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THIRD WORLD WOMEN'S ALLIANCE (TWWA)

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ENCLOSURE

TRIPLE JEOPARDY

RACISM IMPERIALISM SEXISM



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Puerto Rican Woman Visits CHINA



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

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

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

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

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

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

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

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

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

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

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

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

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

continued on page 3

Third World Women's Alliance

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PEOPLE'S NEWS BRIEFS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Women learn about family planning from their

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

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

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

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

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

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

by
GENOVEVA CLEMENTE



STICK 'EM UP!

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

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

Defeat Nixon's High Price Gouge!

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

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

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

Angela Davis Raps With

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



photo by Gwen Mitchell

Third World Women's Alliance

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

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

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

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

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

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

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

The problem is, how can a lawyer go into a courtroom given the present character of the judicial system and say that so-and-so did what he was accused of and what we're going to do is prove in the courtroom that he had a right to do, that? You have to ask first of all whether that's feasible. If you take another situation, if say the situation of Puerto Rican nationalists. Then I think that it's possible to build a defense on the international right to engage in armed struggle against a colonial oppressor.

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

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

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

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

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

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

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

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



Photo By Gwen Mitchell

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Chinese Women Achieve Economic Independence

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

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

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

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

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

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

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

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

professors, the workers built the diffusion furnace.

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



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

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

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

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

Aided by university students and

take the children to the cinema.

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

ANGELA...

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

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

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

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

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

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

Letter from Lolita Lebrón: Dec. 14, 1972

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

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

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

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

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

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

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

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

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

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

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

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

Cariños de su compañera
Lolita Lebrón

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

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

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

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

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



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

Affectionately, your compañera
Lolita Lebrón



LIBERTAD PARA TODOS LOS PRISIONEROS POLITICOS

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

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

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

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

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

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

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

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

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

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

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

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

INTERNACIONAL DE LA MUJER 1973

8 DE MARZO



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

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

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

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

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

Los pobres servicios médicos y ginecológicos que recibimos las mujeres aun son caros y el costo sube todos los días junto al de todos los otros servicios básicos en este país. En particular, la falta de énfasis en medicina pre-

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

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

El movimiento feminista y aquellas mujeres blancas de la clase media que reconocen que "la lucha para las mujeres del tercer mundo y para las mujeres blancas no es la misma" deben ser criticadas porque no muestran ninguna ganas de superar el trecho que existe entre su propio trasfondo de clase con privilegios étnicos y las necesidades de toda mujer y la sociedad en general. Quieren la cana sin el bagazo, la tormenta sin truenos ni relámpagos. No quieren hacer una decisión entre los beneficios



INTERNATIONAL WOMEN'S

DAY MARCH 8

veniva se relacionó directamente a los altos gastos de hospitalización. Por ejemplo, tiene que haber mejor medicina para prevenir enfermedades que tienen que ver con las malas condiciones de trabajo. (ej. enfermedades pulmonarias causadas por falta de ventilación inadecuada, enfermedades del corazón e hígado a causa de químicas como el asbesto, etc.) para condiciones relacionadas a una dieta incorrecta (ej. presión alta o baja, infecciones de todo tipo, etc.) y para las que viviendas pobres causan (resfriados, envenenamiento de plomo, etc.).

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

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

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

reformistas que se limitan a pocas mujeres, y cambios que le harían llegar los beneficios de la sociedad a todos sus ciudadanos. No quieren declarar guerra contra la clase privilegiada porque quieren pertenecer a ella. Esto ha causado una reacción contra el movimiento de parte de muchas otras mujeres blancas porque ellas saben que nunca formaran parte de esa élite, y las demandas de ese grupo no tienen que ver con ellas.

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

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

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

ON THE JOB

with THE BLACK SECRETARY

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

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

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

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

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

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



photograph by Kurenda Miller

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

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

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

What kind of work have you done since then?

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

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

How were working conditions for your various jobs?

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

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

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

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

Did you ever belong to a union?

