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THIRD WORLD WOMEN'S ALLIANCE
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TRIPLE JEOPARDY ♀

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RACISM, IMPERIALISM, SEXISM

apr. - may 1972



THIRD WORLD WOMEN'S ALLIANCE

346 W. 20 ST., N.Y.

VOL. 1
NO. 5

EL MOVIMIENTO AND THE CHICANA

In the movimiento Chicanas have been in the background of organizations. We have seen few Chicanas take leadership roles. Las mujeres (the women) have largely played the role of the secretary. When women were given leadership roles, it was mainly out of tokenism to a silent, yet potentially powerful group. This has been the very same type of tokenism that the system has used only now its Chicanos doing it to the mujeres. When a carnala (sister) was given a title, a definite position, it was mostly a head secretarial position. There is no denying that many organizations need an office to run smoothly and if a woman can do it, orale (right on), but this is where most women have remained.

At other times there were schisms among women themselves; that is "petty jealousies" arose. A woman who was supposedly together or in pretty much in agreement with whatever the men said would be set apart from the other women. This woman would not have to be very vocal; she did not necessarily know how to analyse a situation the organization was into. She merely had to parrot a lot of the rap that the vatos (brothers) put out. The men would then begin to set her up as the true example of what the women's role was all about. She was symbolically put on a pedestal. She was the queen or Azteca princess of the organization. She was to be possessed, cared for like a chicano takes care of his little sister, not equal to the men. All ideas which capitalism perpetuates. How many times would Chicanas hear, "But, you're a better worker, more together and revolutionary than other lame chicks". This is most assuredly non-revolutionary. For being revolutionary means that you are a part of the people, you are with the people. So, this hermana (sister), having all the attention of the guys, would begin to look down on the other chicanas. She became egotistical (another symptom of capitalism) in her total attitude in regards to the other mujeres. She was already a "liberated woman". She could not stoop so low as to get the others women's head straight, which is her truest revolutionary task for the liberation of an oppressed people.

The women at the Regional Conference would not deny the fact that they are in total revolution against the system. Why women are looking at Chicanas and saying that they are being used is another look into realities. There aren't very many Chicanas in the movement. This is of course ridiculous because there are two women for every man in this nation. We must realize that the U.S. system has brainwashed us in spite of all our shouts of Chicano power we still have strains of white upper class attitudes that reflect in our ideology. This is the idea that there must always be an underdog and a top dog. That there must be a rich class and a lower class because history has proved it to be that way. So in our familias (families), in our organizations we have vestiges of the old ideas in sex and the oppressed sex. Revolutionary ideology is an evolution, a change in our thinking. We, chicanas and chicanos are still unaware of our upper class attitudes. (And it's excusable at this moment for Chicanas are for the first time really looking at their role.) It is in our dialogue, it is in our love relationship. It is in our organizations. Most Chicanas have been pre-conditioned (brain-



WHAT ELSE COULD BREAKDOWN A
REVOLUTION BUT WOMEN WHO DO NOT
UNDERSTAND TRUE EQUALITY?

washed) into the idea that they can not speak up or be smarter than their men. Now this may sound like an anglo women's liberation thing, but the chicana has had it in her family not to talk against the father, not to disagree with him on anything. The Chicanita while being raised is to never question the authority, rules, or actions of her father nor of her brothers.

She, la hermana, is kept in a closed shell, protected from all the "evils" in the world by the men in her family. She may go either of two ways. One is that she has been so affected by the male dominance that she is easily influenced by any man from there on, be it either in politics of an organization or naively falls for the guys that radicalize her off her pants. The other well-protected hermana may go to do something for her people. She is welcomed by a group of guys who try to get her into bed before she can ask "What is the Chicano movement all about?" She is basically turned off because she still has very religious ideas of virginity, La Virgen, St. Mary Magdalen, and the Pope.

If the hermana has an open mind about premarital sex she is turned off to the movimiento because she values herself as a human being. She knows that she has physiological desires, but she wants to be recognized as an individual who has brains and the ability to use them. This particular type of woman is separated from all the other Chicanas and Chicanos immediately. She does not want to be used as a sexual object but does want to be involved in all aspects of the movement. This the guys don't like. They distort her actions and make foolish accusations of strong women being dikes just because a chicana will not go to bed with him, while they mock her by stating that she tries to dominate over everything.

This is about how the expression goes. Estas (these) Chicanas find themselves dating few of the guys in the organization. She is socially ostricized from the group. When she brings up the issue of machismo the other hermanas silently agree but do not say anything to support her. So she is labeled a personality problem, a power-hungry egotistical woman.

The political, and economical struggle of the Chicana is the universal question on women. The difference between the liberation of Chicana women and other Third World women is cultural. The Chicano culture has very positive effects and very bad ones. We have to fight a lot of Catholic ideas in our homes and in the movement. For example, the idea of large families is very Catholic. The Pope says no birth control, abortions, lots of kids (and make me richer.) So what do the guys say in the movement, have lots of kids, keep up the traditional chicano family. If a Chicana knows anything about sex, right away Chicanos think that she must have gone through the mill. The cultural oppression here is that Anglos have a saying the goes: A woman should be an angel in the kitchen and a devil in the bedroom. For the Chicana there is not that "double standard"; She is to be a virgin before marriage and remain naive about sex through her entire married life. When a Chicana gets into an organization and doesn't go with any particular guy in that organization, the guys all become her older brother. The Chicanos now look out for the Chicana like her father would. Who's that Tina's with? Is he ok, together? Like in the family the Chicana then has to argue that she has a rational mind and that she has the capacity to judge a person, and doesn't need anyone telling her who to or who not to go out with. So for a lot of Chicanas they go from the kettle into the fire, from the home into the movement.

In our movement we must work overtime on the question of the women's role. Women may have to work on separate projects or services very pertinent for changes for las mujeres. This will not be done to bring about jealousies, conflict, or to see which sex works better than the other nor to cause a permanent schism in the Chicano struggle for liberation and equality. This will be done for the positive evaluation of each other. To realize that in the struggle for liberation of a people, we must count the other half of the work force—the women. This will be done to realize that in order to make a successful revolution the two sexes must be completely liberated from upper class ideas, traditions and tendencies.

Hermanas should realize that we could be strong, teach each other, and help each other towards revolutionary ideals and responsibility—for what else could breakdown a revolution but women who do not understand equality and still possess upper-class ideas of possession-property.

This article is a reprint from the magazine

LA RAZA



KOREA = VIETNAM



From 1950 to 1953, the United States fought a war of aggression against the Korean people. Because of the strict control of the press during those years, Americans had little knowledge about the kind of war the U.S. imperialists were waging in Korea.

Today with the unmasking of the My Lai massacre and the release of the Pentagon Reports, many people are coming to understand the truth about the war in Vietnam and are taking a stand against Amerikka's imperialist ventures abroad. With this awakening of consciousness, more and more people are beginning to realize that Korea was another Vietnam.

Amerikkan troops entered South Korea in August 1945 supposedly as a temporary occupying force to "facilitate" Japanese surrender. In reality, Korean patriots under the able leadership of Kim Il Sung, had already defeated the Japanese aggressors and Amerikka's troops entered Korea to prevent the legitimate Korean nationalists from assuming power. These "temporary" occupation troops have remained in Korea for 27 long years, making the unification of Korea and the self-determination of the Korean people impossible.

By the end of the Korean war, North Korea was left totally in ruins, with everything levelled by U.S. bombs. In 18 years, the people of North Korea have transformed this wasteland into an advanced, industrial country with an independent economy. They have developed their own heavy industry, agriculture, and light industry and everyone in the DPRK (Democratic People's Republic of Korea) enjoys full employment, free education, and free medical care.

The achievements of the people in the North provide great inspiration to the peoples of Indochina today, because they have proven that the decisive factor in victory lies not in military or technological strength, but in the spirit and determination of the people.

The Korean people have a long history of struggle against foreign domination. During the first half of this century they fought against Japanese colonialism; today they fight against U.S. neo-colonialism. In recent years the South Korean people's struggle against U.S. domination and the dictatorship of Pak Jung Hi has been led by the Revolutionary Party for Reunification. Their program also calls for land reform, nationalization of major industries, enforcement of a democratic labor law, sex equality, and free education and medical care for all.

There are 60,000 U.S. troops stationed on over 50 military bases in South Korea. The U.S. imperialists also maintain the 700,000-man ROK (Republic of Korea-South) army at the cost of \$200 million a year. Along with this military backing, U.S. interests and the ROK government in South Korea also depend on one of the most extensive intelligence networks in the world. The South Korean CIA, with over 350,000 agents, works under the close supervision of the U.S.-CIA in South Korea.

In 1947 the U.S. involved the United Nations in the "Korean Question." Since 1950 UNCURK (United Nations Commission for the Unification and Rehabilitation of Korea) has been the UN agency responsible for legitimizing U.S. policies in South Korea and called for the indefinite stationing of U.S. troops there.

The Nixon Doctrine, which is the new "Asians fighting Asians" strategy of the U.S., places key emphasis on the rearming and



Tractor drivers turn out for fulfillment of the three major tasks of the technical revolution

military build-up of Japan. In the Nixon-Sato joint communique of November, 1969, it was stated that South Korea is considered part of Japan's defense perimeter. This makes it clear that in any future war in Korea, Japan supported by the U.S. will play a key military role.

South Korea is also proving to be a "model" country in Nixon's Asians fighting Asians scheme by providing 60,000 special forces troops and advisors to Vietnam, the second largest outside military presence there after the U.S.

Pak Jung Hi, the present Dictator of South Korea served in the past in the Japanese Imperial Army under the name Minoru Okamoto, and later worked for the Amerikkan CIA. He came to power as a result of a military take-over in May 1961. Shortly after he seized power, Pak closed down hundreds of progressive organizations and banned more than 900 publications. An estimated 100,000 people were arrested under a series of newly issued "anti-subversion" and "anti-communist" laws which have literally eliminated all democratic rights in South Korea. In 1970, despite massive protests, Pak altered the South Korean Constitution so that he could be "re-elected" for a third term as President.

Since 1948 the ROK government has forbidden travel and mail between northern and southern Korea, cutting off communications between friends and families for over 25 years and preventing the truth about North Korea from reaching the people in the South.

