

ENCLOSURES FOR BUREAU (2)

NY file 157-6167

THIRD WORLD WOMEN'S ALLIANCE (TWWA)
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Enclosed for the Bureau are two
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1973 issue of "Triple Jeopardy."

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JUNE 1973
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ENCLOSURE

157-19982-38

Welcome Home Party for Los Venceremitos

ENTERTAINMENT

SPEAKERS

PRESENTATION BY CHILDREN

CUBAN FILM ON CHILDREN

SLIDE SHOW

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North, South, East, West

Sterilization of BLACK Women Is Common In The U.S.

That ovaries and uteri have been removed with a blitheness rarely accorded diseased teeth these days is not a great surprise to black women. What was once called our paranoia has become documented reality.

The case of Minnie and Mary Alice Relf, 14 and 12 years old, in Montgomery, Alabama is probably the best-known. There are others, limited neither by region nor by the absence of federal funds. A few examples.

(1) *North Carolina.* Nial Ruth Cox says that she was sterilized there in 1965 at age 18, less than three months after the birth of her child. Her mother, threatened with a cutoff in welfare payments, consented, believing that the operation was "temporary." Ms. Cox, now a nurse's aide in Long Island, New York, was classified by the physician as "a mentally defective Negro girl" and told nothing.

In 1970, Ms. Cox was told by a gynecologist that she was sterile. The American Civil Liberties Union is filing a suit on her behalf, to render North Carolina law permitting sterilization of the "mentally defective" unconstitutional.

(2) *Illinois.* A 13-year old black girl — a runaway — was sent by the Illinois Department of Children and Family Services to a Texas institution. There, in January of 1972, a hysterectomy was performed on her during an "exploratory" operation for a lump in her abdomen. She and her father were informed of this fact six months later, though officials insist that they sought and obtained "proper authorization" while she was under sedation on the operating table presumably.

(3) *Mississippi.* A Health Services Evaluation Team from New York found that a number of pregnant black women in the area were dissatisfied with the pre-natal care offered by the county Comprehensive Health Services clinic. When the team questioned these women further, they found that the clinic made a practice of advising them to undergo sterilization immediately following delivery if they wished to obtain pre-natal care.

(4) *New York City.* A black woman entered a well-known hospital to request that her IUD (inter uterine device) be removed. The doctor in charge refused, telling her that if he did so, she would only have more children. She complained to a women's health consumer group which visited the hospital the next day. They found the administration anxious to accommodate, (the woman in question had her IUD removed), lest the incident result in adverse publicity.



MARY ALICE & MINNIE RELF

(5) *Georgia.* Two health trainees were engaged in conversation with a county Health Department Director. He illustrated his points with folksy maxims and anecdotes. They were charmed until, without a change in tone, he remarked, "Yes, we got to keep the poor white trash and the niggers from reproducing — that's what family planning's all about."

That such operations take place in federally-funded clinics is grim but not shocking. We know that OEO guidelines on sterilization lay in a dusty warehouse for months. We also know that even with operative guidelines, HEW's record on enforcing what it doesn't care to enforce, (e.g. school desegregation), is unimpressive.

On the state level, it is the old story. Laws advocating sterilization of the poor or the "mentally defective" have been on the books in a number of states, (22 according to the ACLU) since the 1800's.

On the local level, it is terrifying. Consider the doctor who informed a number of women patients that they had cancer, performed hysterectomies, and used the money earned to finance a spanking new clinic.

Thus, health care can become a political and social weapon of abuse. And operations, such as abortion, that are a woman's right beyond the law, are used to humiliate and punish her. One could label this biomedical warfare.

Clearly, one has to be

- (a) a woman
- (b) black
- (c) poor
- (d) all of the above

by Margo Jefferson

WHAT OCCURS WHEN A WOMAN IS STERILIZED

Sterilization is a surgical process which destroys a woman's capacity to conceive and therefore, prevents her from having any children. There are several different types of operations which can make a woman sterile. Some are more serious than others. They range from a simple removal of the ovaries (Ovarectomy) or tubes (Salpingectomy) to removal of all parts of the woman's reproductive system (Pan-hysterectomy).

The ovaries (there is one on each side) are where the female produces her eggs, called ova or ovum. Each month, one egg travels down a tube which is near the ovary and is connected to the uterus or womb. The egg then ends up in the uterus. If the egg has not been fertilized with a male's sperm, it will continue to the uterus and out the body.

If the egg does meet with a sperm, however, it will usually be while it is in the tube. The two will join and then travel on to the uterus. This will be the beginnings of the baby.

Some of the relatively "simple" operations are removing the ovaries, removing the tubes, or tying the tubes off so that the egg cannot connect with a sperm. In these three procedures, the operation is considered minor surgery. The removal of the ovaries which produces the eggs, is actually a form of castration. (Just as removal of a man's sperm-producing testes is castration.) Once the ovaries are removed, there are no eggs, so the female becomes permanently sterile. With the ovaries, the tubes are sometimes removed, though the tubes can also be removed without removing the ovaries too.

The third operation mentioned, tying off the tubes, is called tubal ligation. This procedure is more commonly used than removal of the ovaries or tubes for sterilization purposes. Tubal ligation involves tying the tubes and then cutting the tied ends.

In these procedures, the hospital stay can be from three days to a week, depending on the individual person and the reasons for doing the procedure. A common reason the tube and ovary may be removed is if the fertilized egg remains in the tube and does not travel to the uterus. This results in a tubal pregnancy. The tube is limited in size and will not hold a growing baby. The tube may rupture and surgical removal of the tube may help save the mother's life. The ovary on the side in which the tubal pregnancy occurred may also be removed.

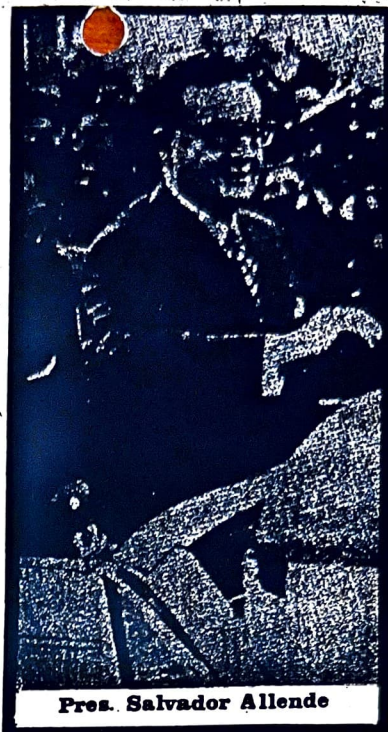
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Third World Women's Alliance
346 west 20th street — new york, n.y. 10011

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*Articulos en Espanol



Pres. Salvador Allende

Albanian Women Celebrate Achievements

The Albanian Women's Union opened its 17th Congress on June 11, in the northern city of Shkodra, in an atmosphere of great enthusiasm and joyful celebration.

Attending the congress were many of the leaders of the government and the Albanian Party of Labor, including Enver Hoxha and Prime Minister Mehmet Shehu.

25 FOREIGN DELEGATIONS

Also attending the Congress were delegations from women's groups of 25 foreign countries: Cambodia, North Vietnam, South Vietnam, Korea, Palestine, Egypt, Tanzania, Angola, Laos, Syria, Congo, Algeria, Chile, Bolivia, Brazil, Australia, New Zealand, Rumania, Norway, Sweden, W. Germany, Austria, France, Spain, Italy, and the Albanian colony in the U.S.A.

The Congress was originally supposed to open on June 4, but was postponed for a week at the last minute because of the arrival of Prince Norodom Sihanouk, Cambodia's Head of State. The Albanian leaders wanted to be free to devote their full attention to this important gathering of the country's women.

SPEECH BY NEXHMIJE HOXHA

The opening speech to the 1400 delegates at the Congress was made by Nexhmije Hoxha, one of the leaders of Albania's women, and a member of the Central Committee of the Party of Labor. She pointed out that this was the 30th anniversary of the Women's Union, which was born in the fires of the anti-fascist war against the German and Italian invaders. This struggle was led victoriously by the Party of Labor.

Nexhmije Hoxha expressed thanks to the Party, under the leadership of Enver Hoxha, for the great advances of the women of Albania, who were so oppressed

and poverty-stricken in the past. The medieval walls, the barred windows, the black veils typical of the misery of the women have been swept away, and now many women have emerged as heroes of the struggle for socialism and defense of the country.

Pointing out that the advances of Albania's women were made possible by the socialist revolution, Nexhmije Hoxha referred to the contributions that the women have made to the building of the new socialist Albania and to raising and educating the younger generation that would carry onward the torch of socialism.

REPORT BY VITO KAPO

The main report covering the period from the 6th to the 7th Congress, was delivered by Vito Kapo, President of the A.W.U. Following is a digest of some of the highlights of her speech:

The liberation of women is inseparable from national and social liberation. The complete emancipation of women can be achieved only with the all-out economic and social development of the country, with the complete construction of socialist society.

In the past period, further gains have been made in the following key fields: 1) participation in social work, 2) the number of leading posts and professional jobs, 3) raising the educational, cultural, technical and vocational level, and 4) creating a new understanding of the equal role of women in the family as well as in society in general.

WOMEN IN LEADING POSTS

At the time of the 6th Congress, women made up 16% of the deputies to the People's Assembly; today they are 27%. The percentage of women elected to the local bodies of the People's Power grew from 36% to 45%. In the leadership bod-

ies of people's organizations 41% are now women.

In the Party of Labor, women's membership grew from 12% at the time of the 6th Congress to 24% now. Women make up 19% of Party leadership bodies.

All the women of Albania are now taking part in social and state affairs, not just those who are elected to some office. This is the finest expression of our socialist democracy.

In 1966 women constituted 36% of the work force; today it is 46%. On the farms, women make up 52% of the coops, jumping from 49% in 1966. In some areas women make up 60% of the coops.

EDUCATIONAL ADVANCES

All children of school age, including girls, now attend the compulsory 8-year primary school. About 43% of those finishing primary school go on to secondary and vocational schooling (the average for Europe is less than 25%). As for higher education, there is a state university in Tirana, 7 institutes, and 11 subsidiaries in the districts. Three times as many girls now attend these higher schools than 5 years ago. (Before Liberation, about 94% of the women were illiterate.)

Five years ago, women made up 39% of the specialists of medium qualification; today the figure is 43%. Likewise, the number of women in the higher professions grew from 14% to 21%.

HEALTH CARE AND CHILD CARE

To raise the cultural level of the people and the women, there is now one cultural institution for every 620 inhabitants. There has also been a wide extension of social and service establishments, health care, and rest homes. Medical and health care have improved remarkably, lowering the general mortality rate and especially the mortality rate for children, so that

now the life expectancy has been raised from 38 years to 68 years.

Working mothers enjoy a wide network of services both in the cities and the countryside. In 1967 there were 586 day-care centers; in 1971 there were 2,532, of which 2,205 were on the farms. Kindergartens jumped from 417 to 1,556 (of which 1,160 on the farms.) Maternity homes went from 126 to 2,030 (with 761 on the farms.)

