, such as a doctor's note, or a witness, or a notarized statement. After the Prior Review you should get a decision in the mail. **IF THE DECISION IS AGAINST YOU, YOU STILL HAVE THE RIGHT TO A FAIR HEARING!** If the decision is against you, your check may be stopped or reduced. BUT — if you are on AFDC and ask for a fair hearing, you have the right in most cases to continue to receive your check at least until the hearing decision.

9. FAIR HEARING

A fair hearing is a lot like the prior review, but it usually takes longer to get one and longer to get back the decision. At a fair hearing you tell why you should not be cut off welfare. There are other reasons why you might want a fair hearing. Why you may want a fair hearing if you think your check is not for the right amount or if welfare thinks you are employable and you don't think you are able to work. If you need a fair hearing call the Union for Economic Justice at 691-1848 for help. You have the right to a fair hearing whenever you are not treated fairly or legally by welfare. Remember, if you are on AFDC and you have asked for the fair hearing because you think the welfare department made a mistake in deciding your case or relied on mistaken information, your check cannot be stopped or reduced while you are waiting for a hearing decision.

VENERAL DISEASES

Veneral refers to two diseases, gonorrhea and syphilis—the one thing these diseases have in common is that they are both caught in only one way: physical and more specifically, sexual contact with someone who already has the disease. The bacteria that cause these diseases can live only a few seconds outside the human body, since they need a warm, moist environment to live in, sexual intercourse, or kissing provides an ideal environment for the spread of these diseases. It is very unlikely that VD is contracted from toilet seats, dishes, towels etc., because these surfaces do not provide the type of surfaces on which the bacteria live.

Veneral Disease is not difficult to cure if you go to a doctor or clinic to get treatment early. That is why it is important to know the symptoms of these diseases.

This is the first part of a two part article on venereal disease. We will deal with Syphilis in this issue and with Gonorrhea in the next.

SYPHILIS

Symptoms of syphilis

Syphilis is a very infectious disease caused by a spiral shaped bacteria. It can be cured if treated early. It goes through four stages, the final stages being fatal.

1. First Stage – The first sign of syphilis is a small sore. It may look like a pimple or blister, it is usually painless. It appears from 9 days to 3 months after the disease enters the body, on or near the sexual organs, or on the fingers, lips, breast, or mouth. Syphilis is very infectious at this stage. Sometimes the sore is inside the body and cannot be seen, for example, inside the vagina.

2. Secondary – The next stage occurs anywhere from a few weeks to six months later. By this time the germs have spread all through the body, and there are many possible symptoms they may produce at this stage. A rash may appear on the body (sort of like a food or heat rash, or like hives), or it may be just on the hands and feet. Sores may appear in the mouth; joints may become swollen or painful and bones may hurt. There may be a sore throat, mild fever, or headache. Patches of hair may fall out. Infectious raised areas may appear around the genitals and rear end.



This is the most infectious stage of the disease. If the person has open syphilitic sores on his body at this stage (in his mouth, for instance), the disease can be spread by contact with these sores, even without sexual intercourse. This is a stage where syphilis "imitates" other diseases, and so the infected person may think he has something else. Or the symptoms may be very mild, and the person hardly even notice them. This stage usually lasts three to six months, but sometimes the symptoms of this stage can come and go for several years. Just like the primary stage, it will disappear all by itself. But the germs don't go away.

3. Latent – During this next stage, the outward signs of syphilis disappear, but the germs may be invading various inner organs, including the heart and the brain. In the first few years of the latent stage the disease may still be infectious, but after that it is usually not. The infected person can go along for ten or twenty years, feeling perfectly healthy, not knowing a thing.

4. Late – This is the stage of the disease when the really serious effects appear. Depending on which organs the spirochetes have attacked during the latent stage, a person may have serious heart disease, crippling blindness, or mental incapacity. Out of every 100 untreated syphilitics, 23 people will be killed or incapacitated in this late stage of the disease.

Diagnosis of syphilis

Syphilis can be diagnosed and treated at any time. Early in the primary stages a doctor can look for subtle secondary symptoms (like swollen lymph glands around the groin), or analyze some of the pus from the sore if one has developed. Very soon then (usually by a week or two after the sore has formed, though it may take longer), the spirochetes will be in the bloodstream, and they will show up in a blood test. From then on, through all the stages, a blood test will reveal the infection. It is usually best to have at least two blood tests several weeks apart, even if the first one didn't show anything, because sometimes the results are not dependable.