Koreans living in the United States can endanger their relatives in South Korea or be deported for taking part in any progressive political activities while in this country. They are continually harassed by agents of the

Korean CIA in attempts to intimidate them from voicing any criticisms of the ROK government or establishing any contacts with the DPRK.

Lately, a tendency towards reunification is rapidly growing and the struggle against the fascist rule is gaining momentum in South Korea. The DPRK, under the leadership of Comrade Kim Il Sung, has put forth a policy for the peaceful reunification of Korea without outside interference and the South Korean puppets were recently forced by public opinion to agree to commence talks between the North & South Korean Red Cross agencies.

However, the situation in Korea remains tense and a new war could break out at any time. To prevent such a catastrophe, people must know the facts about the Korean situation and respond to the U.S. government's policy in Korea Now. Because of this, the Committee for Solidarity with the Korean People was recently formed in the United States.

We must not wait until another Korean War breaks out to take a stand on Korea. In the spirit of friendship and solidarity with the Korean people, we must demand the immediate end to all U.S. interference in Korea, so the Korean people themselves can determine their own future.

The Committee for Solidarity with the Korean People can provide literature, posters, speakers, and slide shows. For more information about working with the Committee, you can write them at: 2490 Channing Way, Room 213, Berkeley, California.



The clinics in rural area are developed into hospitals. Photo shows the newly-built hospital in the village of Ripsok-r



We all know something about Angela and Rap and Attica and Los Angeles. The newspaper covered their stories; the government always slandered them in every way possible; there were always rallies, demonstrations, benefits, fundraisings and posters. These were some of our outstanding heroines and heroes.

Do you know about Gabriel Torres - a little bit? What about Ila Mason? What's happening lately with Pancho and Goody or Richard "Dhoruba" Moore? Is Lolita Lebron alive? Is she in Puerto Rico? What about that sister who was busted yesterday for shoplifting and the other one on Fulton Street for prostitution? Don't know, huh?

Well, Gabriel Torres is gonna fry in the electric chair or get a free high in the gas chamber because ~~THEY~~ say he shot Plagintini and Jones (two N.Y. police men) last spring in the Colonial Houses in Manhattan. Does that refresh your memory?

Ila Mason? She's a little sister with a whole lot of courage. She was secretly thrown in civil jail the end of last year as a material witness in a case or cases concerning Irving "Butch" Mason, Eddie "Jamal" Josephs, and Richard "Dhoruba" Moore. No one knew where she was and she didn't have a lawyer. They finally put her out on Rikers Island because she refused to be further harassed, tricked, and be made a pawn so that politicians like District Attorney Hogan could railroad a few more brothers to life imprisonment. The sister said she'd stay in jail before she'd allow poor people to be divided against one another again.

Pancho and Goody - One is 23 years old and the other 22. They have both been sentenced to 38 years in jail after police conspired to get them convicted of a "possession of explosives" charge. Since then the elderly parents of Pancho were asked to leave the Projects because the City considered them to be "undesireables" because their son was a "criminal". Golar (N.Y.C. Housing Commissioner) has since reversed the decision - admitting that Pancho is a political prisoner.

& UNSUNG



Richard "Dhoruba" Moore started trial on Monday, March 20th along with four other brothers, Michael Hill, Jamal Josephs, Butch Mason and Mark Holder. Mark's case was severed from the rest because he is accused of the alleged murder of Sam Napier a West Coast Black Panther last spring in Corona. He also faces trial in Manhattan for allegedly shooting two N.Y. police men on the west side of Manhattan in front of D.A. Hogan's home in connection with an underground group called Revolutionary Justice. He has already been convicted of holding up an after-hours dope drop in the Bronx. Like so many prisoners of war he has been denied the right of having a reasonable amount of time to see his new born son.

Lolita Lebron is alive and finishing the 18th year of her 75 year sentence in Alderson prison in West Virginia after shooting up the House of Representatives with four brothers on March 1, 1954 in Washington D.C. She had demanded that her beloved Puerto Rico be made free from U.S. imperialism. People were whispering that "Lolita is mad; losing her mind." They said that about Che too. Her spirit is still alive, she has never changed her demand for a liberated Puerto Rico.

Those sisters busted for shoplifting and prostitution? They have families, they are the sole supporters of their families, they are poor, they are Third World sisters, they are courageous and they struggle everyday to survive. For this they have been rewarded with jail.

These are the little stars and unsung heroes; the forgotten ones, the misunderstood ones, the hidden ones.

WRITE POLITICAL PRISONERS. Find out what's happening to them. The prisons are slaughter houses. They slaughter not only the body, but mind and spirit as well.

Excerpt from a Political Prisoner's Letter.

"The first night I arrived here from the Bronx the pigs here put big drugs in my food!!! The shit had me non-functional by the time I got my visit that night, and it had my right forearm swollen up as big as my neck (17 inches)! Then to top that off I wasn't allowed to see a doctor for the period that my arm was swollen.

As soon as they dug that me and some other brothers was tight they (the pigs) began restricting us to lock-out and day room use with only men in the galleries where we lock.

Then yesterday behind a week of complaining about medical problems they SENT me some shit supposedly for dry skin without having examined me and when I refused it the doctor comes up, questions me, and OFFERS me some drugs!!!

This is a mind blower is it not? It's just another example of the daily routine inside of prison walls.

KOREAN WOMEN

KOREAN WOMEN PLAY IMPORTANT ROLE IN SOCIALIST REVOLUTION AND CONSTRUCTION

Pyongyang, March 7, 1972 (Hsinhua) - The broad masses of Korean women under the leadership of the Korean Workers' Party headed by Comrade Kim Il Sung are taking a vigorous part and playing an important role in socialist revolution and socialist construction side by side with all the people of the country.

The Korean women have grown up rapidly on the road of revolutionization. More and more women are assigned leading post in industry, agriculture, culture and education and public health. Large numbers of women have joined the Korean Workers' Party.

Bringing the revolutionary spirit of self-reliance into full play, the Korean women on the industrial front have made together with the man-comrades important contributions to the rapid development of industrial production. Women workers of the Chollima Huichon Machine Tool Plant made more than 100 technical innovation proposals last year. Those in the milling, electrical and assembly shops of the plant have overfulfilled their production task by 300 per cent since the be-

ginning of the year. Young woman worker Sok Myong Hui of the Kusong Textile Mill overfulfilled by 200 percent the target set in the Six-Year Plan by last August and set a good example for the masses of workers.

Korean women have also played a role in building and developing regional industries. In over 2,000 regional industrial enterprises throughout the country, more than half of the workers are women shouldering the glorious task of producing food-stuff and daily necessities.

On the agricultural front, an important role is played by women who account for 60 per cent of the labour power in rural areas. The paddy field cultivated by a woman work team of the Ryu So Cooperative Farm in Pyongyang reaped a good harvest of 5,800 kilograms per hectare. This team opened up

30 hectares of virgin land last year and planted vegetables and grain on land by the side of houses and roads.

Korean women have made splendid achievements in the cultural, educational and public health fronts. Nurseries and kindergartens have been set up widely throughout the country. The number of women teachers in primary and middle schools and universities is growing daily, doing their part in bringing up the new generation. At present, there are 130,000 women specialists and technicians throughout the country who are playing an increasingly important role in various departments of national economy.

Together the people throughout the country, the heroic Korean women are striving for the fulfilment of the tasks in the first two years of the Six-Year Plan before coming April 15 and for greater victories in the building of socialism.



in the
STRUGGLE



Nationalist seized in Puerto Rico—Doris Torresola, secretary of the Nationalist party and sister of Don Pedro Albizu Campos in San Juan yesterday. Antagonists seized Doris, who was killed in the assassination attempt on President Truman in 1950, in carried out of the house of party leader Pedro Albizu Campos in San Juan yesterday. Antagonists seized Doris, who was killed in the assassination attempt on President Truman in 1950, in carried out of the house of party leader Pedro Albizu Campos in San Juan yesterday. Antagonists seized Doris, who was killed in the assassination attempt on President Truman in 1950, in carried out of the house of party leader Pedro Albizu Campos in San Juan yesterday.

1926-1972

Doris Torresola, born in 1926 in barrio Collores in Jayuya. Her father was Don Clodomiro Torresola, her mother Doña Rosalina Roura. She grew up together with great heroes of our nation. Her brothers were Griselio Torresola, patriot who died when he led a revolutionary demonstration with Oscar Collazo in Washington to protest against the colonial situation of Puerto Rico, and Elio Torresola, who was imprisoned during the Puerto Rican uprising in 1940 for his participation in Jayuya. She was the cousin of Blanca Canales, the woman who led the nationalists in the take-over of Jayuya. Raised among such heroes and aware of the terrible condition of our people, she joins the struggle for independence at a very early age. She stood out among brothers and sisters for her gaiety and tremendous sensitivity. She possessed a tremendous amount of discipline, intelligence and desire to perform her revolutionary duties. She joined the Nationalist Party when she was twenty-three (23) years old and becomes the personal secretary of Don Pedro Albizu Campos. Before 1949, she fulfilled various important missions of organization for the party. Due to her preparation, Don Pedro wanted to make her a leader of the party and official historian of the Puerto Rican independence struggle.

On October 30, 1950, the nationalist armed struggle begins in Puerto Rico, and the second Republic of Puerto Rico is declared in the town Jayuya. The govern-

ment of the united states with keys unleashed the forces of repression at their disposal against the Puerto Rican people. In San Juan, the national headquarters of the Nationalist Party and residence of Don Pedro Albizu Campos is surrounded by police, soldiers and F.B.I. agents armed with shotguns, automatic weapons and tear gas bombs. The people of the area are evacuated from their apartments and the army begins to install machine gun nests in the roofs nearby. That same afternoon in Nationalist headquarters, Don Pedro receives news of the uprising. Doris Torresola, Carmen Maria Perez and Juan Jose Muñoz Matos were with Don Pedro at the time.

Without any warning, the F.B.I. and their mercenaries opened fire. Doris Torresola was wounded by a bullet which came from one of the roofs. It entered her neck and passed through one of her lungs. Carmen Perez and Juan Jose Muñoz waited for the barrage to cease, to take Doris Torresola who was dying to the hospital. As soon as they reached the streets, they were immediately arrested.