STRUGGLE VS. ALIEN IDEOLOGY

Our gains are the result of progress in socialist construction. They are based on the Marxist-Leninist teachings of our Party. We reject the many bourgeois and revisionist feminist theories, which place the blame for the oppression of women on the men, rather than on the exploitative society.

The ideal of socialism requires not only economic and social liberation, but also liberation from the spiritual slavery of alien ideology. We must carry on class struggle against the external imperialist enemy who try to infiltrate their ideology in to the country to poison us; and also the internal enemy—the remnants of conservative, patriarchal, liberal-bourgeois and petty-bourgeois ideas.

ROLE OF THE FAMILY

AND RELIGION

The women of Albania suffered the heavy oppression of the canons of the church. But all our people have risen to smash the organizational base of religious ideology. Women are taking part together with the whole people to further revolutionize the whole life of the country, especially in the struggle for the further democratization of relations in the family. The role of the family is very important in bringing up a younger generation with high moral, cultural and educational values and virtues.

Many women are taking part in the arts and literature, and are contributing to the development of healthy, positive esthetic standards and tastes.

The complete emancipation of women is the concern of the whole society.

SPEECH BY MEHMET SHEHU

One of the most significant speeches was delivered to the congress by Prime Minister Mehmet Shehu, a member of the political bureau of the Party. In his greetings to the congress on behalf of the Party, he made the following observations:

We won our freedom in the national liberation war, in which tens of thousands of martyrs, men and women, gave their lives.

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PUERTO RICO Is A Colony

I was born and raised in New York City of Puerto Rican parents whose life evolved totally around New York, and I never had the opportunity to visit Puerto Rico. Prior to my involvement with the struggles of Third World people in this country, I had very little interest in visiting the Island. But this summer I made my first visit, not as a tourist, but as a Puerto Rican with an awareness of the colonial status of the Island and a knowledge of what United States' control mean to Puerto Rico. My travelling companion was my five-year old daughter. Although she is third generation Puerto Rican, I don't want her to grow up a stranger to Puerto Rico, its people, and its oppression, so it was important for me to take her even at this early age.

This trip evoked many emotions. I was overwhelmed by the exceptional beauty of the Island and the warmth of the people, but saddened by what the yanqui occupation is doing to the people, the culture, and the economy.

Condado Depressed Me

I was determined to see and do as much as I could within the limited time of a one week vacation and the fact that I didn't have a car. So I "bused" it everywhere and started in the Condado section of San Juan - or "hotel strip" as I call it. This is probably the only Puerto Rico that american tourists ever heard of or possibly care to visit. CONDADO DEPRESSED ME! It is a combination of the "singles strip" in any U.S. city, a Miami Beach with Coney Island tendencies.

But this is obviously what the american tourist wants and comes to the Island for, because it has hundreds of Puerto Rican workers in hotels, bars, and night clubs, who speak English fluently. They serve the tourist the only kind of food he'll eat, and they care for his every need. Condado has Hiltons, Sheratons, pizza joints, McDonalds, gambling casinos, and many other memories of home - prostitutes, topless bars and drugs, if the tourist so desires them. What keeps this from being just another "42nd Street" is the fact that it is smack in the middle of a beautiful Caribbean Island.

El Viejo San Juan

I wandered around the street of El Viejo San Juan (Old San Juan) and especially wanted to see the place where the great Puerto Rican nationalist Don Pedro Albizu Campos lived. It was only because I met a brother who is involved in the struggle for Puerto Rican Independence that I was able to find the house, for Don Pedro is not given the recognition that he deserves in Puerto Rico. He and his followers were subjugated to a great deal of oppression due to the threat that they meant to the U.S. control of the Island.

In El Viejo San Juan, which the tourists love because of its quaint streets and Spanish architecture, I went to see La Perla which is the slum of Old San Juan. But it is well hidden from the tourists' eyes by the massive wall of El Morro, an old Spanish fort. La Perla typifies the poverty and oppression that underlies the Island under U.S. imperialism. The people live in tin shacks with no running water, no electricity, and no sewage system.

I saw the overwhelming beauty of El Yunque (the Rain Forest) and Luquillo Beach, but on the way to these places I also saw the town of Palmer and the people who live in great poverty. I saw General Electric, Pepsi Cola, Ford Motors, Union Carbide, ESSO, etc., etc., etc. - all housed on enormous and beautiful landsites reaping the benefits of tax exemptions created by Operation Bootstrap. The yanqui tourist passes all these sights and feels a ping of pride at what the american capitalist system is doing for "these" people. But what they don't see or realize is how many millions of dollars in surplus value the corporations take out of Puerto Rico,

OR that there is no minimum wage in Puerto Rico, OR that the unemployment rate is approx. 30%, OR that the people on the whole must work a six day week (especially in the Condado or other tourist sections)...and on top of the fact that wages are low and the work week-long, the cost of living in Puerto Rico is higher than it is in the New York City. But most of all the yanqui tourist doesn't see that every cent of profit made by these corporations which are housed in beautiful spacious factories in Puerto Rico, remains in the hands of the economic powers in the U.S., never to benefit the workers or the country.

Colonial Mentality

Of the many people that I spoke to concerning Puerto Rico's Commonwealth/colonial status, one stands out in my mind the most. This one man, who has what is considered a good job in a Condado hotel, is very much in favor of statehood for Puerto Rico. When I asked him about the high unemployment rate inspite of all the american "assistance", he answered that the reason it is so high is because people don't want to work the jobs that there are, but rather go on welfare. You've got to admit that his politics are consistent with his privileged position.

As for the media, I was kind of annoyed that I really had to move that dial around on the radio in order to find some latin sounds. But I didn't have any trouble finding the Carpenters or Dawn singing away the tunes that I had left on the "top ten" list in New York. Now T.V. is nothing more than U.S. shows dubbed into Spanish. There are very few original programs in Puerto Rico except for the afternoon soap operas, but they follow the american role model.

Although the Puerto Rican people and culture will approach some kind of form if american imperialism continues, the basic spirit of the people is still there. I found everyone that I met to be warm and kind - and never too busy or preoccupied to take a moment to answer a question or walk an extra block to show me what direction to take if I was lost. American self-interest or individualism has not found its way into this aspect of the Puerto Rican people.

As for my daughter's visit, she was with me all of the time and saw the beauty of Puerto Rico as well as the oppression, and I hope that as she grows and develops that her understanding will be greater at an earlier age than mine was.

Marilyn Aguirre



Puerto Rico Es Una Colonia

Yo nací y me crié en la ciudad de Nueva York, de padres puertorriqueños cuya vida giraba totalmente alrededor de Nueva York y que nunca tuvieron oportunidad de visitar a Puerto Rico. Antes de familiarizarme con la lucha de la gente del Tercer Mundo en este país, tenía muy poco interés en visitar la isla. Pero este verano hice mi primera visita a la isla, no como turista sino como puertorriqueña con una percepción del estado colonial de la isla y un conocimiento de lo que significa el control que ejerce los Estados Unidos sobre Puerto Rico. Mi compañera de viaje fue mi hija de 5 años. Aunque ella es puertorriqueña de la tercera generación, no quiero que crezca sin conocer a Puerto Rico, su gente y su opresión. Así que era muy importante para mí llevarla conmigo, aun a tan temprana edad.

Este viaje evoco grandes emociones. Me sentí sobrecogida ante la belleza excepcional de la isla y el calor de su gente. Sin embargo sentí tristeza ante los estragos que la ocupación yanqui está haciendo a su gente, su cultura y su economía.

El Condado me Deprimió

Determiné ver y hacer todo lo posible dentro del límite de una semana de vacaciones y el hecho de que no tenía automóvil. De manera que heche mano a las guaguas para dondequiera que iba y comencé en la sección de "El Condado" en San Juan, o la faja de hoteles como le llaman.

Esta sección es probablemente el "único" Puerto Rico que los turistas norteamericanos conocen o posiblemente quieran conocer. El Condado me deprimió. Es una combinación de "singles strip" en cualquier ciudad de los EE. UU., Miami Beach con tendencias a lo Coney Island. Pero, es obvio que esto es lo que desea el turista norteamericano y lo que viene a la isla a conseguir; porque en El Condado hay cientos de puertorriqueños trabajando en hoteles, bairras y clubes nocturnos que hablan el inglés con fluidez, que le sirven la única clase de comida que le gusta, y que le suple todas sus necesidades. El Condado tiene Hiltons, Sheratons, McDonalds, casinos y muchos otros recuerdos de su país - como prostitutas, barras con bailarinas semi-desnudas y drogas, si el turista lo quiere. Lo único que diferencia a El Condado de la famosa Calle 42 en Manhattan es el hecho de que se encuentra en una bella isla del Caribe.

Caminé por las calles del Viejo San Juan; quería ver especialmente la casa donde vivió el gran líder nacionalista - Don Pedro Albizu Campos. Pude encontrar la casa a través de un compañero de la lucha pro-independencia de Puerto Rico, ya que en Puerto Rico no se le da el debido reconocimiento a Don Pedro. Él y sus seguidores estuvieron sujetos a una gran opresión ya que ellos posaban una amenaza al control ejercido por los EE. UU. en la isla.

En el Viejo San Juan, amado por los turistas por sus coquetonas calles y su arquitectura colonial española, pase a recorrer La Perla, un arrabal del Viejo San Juan. Sin embargo esta bien encubierto a los ojos del turista por las paredes masivas de El Morro, viejo fuerte español. La Perla simboliza la pobreza y la opresión que son las bases del imperialismo norteamericano en la isla. La gente vive en casuchas de zinc, sin agua, electricidad y servicios de plomateros.

Ví la belleza sobrecogedora de El Yunque y de la Playa de Luquillo; pero, en camino a estos, ví el pueblo de Palmer y la gente que vive allí entre tanta pobreza y miseria.

Ví la General Electric, la Pepsi Cola, la Ford Motors, la Union Carbide, la Esso, etc. - todas en edificios enormes y en pedazos de tierras hermosas sacándole beneficio a las exenciones de impuestos creados por "Operación Manos a la Obra." El turista yanqui pasa por todos estos sitios y se hincha de orgullo al pensar en lo que el sistema capitalista norteamericano está haciendo por "estas" gentes. Pero de lo que no se dan cuenta es de los millones de dolares en valores excedentes que las compañías sacan de Puerto Rico, o que no hay ley de salario mínimo, o que el desempleo llega aproximadamente al 30% en Puerto Rico. O que la gente generalmente tiene que trabajar 6 días a la semana, especialmente en El Condado y otras áreas turísticas. Además del hecho de que los salarios son bajos y la semana de trabajo larga, el

Continued on page 8

Puerto Rican Victory at U.N.

After twenty years of struggle, the question of independence for Puerto Rico is formally and irrevocably back on the agenda of the United Nations. On August 23, 1973, the U.N. Committee of 24 nations that investigates colonialism heard for the first time, the testimony of the two major political parties struggling for Puerto Rican liberation: The Puerto Rican Socialist Party and the Independence Party. This was achieved, over strong United States objections because the U.S. has never wanted the world organization to uncover the truth about Puerto Rico's status.