Treatment for syphilis

The treatment for syphilis is penicillin. It may be one big dose or a series of smaller doses for a short period of time. It's just that simple. It is important to have at least two follow-up blood tests to be sure the treatment was complete, since sometimes people have relapses. But the main thing to remember is that the first three stages of syphilis can be completely cured, and even in late syphilis, the destructive effects can be stopped from going any further.

Syphilis and pregnancy

If a pregnant woman has syphilis, she can pass the germs on to her unborn baby. The germs attack the fetus just like they do an adult, and the child may be born dead or with important tissues deformed or diseased. If the mother's syphilis is treated before the 18th week of pregnancy, the fetus will probably not be infected at all. (Even after the fetus has gotten syphilis, penicillin shots will stop the disease, but it cannot repair damage that has already been done.) Therefore, it is very important that every pregnant woman get a blood test for syphilis as soon as she knows she is pregnant. That way, if she has the disease, she can be treated for it before she gives it to her child.

skills

The following is a list of tools which should be everyone's tool chest. There is one rule regarding tools which is important to know. "There is no such thing as an all-purpose tool."

Tool List:

1. Screwdrivers – most hardware stores or supply shops sell screwdrivers in sets of seven. There are different shapes and sizes for various purposes. The set should include one or two screwdrivers with a four-way tip for Phillips screws.

2. Pliers – nothing fancy, just a regular pair will do, until you reach that advanced stage when you will need a side-cutting or long-nosed pliers. But there's plenty of time before you get there.

3. Hammer – the claw hammer is good for most purposes. That's the one we see most of the time, it can be purchased at any hardware store.

4. Plunger – the plunger comes in one size medium, and is used when the sink, toilet or tub gets stopped up.

5. Wrench – the crescent variety is the best bet, because it is adjustable. A ten inch wrench can take care of almost any job. A monkey wrench is needed for plumbing.

6. Saw – buy a crosscut saw, which contains 7 or 8 teeth per inch. For cutting metal you need a hack saw.

7. Measuring tools – steel tape about 8 inches long. A 6 foot folding rule and a tri-square for drawing the cutting lines on surfaces.

8. Screws and Nails Screws – Screws for wood are used according to head style. There is the flathead ovalhead and round head. Some then are slotted or have the Phillips head. If these screws are put into the wood correctly the surface can be covered, because the screw will not stick out. To prepare the wood surface, first bore a pilot hole the size of the bottom part of the screw and a starter hole which will be smaller than the pilot hole, so that the

screw can hold in the wood. Counter sunk means that the screw can be driven into the wood so that it top blends evenly with the wood surface.

Lag screws are used mostly for carpentry and sheet metal screws are for metal surfaces and to assemble metal parts.

Nails – Nail sizes are determined by the term "Penny" which means the length of the nail. One should have several of each size in their tool kit.

9. A medium sized flash light with good working batteries always comes in handy. Also some fuses in case of a blow-out.

11. An electrical drill and attachments could almost be called an all purpose tool but it isn't. Its nice to have but its not essential, only if you can afford it.

THEY SHALL NOT PASS

In my eagerness to learn, I read every book in the library of the Somorostro Casa del Pueblo. And I must acknowledge that, accustomed as I was to Catholic literature of the Quo Vadis type, I found Socialist prose as rough as sandpaper. Out of sheer boredom I would let the "labor press" fall from my hands. (This still sometimes happens now.)

I read Marx and Engels, who more than compensated for the mediocre Socialist literature I had been reading. After virtually memorizing the Communist Manifesto, I boldly plunged into an abridged edition of Capital; although the selections were perhaps not the best, they nonetheless helped me to understand if only on the simplest level, the cause of our poverty and the origin of our exploiters' wealth.

However, the study of Marxism was difficult for me, since there was no one to help or advise me; at that time there were no courses or political schools in the vicinity. The study and understanding of Marxism was difficult for others as well. The secretary of the Miners' Union, a well-known Socialist, asked me one day, after I had begun to work on the publication "El Minero Vizcaino" (The Vizcayan Miner), how much I knew about socialism; he asked me what works I had read. I told him, and also mentioned that I was studying "Capital"; he looked at me pityingly and asked, not without sarcasm: "And have you understood any of it?"

"Not much," I answered, "But enough to learn the origin of our capitalists' fortunes. I've learned how surplus value is created. This helps me to understand many things which, until recently, I thought had a divine origin; today I see them in a different light."

He smiled ironically and concluded the conversation with: "How are you going to understand these concepts if I, who have studied them for ten years, don't understand them too well?"