Doris Torresola together with Albizu Campos and Juan Muñoz Matos were tried in the colonial courts charged with crimes fabricated by the colonial government. They were charged with possession of concealed weapons and attempted murder. The jury found Doris and Muñoz Matos innocent but found Albizu Campos guilty.

She leaves the courtroom and

immediately rejoins the struggle. Doris Torresola organizes committees to defend political prisoners, prisoners of war. Convalescing from her wounds which would never heal, Doris continues functioning as Don Pedro's secretary when he was released in 1953.

In March, 1954, Lolita Lebron, Rafael Cancel Miranda, Irving Flores and Andres Figueroa Cordero take the struggle for the liberation of Puerto Rico to the United States Congress. In response to the attack, the yankee government and their colonial lackeys decided to incarcerate the leaders of the Nationalist Party in Puerto Rico. Days after the attack in Washington, a group of nationalists go to the residence of Don Pedro in order to defend him against any possible assassination. On the morning of March 6, 1954, Carmen Maria Perez, Doris Torresola, Isabel Rosado, Jose Sotomayor y Albizu Campos were inside the house. Outside, history repeated itself as the police began to surround the residence. The F.B.I. with their colonial mercenaries opened fire and bombed the house with tear gas. Half conscious, the brothers and sisters began to leave the residence. The first one to leave is Sotomayor who informs the reactionaries that Don Pedro is lying unconscious on the floor inside the house. Due to the harsh treatment he had received in prison, Don Pedro's health was delicate. Later Carmen Perez leaves the house and tells the police that Don Pedro is dying. Later two agents led by captain Osborn of the u.s. army go inside and

capture Don Pedro carrying him on their shoulders. When newspapermen entered the scene to question the leader, he stated that he could not see and could not answer their questions. Later as he recovered his strength he stated "we have fulfilled our duty". Later agents of the federal government brought out Doris Torresola unconscious.

Again charged with the same fabricated cases, our three sisters, Doris, Isabel and Carmen are tried one year later on May 12, 1955. The colonial courts found them guilty and they were sentenced to fifteen years of hard labor in prison for attempted murder and five more years for possession of concealed weapons. They were sent to the Women's Prison in Vega Alta.

The conditions in the Puerto Rican jails are terrible and destructive. Our sisters were locked up in small cells without ventilation, sanitary facilities and they were allowed to change their clothing once every three weeks. When they had to go to the lavatory, they had to ask the prison matrons and had to submit to scorn and mock laughter. Constantly they were followed

of abuse. For food, they were given a harsh mixture almost impossible to swallow and suffered from malnutrition.

Since the perforation of one of her lungs by that bullet, Doris suffered chronic asthma attacks. The doctors inside the prison injected her constantly with dosages of cortisone, causing her to see hallucinations. The colonial government intended to assassinate Doris or drive her insane; so she could no longer serve the cause. . . the liberation of Puerto Rico. It is impossible to imagine the suffering and desperation our sister went through, not knowing whether through the effects of the drug she gave vital information to the enemy. To a person of the caliber of Doris in the struggle, the medical treatment she was receiving was a slow-process of annihilation and destruction. The yankee government in alliance with their lackey, the colonial government had devised an ingenious plan to systematically destroy Doris Torresola.

UNIDAD
LATINA



continued on page 15

COMMON INFECTIONS

NORMAL CONDITION OF THE VAGINA:

In all women the membranes that line the vagina secrete moisture and mucus. This discharge is transparent or slightly milky and may be somewhat slimy. When dry, it may look yellow. This secretion increases in a woman who is sexually aroused and is a normal discharge, causing no irritation or inflammation of the vagina or the vulva.

A normal healthy woman of child-bearing age has bacteria inside her vagina. These help keep the vagina acid which kills off yeasts, fungus and harmful organisms. Too much douching or the use of vaginal sprays and deodorants can destroy this bacteria and actually help the growth of unpleasant organisms.

INFECTIONS OF THE VAGINA: YEAST, FUNGUS, MONILIA, OR CANDIDA - these names all refer to the same infection of the vagina. (Vaginal infection is called vaginitis.)

1. Symptoms: 'Itching and inflammation of the vulva and outer vagina. A white discharge which may be light or quite heavy and thick, like cottage cheese. This is produced inside the vagina and around the cervix and contains substances that irritate and inflame the vagina and vulva as they are discharged.

2. Cause: A fungus called Monilia or Candida, is around everywhere, as tiny spores or seeds. As it grows in the vagina it produces a network of threads which produce more spores.

3. Treatment: The painful outside itching and inflammation may be helped quickly by painting the whole area with gentian violet. This is messy but helpful when the pain is great. Usual treatment is with tablets of Mycostatin or nystatin. These are put deep into the vagina night and morning and with the moisture of the vagina, they disintegrate and spread over the surface of the vagina and cervix killing the yeast.

4. Circumstances when Monilia infect easily:

a. Women with diabetes or who are pre-diabetic have sugar in their urine which is deposited on the tissues of the vulva. This provides good food for the yeast and allows them to infect the vulva and vagina.

b. When antibiotics are taken to combat a bacterial infection anywhere in the body, they kill off the normal bacteria which keeps the fungus under control. This allows the fungus spores (Monilia) to invade the vagina.

c. The level of acids in the vagina depends partly on the changes in the level of the hormones released by the ovaries, therefore it may vary during the menstrual cycle. When a woman is taking combination contraceptive pills, the hormone level stays the same for three weeks, this may cause women on the pill to develop vaginal infections more often than women not on the pill.

d. During pregnancy hormonal levels change and the vagina is more likely to become infected.

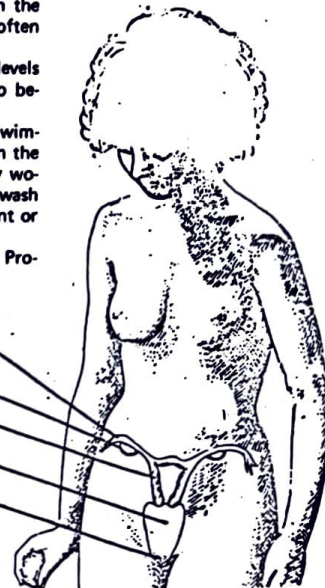
e. Yeast grows in moist warm places. Swim-suits worn frequently may have spores in the crotch. This is especially true of closely woven nylon and latex suits. You should wash your suit after use with a mild detergent or soap.

(Compiled by N.Y. Women's Health Project) To be Continued.

OF THE

VAGINAL AREA

FALLOPIAN TUBE
OVARY
UTERUS
VAGINA
VULVA



SKILLS

HEROIN OVERDOSE

The closest I've ever been to drugs is smoking marijuana occasionally, so I figured that I knew all about it. Well, after doing some reading and talking to ex-addicts, I learned that I didn't know the difference between mainlining and skinpopping, nor did I know the effects of an overdose of drugs on the body. One often hears that somebody died of an O.D., but most people may not realize what an O.D. is and why in most cases death is inevitable, but a brother or sister may have a slim chance if they get help quickly.

This article is going to describe an O.D. and tell what exactly is happening to the body, and what can be done to reverse the process. The second part of the article is an excerpt from a book presently being written by a former addict in the hope of preventing other brothers and sisters from experiencing the hell that he went through. We have taken the excerpt from dealing with methadone and related drug programs.

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O.D. -- WHAT HAPPENS TO THE BODY AND WHY?

The respiratory system is the most effected by a drug overdose. Breathing is hampered. When the breathing rate decreases, the amount of oxygen entering the body becomes limited. With a very severe overdose, one goes into a nod or drop sleep followed by a coma. If one takes the trouble to lift the eyelids one will notice that the pupils of the eyes become pinpointed. The skin becomes cold and clammy.

As the supply of oxygen decreases from the brain, the pupils of the eyes open and the

greater the decrease of oxygen, the wider the pupils become and this is a sign that the brother or sister is about to die. Even if breathing is restored at this stage, there is still a chance that the person may die due to pneumonia or water logging of the lungs (edema). The blood pressure drops all the way down and shock can result.

An overdose can occur at anytime because an addict never knows how much they are shooting or how much their bodies can take. (The pusher can change the mixture according to how much he feels he can get away with).

The only thing a person can do when in the presence of a junkie going into a nod, is to get her walking, slap her face and get her to the nearest hospital. Death is always stalking a junkie, because the needles or syringes she uses aren't generally sterilized, and can cause hepatitis and other infections which attack the heart valves.

THE NEED FOR CHANGE SOCIETY AND THE DRUG ADDICT

Methadone should not be used as a treatment for drug addiction, because it is addictive and is merely a substitute for heroin. Once the addict leaves heroin, he should stay free of all drugs and get other medical and psychiatric help.

continued on next page

3270 August 1970

FEMININE

STINK

MYSTIQUE



You've come
a long way, baby.

BUT IS THIS WHERE

YOU WANT TO GO ? ?

America has defined the roles to which each individual should subscribe. It has defined "manhood" in terms of its own interests and "femininity" likewise. Therefore, a male who has a good job, makes a lot of money and drives a Cadillac is a real "man," and, conversely, an individual who is lacking in these "qualities" is less of a man.

The ideal model that is projected for a woman is to be surrounded by hypocritical homage and estranged from all real work. Women are encouraged to spend idle hours primping and preening, obsessed with conspicuous consumption, and to limit life's function to merely a sex role.

We live in a capitalist society. It is basic to this economy for the owners of the means of production to constantly expand markets. One way the corporate structure tries to do this is by creating new "indispensable" products. They follow this up with a barrage of advertising which is designed to create feelings of insecurity if you don't run out and purchase these commodities.

If we were to believe the advertising media, every hole in a woman's body should be douched, doused, sprayed or creamed in order to make us "acceptable to civilized society."

They have created products to be squirted in your mouth, (Even your best friend won't tell you); dropped in your eyes (Get the red out); or sprayed under your arms, (Does your deodorant REALLY keep you dry?). Not only do the products keep the old economy rolling, but they contribute to the prevailing capitalist attitude towards women - i.e. that a woman's major function is based on her sex and that physical characteristics are the most important resource a woman could or should possess.