After much work on the part of the United Committee for the Discussion of the Colonial Case of Puerto Rico and the strong support of Cuba, Chile and Tanzania, 12 of the twenty-four members of the U.N. Decolonization Committee voted to give the two leaders, Juan Mari Bras (PSP) and Ruben Berrios (PIP), a hearing. The remaining 12 members of the Committee abstained; none were opposed. This was tantamount to recognizing the legitimacy of the Puerto Rican national liberation struggle, and Alliance women who were involved in trying to convince delegates to hear Puerto Rico's side, got a clear idea of the United States' furious reaction. In their speeches, Mari Bras and Berrios described an economy and culture totally dominated by yanqui capitalists and political manipulation including CIA and FBI activities on the island.

A week later the Committee passed an historic resolution that:

- (1) Reaffirmed Puerto Rico's right to independence and self-determination, and
- (2) Mandates the U.S. government to "refrain from taking any measures that might obstruct the full and free exercise by the people of their inalienable rights."

This second clause refers to the U.S. plan to destroy agricultural and sea life in the western part of Puerto Rico with the installation of a super port to receive huge oil tankers and a refinery complex. Not only would this allow the United States to export their pollution to Puerto Rico, it would cause the eventual emigration of possibly one million more Puerto Ricans, and most important, it would establish a confederacy of international oil capitalists in Puerto Rico who would help the U.S. crush all movements towards independence.

The General Assembly will vote on this resolution when it convenes this fall. On September 24th, there will be a massive rally in front of the U.N. to impress the delegates with the strength of the support for the issue of Puerto Rico's freedom. The United States has tried to depict the struggle as small, insignificant and extremist. They are very angry at the Committee's resolution and will pressure assembly delegates to vote against it.

In 1953, the last time Puerto Rico's status was discussed at the U.N., the U.S. convinced the assembly to de-

clare Puerto Rico a "commonwealth" instead of a colony because of the supposedly "new" constitution that was voted in. If the assembly had studied the document, they would have seen that commonwealth is a fancy word for colony disguised by Operation Bootstrap.

Operation Bootstrap

At the end of the 19th century, the United States was in the process of becoming one of the most powerful countries in the world. In the States, the monopoly capitalists began to look for new places to invest their money at a high profit, get more natural resources and obtain an unlimited supply of cheap labor. Puerto Rico was just the place. By 1953, the U.S. political-economic powers, in an effort to "pull the economic straps" of Puerto Rico and boost its economy, developed the program of Operation Bootstrap.

The conditions of Operation Bootstrap were and still are to the benefit of only the U.S. corporations. It lured these monopoly capitalists to the island with 20-year tax exemptions and the promise of a large supply of cheap labor. The only ones to benefit from the economic program were the U.S. corporations. They got workers with no minimum wage restraints; they got tax-free sites; they got a 30% profit on their investments; they got their 5th largest customer, (Puerto Rico buys \$25 billion annually); they got naval

air and land bases for huge megaton

Puerto Ricans this meant that during the 1950's they began a massive migration to the United States. Many Puerto Ricans migrated for what they thought would be economic advancement and survival. This migration turned into a nightmare, a nightmare of life in the barrios, unemployment, social and cultural alienation, drug addiction, and self-hate which is typical of the relationship between the colonizer and the colonized.

The only solution for these problems is an independent Puerto Rico that will meet all the physical and psychological needs of every citizen. This will not be achieved in the halls of the United Nations because the ruling classes will fight to maintain their economic privileges on the island. Nevertheless, the fact that a U.N. Committee has dared to hear the truth and rebuked the United States for its imperialist designs is a small victory. It unmask the United States before the entire world community. It is a step forward but the ultimate answer lies in the hands of the Puerto Rican people themselves.



What Schools Do To Our Children

When our children went back to school on September 10th, what were they returning to? Certainly, for the majority, anxious classmate reunions took place. After that, class assignments, teacher assignments and the principal's speech. Then education was supposed to begin, but our children are still being shortchanged.

Last year, the reading level of New York's public schools fell once again to an all-time low. Our children cannot read English or Spanish. We constantly hear of new programs, but the result is still the same - high school graduates that can't read, write or add. If our children are spending six hours per day, five days a week, nine months a year for twelve years and are not being taught the 3 R's, what happens in all this time?

In many schools in New York, it has been acknowledged that the children run wild in the classrooms and through the halls. The school authorities and police have been unable to stop the drug traffic within the schools which exists from the grammar schools on up. When we ask our children what they learned, they ramble about George Washington, Thanksgiving, the honor guards, and Easter bunnies, but never mention much about phonics, Puerto Rico, the solar system or square root.

Instead of stimulating the minds of our children with a combination of knowledge, educator's concern and discipline, the schools talk about non-professional duties, and an inability to

send many women, mothers and community people tried getting involved in school affairs, only to be continually confronted by what appears to be a hopeless situation. While our children fail, the local politicians and the Board of Education fight over who will control the schools. Simultaneously, the schools fill with an abundance of apathetic and unconcerned teachers and bored students.

Effect on Children

The purpose of school is to give a child the basic skills he/she will need to function in an industrialized society; a sense of work and accomplishment, and a sense of responsibility, purpose and self-discipline. At present, the schools are not fulfilling their purpose. The schools perpetuate the naivety and ignorance of our people. Without basic skills such as reading and writing, a child lacks confidence and alternately tries to build his self-esteem through drugs, gangs, clothes, etc.

This does not change the fact that the child cannot function. Because the school has never instilled the need to do school work or learn a science lesson well, the child begins to feel that he/she never has to work at something that is not for enjoyment. The child gets no inducement to master a lesson and no recognition if he/she does. And they certainly get no encouragement that they are capable of mastering a lesson. Therefore, the child feels no sense of accomplishment when learning a topic well. "So why bo-

When the child observes how the people of his community cannot change the school, he loses some respect for us, but more importantly, he loses his sense of responsibility to be a good student for the betterment of the community. Our children do not see the purpose of staying in school. Many continually cut classes or drop out entirely as early as twelve or thirteen. Nationwide, 40% of all children entering high school will never graduate. For Black and Puerto Rican students the percentage reaches 55 and 60% respectively.

The discipline situation in the schools is abominable. There are police in many of the buildings and many teachers say that they are afraid of our children. In the lower grades, the children have been subjected to the racism and disinterest of their teachers and by the time they get to junior high and high school, have come to realize that the teacher is their enemy and that the school is their prison.

The Disruptive Child

Due to lack of interest, the children turn their active minds to disruptive and sometimes violent activities that will gain them the respect of their peers. The virtues of self-discipline and self-containment for something educational is completely out of place in the setting of the New York City public school. Our children learn to be wild and uncooperative in an institutional setting.

On the whole, there is very little good that our children receive when they attend school. But certainly, that is no accident, just as drugs in our communities are not accidents. Other children can get an education. The public schools in rich, white neighborhoods have good teachers and more money is spent on the children's education and the children manage to learn. Other parents who are wealthy can afford to send their children to expensive private schools. Nixon, while increasing the budget of the Department of Defense, has cut federal education funds that would have helped obliterate some of the horrible conditions our children face each day.



Obviously, neither the rich nor Nixon are concerned about our children's education. On the other hand, they actually work against any improvements in education for the poor. However, we are aware of their attempts to cripple our children's mind. Parents are fighting for a new school, a new system of education, a new government and a new way of life. In time our children will join us in the struggle and we will all fight so that we can learn.

by Cookie Simmons

Coalition Urges Boycott

The TWWA is one of approximately 30 organizations that formed the ad hoc Puerto Rican Action Coalition to deal with Badge 373. Other organizations include the P.R. Home Town Association, the P.R. Socialist Party, the National Association of P.R. Civil Rights, and others which reflect the wide range of groups who are outraged at the portrayal of Puerto Ricans in the film.

The Coalition made the following demands to Paramount Pictures:

1. Immediate retraction of the distribution of Badge 373.
2. Review of all future scripts about and/or including the depiction of Puerto Ricans in any properties to be produced by Paramount Pictures by this body of representatives of the Puerto Rican community.

3. An immediate published public apology for the racial portrayal of the Puerto Rican, identification of the Puerto Rican independence movement with organized crime, and glorification of racism.

Members of the Coalition visited houses, especially those in predominantly Puerto Rican areas, and delivered a letter to the managers urging them not to accept the film because it would not be welcomed by the community.

Alliance members made the rounds of 11 movie houses in the Lower East Side and the Village, with some success. One of the major Spanish theaters in New York, the Jefferson on 14 St., agreed not to accept the film, but most of the other managers claimed that it was out of their hands, i.e., if their parent company sent it to them,

they had to show it. We pointed out to them the fact that they could not shirk their responsibility in advising the company that certain films could cause problems in their community. The "pass the buck" ethic is at the heart of most of the injustices perpetuated by this society, from the schools to the war.

All attempts to discuss the demands listed above with the President of Paramount Pictures, Frank Yablons, have met with delays, doubletalk, and run-arounds. There have been numerous demonstrations against the film and even the New York Times reviewer wrote "unless you care to hate Puerto Ricans (or Irish cops) I don't see how the movie can have anything for you."

In view of the film's portrayal of Puerto Ricans and Blacks, and Para-

mount Pictures disdain for the demands of the Coalition, the Coalition urges everyone to boycott not only Badge 373, but all Paramount Pictures currently playing: Friends of Eddie Coyle, Paper Moon, Romeo and Juliet.

The TWWA believes that you should not go to see these films, especially Badge 373, because these companies will only continue to produce more film insults if it produces bigger box office receipts. Too many of our people spend \$3.00 on these films and then agree that they are horrible. (In case you're wondering, our reviewer saw it at a free preview.)

The best rebuttal the capitalists understand is when their product does not have buyers. If you go to see Badge 373, you're not buying, you're being taken.

On October 30, 1950, the first armed insurrection against the United States government took place in Puerto Rico. As a consequence of this nationalist rebellion, two Puerto Rican patriots, Oscar Collazo and Griselio Torresola brought the struggle to Blair House (President Truman's provisional residence in Washington, D.C.) to bring the colonial case of Puerto Rico to the attention of the world. Griselio Torresola died in this attempt to kill Truman.

Four years later, Lolita Lebrón, Rafael Cancel Miranda, Irving Flores, and Andrés Figueroa Cordero were driven by the oppression of Puerto Rico to attack the U.S. Congress to remind the world of Puerto Rico's colonial status. These five comrades are still incarcerated in North American jails. In the entire world, there are no political prisoners who have been imprisoned as long as these Puerto Rican patriots.

We cannot allow these freedom fighters to be isolated from their country or to be humiliated by their country's oppressor. The United States government and the puppet government in Puerto Rico have always tried to depict these comrades as criminals, crazies, and fanatics, and not as patriots who fought hard for the liberation of their people. These governments have tried to hide and to rewrite our history.

On October 30, 1973 a commemoration of the 1950 uprising and

a massive protest to free the long term prisoners will take place in Washington, D.C. The Third World Women's Alliance urges everyone to join us and the sponsor, the United Front for Puerto Rican Political Prisoners on that day. We cannot allow Puerto Rico's national heroes to die in jail.