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

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

"I found out that they wanted a lackey . . .

II

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

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

What kind of training and education do you have?

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

Were you able to develop other skills?

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

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

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

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

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

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

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

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

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



photo by Kuneeda Miller

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

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

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

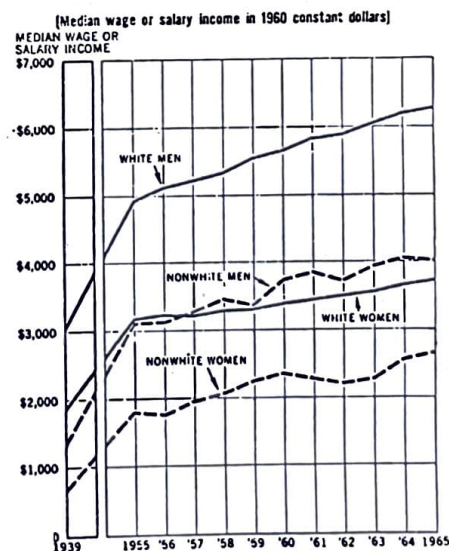
How are you treated in the office?

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

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

How were you treated in other office work positions?

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



TORTURE of WOMEN

IN LATIN AMERICA

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

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

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

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

CHILDREN & PREGNANT WOMEN TOO

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

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

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

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

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

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

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

A CATHOLIC ACTIVIST

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

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



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

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

MASSACRE IN PRISON

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

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

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

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

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

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

HELP GIVE A FREE SUB TO A PRISONER!!

ELECTRIC SHOCK IS COMMON

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

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

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

Continued Page 15

WOUNDED KNEE

INDIAN PEOPLE MAKE DEMANDS

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

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

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

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

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

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

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

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

FORCED PROSTITUTION

Puerto Rican Migrant Women Exploited

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

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

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

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

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

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

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

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

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

So the Puerto Rican woman remains on the farm - her only choice either way is death. Our people die in many ways! This which she experiences, being WOMAN is just another indicator, another example of the horrors brought upon us by a racist, capitalistic, and sexist America! No different at all from what black women confronted on America's plantations when slavery was openly a fact of life. The name has merely been changed from slavery to "migrant-workery."

by
Ruth Pardo

**MAY
DAY**
commemorate
INTERNATIONAL
WORKERS'
DAY

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

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

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

WE CAN DEFEAT REPRESSION

by
Charlene Mitchell

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

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

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

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

BLACK FACE/CRIMINAL FACE

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

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

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

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



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

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

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

NEED MORE THAN ACTIVISTS

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

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

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

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

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

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

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

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TORTURE

cont. from p.12

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

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

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

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

VENCEREMOS!

Poor Black Women Cont. from P.16

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

AFRICAN WOMEN WERE SLAVES

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

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

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

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

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

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

who have so little to depend on.

DICTIONARY IN HAND

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

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

Center for Cuban Studies BOMBED in New York



Photo by Bob Parent

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

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

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

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

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

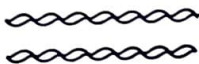
REVOLT OF POOR BLACK WOMEN

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

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

WE MEET THE VIETNAMESE

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



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

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

We also understood their parents. They were reactionary - poor like us but addicted to a system they wanted into even though it exploited us all. Now we are studying deeper and we know that reactionary thinking leads to the support of fascism. After all fascism needs human beings to run it and support it or it doesn't work.



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

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

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

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



They feel machines and money are the only power and stronger than people. (They are always terribly one-sided.) The people are weak when they are badly exploited and feel empty inside. Then they look to the ruling class to do everything for them. But when we are touched by outside forces that reflect our worth we can begin to struggle against the ruler's racism and exploitation. We even began to fill up with ourselves and we think, it is written and the meek shall inherit the earth: the last shall be first. We begin to grow from inside just like all waiting seeds, slowly but surely.

EFFECT OF BOMBING

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

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

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

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

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

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