These image makers have really topped themselves, however, in the creation of a whole new line of "feminine hygiene deodorant sprays." According to the men of Madison Avenue, women must now begin to sprinkle their vaginas with this product if they are to make themselves acceptable to men.

The extent of their perversion is exhibited by the recent appearance on the market of feminine sprays in FLAVORS. You now have a choice of lemon, cherry, strawberry, blueberry or banana. Apparently, you should ask your old man what type he prefers, and then run to the nearest drug store and buy, buy, buy.

Amerikka's pre-occupation with body odor is a manifestation of the anti-working class attitudes which are fostered on the public through the advertising media. Sweat and body aromas are directly linked to menial labor which is considered degrading in this country. In addition, the Victorian attitudes towards sex which are prevalent in this country give rise to these phobias about body odors.

There are also indications that these cosmetics are dangerous to use. Several of the feminine hygiene sprays have been shown to be effective for killing roaches. If they can kill roaches, imagine what they can do to the tender tissues of your vaginal tract.

Nevertheless, many third world women get caught up in this consumer trap. The racist society in which we live makes third world women even more vulnerable than other American women to the propaganda emanating from the television, the radio, and "women's" magazines.

The ruling class would have us believe that we can't get a job because our breath smells. They would have us believe that because of underarm odors, racism exists. They would us believe that we can't get a man because our vaginas stink.

For many years our mothers and grandmothers were convinced that if we made ourselves "good citizens" and "nice ladies" that white folks wouldn't discriminate against us any longer. They indoctrinated us with this kind of thinking. They taught us to try to get a good education because this was the reason we couldn't get good jobs, we didn't have the skills.

The past few years have seen this myth blown away. The following verse from Nina Simone's "Mississippi God Damn" is an indication that black and other third world women have begun to reject this sick analysis of their oppressed condition:

"You lied to me all these years,
Told me to wash and clean my ears,
And if I acted just like a lady
You'd stop calling me Sister Sadie."

There are no jobs and people are being laid off because the capitalist economy is in deep trouble. Racism exists because it keeps the working masses divided. There is a lack of third world men because they are either off in Vietnam being used for cannon fodder or in prison or strung out on dope. These realities are pushed aside in favor of a feminine stink mystique designed to take our minds off the objective conditions under which we are forced to live.

Racism, imperialism and sexism are the basic ingredients which form the foundation for the exploitation and oppression of third world women in this country. It is through the elimination of these realities that third world women will begin to lead useful lives, and not by the disappearance of body odor.

SKILLS:



A drug addict should be helped to deal in society without the use of methadone or any other drug that he has to depend on. Some say that without methadone, a drug addict would never have a chance to be cured and would in the long run return to heroin. It is also a fact that the use of methadone is one way for the establishment to have control over the street addict, for it would prevent him from being a menace to society. Since methadone is addictive, it can keep the addict right where society wants him, where it can keep an eye on him, all this means is that society needs methadone to pacify an addict.

Those of us who were addicts and those of us who are addicts must begin to think. Society needs to use a drug just like the one we all used in the streets except that this one is controlled by the government for the purpose of controlling us. This means our lives are controlled in every way, for we cannot go far without needing our fix, be it methadone or heroin.

It is time for us to think. We must stop destroying ourselves by using the man's stuff, stuff that makes him rich and stuff that buries us. Yes, he is living and we are dying, we must start to realize that once we make up our minds that heroin is something that we can do without, then we must see that methadone is something that we don't need either. Methadone like heroin can kill and like heroin, it can make us sick when we cannot get it.

Yes, we must educate ourselves, for no one can tell us when we are ready to go out to face this society. A system which is sick and wants us to live according to her sick rules. We must educate our people, teaching them the problems of drug addiction by using ourselves as examples and through telling of our experiences and how we fought for survival and are still fighting to survive. In our communities today, it is not only the junkies who fight for survival, but our people who are a minority are fighting to survive in this society as a whole. We must do everything to

try to help our people hear us, for we see our youth destroyed with drugs.

We must try to develop some kind of a political consciousness in our minds for everything that rotates around our people today is political and we must deal with it on political terms. Once we develop political consciousness, we also develop discipline and responsibility, which makes us strong; strong enough to do without any methadone or heroin or any of these drugs.

Once you understand what you are all about, and once you are able to understand the problems that your families and your people have gone through, and how they have tried and are trying to survive in this sick nation of wealth, in this society which does not want us, then you don't need no programs, no medications, no social workers. You will understand the problems and you will go out to see if there is any way in which you can help. Based upon our experiences with drugs, we of all people, are in a position to help our youth. We must help them understand that drugs are only here to destroy them. We must make our brothers and sisters understand the need for them to get away from that stuff.

PAINLESS CHILD BIRTH



Ever since the beginning of time childbirth has been a horrible, painful experience which women had to go through. After the ordeal was over, the woman would want to forget what she went through and never want to talk about it. What a depressing way to bring a human being into the world.

When I found out I was pregnant I just assumed that I was going to have my baby like all the other women I knew. My mother never talked to me about childbirth in depth, and mothers I was acquainted with never talked about it either. The subject of childbirth was therefore a mystery to me. I had never really thought about what happens in the labor and delivery rooms, and I was never taught it in school. Education in this country has a way of emphasizing things that don't directly effect you, like the national anthem, but something like childbirth is never discussed.

Almost by accident, when I was in my fourth month of pregnancy, my husband brought home a book called **THANK YOU, DR. LAMAZE** by Majorie Karmel "Mama" published by Dolphin - Doubleday Press and costs \$1.45 in paperback. It's a book about a woman who was among the first Americans to do the Lamaze Method of childbirth. Reading this fantastic book and talking to women who had used this method convinced me to do it too.

Doctor Fernand Lamazé was a French obstetrician who, in 1951, visited Russian hospitals and observed women giving birth without pain or anesthesia, using the Pavlovian technique (Pavlov was a Russian physiologist who studied conditioned reflexes). These women were completely conscious throughout their labor and delivery. This

technique was introduced in France when Dr. Lamaze returned in 1952. Today the People's Republic of China, Cuba, and other enlightened countries are using the Lamaze method.

The Lamaze method is also called the psychoprophylactic method. It is sometimes mis-called "natural childbirth." This term is bad because it is also used for other, less successful techniques. If you take a natural childbirth class, you should also use the book **SIX PRACTICAL LESSONS FOR AN EASIER CHILDBIRTH** by Elizabeth Bing (published by Bantam Books, \$1.00). I would advise a Lamaze teacher. You can find out about one in your area by contacting the American Society for Psychoprophylaxis in Obstetrics, National Headquarters, 7 West 96th St., New York, N.Y.

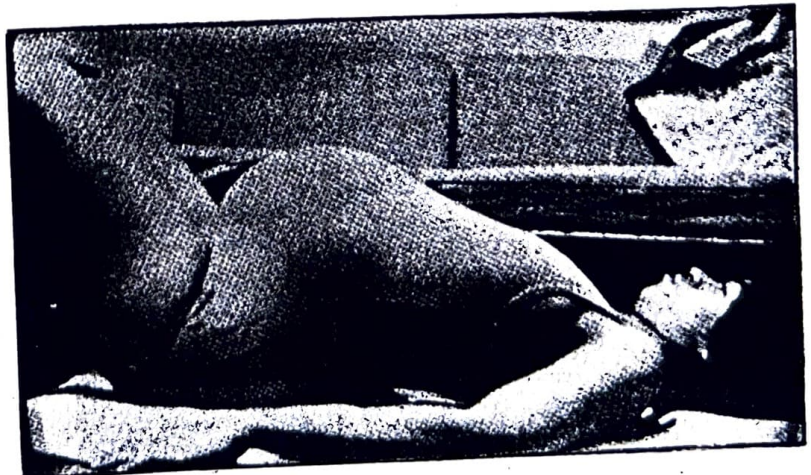
Some doctors in capitalist amerikkka are resistant to this method of childbirth because it takes away a lot of the control over the women that they normally would have. Usually a woman is not told anything about her pregnancy or childbirth. Her private obstetrician or the clinic she attends treats her as if her body were their property. They do not encourage her to ask questions about pregnancy. They take tests on her and don't explain what they are for. When she goes to the hospital to have her baby she is totally in the hands of the doctors. She is given very little comfort during those painful hours. She is wheeled to the delivery room where she is given anesthesia which makes her unconscious and makes her baby drowsy. A few hours later she wakes up and is shown her baby, if she's lucky enough to see him that soon. In total the mother who is not trained by the Lamaze technique plays a very submissive role during labor and the doctors get all the credit for delivering her child.

A woman who is trained by the Lamaze technique plays an active role throughout pregnancy

and birth. During pregnancy she practices her exercises, with aid of the father, and labor she is in control of going on. During delivery she does not need anesthesia. She alone delivers her child with her own efforts. Doctors play a very small role in the actual birth. Also, it benefits from the Lamaze technique because the baby is alert and not drowsy, mother, rather than the master over her body, is awake and knows what is on. She saves money having to pay the obstetrician. Throughout labor and delivery her husband is to comfort and encourage her. The nicest of all, mother as witness the birth of her child.

Preparation and practice of childbirth should start to eight weeks before expected delivery date. The technique consists of: (a) relaxation exercises, (b) breathing exercises, (c) in breathing during labor training exercises for delivery.

The concentration exercises are designed to teach specific limbs. This type of exercise is good because it helps you to concentrate and it helps you to relax while in labor. Concentration is important during labor. You concentrate hard on something other than the contractions, the amount you feel will be diminished. A good example of this principle is when you are wrapped up reading a book. You won't notice what is around you. Someone tells you and you won't believe it because you are concentrated on that book. I learned this from experience once during a contraction. I was concentrating and hurt. The kind of sensation when I would concentrate on breathing technique without pressure. There is a difference between slapping



CHILDBIRTH

.. a mother's experier

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nicest of all, mother and father
witness the birth of their child.

Preparation and practice for
childbirth should start about six
to eight weeks before the ex-
pected delivery date. The tech-
nique consists of: (a) concen-
tration exercises, (b) body
-building exercises, (c) exercises
in breathing during labor and (d)
training exercises for expulsion
or delivery.

The concentration exercises
are designed to teach control of
specific limbs. This type of exer-
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to concentrate and it will help
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ped concentrating and it really
hurt. The kind of sensation I felt
when I would concentrate on the
breathing technique was not pain
but pressure. There is a differ-
ence between slapping your

cheek and pressing on it. The
slap hurts, but the pressure does
not.