Prior to September 9th the Attica Liberation Faction had moved to higher grounds. A body of men in each block were assigned to teach other men English, Math and History. Herbert X. Blyden, Peter Butler and Carl Jones are among the men who donated their time to aid men in all phases of education - something that Mantusi failed to do. As long as there are jailers like Mancusi, Vincent, La Vallee, De Long, Bergan, Fritz and the likes of them, there will always be unrest in our prison system. They have all the answers. Their policy is time against us - we don't want to hear it. New York State must set up rehabilitation programs in its prisons.

We are not criminals nor are we enemies of the people. Government and public institutions are established to serve and promote the needs and welfare of the people. Why must they subjugate and exploit us through the labor process and oppress the people of Amerika through increasing taxes, paying for emergency health care, transportation, housing, food etc. when everything is 'pay on the spot' of credit with interest? Looking at this objectively, this capitalist system creates opposing tendencies among ourselves: Examples, racial, religious and class biases. Our job as concerned people is to expose the system which is really run by approximately 400 families (Duponts, Rockefellers, Fords, Mellons etc.) and show that these people, a minority, are only a breed infected by money and have no concern whatsoever for the people in general. True, we have truthful representatives in our government. However, they are puppets whose strings are pulled by that monopoly of families.

We have discovered as Mme. Binh no doubt knows, the frustration of negotiating with a political system bent on genocide. Killings are being committed not only in Vietnam, but in Bengla Desh, Africa and South America. Is it not so, that our Declaration of Independence provides that when a government oppresses the people, they have a right to abolish it and create a new government: And we at Attica and all revolutionaries across the nation are exercising that

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right. The time is now that all Third World people acknowledge the true oppressor and expose him to the world!

Fascist control has been instituted through various devious means in all concentration camps, here in Attica and all through out NEW York State. For instance: even though Black and Puerto Rican brothers number conservatively 85% of the total population of these contemporary plantations, we are collectively allotted only 1% of the controlling inmate positions.

Just as Hitler instilled fear in his concentration camps, so is Rockefeller allowing and sanctioning the same tactics to be perpetrated here. The Fascists deal with fear and psychological control such as not allowing grown men to talk when we walk down the halls? marching us to and from each meal; segregation of facilities such as black and white ice.

The Fascist regime can only exist when fear is the controlling factor. But when intelligence is used, the the Fascist pigs must resort to violence to cover up their atrocities against the poor people.

In Conclusion: Those Brothers whose lives were taken by Rockefeller and his agents did not die in vain. Why?

Because the uprising in Attica did not start here nor will it end here.

Moreover, the storm trooper like tactics of Rockefeller's Gestapos again proves to the Third World that the Nazi element in this racist system will stop at nothing to eliminate the forces who are the oppressed masses, who are struggling for human recognition and are crying out for Freedom, Justice and Equality.

In solidarity with our brothers and sisters in the human communities;

In Peace, Power and Brotherhood
ATTICA



BOOK REVIEW

PALANTE by YOUNG LORDS PARTY \$3.50
202 E. 117 St. N.Y. 10035, N.Y. (PAPERBACK)

Instead of a review this month, we decided to take an excerpt from the new Young Lord's book entitled Palante. This book deals with many aspects of their collective experiences, the Party, their backgrounds, etc. The particular piece we have chosen to reprint is from an interview with Iris Morales. In this selection, Iris speaks of her oppression as a Puerto Rican sister and the new hope that all Third World sisters now have.

Both my mother and father came to New York in 1947. They met here at a dance, got married, and in 1948 I was born.

In Puerto Rico my father was a cane cutter. He was the oldest son of about nine children, so when things got rough, he came over here to make some money to be able to send back to the family.

My mother was the oldest of nine children also (an older sister had been killed by a lover). After her parents died she became the one who took care of all the other children, so she never knew any kind of childhood. My father worked in a hotel when he first came here, as a dishwasher. Then I guess he graduated to elevator operator - and he's been there ever since.

My mother at first didn't work, she just devoted herself to having a family and taking care of the house - the traditional role of women. But, financial things got kind of tight and she was forced to go out and get a job, and that's when problems between them started, because my father, in very strong Latin tradition, felt that was threatening - that a woman should go out and work and have her own money and gain her own independence.

My mother didn't speak any English - she still doesn't - so I became the one that translated. I was the one that was the go-between. This happens to a lot of older children in Puerto Rican families - they become the link between the Puerto Rican culture and the American culture and the Puerto Rican way of life and the American institutions. They become, in a sense, the ones that come up against oppression the most.

For example, when the landlord comes to the house to pick up the rent, it's the oldest one who speaks English who has to translate for the mother. When they go down to the unemployment office, it's the oldest one who goes as a translator, or when they go to the hospital. . .