OCT.
30th
DEMO

El 30 de octubre de 1950 comenzó en Puerto Rico la Revuelta Nacionalista, la primera rebelión armada contra los E.U. de Norte América en la isla. A raíz de la revuelta nacionalista, dos patriotas, Oscar Collazo y Griselio Torresola llevan la lucha a la Casa Blair (residencia provisional del entonces presidente Truman en Washington) para llevar el caso colonial de Puerto Rico ante los ojos del mundo, muriendo en este acto Griselio Torresola. Cuatro años más tarde,



cuatro héroes, Lolita Lebrón, Andrés Figueroa Cordero, Rafael Cancel Miranda e Irving Flores, (llevados por la situación existente) atacan al congreso norteamericano para recordarle al mundo la afrenta de la colonia.

Estos compañeros están TODAVIA presos en cárceles norteamericanas. Son los presos políticos que más tiempo llevan encarcelados en todo el mundo.

No debemos permitir que nuestros héroes sean aislados de su patria y humillados por el opresor de nuestro pueblo. El gobierno de E.U. y el gobierno títere de Puerto Rico siempre han tratado de hacernos ver a estos cinco compañeros como criminales, fanáticos y locos, y no como los patriotas que lucharon por liberar a su pueblo. Estos dos gobiernos siempre han tratado de ocultarnos y re-interpretar nuestra historia.

El 30 de octubre de 1973, habrá un acto de protesta y conmemoración en Washington. Este acto es auspiciado por el Frente Unido pro-Presos Políticos.

La Alianza exhorta a todos a unirse a nosotros y al Frente Unido en este día. No permitamos que nuestros presos, héroes nacionales, mueran encarcelados.

Lolita Lebron...

Lolita Lebron, the Puerto Rican patriot who has spent the last 19 years in jail for her participation in the attempt to bring Puerto Rico's colonial plight to the attention of the U.S. congress and the world in 1954, has been ill for months. International pressure finally forced prison officials to give her medical attention for her legs.

Now Lolita needs the help of all her supporters once more. She has absolutely no income as a prisoner in Alderson, West Virginia, yet she has telephone bills incurred by her need to talk with her lawyers. In a recent call to Claridad, the Puerto Rican Socialist Party newspaper, Lolita suggested that a fund could be created to help her with these bills.

T.W.W.A. urges anyone who can help to contact us. We are extremely proud of the fact that Lolita has requested membership in the Alliance, and wish that there was more we could do for her.

Lolita Lebrón se encuentra recluida en un hospital. Las peticiones de la comunidad puertorriqueña en Estados Unidos, las gestiones de su abogado, Juan Mari Bras y la presión internacional obligaron a los oficiales de la prisión a prestarle atención a una dolencia en las piernas de la cual se había venido quejando en vano por meses.

Durante una llamada telefónica a Claridad, Lolita sugirió la creación de un fondo para sufragar sus llamadas telefónicas. Como prisionera en la prisión federal de mujeres de Alderson, Virginia Occidental, Lolita no tiene ningún tipo de ingreso.

Nosotras en La Alianza de Mujeres del Tercer mundo nos sentimos muy orgullosas de que Lolita haya pedido ingreso a nuestra organización. Deseamos hacer más por ella. Pedimos a todo aquel que pueda ayudar que se comunique con nosotras. Le agradeceremos nos envíe su contribución para dicho fondo. Por favor haga los cheques a nombre de:

TWWA Defense Fund
336 West 20 Street
New York, N.Y. 10011

Send a check for any amount to:

*"The entire colonial world
is waiting for us
to come to our senses."*
(GEORGE JACKSON)



Solidarity Campaign with the Independence of Puerto Rico

(SEPTEMBER 12-24)

DEMONSTRATION: SEPT. 24

Rally 4 PM
UNITED NATIONS

ON THE JOB:

THIRD WORLD WOMEN & THE WORKFORCE

The following speech was presented by a member of the Third World Women's Alliance, Dara Nayo, at the Black and Latin Worker's Conference in New Jersey. The emphasis is on Black and Puerto Rican women, because they constitute the majority of third world women in the New York/New Jersey workforce.

Black Women in the Workforce

Black women have a long history of work due to our history as slaves in this country. The brutal conditions of slavery, the assaults on us as both women and workers, and the racism—which limits us as Black women to the lowest paying and hardest jobs—have long conditioned us to the problems faced by working people as a whole. It is no accident that because of economic necessity, Blacks participate in the labor force in far greater numbers than our percentage in the population. [Blacks form 10% or more of the population, but 12% or more of the entire workforce.]

From the plantations and kitchens and tenant farms of the south to the textile mills in Chicago, New York, and Pennsylvania, Black women have a history as workers. Up until the early 1900's Black women continued to live and work on farms. There was little other employment except as domestics and cooks, since industry had not yet come South. The little industry there was hired mostly

white workers. Even with migration, in the 1900's, agriculture and domestic service still employed the greatest number of Blacks, over 3 million out of almost 5 million persons. The rest of the Black women worked in the commercial laundries, food industries and the less skilled trades in the garment industry.

Between 1895 and 1905, working women took part in over 1200 strikes. But the real turning point was the "Uprising of 20,000." This was the famous March 8th 1908 demonstration which took place in the garment district of New York among the women in the needle trades. After a month-long strike, a mass meeting of all garment workers of New York was called. Between 20,000 - 30,000 women responded. Over 2,000 were Black.

After the outbreak of World War I, between 1910 and 1920, the number of black women in manufacturing and mechanical industries increased from almost 70,000 to 105,000, while the number in domestic and personal service began to decline.

Today, there are almost 60% of all Black women in the labor force between the ages of 25 and 44, the prime working age. They are predominantly clerical workers, (typists, clerks, secretaries), operatives (machinists in the garment industry and in light industry such as toy and electrical parts plants), and service workers (household workers, hospital workers, and cleaning women).



Puerto Rican Women in the Workforce

The history of the Puerto Rican woman is a little different, but not much. Instead of coming as unwilling slaves, Puerto Rican people came as willing, but economically-forced slaves.

The heaviest migration of the Puerto Rican people started in the 1940's due to the influence of the war industry, when more jobs opened up. That, plus "Operation Bootstrap" a U.S. economic plan which brought many U.S. corporations to the island, caused more Puerto Rican migration. Since these corporations do not pay taxes, and no minimum wage, they effectively changed the economic pattern of the island from its agricultural base to an industrial base. As the corporations expanded their territory, many peasants were separated from their land, and many urban slums were created. Puerto Rican women were limited to working at the hardest and lowest paying jobs when they could get them, to household work, or when all else failed, to prostitution. Thus, between 1950 and 1956, Puerto Rican people came to the U.S. at an average of 45,000 a year. Between 1946-1960 over 500,000 Puerto Ricans had migrated to the U.S.

History of Struggle

However, Puerto Rican women also have had a history of struggle in the working class movement of Puerto Rico. In 1902, Concepcion Torres, a worker from Puerta De Tierra, was the first woman to speak from a tribune about the conditions of workers, and soon other workers followed her example. Women helped to organize the Labor Union, and by 1904, there were such groups as the Lady's Union of De Tierra and other cities, and the Lady's Protective Union of Mayaguez, as well as in other areas.

There was also Luisa Capetillo, who was a leader of workers in Puerto Rico. She spoke at many rallies about the conditions of the Puerto Rican working class, in addition to publishing four books in which she preached socialism, human emancipation, equal rights for women and universal education.

Third World Women and Unions

It is a well known fact that the majority of unions have not struggled with the problems of the third world workers, and in particular their third world women members. However, surprisingly enough, many third world women participate in labor unions in greater proportions than white women workers. But they are also concentrated in those unions which are notorious for their white male leadership, for example, the Communications Workers of America (telephone), the Amalgamated Clothing Workers of America, and the International Ladies' Garment Workers Union. These unions are either not doing their jobs, or do not see as their priority trying to organize the millions of unorganized women workers. And overwhelmingly, Black and Latin women as part of the Black and Latin workforce constitute 23% of our clerical workers, 37% of our workers in the garment industry and light industry, and 13% of our service workers including domestic workers.

To hear the accounts of these women, we know that much organizing work is left to be done:

"I start at 8 a.m. There is no morning break or afternoon break for rest or coffee, and you get only ½ hour for lunch. I take home \$63 a week. There is no union." - Garment worker

"I came from Trinidad for better living and working conditions. There were no jobs in my country. I work as a sleep-in 18 hours a day. I was supposed to get \$60 a week, but my employer gave me \$35, saying she had to pay my social security and other benefits. No one has said anything about a union." - Domestic worker

"If a white clerk 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 day." - Clerk-typist

How many of us have had that same experience? Hired at one salary, but then given some excuse as to why we were paid a lower wage? That was my introduction to the workforce.

It is commonly thought that with union membership, one's wages are higher. However, in spite of union membership, Black and Latin women earn the same, and sometimes less than white women who are not in unions. [This can be attributed to the fact that we are already in the lowest job categories, plus as third world women we receive less pay than any other sector of the workforce.]

New Jersey Women in the Workforce

In New Jersey there are 405,658 Black women, and 265,546 Puerto Rican women. They make up about 6% of the state population. 24% of Black women workers are clerical workers, 27% are operatives, and almost 20% are service workers, with an additional 12% being domestic workers.

56% of Puerto Rican women are operatives, 18% are clerical workers, and 9% are service workers.

Of the 30% of Black families headed by women, the average income is a little over \$5000. For the 20% of Puerto Rican women who are family heads, the average income is a little over \$3800. We all know that this is not enough for any but subsistence survival.

Present Situation of Third World Women

In trying to change some of the ills which third world women face in the different areas of the workforce, there have been organizing drives in the northeast and across the country to start unions relating to hospital work. Although they have more organizing work to do, there is little else being done by unions to specifically upgrade the conditions of third world women workers.

In the South and Southwest, we have the fine example of our Black and Chicana sisters who are fighting the oppressive conditions they face in the Oneita Mills (South Carolina), and Farah clothes factories (Texas, New Mexico). The women in the Oneita mills successfully won their strike and can now have a union. About 75% of these workers were Black women. This victory also opens the door for 6,000 other textile workers in the South Carolina/North Carolina area to begin to struggle for union representation. The Chicano sisters and brothers have not won their strike, but they have been able to sustain it for more than 15 months due to support from across the country.

These labor struggles are important because they symbolize the workers' struggles against the runaway shop, of which Oneita is an example. The Oneita mills left New York State in the 1950's to escape higher wage costs and union pressure.



Myths of Working Women

Here are some examples of the myths that we as women workers have to face:

1. Unreliability and having a higher absenteeism rate than men. It has been shown that the ratio of women to men for absenteeism is 5.3 to 5.1 percent. Thus, in spite of lack of childcare and other problems, women are not greatly absent from the job.

2. Taking jobs from men. Unless it is any but clerical or other menial jobs, women are not in a position to take jobs from men. It is true, however, that now companies are training women for jobs usually held by men, changing the title and paying the women less. Thus both men and women workers are getting screwed. However, it is the capitalist system and now the women which determines who works in this society.

3. Working for pin money. The majority of women who work, are either single heads of households, or help to bring the family income up to a level whereby the family gets the necessities needed. Particularly this is true in the cases of third world women.