The body-building exercises
are designed to help strengthen
some of the muscles you will be
using extensively during labor
and delivery. Yet these exercises
will not be used in the hospital as
such. Some of these exercises can
be used after you have given
birth to help tighten up muscles
such as the ones inside the va-
gina.

These exercises will not bother the
unborn child.

During labor much of the pain
is due to the friction caused by
the diaphragm pushing down on
the uterus or womb. The dia-
phragm is the muscle under the
lungs which is moved down by
the expanding lungs when you
take a deep breath. To eliminate
this friction, the diaphragm must
stay high enough to keep from
pushing on the uterus. This is
achieved by taking short breaths
that will not expand the lungs
too much, thereby not moving
the diaphragm too low. In this
way you minimize the pain.

Another source of great pain
in an unprepared woman is felt
near the end of her labor when
she gets an urge to push the baby
out. The pain arises when the
cervix (the opening of the uterus
through which the baby will
pass) is not dilated (opened)
enough to let the baby's head
pass through it. So when the
mother pushes, it hurts because
the opening is too small. This
bruises the cervix and she feels
added pain from the soreness.
The only way to alleviate this
pain is not to push until the
doctor tells you you are dilated
enough. The Lamaze method
deals with this by showing you a
way to breath that will stop you
from pushing. In my case I was
dilated enough before I had an
urge to push, so I never had to
use that technique, although I
used it anyway just to see how it
works and it does.

Make sure your husband can
be with you in the labor and
delivery rooms. You will find it

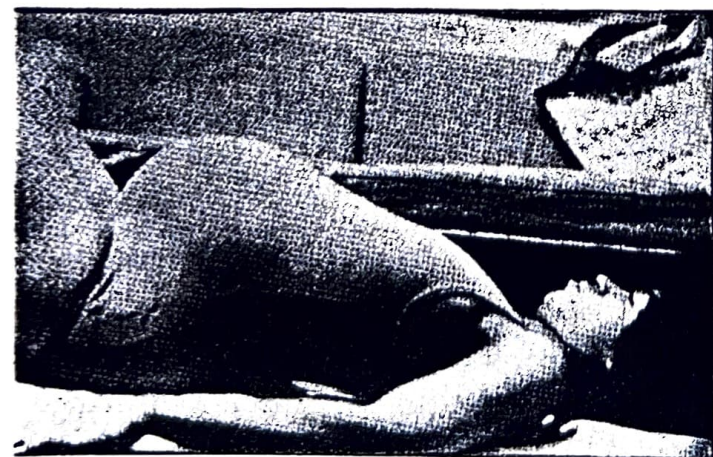
very helpful. Many hospitals
allow the father in the labor and
delivery rooms provided he took
the childbirth preparation classes
also.

When the time came, I was
wheeled into the delivery room. I
got on the delivery table and
quickly positioned the overhead
mirror to allow me to see my
baby's birth. My husband was
very anxious and tense. I had
been very sleepy but when I got
into the delivery room I lit up
and became very excited. The
doctors and nurses were busily
arranging and preparing things.
All the energy that had been
drained out of me from concen-
trating and doing the breathing
technique during labor seemed to
suddenly come back. I pushed as
hard as I could. Push, push, push,
rest, push, push, push, rest. I was
pushing so hard my husband said
my lips turned green. One more
push they said. I pushed, Pushed,
PUSHED and I looked into the
mirror and OH MY GOD! There
was a little face coming out! A
little shoulder, then another
shoulder, the arms and her whole
little body was born! I couldn't
believe it! A real baby! I was
emotionally flying! I have seen
many beautiful sights before, but
this was by far the most breath-
taking of all.

It was an experience we will
never forget. My husband and
I had worked together as a team.

Because I had been trained
the Lamaze method, my two
hours of labor were practically
painless.

As the nurse wheeled me
the recovery room I told her
I would do it again anytime and
meant it because it was
happiest experience I have
had. I wish more and more
men would do it and see
themselves that it can be a happy
Childbirth can be a happy,
painless experience.



..a mother's experience

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These exercises will not bother the unborn child.

During labor much of the pain is due to the friction caused by the diaphragm pushing down on the uterus or womb. The diaphragm is the muscle under the lungs which is moved down by the expanding lungs when you take a deep breath. To eliminate this friction, the diaphragm must stay high enough to keep from pushing on the uterus. This is achieved by taking short breaths that will not expand the lungs too much, thereby not moving the diaphragm too low. In this way you minimize the pain.

Another source of great pain in an unprepared woman is felt near the end of her labor when she gets an urge to push the baby out. The pain arises when the cervix (the opening of the uterus through which the baby will pass) is not dilated (opened) enough to let the baby's head pass through it. So when the mother pushes, it hurts because the opening is too small. This bruises the cervix and she feels added pain from the soreness. The only way to alleviate this pain is not to push until the doctor tells you you are dilated enough. The Lamaze method deals with this by showing you a way to breath that will stop you from pushing. In my case I was dilated enough before I had an urge to push, so I never had to use that technique, although I used it anyway just to see how it works and it does.

Make sure your husband can be with you in the labor and delivery rooms. You will find it

very helpful. Many hospitals allow the father in the labor and delivery rooms provided he took the childbirth preparation classes also.

When the time came, I was wheeled into the delivery room. I got on the delivery table and quickly positioned the overhead mirror to allow me to see my baby's birth. My husband was very anxious and tense. I had been very sleepy but when I got into the delivery room I lit up and became very excited. The doctors and nurses were busily arranging and preparing things. All the energy that had been drained out of me from concentrating and doing the breathing technique during labor seemed to suddenly come back. I pushed as hard as I could. Push, push, push, rest, push, push, push, rest. I was pushing so hard my husband said my lips turned green. One more push they said. I pushed, PUSHED and I looked into the mirror and OH MY GOD! There was a little face coming out! A little shoulder, then another shoulder, the arms and her whole little body was born! I couldn't believe it! A real baby! I was emotionally flying! I have seen many beautiful sights before, but this was by far the most breath-taking of all.

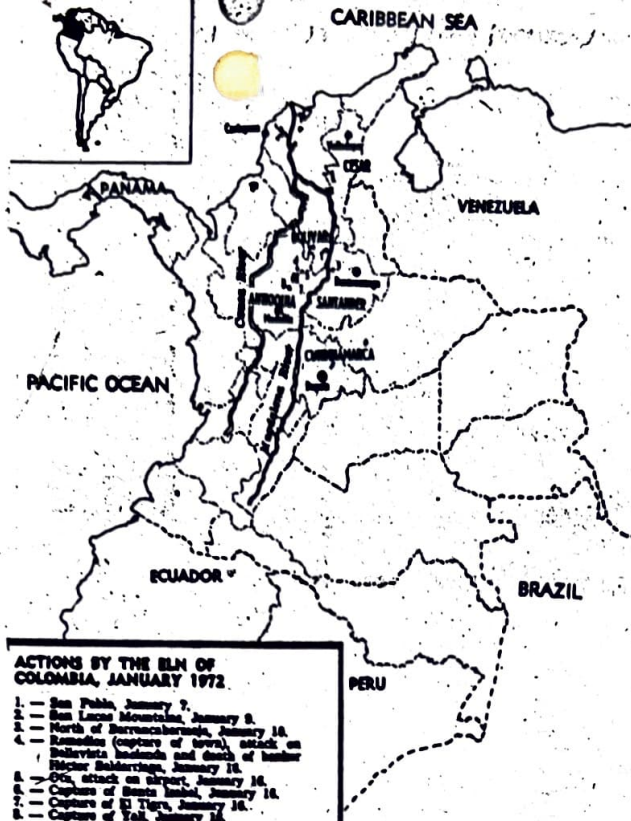
It was an experience we will never forget. My husband and I had worked together as a team.

Because I had been trained in the Lamaze method, my twelve hours of labor were practically painless.

As the nurse wheeled me to the recovery room I told her I would do it again anytime and I meant it because it was the happiest experience I have ever had. I wish more and more women would do it and see for themselves that it can work. Childbirth can be a happy and painless experience.



There will be a Tuesday night meeting held on Lamaze childbirth in the near future. Watch our schedule for the date.



COLUMBIA - GUERRILLAS ADVANCE

Columbia is rich in minerals and resources, but the people are poor. They are feeling the grips of Imperialism at the hands of the U.S. The current population of Columbia is 20 million, 44% of the people are unemployed and 43% of the people are illiterate. Although Columbia has a fairly good climate for farming, 67% of the land is owned by the ruling class. 27 million acres are operated by U.S. businessmen. The oil industry is operated almost completely by Gulf and Texaco. The manufacturing industry is also controlled by the U.S. The entire banana industry is owned by United Fruit. And Juan Valdez's (El Exigente) coffee is yet another example of U.S. exploitation.

For years the people of Columbia have permitted this exploitation to exist. But they have slowly and painfully become aware of their situation. Their struggle began many years ago. 1951 saw the first "Liberated Zones" in the country. It was then that the peasants first realized that the U.S. controlled politicians were their enemy. For some time after that the Guerrillas continued to organize. But they were split by different ideological struggles.

However, through political development these differences were resolved, and the fronts reached a membership of 23,000. Different groups operated throughout the country and people from all walks of life joined. Part of their success was due to one of their leaders, Father Camilo Torres. The first priest to advocate armed struggle for liberation, Father Torres was killed in a battle in 1966. But before he died he contributed theoretical writings concerning the Latin American Revolutionary Movements.

For the next 10 years the U.S. Military guided the government in harassing the Guerrilla zones. Areas controlled by the Guerrillas were bombed with U.S. equipment, and until this Miguel Borrero and his government are still heavily supported by the U.S. Military. But this has only inspired the people more to resist.

Contrary to the belief of many, the guerrilla activity in Columbia is reaching elevated levels. There are now three different peasant guerrilla movements which are active in different areas throughout the country. The National Liberation Army (ELN) is

mainly situated in the northeast section of the country. The Popular Army of Liberation (EPL) operated mainly north of Medellín (in the north west section) and the Revolutionary Armed Forces of Columbia (FARC) post is in the southeastern and central parts of the country.