My sister and I slept in one room that was divided by a curtain into two. The baby slept on the other side of the curtain, and my sister and I slept in the same bed. It'd get so ridiculous, you'd fight over blankets, you'd fight over. . . I mean, everything is always very antagonistic in that kind of setting. You don't have any privacy, so that if you feel upset or you want to cry, you can't slam the door to your room and go upstairs - you just lock yourself in the bathroom.

You could even hear the neighbors next door, there were always people out on the

street. . . I remember when I got into a really big school thing, the guys in the summertime would be playing the congas and it'd get really noisy out on the block, and I'd get pissed at them because I couldn't do my schoolwork, you know.

I started doing organizing when I was young, I started out with the people in my building, trying to organize them into a tenants' group. I was about fifteen, and they thought I was crazy, 'cause what kind of woman goes around knocking on doors and telling people all this kind of stuff?

They just saw that I didn't have any respect - and especially in my age group, you have to have respect for your family, and you have to learn how to cook and take care of children, because that's what your role is going to be. When I or my other sister would go out, my mother would say, "Well, you think you're a man - you think you're a man."

You know, there used to be only four choices for the Puerto Rican woman - housewife, prostitute, or drug addict, and then, when the society needed more labor for its sweatshops, she could become a worker.

Now there's a new choice open to her that threatens the existence of the family and the state itself: The Revolution.

EDITORIAL...

As one of the projects of TWWA, several sisters have been corresponding with our brothers and sisters inside Amerika's prisons. The letter which is reprinted below is an example of the most predominant questions and criticisms that we have received. We hope the answer to this particular brother will also serve to answer some of the questions that may exist in the minds of other readers. Let us hear from you.

Dear Sister Maria,

I was very glad to receive your letter. First I would like to thank you for taking the time to answer my letter. The information that you forwarded to me concerning the various struggles that your organization are presently waging for all oppressed and Third World people are very interesting. I agree with you that all Third World people should stand together in our fight for liberation, both men and women alike as one united people, because there is a lacking of education and understanding on the part of both sexes. I agree that our people must be educated to realize that our struggle are one and the same, and once we ourselves elevate our love and respect for one another then we can direct our forces towards this imperialist system that caused our division and the inhumane conditions under which our people live. Sister I would like to comment on the mood of your letter, and also to give you a basic insight on some of my personal ideology. If your organization is to unite our men and women to wage our struggle for liberation as one, why are men only allowed into your meetings every other week, why the division? Aren't our struggles one and the same? Seems to me you are advocating more of this white, ultra feminine women's lib, than you are the unity of our Third World men and women for the total liberation of our people. Sure our men and women are not in their rightful perspectives, but there mustn't be any display of chauvinism on any one's part, it would only further the division and make the means more perplex for our liberation.

The problems of our people are real for both men and women alike; we are all oppressed people, and our oppressor makes no difference between the two. So our struggle cannot be approached as reactionaries, reformists do not end racism, assimilation cannot bring liberation for the masses of oppressed people. We will never be able to gain our liberation under a bourgeois capitalist society; our struggle is not only for human rights, but also a CLASS struggle.

What are you doing in the community to help elevate our people politically? I hope that you are not under the illusion that this same capitalist system that systematically commits genocide and perpetuates racism, that assimilation will be the answer to our struggle. Under this U.S. constitution, it does not and never has protected our people. When this constitution was adopted, our people were in slavery, we as oppressed people have suffered every form of indignity and imposition under this constitution. We have suffered from economic exploitation, political subjugation, to physical extermination. I feel that we need no further evidence as oppressed people that there is something wrong with this constitution of this United States of Amerika.

Our human rights have been denied and violated perpetually. For hundreds of years our people have not received the equal protection of the law nor due process of the law. The constitution does not protect our basic human rights, which means our rights to live. So my dear beloved sister if you feel women's rights alone, can accomplish our main objective for mass liberation of our Third World and oppressed people then I say to you... Right On!

You said you also discuss management, I would like to know the management of what when we of the have not class have no control over businesses or any other institution. What do you mean by the concepts of love and sex? bourgeois: It sounds like to me you are referring to the concepts of the middle class and not oppressed people. Since when does sex deny a mass world of people their human rights. How can hungry people worry about nutrition: When they can't even get enough to eat: You are only dealing with the superficial level of our struggle. When are you going to start dealing with the basic roots of our oppression: I feel that you need a redirection of your outlook.

If it is any consolation to you and the members of your organization, I would be happy to forward you any knowledgeable help that I possess.

Communication, political awareness and action constitutes the answer.

Power to all oppressed people,
Yours truly, Brother L.W.