Problems Women Face

1. Job discrimination. Black and Latin women overwhelmingly are in the lowest jobs, are generally lacking adequate union representation, and face discrimination when it comes to promotions, and chances at jobs which offer adequate benefits such as sick leave and health insurance.

2. Lack of daycare. Daycare is essential for working mothers. There are 26 million children under 18 years of age, with less than 1 million receiving childcare of any kind, especially not 24-hour childcare which is necessary for women who work at night, need to go to school, etc. There are a few corporations which provide daycare for their women employees, but they are allowed tax deductions for the entire program, so they actually contribute little to the costs. There are a few unions with daycare, but still not enough in proportion to the needs of working women. [The Amalgamated Clothing Workers Union of America does sponsor 6 daycare centers in different parts of the country for its women members.]

3. Chauvinism. Women still face chauvinism from their employers as well as from their male co-workers. Thus in a question like daycare, it becomes apparent that male co-workers have taken a more active role in helping their female co-workers remedy the situation.

Continued on p. 14

"Black and Latin women make up 40% of the Black and Latin workforce."

Over 150 people attended a 2-day conference held at the Paul Robeson Center (Rutgers University) in Newark, New Jersey, on July 28th and 29th. The conference was sponsored by the United Black Workers. Participating organizations included the Black Panther Party of New Jersey, the Third World Newreel, and the Third World Women's Alliance.

The purpose of the conference was to bring about a united front effort in the New Jersey area among the various rank and file workers' caucuses. In addition, the participants hoped to communicate the struggles taking place in the community around the issues of housing, welfare, and day-care.

The opening session included a statement by Wilbur Haddock of the United Black Workers, welcoming participants to the conference. In the statement Bro. Haddock said that one of the aims of the conference was "to set up a communications network (a statewide workers newspaper) of what was happening to workers across the state. This effort to spread communication would, hopefully, result in a united front."

Beverly Kruchetti of the Puerto Rican Revolutionary Workers Organization (PRRW) gave a brief historical analysis of the Puerto Rican movement as part of the working class movement, beginning with the history of Puerto Rico as a classical colony of the U.S. since its seizure in 1898.

Monroe Head of the United Black Workers presented us with a historical analysis of Black Workers as part of the U.S. working class, from the history of Blacks as slaves through modern times. He recounted the history of Blacks in past labor struggles and

the spoke of their emergence as part of the forefront of the working class struggle, with the formation of Black workers' organizations like the League of Revolutionary Black Workers (1968), the United Black Workers (1969), and the Black Workers Congress (1970).

In the session on methods of organizing, workers related their experiences and successes in gaining new members and overcoming union resistance to strikes. One or two persons related the negative effects the use of arbitration has on the strength of unions.

In the evening, Marta Benavides, an organizer from Puerto Rican Youth in Action, (which organizes farm workers in South Jersey) spoke on the plight of the farmworkers. She told us about the kinds of contracts negotiated by the P.R. government for the P.R. migrant workers, the conditions on the farms, the danger of trying to organize the farmworkers (most of whom are Puerto Rican), and the negative role of machismo in preventing the women from becoming more active.

Ben Lopez of the Puerto Rican Socialist Party spoke on the worker's movement today, relating specific information about the percentages of Puerto Ricans in the workforce, the plans of the P.S.P. in regards to the Puerto Rican working class, and the plans of the P.S.P. in terms of the question of Puerto Rican independence.

Members of various community groups spoke on problems facing the Newark community, problems of workers—both employed and unemployed—and the exploitation of prisoners as workers within the prison system.

The day ended with a showing of "Finally Got the News", a film on Black Workers in Detroit.

On Sunday the Women's Workshop was opened, with a member of the Third World Women's Alliance, Dara Nayo, giving a history and outline of third world women as part of the working class. Beginning with the rise of the textile industry built on slave labor, Nayo outlined the participation of Black and Latin women in the workforce: the percentages of Black and Latin women workers (as high as 60% and 25% respectively); the areas where they work (clerical, light industry, service and domestic work); and some of the conditions and problems facing third world women workers—lack of daycare, discrimination on the job, lack of unions, and chauvinism.

Yvonne Major from the Black Panther Party spoke of her experiences in one of the hospitals in Newark, and on the conditions facing third world patients in the hospitals. She stressed that if people from the outside didn't help the workers organize, then they would continue to be used to perpetuate genocidal practices on Black people.

Another sister, Jane P., spoke of her feelings as a welfare recipient. One of the things Jane related was how long it took her to use her medicare card, because she couldn't face the type of poor service she and her family would receive.

Jane's story brought forth a lot of discussion around the needs of welfare recipients. The discussion almost lost sight of the fact most persons on welfare are not able to work. Some people were even saying "those people don't want to work." It almost sounded like the ruling class talking.

The conference was very informal and enjoyed by all. Many of us shared our experiences. We learned more history of third world participation in the workers' struggle. Particularly, we shared and learned much about the particular oppression of third world women as workers. This was very important since third world women occupy the lowest jobs, receive less pay, and are the least involved, least organized sector of workers.

The addition of skits by the TWWA Guerrilla Theater, and the People's Players, and the showing of "A Luta Continua" were highlights of the women's workshop. The skits opened up points of discussion about the oppression of women workers; and people related to "A Luta Continua" because it showed the international character of the struggle we are involved in against capitalism and imperialism.

The TWWA had worked on the conference as one of its summer projects and we enjoyed many aspects of our work. We prepared a factual brochure on women and the workforce, which increased our own knowledge about the history and conditions of women workers, and at the same time allowed us to share our knowledge with others. We prepared skits which were easy to follow and presented new ideas, and they gave sisters a way of overcoming their fear of speaking before audiences. The Alliance thought the idea of the conference a good one, and we hope that U.B.W. and other organizations will continue to work in this area. In the evaluation meeting the U.B.W. stated that they would begin to identify and coordinate working with the various third world rank and file caucuses across the state of New Jersey in order to strengthen the workers movement in that state. They will also implement the idea of the newspaper. This work is important because New Jersey is one of the most industrialized states in the U.S.

Dara Nayo

WELFARE STRANGLES POOR

While it is a known fact that the Nixon administration has cut down on health, education and welfare funds, little attention has been given to the WINS program, among other happenings at the Department of Social Services which runs welfare.

WINS (work incentives) is not necessarily gaining anything for the poor, either. It is a program which provides "incentives" but surprisingly enough, not for the welfare recipient, but rather for companies. What remains to be seen, is how many millions of dollars are going to be spent on subsidizing these businesses.

In the meantime, in recent months, many welfare recipients have been spending countless hours at their centers waiting for checks which were never given out. About three months ago, some welfare recipients began receiving letters asking them to come into the center for one reason or another. Others were forced to go to the centers because their check had not arrived on the first or the sixteenth of the month.

In both cases, appearing at the centers meant waiting from as early as 6:00 A.M. until 4:00 P.M. Welfare centers close at 4:00 P.M. though recipients wonder who is doing what during working hours, "because nothing seems to be happening."

Some welfare recipients went to their centers as often as 3 to 5 times without even getting in the door. Others, after waiting for days managed to get into the center only to be given a number which would allow them an appointment for a two-minute interview. These appointments would turn out to be for the following week or ten days later.

In the mean time, people had been without a check for two or three weeks and even two or three months. But according to the officials at the center, this didn't constitute an emergency because "90% of the people at the center are in the same boat."

Checks are being held back to make being on welfare an even tougher and more degrading situation. The Department of Welfare hopes that this type of harassment will discourage people and will stop them from returning. Checks are also being held back under the pretext of pending medical examinations or job placement information. Some recipients were not given any reason other than that the "computers had made a mistake."

The following are examples of what some of the welfare recipients have had to endure:

One Puerto Rican man was there to pick up a check for three months rent. He had won his case through legal assistance. He had been on Aid to the Disabled for four years and had received a work order through the WINS program. He refused it because he was under medical treatment and could not work. His checks stopped coming and he was thrown into a crisis. After nearly four months, he won his case.

A woman with three children aged 3 to 5 years respectively, had also refused work because of her children's young age. She had not received a check for a month. Her turn came up and she left without a check but with an appointment to see someone at the center in ten days.

A man who had been a machine operator at a New York factory for 10 years and who had suffered an off-the-job accident had been told

he could work for his check. That is, he would be assigned to a company and pick up his check at the center every two weeks. He estimated that he would be working for \$55 a week. He had come in that day to get his job assignment.

A 58-year old woman who had suffered a stroke and could hardly walk had not received her check for a month. She was given an appointment and told to come back. She explained how difficult it was to get there since her case had been transferred from upper Manhattan to lower Manhattan. Finally another worker took what she said into consideration and an emergency check was issued. She had in her hands an eviction notice, smeared by tears.

These recipients returned to the center on the said day of the appointments. Returning remedied little for most of them because they were told that their records had not yet arrived since they were transfer cases. These people had not received any financial assistance for four to six weeks.

The attitude of the social service employees is that they are following the procedures and can do nothing about what is happening. Just in case the welfare recipients really get furious with the run-around and inhuman treatment, these centers are heavily guarded. In one center there were at least fifteen guards who had recently been issued .38 revolvers like the cops carry.

Another tactic that has prolonged the waiting time is that of so-called bomb scares. Centers are evacuated for the day because of a "bomb scare" and clients who leave under these circumstances lose their turns and

must return another day.

All of this will hopefully discourage people from returning. People do return, however, over and over again, because they are dependent upon the meager income of welfare for their very survival. Those who are "eligible" for work will be forced to work at jobs where the welfare department pays them less than the minimum wage. They are being pitted against union members and people with seniority on jobs. They will benefit little but the companies will not have to pay them anything since the government pays the welfare recipients.

This system is reminiscent of Hitler's "forced labor" in the Krupp munitions factories and other German enterprises during World War II where prisoners of war and citizens of enslaved European countries were compelled to work for food and lodging that was paid for by the Nazi government and Krupp and the other German businesses had nothing to pay for their workers.

Hitler began this nefarious scheme by first using Jews and Communists who were unpopular with the masses and therefore the most vulnerable. Little by little, this policy was extended to other segments of the population. Welfare people in this country occupy a position similar to the Jews & Communists in Nazi Germany. The working class in this nation should learn a lesson from this historical reality before it's too late.

Rota Julia

FILIPINO WOMEN

I am writing you for the first time in many months to tell you about the hundred wonderful things happening to the movement. We have advanced in many aspects by leaps and bounds. The imposition of martial law by the U.S.-Marcos dictatorship has merely served to encourage us to consolidate these advances.

Until now, I had not been too sure what in the underground should be divulged and what kept secret, but now I realize that certain aspects should be known because they have registered a definite and positive trend and positive trends should be spread far and wide so that others may benefit by their example.

I will write today about the women in the current revolution. Just three years ago, our concept of our role in the movement was vague, even muddy. Shades of feminism and anti-maleism as well as an undue emphasis on the bourgeois concept of woman as a commodity crept in. I remember the time we were enthusiastically picketing beauty contests. Even though we did this less frequently than preparing for and attending demonstrations and strikes and generally integrating with the city masses, but the fact remains that the bourgeois media played up our beauty-contest picket lines and attests to not only the elitist direction of the press but the fact that we were not yet ready to convince them that the Filipino Women's Liberation Movement should affect all classes in Philippine society and should be geared towards the worker and peasant masses who comprise 90% of the population.