The ELN has become the most prominent. It is a political-military organization founded by peasants in 1964. Their first clash was in January 1965; they took the city of Simacota. During the organization's beginning it limited itself to the department of Santander. But since then they have widened their scope to include the departments of Bolívar, Antioquia and Cesar.

The ELN has captured important towns such as San Pablo and Remedios. They have also carried out attacks on many other cities in the country including Bogota the capital city.

last September they have escalated their attacks. At the end of September FARC executed a series of attacks which killed 19 soldiers and wounded many. These clashes took place in Huila, Tolima, Caqueta, and Cundinamarca.

At the end of 1971 the ELN led by Fabio Vasquez carried out a series of attacks in Bogota. They sabotaged an oil installation, and on the anniversary of the death of Major Che Guevara they captured the towns of Las Coloradas and Yarima. The ELN's activities so far this year are:

Jan. 7 - San Pablo, Captured and held several hours

Jan. 9 - Battle in the San Lucas Mountains, three soldiers killed, eight injured

Jan. 10 - Army troops attacked, a sergeant and two soldiers killed

Jan. 16 - Remedios and Santa Isabel, El Tigre and Yali were simultaneously captured. The guerrillas also attacked and partially destroyed the airport at Otú.

Signs reading "Viva Camilo Torres", "Viva Fabio Vasquez", and "People of Columbia, the ELN is your organization!" were painted on the walls of the towns that were attacked.

The people of Columbia are willing to die for their freedom.

"Take the power for the people!"
Camilo Torres



THE DEATH OF A NATIONAL HERO

HERO

Last month, Genero Vasquez Rojas, leader of Mexico's strongest guerrilla movement was killed. According to the Mexican Army, he was injured when his car skidded off the highway. But the Mexican people are not quick to believe this story. They have been lied to many times before. Many believe that his death was no accident but a covered up assassination carried out by the Army of the Secret Police. Vasquez had been the object of the most intensive manhunt since Zapata and Villa. He had escaped from jail and had been hiding out in the mountains of Guerrero State, since 1968. There he organized the Guerrilla movement.

Genero Vasquez Rojas was born in San Luis Actlan, Guerrero State on June 10, 1931. His parents were poor peasants, but Vasquez managed to graduate from Mexico City's Teacher's College in 1956. In 1958, he returned to his home state of Guerrero to struggle for his people. Guerrero is one of the poorest states in the country. People die from hunger and disease by the thousands. Yet Acapulco, one of the richest cities in Mexico, is also located in this state. In 1958 he organized the "Comite Civico Guerrerense" which fought to better the working conditions in Guerrero. At this time Guerrero was governed by the tyrant Caballero Aburto. Under Vasquez' leadership, the Comite Civico Guerrerense succeeded in removing Aburto. This was a great victory for the people of Guerrero State and as a result of Aburto's ouster, political amnesty was declared for all the prisoners. Genero Vasquez Rojas and his followers then attempted to take over the city of Iguala. They failed, and Vasquez was forced underground.

He was later captured in Mexico City. In 1968 an escape plan was executed by four followers of Vasquez and all fled to the mountains. During this time Vasquez and his men took time to organize their goals and to insure their subsistence. From late 1970 until his death Vasquez and his Guerrillas organized a program of armed assaults against prominent members of the ruling class. Their most effective action was the kidnapping of the Rector of the University of Chilpancingo (Triple Jeopardy, Jan. 1972).

Genero Vasquez Rojas realized that rural Guerrilla warfare was the way to lead all Mexicans to their freedom. He was recognized throughout the world as a national leader. His death is a great loss to all Revolutionaries.

Vietnam

Vietnam War Brought to the United States

New York

Last month some

Vietnamese students took over the Vietnamese Consulate, at 866 United Nations Plaza in New York. They came from Universities in Seattle, Berkeley, Los Angeles, Boston, Philadelphia and New York.

Ngo Vinh Long, one of the students presented the demands;

1. Immediate release of over one hundred thousand Political Prisoners kept under atrocious conditions in Vietnam by Saigon mercenaries.

2. Immediate resignation of President Thieu, who is top puppet for the United States.

3. Complete dismemberment of the Thieu government and other apparatus of terror and repression.

When they nationalized their consulate they announced; "We're occupying this place because our government, which is suppose to represent us, but has lost all legitimacy in the eyes of our people by its acts of terror and repression and by its subservience to the American Machine."

The secretaries, who were there, were asked to sit on the available sofas and told not to worry because the students were not armed. Several of them started telephoning the press to announce the action.



They baricaded the entrance door of the consulate, however the occupation did not last long, but it was very significant. The consulate was under their control from 12:30 - 3:00 at which time the police broke down the door and several items of furniture. The students presented them with a printed note voicing their discontent, however they were arrested and spent the night in jail.

At the arraignment the next afternoon, the charges were dismissed to avoid bad publicity for the consulate and the Thieu government.

We must constantly remind ourselves and our people that a state of war still exists in Vietnam, as these brothers and sisters demonstrated. Our support for the gallant Vietnamese people is always needed.

It is strange that this action was not widely publicized, but then we know why it was not. We know that the last thing that the United States wants the public to know is that even in its own country, the Vietnamese are carrying on struggle against the U.S. and Thieu Governments.

The Third World Women's Alliance reaffirms its support for the Vietnamese people and the courageous action of the the students. We further ask that you not forget that innocent people are still dying, still being bombed, and that regardless of how good Nixon tries to sound about the "winding down" of the war, the facts are that he does not want to pull out of Vietnam. Your support for the cause of a just people, an innocent people is still very much needed.

Goals & Objectives

* * *



IS A THIRD WORLD WOMEN'S GROUP DIVISIVE TO THE LIBERATION STRUGGLE?

The third world woman must always be fighting against and exposing her triple exploitation in this society. A third world women's group can potentially be one of the most revolutionary forces confronting the U.S. ruling class. The third world woman consciously aware of the depth of her oppression and willing to fight against it will never give up until all forms of racist, sexist, and economic exploitation is eliminated.

An independent third world women's organization, rather than divide the national liberation struggle would actually enhance that struggle. The rulers of this society would like to keep us thinking that the problem is only one of racism or that men are inherently the enemy, thus diverting our attention from the economic basis of our oppression. Thus our brothers who tell us not to get involved in women's liberation fail to realize that this idea, if carried out, would tend to contain rather than expand the revolutionary fervor of third world women and would harm the liberation struggle as a whole.

An independent third world women's organization gives us the opportunity to reach women who might not ordinarily be reached by male-female organizations and thus heighten

the political consciousness of third world women. An independent third world women's group creates an atmosphere whereby women who are overly shy about speaking in a mixed group about "women's problems" would not have that same hesitation in an all women's group. We can train third world women for leadership roles and help them gain confidence in her own abilities and help to eliminate the concept of what is "feminine" and "masculine."

It must be understood that we are not just for civil rights for women or civil rights for third world people, but for the elimination of all forms of sexist & racist oppression - liberation for women and the third world. We understand that national liberation can come about under an atmosphere of economic equality and economic equality cannot be achieved under this system. We understand that the elimination of our oppression as women can only be achieved from a revolutionary government who understands with the help of women the need for women to be liberated.

It is the position of the Third World Women's Alliance that the struggle against racism and imperialism must be waged simultaneously with the struggle for women's liberation, and only a strong independent socialist women's group can ensure that this will come about.



THE PUERTO RICAN POLITICAL PRISONERS CONFERENCE

More and more Puerto Rican people are understanding the cause of political prisoners, and the need to support them in all ways, a clear example of this was the Puerto Rican Political Prisoners Conference.

From March 4th to the 17th, a series of sub-conferences were held to inform the people about the situation of political prisoners. These sub-conferences took place in universities, high schools, community centers apartment houses, day-care centers, churches and storefronts. It was a massive campaign which utilized all means of communication to inform the people of the brothers and sisters who have been incarcerated because they fought for national liberation or because they were framed for working toward national independence.

The following brothers and sisters are heroes of the Puerto Rican independence struggle:

LOLITA LEBRON- BERNARDO DIAZ DIAZ

OSCAR COLLAZO- ANDRES FIGUEROA CORDERO

RAFAEL CANCEL MIRANDA- RAFAEL MOLIAN CENTANO

MANUEL MENDEZ GANDIA- OCTAVIO ROSARIO RAMOS

IRVING FLORES- JOSE ANTONIO CRUZ COLON

CARLOS FELICIANO- HUMBERTO PAGAN

PABLO 'YORUBA' GUZMAN- WILLIAM TAPIA

EDUARDO 'PANTO' CRUZ- BENJAMIN CRUZ

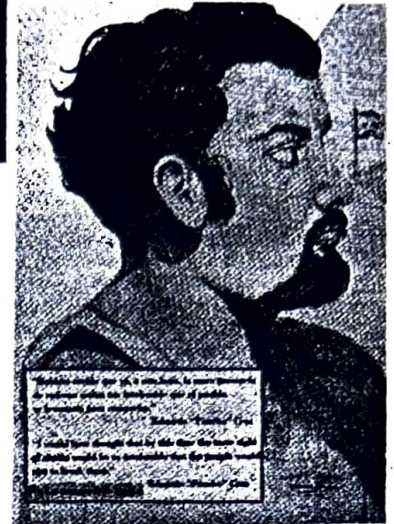
AND MANY 'TOO MANY MORE



LOLITA LEBRÓN

The sub-conferences culminated in a major conference which was held on March 19th in Our Lady of Angel Church. It was a day to remember!!! The church was so full that there was only 'standing room'. Many workers from the community who remembered the freedom fighters from the 1950's and many young people, who wanted to learn about their heroes and heroines were present. On the agenda were speakers from the defense committees of Pancho Cruz, Benjamin Cruz, Humberto Pagan, Carlos Feliciano and Yoruba Guzman, a recent tape was played from Lolita Lebrón. The program continued with protest singers, and a slide show.

The results of the conference were many, but we will mention just a few significant ones; a remembrance of the Nationalists who are in jail, an on going campaign on the issue of political prisoners, and the hopes that a United front will grow and work for the immediate release of our political prisoners.