Dear Brother L.,

A few of us in Third World Women's Alliance read the letter that you wrote to sister Maria. We were happy to receive your letter, as we are always happy to receive mail from our comrades in the concentration camps. Your letter was of particular interest because of the criticisms and questions raised in it. It is through questioning and criticism that our struggle is allowed to move on to higher levels. We feel that one of the best ways to answer your letter without numbering each of your questions or criticisms and answering them in that order, which would be sort of confusing, is to give you a general idea of what we're all about.

The Third World Women's Alliance has from its inception, been anti-imperialist, anti-racist, and anti-sexist. It is for these reasons that we have called our newspaper, which is the ideological organ of our organization, "Triple Jeopardy," women suffer a TRIPLE oppression in Amerika.

As we have studied Marx, Lenin & Mao, we see the solution to this triple oppression being Socialism through armed struggle. Our focus is to educate women to their oppression as women in all its aspects (sexism), as we understand that our oppression as women benefits capitalism and stagnates revolution. We further educate women about racism and how it affects all Third World people. Also imperialism-capitalism recognizing that under this economic system that oppresses us all, the major contradiction exists between those who produce the wealth of this country (workers) and those who control the wealth (capitalists). We therefore, believe that workers, both employed and unemployed, will lead the struggle and that because of racism it will be Third World workers who will be in the vanguard.

If people do not realize that they must control the means of production, the wealth of this country, then we will never benefit; indeed, we will not survive. This is why we discuss, for example, the situation of hospital workers or factory workers.

In our effort to educate Third World women in particular and all people in general, we have, for one thing, Tuesday night open meetings in which we discuss various things. The topics that we choose affect people personally. Some topics affect women more so than men, i.e. sterilization, abortion, birth control, women's diseases and their treatment, male chauvinism in the home and within organizations, role of women, etc., therefore making it necessary for women to first meet among themselves and discuss and

move on the problem and later discuss it and deal with it with men. Thus two nights a month women meet alone and the other two, women and men meet together. We do not think in terms of perpetuating chauvinism of ANY kind, which includes female chauvinism. We believe in attacking problems in the most practical way that we are capable of at the time, until better ways present themselves.

Our newspaper is another way in which we try to reach our communities for purposes of giving out and receiving information as well as doing political education.

We have projects that enable us to go out to our people and do consciousness raising that will motivate our people to change that which oppresses us. For instance, we are working with some sisters who are in a drug rehabilitation program.

Many people have questioned whether a Third World women's group was more divisive to the struggle for liberation in this country than unifying. We know that our oppressors use sexism to divide and oppress men and women. In the labor force women are a cheap source of labor. This is a means of exploiting all workers.

The types of images that are set for women in racist Amerika are oppressive in many ways. Third World women are always presented with white beauty standards which reinforce negative attitudes towards self; we are told that we must be passive and weak, an attitude not in keeping with the oppression we suffer. Health or medical facilities have used our bodies for genocidal experiments (testing birth control methods.) The ignorance that we have been kept in as far as knowing what our bodies are about have resulted in improper care of ourselves while pregnant, have caused deaths and having more children than we can take care of properly.

These various things affect Third World women's participation in the building of revolution. We need total participation in the making of revolution, not merely a particular ethnic group, or only youth or only men. All segments of the population must be mobilized for liberation of all people. We are trying to insure that women participate on an equal level with our men and that our rights are looked out for in our new society to come. Our oppressor DOES make differentiation in his methods of oppressing Third World men and women; we must be aware of every aspect of our oppression as human beings. We must fight on every front.

Another aspect that we deal with is the sexist attitudes existing within "revolutionary" organizations. The stagnating male chauvinism that keeps sisters from giving their best, giving their most to the struggle and the self-oppressive attitudes of sisters. Some sisters are merely relegated to clerical work in organizations and maybe selling papers and participating in demonstrations. Their suggestions that could affect major decisions and leadership are often not considered on an equal level with brothers. (I'm speaking from experience.)

Many sisters believe that the only thing that they can do is have "babies for the revolution." Outside of that they have no real understanding of the need to participate more fully towards creating radical change in this country. Third World Women's Alliance could not say that we love our people and want the best for them, and at the same time, allow these conditions to exist unchallenged.

One of the most shining examples that we have of the capabilities of women, is our heroic Vietnamese sisters. This is what we see ourselves headed toward, complete dedication and participation in the creation of a new society as Che expressed. We WILL win!

We hope that you will continue to communicate with us. Please see the importance of questioning us, of informing us of the progress (as much as can be expected under the circumstances) of brothers like yourself who are in confinement, and of being our comrade. Write soon.

THIRD WORLD WOMEN'S ALLIANCE