Nevertheless, the beauty contest picket lines were a part of our development as revolutionaries, and as a tactic, it was effective in that it attracted a number of women of petty bourgeois origin into the movement, women who have since struggled painfully to become genuine revolutionaries. Nothing helped us get over our narrow feminism and anti-maleism more than thorough readings and discussions of Engels' *Origin of the Family, Private Property and the State*.

We learned to view the fact of male authority more objectively, to see that it is not a concept men dreamed up out of the blue so that they could dominate; to see that Filipino men as well as Filipino women are victims of the semi-colonial, semi-feudal system, and the way to tear off the screen of male authority between us is to overthrow, together, the system that set up that screen.

In 1971 and thereafter, the thing that bugged me most about the role of women in semi-colonial, semi-feudal society was that woman "is meant for the home." I think I speak for the majority of women activists of petty-bourgeois origin of my generation. Having separated from our families mentally or in actual fact, and having found our talents and energies well-used by the surging tide of the cultural revolution, we dreaded a return to the old order where we would have to cook, clean house and care for the children all day, and therefore waste away while the main current rushed by.

Some of us carried our little "rebellion" to the extreme by refusing to do household chores, while others purposely looked for any kind of work outside the narrow confines of family or collective home. But always there was that striving to be useful to the movement in ways other than keeping house and caring for future revolutionaries.

OPPRESSION HELPS RULING CLASSES

We have since learned that the concept that "woman is for the home" arises out of a reactionary state's unwillingness to spend for the rearing and education of its citizen's children. "Woman is for the home" because while the man slaves 8 or more hours a day to create profit for the capitalist, she must rear the children who cannot go to nurseries or schools because the profit sweated out by the country's breadwinners is meant to make the big capitalists and imperialists richer, not to support nurseries and schools. And because "women are for the home," and are not supposed to be as skilled and as professional as men, they can be doled out lower wages if and when their dire straits force them to take up jobs and can be used as scabs whenever the men strike for higher wages.

It is therefore to the great advantage of the ruling classes to foster and encourage the concept that "woman is for the home." However, for women, as for the oppressed majority, no such advantage accrues. For the weightier role of men in the mode of production affords them the aura of male authority over women, an aura that is more often than not, translated into brute physical force.

On the other hand, the limited role of women in the mode of production deprives them of vital know-



1972: Makibaka members picket Mrs. Lethy Montelibano at function honoring ten best dressed women.

ledge that can be gained only through active participation in production and class struggle. That half of the population should be denied such knowledge in its many ramifications is certainly a disadvantage to the great majority of the people.

The peasant women in the Philippines, compared with others, take a more active part in the process of production. Together with the men, they plant, harvest and winnow rice if that is the source of their livelihood. This affords them relatively more status and therefore more say in domestic affairs and relatively more help from men in the rearing of children.

However, other than taking part in some stages in the process of production, women are compelled to stay home, care for the children, cook, wash dishes and clothes, and plant vegetables or raise pigs or poultry to supplement the insufficient family income. Unlike the men, they have little or no dealings with the landlord, and this tends to shut out from their purview any first-hand knowledge of class struggle in its principal feudal form (i.e. the landlord-tenant relationship).

Unlike the men, their knowledge of the process of agricultural production is confined to a few stages, and this effectively limits their perspective and confines their vision, rendering them incapable of handling processes bigger than the management of vegetable gardens and pig sties.

This limited role of peasant women in the productive process of the feudal mode of production narrows down their perspective. While peasant women are compelled to stay home to care for their children, men are entitled to a certain amount of recreation that may be unenlightening, but which nevertheless, affords them the ability to see new things, hear new talk, discuss new issues.

The fact that men, aside from having a more thorough grasp of the mode of production, can also expound on vital issues that affect the barrio, the town, or even the nation, goes a long way in thickening the aura of male authority that surrounds them. The fact that women are compelled to stay home and are thus limited to "sisemis" (gossip) and insane comic books, on the other hand, goes a long way in thickening the aura of ignorance that pervades their everyday lives.

INTRA-FAMILY VIOLENCE

The knowledge made available to the wives of workers is even more limited than that made available to peasant women in the sense that these women are nearly all excluded from the productive process of the capitalist mode of production. And because lay-offs are frequent and life is generally more hectic, the frustrations of the unpolicitized husband over his inability to provide sufficient support for his family often leads him to take it out on his wife and children, he having the male authority as breadwinner.

The incidence of intra-family violence, with the man as aggressor, is higher and sharper in worker families for this reason. With the recent repressive measures adopted by the U.S.-Marcos dictatorship against the people, with the skyrocketing of prices and the lowering

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However, because employment is rampant the U.S.-Marcos dicta upon to become a *subandera* (washer wo the family. This is in workers' daughters frequently, workers' working women, man as Liza Baland, who demonstration on Mi arise.



WOMEN AND THE



Makibaka members picket Mrs. Lethy Montalibano at function honoring ten best dressed women.

LETTERS FROM THE UNDERGROUND

The concept of women as domestic is acutely by wives coming from the nation and in greater degree as they become petty bourgeoisie. This happens because, at all in the mode of production, they still more substantial fruits of their husband not have to work too much at home but afford to pay a poor woman to do their housework.

The major occupation of this class is to keep themselves pretty and lively so that they can relax after a day's "work." In these women are more like commodities, like prostitutes, doled out a regular stipend to men with the required entertainment and course they play also the important role of the next generation of the ruling class babies who will inherit the father's wealth.

On the other hand, they too have to participate in production. This says much about the position of women in the bourgeoisie in relation to what it does for the backwardness of working women. And if they too are forced or choose a career, they are discriminated against, being to tradition, men not having been brainwashed as stay-at-home types, are work experience and the education that offer a larger perspective and better tools of work.

REVOLUTION CHANGES ROLES

The on-going national democratic revolution is changing all this. The greatest leap was with the active recruitment of women in the revolution. The fact that they comprise one-half the revolution permeate all classes, was recognized at the very inception. Active participation in the class struggle is today the woman's sure way of gaining the knowledge she has been denied centuries.

More importantly, full use of her resources, broadened and deepened through years of revolutionary practice, is the answer to the ruling class' attempt to limit so that they can more effectively exploit the people. The fruits of the movement liberation of all while the biggest step, is a long process of development, a process to eradicate centuries-old feudal attitudes in the female.

In the city underground, some signs of superficially trivial advances have been in a few months. A UG (underground) house is foremost a productive unit in the most general term. For security reasons, I can specifically what different things it promotes knowledge that it has a function sufficient to show you that each and every unit, male or female, is a working member of the whole process of production and well as general tasks.

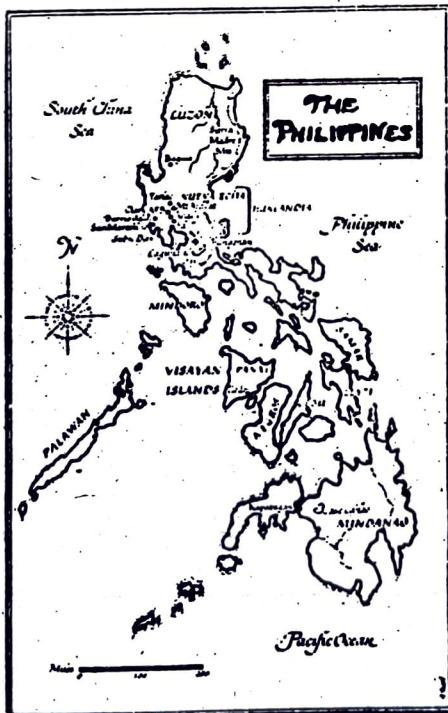
In addition, for purposes of ideological building, each and every member part meetings, discussion groups, criticism/self-criticism and day-to-day decision-making.

A woman's part in the struggle for the class struggle therefore becomes, for very felt. The leap in her consciousness tremendous. In addition, since the political and organizational tasks as crucial adjustments are made so that she alone is to the kitchen, housework and the child this end household chores are rotated, as to men and women alike. Although the task is still principally the mother's task, it is that even in this aspect the responsibility is shared.

The aura of ignorance that surrounds semi-colonial and semi-feudal society has blown away from UG houses on two because women participate actively in revolutionary production, they attain knowledge for production and the class struggle they had been deprived in the old as we Society." Second, because conditions of responsibility over housework and the child must be shared, they are afforded more to enrich their knowledge further through informal discussions. The supplanting of ignorance with a deep grasp of revolutionary practice ensures the development of good and the final victory of the revolution.

of wages and the laying off of hundreds upon hundreds of workers, the incidence of intra-family violence is bound to become even higher and sharper.

However, because lay-offs are frequent and unemployment is rampant in semi-colonial Philippines under the U.S.-Marcos dictatorship, the woman is often called upon to become a worker herself, if her income as *labandera* (washer woman) is insufficient to provide for the family. This is increasingly becoming the case with workers' daughters in their teens as well as, less frequently, workers' wives. From the ranks of these working women, many revolutionaries have arisen (such as Liza Balandó, who was killed by fascist troops in a demonstration on May 1, 1971), and many more will arise.



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AND THE REVOLUTION

LETTERS

FROM

THE

UNDERGROUND

The concept of women as domestic slaves is felt less acutely by wives coming from the national bourgeoisie, and in greater degree as they become poorer, from the petty bourgeoisie. This happens because, having no part at all in the mode of production, they still partake of the more substantial fruits of their husbands' labor and do not have to work too much at home because they can afford to pay a poor woman to do their household tasks.

The major occupation of this class of women is to keep themselves pretty and lively so that hubby can relax after a day's "work." In these "upper" classes women are more like commodities, indeed like legal prostitutes, doled out a regular stipend to provide their men with the required entertainment and relaxation. Of course they play also the important role of the incubators of the next generation of the ruling class by making babies who will inherit the father's wealth and property.

On the other hand, they too have little or no part in production. This says much about the backwardness of women in the bourgeoisie in relation to their men as it does for the backwardness of worker and peasant women. And if they too are forced or choose to take up a career, they are discriminated against, because according to tradition, men not having been reared and brainwashed as stay-at-home types, are backed by the work experience and the education that equip them with a larger perspective and better tools of work.

REVOLUTION CHANGES ROLES

The on-going national democratic revolution is changing all this. The greatest leap was accomplished with the active recruitment of women into the struggle. The fact that they comprise one-half the population and permeate all classes, was recognized at the movement's very inception. Active participation in the national and class struggle is today the woman's sure and steady way of gaining the knowledge she has been deprived of for centuries.

More importantly, full use of her talents and resources, broadened and deepened through months and years of revolutionary practice, is the movement's best answer to the ruling class' attempt to intimidate women so that they can more effectively exploit the majority of the people. The fruits of the movement for the liberation of all while the biggest step, is only the first in a long process of development, a process that must eradicate centuries-old feudal attitudes in both male and female.

In the city underground, some significant though superficially trivial advances have been made in the past few months. A UG (underground) house is first and foremost a productive unit in the most general sense of the term. For security reasons, I cannot tell you specifically what different things it produces, but the mere knowledge that it has a function should be sufficient to show you that each and every member of the unit, male or female, is a working member, is aware of the whole process of production and has specific as well as general tasks.