ANGELA DAVIS



THE U.S. WORLDWIDE CAMPAIGN AGAINST SISTER ANGELA

It appears that the brothers and sisters in Third World countries and socialist countries are doing a magnificent job of discrediting the United States by showing how it has and is persecuting Sister Angela Davis.

The United States has begun a worldwide campaign through its U.S. Information Agency. Packages have gone out containing information about the trial.

According to a story printed in the N.Y. Post, the U.S.I.A. told its agencies that they should order copies of the transcripts from the grand jury which led to the indictment of Sister Angela.

The agency also sent answers for the most commonly asked questions about the case. According to the U.S.I.A. policy paper called "Infoguide", "Many non-Communist magazines and papers have joined the 'Free Angela Davis Parade'. Articles and interviews in leading magazines concentrate on Miss Davis' 'statuesque beauty', her 'mystical qualities', her 'brilliant mind'. The charge is made constantly that she is a political prisoner, that the state is persecuting her because of her color, (and political beliefs). Such accounts are inclined to treat the actual crimes charged murder, kidnapping and conspiracy, as well as the grand jury's basis for indictment, less intensely."

"Under the heading 'Treatment', the U.S.I.A. officials are told to 'explain to all

audiences, especially influential opinion-molders, how the Anglo-American judicial processes differ, sometimes sharply, from the judicial processes in other countries."



The U.S.I.A. also wants their agencies to emphasize the fact that Sister Angela is innocent until proven guilty, that there are Free Angela Davis committees operating freely in the United States, and that the charges of genocide against Black political prisoners and activists are not "justified by the facts." They want a hard line drive especially in the Soviet Union.

It is amazing that the U.S. government could stoop so low, when it is a fact that Pres. Nixon already condemned Angela when he voiced his opinion to the public through the press. This automatically prejudices the case against her. It is a fact that the Black Panthers were systematically wiped out. It is a fact the Nationalist Party of Puerto Rico was systematically ripped off in 1950. It is a fact that political prisoners are murdered constantly, or framed, i.e., George Jackson and Los Siete de La Raza. It is a fact that in amerikkka the only people innocent until proven guilty are white people, Third World folks are guilty from the word go, and the racist white

judges and juries have already made up their minds to our guilt. It is a fact that the Harlem Four should have been released after the first hung jury as would have been the case if they were 'white'. The mockery of the judicial system is especially evident in their cases. This is the fourth trial in the state's attempt to find them guilty. If three juries could not be convinced it is obvious that all the charges are false.

As long as the inequalities of this system go unchallenged and are not changed, we Third World people can expect nothing less than the shit we have received thus far, Justice in this country means just-us rich white folks.



ON THE JOB



ON THE JOB

Children and their families are bombarded daily by the advertisements of the toy industry. What these manufacturers fail to say is that these toys for the most part, are produced by women workers who are paid wages which are so low, that in many instances they are not even able to purchase the very toys, which they produced.

I worked in one of the factories for several months. It was the Topper Corp. located in the New York-New Jersey area and is one of the largest toy manufacturers. Others in the area were Ideal and Remco. Since most toys are purchased during the Christmas season, production is at its peak from late summer into November. At the height of the season, this factory had two shifts employing over 3000 workers.

The first thing that strikes you is the physical appearance of the plant. A complex of old buildings enclosed by a high barbed wire fence. At the entrance are security guards who you know are not there for your security, but to protect the interests of the owners. The place has the appearance of a concentration camp. The owners, of course are not forced to do their business in these surroundings, but are housed in shiny, modern offices with air-conditioning and other conveniences.

Like most of the workers, I commuted from one of the surrounding Black communities. The force is 95% Third World with the majority of workers being Black. Few women had cars. The factory had a contract with the bus company and there were bus stops throughout the communities where the workers could get a bus directly to the plant. It was very important to get to the stops early as there were never enough seats to accommodate all the workers and when you are going to have to stand working all day you don't want to stand for the long ride. Some days there was pushing and even fighting to get a seat. Of course, the buses were not free, you had to pay a fare. The factory owners not only made a profit on our labor, but also on our getting to and from work. It would have been an easy matter to supply more buses, but the owners cared nothing of the workers having to stand for the 25 minute ride..

Many women like myself were married. A large portion of women were receiving welfare supplementation as the owners did not pay wages which allowed you to care adequately for yourselves and your children. The owners are aware that they do not pay a living wage and count on the welfare system to supplement the low wages and provide them the chance to pocket a greater profit. To pay higher wages would mean less for the owners.

Several of the women were young and newly arrived from the South and Latin American countries.

Betty, who worked on one assembly line was from a small agricultural town in South Carolina and came north after graduating from high school. Outside of domestic work, and the fields, there were few jobs in her town. Like Betty, many women left their homes in search of greater economic opportunities only to find conditions very similar to what they were trying to escape.

Health conditions were extremely bad. It was not unusual to see a woman with a portion of her finger missing or a large scar from a cut received from the job. The fumes from paint in some departments were often nearly unbearable and in another department, fiberglass particles though unseen, were in the air, causing you to itch and your eyes to tear. On any given day there were workers in the medical facility and there was often talk of someone having gone to the hospital.

The work day begins at 8:00AM with a half hour for lunch. The cafeteria could not begin to accommodate all the workers. Most women bring their food and eat at their work places. Those who choose to use the cafeteria find high prices and long lines. There are two 10 minute breaks, one in the morning and again in the afternoon. You are not expected to leave the line otherwise. For the workers to leave means the line has to stop and when the line stops, the owners make less profits. There are relief women, but not enough to allow for each woman getting a chance to get a drink of water or go to the toilet. Sometimes you had to wait a half hour from the time you asked for relief before you got it. There were other women ahead of you.

The pay is minimum "slave" wage. Starting pay between \$1.60 an hour to \$1.85. There is a bonus system, where the bosses set a production quota. If the workers go above the established quota, they receive a few dollars more. When I was first hired, like many new workers, I could not keep up with the assembly line. The women who were trying to go over the quota to make the bonus sometimes became angry with those of us who did not keep up. Other women were sympathetic and realized it was almost impossible for a new worker (and sometimes even one who had been there awhile) to keep up. The quota was constantly being raised once the workers made it steadily. Many women recognized that the company actually made the worker her own slave driver through the bonus system.

The bonus system was a major factor in dividing the workers. Many times we argued among ourselves about making the bonus or not making it. In a few instances, some of the women recognized we should not make the rate and the bonus, for to make it meant in the end we would have to work twice as hard.

All of the foremen were males and tended to be white. The number of Black foremen was growing. These Black foremen pushed harder than the white ones. They did not push through intimidation or threats and in most cases they were friendly with the women. It was not uncommon to hear, "That's a good lunch you have there, you must be a good cook," "You look good this morning." These foremen wore suits and ties and did not do production work, but were always saying "I know WE can make the quota, WE can even make the bonus." While some of these foremen were not clearly aware of their class position as a part of management and being Black, they identified with us. Most were aware of their class position and used their Blackness. Their aim was the same as that of the white foremen, to get as much work as possible out of us during the course of the day.



Each assembly line had a woman supervisor, who was under the foreman. While she did work, her job was usually an easy one and her pay higher than the other workers. These women were also the shop stewards. The very people whose role was to carry out the bosses orders were the same ones who were also supposed to represent the workers. As you can see there was an immediate conflict of interest. On one occasion I asked the group leader to see the union contract. "I will tell you what you want to know," she said. She maintained that the contract was too difficult. I would not be able to understand it. When I persisted in asking she said I was trying to be difficult. This same group leader when told by a worker that her pay had been short, responded, "It's just a mistake, the company's not trying to take anything from you."

The union is known for its sweetheart contracts with the factory owners. The union does not make agreements with the owners which will protect the workers, but they make agreements which protect the interest of the owners. Unless unions are controlled by the workers they cannot be expected to represent their interests.

The situation I've described is not uncommon. The accidents, the low pay, the bad unions, are all conditions found in most factories within this country. For the Third World worker this is coupled with racial oppression; for women workers with sexual oppression; the Third World woman worker suffers all three. This economic system is based on the interests of the owners, the capitalists, not the workers. This system has also institutionalized racism and oppression of Third World people and women.



Editorial

One of the most pressing problems affecting our work towards the alleviation of sexism in our society is the one-sided attitude with which many of us approach the problem. Hundreds of articles have been written on the subject of "women's liberation." If we remember these articles we can recall a decided one-sidedness. The most bourgeois in outlook attack men as the source of our oppression and proceed to tell men what they must and must not do in order to stop oppressing women. More progressive articles treat capitalism as the source of our oppression and then go on to attack various male chauvinist attitudes and practices.

This second approach is correct: because of the sexist ideology that bourgeois society enforces, men have become in a manner of speaking, "agents of capitalism in the oppression of women."

There is, however, another side to this problem. We, as women, have also been subjected to the belief that men are superior and women are inferior. We too, have been taught what our "role" in society is and should be, and in the past we have accepted these roles as right and natural. And even though the ideal role for an American woman (that of wife and mother, and nothing more) is filled with drudgery and is extremely limited, many of us still seek marriage and a good provider as the source of our fulfillment. Not only must men deal with these outworn and bourgeois ideas, so must we.

What does this mean? Women have a tendency to want to play it safe (remain passive) sometimes it's safer and less threatening in the short run. Most Third World women work and many are single heads of families. We have always had to fend for ourselves and our families, but the myth of the "American Dream" and the "ideal American family" has often made us look towards the life of the bourgeois white woman as a goal. There are also certain "small favors" that one can receive for playing the part of a passive woman. It's nice to have a protector who can protect or defend you. We must realize, however, that under capitalism our men can not offer us this protection. We must learn to defend ourselves and our families. We must create a community conscious society where every adult, man and woman, assumes the responsibility for protecting the society.

In the Third World Women's Alliance we have a term for our tendency to remain passive. We call this action or attitude on our part, "reinforcing our oppression." How does this tendency manifest itself and it does, in even the most revolutionary sisters?

In the home, many of us still maintain a division of what is woman's work and that which is man's work. And this division is sometimes maintained by women themselves.

Some of us still look for the preferred work in the home, leaving the so-called heavy work for our men. Some in searching for a way of dealing with one another go to extremes. This can be seen in those women who disdain all household tasks as women's work and want no part of it. We must combat these attitudes; there is nothing wrong with cooking, cleaning, etc. What is incorrect is when all of this work is left to one person - namely the woman. When these tasks are shared the burden is lightened and then we can also achieve creativity in some of our outside activities.