In addition, for purposes of ideological and political building, each and every member participates in unit meetings, discussion groups, criticism/self criticism sessions and day-to-day decision-making.

A woman's part in the struggle for production and the class struggle therefore becomes, for her, very real, very felt. The leap in her consciousness becomes tremendous. In addition, since she performs ideological, political and organizational tasks as crucial as the man's, adjustments are made so that she alone is not tied down to the kitchen, housework and the children. Towards this end household chores are rotated, assignments going to men and women alike. Although the care of children is still principally the mother's task, I am happy to say that even in this aspect the responsibility is shared.

The aura of ignorance that surrounds women in semi-colonial and semi-feudal society has therefore been blown away from UG houses on two levels. First, because women participate actively in collective life and revolutionary production, they attain knowledge of the struggle for production and the class struggle of which they had been deprived in the old as well as the "New Society." Second, because conditions are such that responsibility over housework and the care of children must be shared, they are afforded more free time to enrich their knowledge further through readings and informal discussions. The supplanting of the aura of ignorance with a deep grasp of revolutionary theory and practice ensures the development of good revolutionaries and the final victory of the revolution.

WOMEN WORK TOGETHER

Outside of the UG house, a small, self-contained unit where for security reasons, men as well as women have to stay at home, material conditions prevent the situation from being as advanced. Among worker communities, the first big step toward liberating workers' wives is usually achieved with the establishment of nurseries and cottage industries run on a cooperative basis. The men cannot possibly share much in these tasks, of course, as they have to go to work every day.

However, the women, with the assistance of advanced cadres, can now sit down together, talk about the problems of their communities and the bankruptcy of the dictatorship that has exacerbated these problems. They can now decide as one, the steps that they should take to overthrow the U.S.-Marcos dictatorship. This is a far cry from their pre-collective days when they, as mothers and wives, kept each to her own dilemmas, confronting the poverty of everyday life alone, powerless and helpless.



In the countryside, especially where armed struggle is being waged by the people themselves, the women are also organized in the same manner. The men are either out working in the fields or are members of the people's militia or the regular forces of the New People's Army.

Considering the narrow perspective imposed by the feudal set-up on worker and peasant women in the past, these steps are great leaps. The very fact of collective endeavor in problems ranging from health and livelihood to education and class struggle, with its attendant discussions and need for decision-making, is already a tremendous breakthrough for the housewife previously attuned only to the individual management of vegetable gardens and pig sties. Like chicks peeping out of their newly-cracked eggs, what vistas, what brightness is thus revealed to them!

Today, we have a fully operational Red Women's Detachment, composed mostly of peasant women, attached to the New People's Army. Today, women sit on practically all Party Committees and hold responsible positions in different levels of the organizational structure.

We have superseded the semi-colonial, semi-feudal society we live in and are in the process of changing. The groundwork has been laid, and as we proceed in our task of overthrowing the U.S.-Marcos dictatorship, we cannot but go further until having achieved national liberation and democracy, we can start laying the economic and political foundations for the liberation of ALL Filipino women among the oppressed majority.

For the revolution,
Clarita Roja

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STERILIZATION

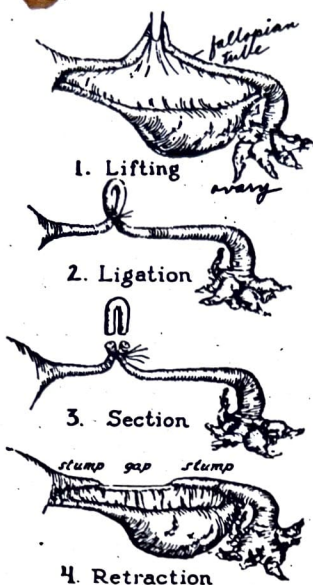
Tubal ligation is done to prevent the female from having children if she suffers from conditions such as heart disease, chronic high blood pressure, and chronic kidney disease. Also if the woman has had two or more C-sections where the abdomen then the womb. These conditions create great stress on the woman and may cost her her life if she adds the stress of pregnancy. However, some women are forced to undergo tubal ligation for social and political reasons rather than medical reasons and have had this operation without knowing the type of operation they were having or its consequences.

Hysterectomy is Most Serious

The most serious sterilization procedure is the hysterectomy. In this procedure, the womb is removed. The tubes and ovaries may also be removed, too. The presence of tumors, whether cancerous or not, is a common cause of the operation, but it can be done to prevent children for the same reasons as the tubal ligation. An additional reason may be untreated pelvic inflammatory disease.

This disease is caused by organisms which enter the body through the vagina and spread throughout the womb, tubes and the general area. The same organisms which cause venereal disease may in addition result in pelvic inflammatory disease. If this condition goes untreated, it can lead to scar tissue forming in the tubes which can lead further into tubal pregnancy if there is no room for the eggs to pass. If the scarred tissue is more serious, the tissues may stick to each other and become adhesions which will eventually lead to the necessity of having a hysterectomy.

This operation involves the cutting of the abdomen. It is much more involved with more risks than the other methods mentioned. Before surgery, the woman is catheterized, (passing a tube into the bladder through which she will urinate.) The tube may be removed the day of surgery or



a few days later. The tube is passed through the nose into the stomach to prevent the abdomen from becoming bloated and will usually be removed after surgery. No food is eaten before surgery and for a day or two afterwards. The woman is nourished by feedings through the veins. The hospital stay is from two to three weeks depending on how well she is doing.

In all the methods mentioned, there is no way of becoming able to have children again except possibly with the tubal ligation method. The chances of having children again is 50/50 after the tubes are re-connected by having another operation. The chances usually depend on how long the tubes have been tied. If it was a recent operation, the woman's chances are better than if she had the operation many years before.

Emotional Upset

All these methods, depending on the reasons for having them performed, can be extremely emotionally upsetting for a woman. It is even worse when she is victimized by a racist society and she is sterilized without her knowledge and she finds out too late. The procedures all require signed permission before the operations can be performed, but often women do not understand that the operation is irreversible or they are forced into having the operation by economic and social pressures which leave the woman no choice in the matter. A woman should be completely informed and aware of the consequences of submitting to a sterilization procedure. She has the right to demand that a doctor and nurse give her a total picture of why the procedure is necessary and what is involved.

The decision of submitting to one of these operations, if the decision is left up to the individual, can be a life changing decision one way or the other. It is worth it to think on it as long as necessary so that it does not jeopardize the woman's life, happiness and that of others.

by Priscella Vega

ALBANIAN WOMEN

Nobody ever bestowed equal rights upon the Albanian women; they won these rights with their own blood, their revolutionary activity and noble labor, under the leadership of the Party.

The women of Albania have freed themselves from the shackles of religion, canon law, and backward customs. They are struggling as equals, side by side with the men, for the complete construction of socialism.

Albania's mothers have educated their children in the spirit of socialist patriotism and proletarian internationalism, in the spirit of love for labor, loyalty to the people and the Party, of selfless defense of the homeland.

LEADERSHIP OF THE PARTY

Without the correct Marxist-Leninist leadership of our heroic Party, led by Enver Hoxha, the Albanian women, as well as all the people, would still be in slavery, the people would not be masters, the working class would not be in power, but the bourgeoisie and the foreign invaders would still be ruling here.

Without the active participation of women in the struggle for socialist construction, socialism cannot be built. Today over 40% of the workers in the cities are women, and they are the majority in agriculture, health work, trade and other services.

The principle of equal pay for equal work is strictly observed, whereas in capitalist countries women generally get 35% to 40% less than men for the same work. Under capitalism, unemployment among women is chronic, but we have not a trace of unemployment at all.

SECOND REVOLUTION FOR EMANCIPATION OF WOMEN

Even after liberation, when the women had achieved legal equality, the dead weight of religion, canon law, backward customs, the negative heritage of the past, continued to oppress our women. To eliminate this second yoke, a second revolution was necessary, and our Party launched this second revolution for the further emancipation of women, within the general framework of the uninterrupted socialist revolution. This has achieved colossal victories, but it is not finished yet, what we have done is only the beginning.

Now we have embarked on the second stage of the revolution, the struggle for the complete emancipation of women. This is closely linked with the struggle for the complete construction of socialist society, a struggle that is going on under the conditions of imperialist-revisionist blockade and encirclement.

THE ROLE OF MEN

Not only women, but men too, must struggle for the complete emancipation of women; this is an indispensable condition for success.

Men have deep and ingrained feelings of superiority and domination; the sons feel superior to the daughters; and the women have the same ingrained feelings of inferiority and subjugation. These ideas must be fought against and rooted out, both by the men and the women. It is a long process which the Party continually carries out to educate everyone in the spirit of equality, social justice, marital and family unity, etc.

BLOCKADE & ENCIRCLEMENT

Albania is the bastion of socialism in the heart of bourgeois and revisionist Europe. We live under conditions of blockade and encirclement. Of decisive importance for the destiny of our homeland is the principle of self-reliance, proletarian discipline, ideological clarity and the struggle against any manifestations of bourgeois and revisionist ideology (especially liberalism); the spirit of vigilance and sacrifice and combat-readiness.

All Albanians should work, fight, and live with the same steel-like discipline as a military unit in encirclement.

ENEMY IDEOLOGICAL INFILTRATION

The imperialist enemy uses refined methods, principally ideological penetration and diversion in a thousand ways, feeding liberalism and conservatism.

Enver Hoxha's recent speeches have aroused the whole people to struggle against these manifestations, especially in the arts and literature.

Criticism and self-criticism is going on heatedly in the factories and fields, in schools and offices, to discover our shortcomings and eliminate them. We must heat up the fire of this class struggle, especially in the ranks of the cadres.

The women everywhere are also taking part in this revolutionary drive. The educational, cultural and vocational level of the women is still low, especially in the countryside. The struggle against this is very important, so that women can be promoted to more posts of responsibility. **COMBAT BOURGEOIS-REVISIONIST FASHION & TASTE**

Women should fight energetically against bourgeois fashion and life style. Esthetic taste has a political and social character. Revolutionary esthetic taste is characterized by beauty, purity, modesty, comfort. This has to struggle against the infiltration of bourgeois-revisionist tastes in our ranks. We cannot accept liberalism. The struggle against liberalism is a struggle against imperialism and revisionism.

No one is immune to the dust of liberalism and the rust of conservatism. We use our revolutionary brooms and brushes every day to clean them out. Everyone should be critical of his own actions.

REMNANTS OF CONSERVATISM STILL PERSIST

In our country, conservatism has not yet completely been done away with, its roots are deep. Albania is the first country in the world without religious cults. But although religion has been subdued, it has not been completely abolished yet. The struggle is a protracted one. Even from the grave it will try to bite and poison people.

Backward customs still impede the complete emancipation of women. There are still cases of arranged engagements of young girls, of go-between marriages, etc. We must continue and deepen the struggle against religion and backward customs. **VICTORIES OF SOCIALISM**

Albania is a big construction site. Large, medium and small industrial projects are being built at a rapid rate. The technical base of agriculture is expanding and modernizing. The social and cultural sectors are developing rapidly. The defense of our country is being consolidated. But we are not carried away with our successes.