Another way in which women can reinforce their oppression is to hang on to that age-old weapon - tears. To be sure, tears were in the past a "defensive" weapon. When we couldn't dare contradict or voice our opinions honestly or aggressively, we learned early that men because of their view that women were "weak, sensitive creatures," rather than strong intelligent human beings were very susceptible to tears and other expressions of hurt feelings.

It is not enough to understand the historical nature of certain opinions and actions. We study history to change the present. Today, when truly revolutionary brothers and sisters are involved in a serious struggle to overcome their sexist attitudes, this is a weapon that must be abandoned. We must confront contradictions and problems squarely in the face and not run from them or beg sympathy with our tears. We are not saying that one should never cry, but that tears used as a weapon must be abandoned.

In the home the most outstanding way in which women reinforce their oppression and that of our community as well, is the way in which we deal with our children, this problem is the most serious in the family structure and the most difficult to deal with. Because the raising of children has, in the past, been looked on as the only area which is rightfully and completely a woman's job, changing our practice in this area is going to involve a long and hard struggle.

Some of us, while on the one hand telling our mates that they should help with the children, on the other hand feel we are really the only ones who know how to "properly" care for them. The unsureness and difficulty which a man may have in dealing with a baby initially must be overcome. It is a reactionary idea that "men cannot and don't know how to really care for the children" We have seen this attitude mani-

fested among ourselves, women who have strong revolutionary commitment, and women who have as an organizational aim the idea of role integration and the abolition of sexism.

Some feel that fathers can't even change diapers right or we assume total charge of the baby and only ask the fathers for help in certain unpleasant tasks or when it is absolutely necessary. We leave the babies at home to do the laundry or go to a meeting with all kinds of misgivings. We spend all the time we're away wondering if everything's all right. What if the baby won't eat, what if it cries, etc. etc. We think that if any complication at all arises, the father won't know what to do. Some of us won't even go to a meeting if the baby is sick or has a cold, because at such times, which are so serious, of course, the father won't know what to do. The mother must be there.

It is in the area of child-rearing that we women treat our men like addle-brained incompetents. This is an incorrect and dangerous attitude.

Just as we must learn to participate fully (work, study, self-defense) our men must be relieved of narrow roles. This possessive attitude toward children in the end will be very hard to break. The most painful burden of women's life is that she has been subjected to "caring" for her husband and children. They were supposed to be our real life's work. The cause of all humanity must be our life's work, not just one or two members of it.

What happens when these children grow up and have their own life? What do we do? Does our life end? Many women feel that this is true. They become embittered and hardened and still attempt to possess their children. Only sharing responsibilities with other brothers and sisters will help us to deal with this and also give us time to participate in other activities which are also a part of our life's work.

On the job, we must also combat our passivity. It is here that our real aggressiveness and strength must show itself. For it is our bosses who are most effectively exploiting us and our brothers. Only when we achieve our proper share of the profits and the institutions of this society are owned and shared by all, will we achieve women's liberation and the liberation of our people.

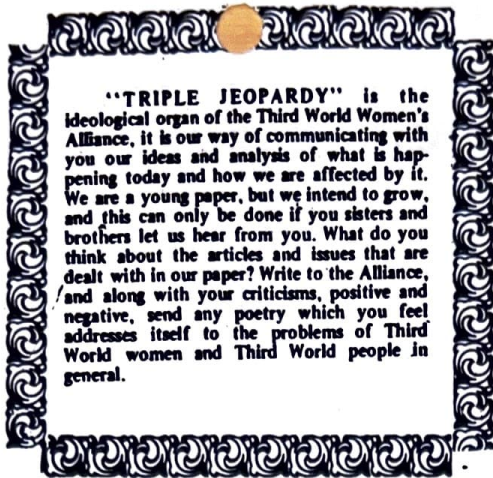
In the field of education, our negative attitudes toward ourselves still maintain a hold. We become teachers, secretaries, clerks, nurses. Our education maintains our inferiority in society, but we must wage a total struggle to overcome this. Our communities need skilled people and not just in the service areas. We can and must study to be doctors as well as nurses; we can be engineers, plumbers, electricians and scientists. If we don't challenge our feelings of inferiority and self-doubt and our use as a surplus labor force, once we learn their sources, it is we ourselves who are to blame.

We, ourselves must deal with our passivity and speak out and take action clearly, assertively and honestly. And that does not mean that we are only assertive when we combat male chauvinism. We are aggressive in the total struggle to liberate our people.

It is in social production and the development of society where we attain true liberation. Like our sisters in the socialist countries (Cuba, China, Korea, Vietnam, etc.) we become free to participate fully in the development of our country towards socialism. Women's liberation involves more than the freedom to dress as we wish and relate to whom we wish. As Lenin said, "Every housewife should be taught to run the state."

We are not seeking to de-emphasize the struggle in which men must engage to rid themselves of male chauvinism. We are saying as Sister Ramiz Alia of the Central Committee of the Party of Labor in Albania says, "... the whole of our society, including the women themselves, should get rid of all backward customs and mentality alien to our proletarian (workers) ideology and ethics... which still exist among us and which lower the personality of women, smother and prevent them from developing their capabilities in the active participation in building a new life."





"TRIPLE JEOPARDY" is the ideological organ of the Third World Women's Alliance, it is our way of communicating with you our ideas and analysis of what is happening today and how we are affected by it. We are a young paper, but we intend to grow, and this can only be done if you sisters and brothers let us hear from you. What do you think about the articles and issues that are dealt with in our paper? Write to the Alliance, and along with your criticisms, positive and negative, send any poetry which you feel addresses itself to the problems of Third World women and Third World people in general.

Prisoners of war.

The following is a list of addresses of some of our political prisoners. We hope that you will take one or two and write to them. Encouragement and support is always needed when we are imprisoned.

Daruba Richard Moore 6S15L 653 River Ave.
Bronx, N.Y. 10451

Franklin Meyers 6S. 653 River Ave. Bronx,
N.Y. 10451

Herb Blyden X 6S12L 653 River Ave. Bronx,
N.Y. 10451

Irving Butch Mason 653 River Ave., 3rd Floor
Bronx, N.Y. 10451

Gabriel Torres 653 River Ave. Bronx, N.Y.
10451

H. Rap Brown 700-71-52 Rikers Island Hos-
pital, 5th Flr. 1414 Hazen St. East Elmhurst,
N.Y.

Edward Jamal Joseph 1414 Hazen St. East
Elmhurst

IlaMason 2TB14 1515 Hazen St. East
Elmhurst, N.Y.

Annie Campbell 2T 1515 Hazen St. East Elm-
hurst, N.Y.

Laurie Getz 1M 1515 Hazen St. East Elm-
hurst, N.Y.



MAY DAY
May 1st is INTERNATIONAL
WORKER'S DAY, and there will
be a rally and march. The march
will begin at two points at 4:30
pm, one at 96th Street and Lex-
ington Ave. and another at 115th
Street and Lexington Ave. The
two marches will meet at 5:30 at
125th Street and Lenox for the
rally.

DORIS TORRESOLA

continued from page 5

As they did with Albizu Cam-
pos, Leonides Diaz and other
Puerto Rican patriots, the yan-
kee government gave Doris her li-
berty when her health was fail-
ing.

Set free but physically and al-
most mentally destroyed, Doris
went to live with her sister Ange-
lina. Doris fought for her life but
prison had left her with almost
no life. The government does not
need bullets to destroy our
people, they have very efficient
prisons to perform this job. Last
February 10th, Doris ended the
unbearable pain she knew to her
life -- by fire. One more patriot
has fallen in battle for the li-
beration of Puerto Rico leaving
her life as a model to all.

**QUE VIVA
PUERTO RICO
LIBRE !**

ANGELA DAVIS

I don't come to talk of your beauty.
Through yes, you are beautiful.
That's not what matters.
What matters is they want you dead.
They want your head
on the wall in the Big Chief's office
alongside the skulls of George Jackson
and Lumumba.

Angela, we need
your smile.

We'll change those walls of hatred
threw around you
for clear walls of air,
and the roof of your anguish
for the clouds and birds,
and that guard standing over you
for the swordsmen of our judgement.

The executioners don't see it
but you're made of rough burning
steel
strong-willed and unflawed
used to suns and rain
moons and wind-of bad weather.

You come
from that class of dreams where time
always cast its statues
and wrote its songs.

Angela, I take up your name
not to babble of adolescent love
not fr
not to burn with satyrs' desire.
For none oft
For none of that matters.
I speak of your lithe strength
for the death blow
against those who still want,
who've always wanted to see you
burn
alive in southern chains
bound on the charred post
as
chained to the bare-branched oak
tied to the South's burning cross.

Stupid enemy!
He'll try to drown your words out
but everyone know,
only your voice will be heard.
Your voice will send
a shaft of fire deep into night,
slow stroke of lightning
straight searing blast
and at the flare of your lightning
blacks, fiery clawed
the drowntrodden poor will leap
forth into rage.

Here, dream that came true,
where I live the people who
fought for it all
on the bitter edge of this terrible,
gentle sea
watching the furious waves break
over shoals

I send this shout on the shoulders
of gale winds
on the wind of our Caribbean
fatherland.

I call your name, Angela, louder
I put my hands together
not in prayer, plea, supplication
or petition.
that they pardon you-
but to urge you on
I clap my hands, hard
hand to hand, harder
so you'll know I'm with you.

Nicholas Guillen, September, 1971
the author is a leading poet in Cuba.

THIRD WORLD WOMEN'S ALLIANCE TUESDAY SCHEDULE

April 4th

BUSING

- What did the Bill mean?
- What are the real facts behind the Black Caucus position (Gary, Indiana)?

Film-JUSTICE

- Discussion on U.S. news media
- a) Its obvious attempt to withhold information
- b) What other sources of information are available to Third World people

this session open to all

April 11th

Asian Women

- Brief History
- What is the role of Asian women in the struggle

Guerrilla Warfare

- What is the role of Third World women in the struggle
- What is the role of Third World women in the struggle

ALL THIRD WORLD PEOPLE WELCOME

TRIPLE JEOPARDY