We have one of the highest rates of industrial development; the whole country-side has been collectivized, even in the mountains the standard of living goes up every year; there is no unemployment;

there is no inflation, prices of commodities never go up, they can only go down or remain stable; the whole country has been electrified; social security pensions have been extended to the peasants; there are no taxes, no churches or mosques; socialist education, culture and art are developing and have become the property of the masses; socialist democracy is flourishing, and the dictatorship of the proletariat is steadily being strengthened; the defense potential of the country is continually being raised; no enemy will ever catch us asleep.

The unity of the people and the Party led by Enver Hoxha is stronger than ever. Despite the blockade and encirclement, we are not isolated. We have powerful allies in the great China of Mao Tse-tung, and the revolutionary peoples of the world...

SUPPORT FOR INDOCHINA AND ARAB STRUGGLES

After passing resolutions of support for the people of Vietnam, Cambodia, Korea and Palestine, the Congress closed on June 14. A big public meeting was held in Shkodra on that day, with all the delegates and foreign delegations attending, as well as Enver Hoxha and the political Bureau of the P.L.A.

During this period, also, meetings of solidarity with Cambodia were held in various cities, in which the Cambodian women's delegation took part.

ALBANIA REPORT



Mozambican Women Fight Double Oppression

Last December the Central Committee of the Mozambique Liberation Front (FRELIMO) decided to create an organization of Mozambican women to bring together all of the women who were involved in the anti-imperialist struggle. In March, the women of FRELIMO held a first conference of 24 delegates who examined objectively the role of women in the Mozambique revolution.

The conference lasted 12 days and reflected on the growing importance of FRELIMO women in the actual struggle, in the development of political consciousness and in the fields of health, education, and agricultural production. It underlined also the seriousness with which the leaders of the organization take the participation of women in the struggle.

The development of ideas on the subject by FRELIMO is confirmed by the importance given to two specific points in the conference report. The first is that the traditional attitude of men towards women constitutes a serious obstacle to women's participation in the struggle. The second point recognizes that in the future, women's participation must have a larger base than that of the present "women's detachment."

For some time FRELIMO has been aware that the ideas on the role of women in Mozambican society must be confronted. Until now the major effort has been to prove that women can perform traditionally male roles, such as fighting. But the women's conference went deeper. Today it's no longer a simple question - for the leaders of the movement - of finding ways to make the participation of women acceptable for fighting.

The women of FRELIMO are insisting that the obstacles be eliminated and they are examining "the means of struggle to employ so that women may attain their just place, with the rights that are theirs in the new society the revolution is building." It is not too simplistic to say that in the past it was the duty of women toward the revolution which was considered, while now FRELIMO is talking about the duty of the revolution towards the women.

In certain countries women have played crucial roles in the liberation struggles and after the victory, have been rewarded with a status barely higher than the one they had under the colonialists. The women of FRELIMO do not intend to get caught in such a game and the women leaders underline this point.

The FRELIMO report notes that the March conference signifies that it is "the fundamental contradiction between the women of Mozambique and the system of oppression and exploitation in our country which prevents women from making the least decisions in daily life, even on issues which concern them directly." It is clear that this is not just an allusion to Portuguese colonialism, as the report further indicates: "The conference has observed...that there was a psychological factor affecting most of the women comrades; an inferiority complex which kept them from carrying out their jobs well. After thorough analysis, the conference concludes that this complex comprises a mixture of the traditional education system and the colonial system."

The delegates observed that the Mozambican women are subjected to initiation rites "which teach them to be submissive to men and that their place in society is secondary. In the course of the puberty rites women are specifically taught that their role is to make babies and keep busy with their husbands and their homes. All other tasks are forbidden them. These initiation rites have a great psychological effect. They inculcate them with blind obedience and traumatize them for the rest of their lives."

The delegates equally condemned other traditional forms of oppression which still exist such as marriage dowries, polygamy, arranged and child marriages. "These practices...confine a woman merely to domestic life and agricultural production for the service of her husband alone, depriving her of all chances to take part in political, cultural, and social work."

Colonialism has certainly made conditions worst. The conference stressed that colonialism subjected the women of Mozambique to a double oppression and exploitation. "First of

all, the oppression and exploitation inflicted upon both men and women. In the form of forced work, compulsory harvests, arbitrary imprisonment, racial discrimination...Finally an oppression and exploitation more specifically directed toward women. By separating the women from their husbands because of forced labor, and in refusing to provide for the needs of their homes and their children, colonialism has created conditions of life which force women to sell their bodies; to prostitute themselves to survive."

The delegates made it very clear that they do not align themselves with the women's liberation movements of the capitalist countries, which direct their actions against men, making them their target and holding them responsible for their oppression and exploitation. "The conference observed that the men workers are as exploited and oppressed in these societies as women are, and that the reactionary ideas that they may have are instilled in them by the system in which they live."

The women of FRELIMO also declared that they would direct their struggle against the negative aspects of their traditions as well as colonialism and imperialism. It would be very naive however to think that these women will not encounter any opposition in questioning traditional values on the part of men who intend to perpetuate masculine supremacy. This problem must be dealt with by political education and the simple demonstration that a woman comrade liberated from traditional oppression is a more effective combatant against colonial oppression.

To achieve this goal, the organization of women in Mozambique is crucial. Before its creation, the only women's group within FRELIMO was the "Women's Detachment" which generally included fighters, "porters," teachers and nurses under military orders, which is to say they could be sent anywhere. The new organization will be much larger, of which the "Detachment" is still the core, and will mobilize all women who for family reasons might remain on the fringes of the revolutionary movement.

In its report, FRELIMO honestly recognizes that the complete and adequate participation of women has been neglected until now. The new organization is charged with mobilizing, organizing, and uniting women - young and old, married or single. The creation of this organization should bring into combat thousands of women thus far outside of the struggle. In accepting the revolution little by little as the dominant part of their lives, in giving themselves further to the struggle, they will take an active part in the destruction of the concepts which confine them to a passive and mute role in society. In FRELIMO's words, "They are now creating the conditions for participating in the exercise of power and taking their destiny into their own hands."

Iain Christie
Africase, 1973

"...now Frelimo is talking about the duty of the Revolution towards the women."



WOMEN DISCUSS ROLES

I'm sure it's been said, that before any significant action, there's always a lot of talk about action. Third world women have begun talking, not just among our friends, families, and organization members, but inter-organizationally, and across continentally.

On Saturday, July 21, a symposium was held at Columbia University sponsored by the Pan African Student's Organization in America (PASOA). The topic under discussion was the Role of the African Woman in the Revolution.

A wide assortment of sisters were there as participants and panel members. Speaking were Ama from PASOA, Amini Baraka from the Committee for a Unified Newark, Abebech Bekele from the Women's Committee of the Ethiopian Students Organization, Ida Lewis of Encore Magazine, Bernice Jones of the Black Panther Party, Sonia Sanchez of the Nation of Islam, Charlene Mitchell of the National Alliance Against Racist and Political Repression, and Murima, a woman from Kenya.

It was good to see such a spectrum of black women willing to speak and also listen to what other sisters are thinking, saying, and doing. In the course of the evening, we traced the role of the African-American woman back through history; we also viewed the role of the African woman in traditional society, colonial Africa, during armed struggle and after independence.

After each presentation, many important points were raised by the men and women attending, such as sexism, black motherhood, back to Africa, and African culture and industrialization. The importance of many of these issues was recognized and plans were conceived to meet again to investigate each of these topics so common ground could be found. Once this is accomplished, the women of different organizations can develop a cooperative rather than competitive spirit. Then cooperative action will be possible.

Aside from a discussion of important issues concerning black women, there wasn't much done. However, a beautiful effort was made towards beginning a widespread black women's movement that would focus against imperialism. If such efforts are to be fruitful, we must all participate and through such work, our present role in the struggle will be realized.

by Cookie Simmons



Charles A. R. G.

Chile's Struggle Is Just

U.S. supporters came out in behalf of Allende's Popular Unity government on September 4th, at a demonstration which began at the International Telephone & Telegraph (ITT) offices at 51st Street and Park Avenue. The demonstration marked the first of several upcoming activities of the newly formed Committee for Solidarity with Chile. September 4th was chosen for the initial activity because it was the third anniversary of the election of President Salvador Allende Gossens, a Marxist, as head of the Chilean government.

The demonstration started at the ITT offices and proceeded to a rally at the U.S. mission to the United Nations. It was a success in that the main objective had been to show the U.S. government that the people of the U.S. do not support its underhanded attempts to crush the democratic right of a country to determine the form of government it will take.

The Committee for Solidarity with Chile was initiated a week before the action was planned. The meeting was attended by over 50 people, including members of the following groups: Asian Americans for Action, Center for Cuban Studies, the Communist Party, El Comitè, Local 1199, National Lawyers Guild, Social Services Employees Union, Third World Women's Alliance, U.S. Cuba Health Exchange, Venceremos Brigade, World Student Federation, Youth Against War & Fascism, and the Young Workers Liberation League.

To reemphasize the necessity for having the demonstration at this time, because of the crises taking place in Chile now, Ernesto Ottone, a Chilean who is a member of the Communist Youth of Chile and the Vice-President of the World Federation of Democratic Youth, was invited to speak to the group.

Some of the points he made were that the election of March 1973 was a victory for the Popular Unity government because it was the first time in the history of Chile that a government had increased its vote by such a large margin. He then said that the present task was to continue to develop a united direction for the economy, and insure increased control of the leadership of the working class in the economy.

To illustrate the support of the people for the Popular Unity government, Ottone related an incident which took place June 29th, when fascist elements tried to overthrow the government. He said that within 40 minutes after the first attempt, over 35,000 plants were in the hands of the workers. The defense detachments were organized, the airports were taken over by the workers, and the streets were blocked. The coup attempt was defeated in 3 hours.

Even so, fascist attempts continue, from both within and without the country (through the support and direction of the C.I.A.). The U.S. government has also blocked Chile's efforts to obtain credit, and a number of trade agreements have not been signed because of U.S. pressure on the countries involved.

What is the position of the Popular Unity government in the midst of these crises: "We are for avoiding a civil war. We have been able to take forward strides without civil war, and we have been able to take very important sections of power. A civil war in Chile would mean the destruction of the country. It would mean a million people killed. We are for avoiding that. But we know that a civil war is not decided by us, but also decided in part by U.S. imperialism and forces of internal reaction. We are doing everything to find a political solution... (but) we are preparing to con-

front any type of situation. We are not going to hand over the government. The working class will defend their government until the end."

And recent investigation proves Ernesto's statement to be true. Despite the news coverage given the demonstration of Chilean middle-class women against the government (in support of their truck-owner husbands), there are thousands more women who enthusiastically support Allende and his effort to create a socialist society in Chile. Witness the enthusiastic turnout of thousands of Chilean women to hear Cuban Prime Minister Fidel Castro speak to them at a mass rally during his state visit to Chile in 1971.

-On Sept. 4th, 1 Million Chilean people marched in support of the Popular Unity gov't-

Only last week, thousands Chilean women, members of the Women's Branch of the Central Unica de Trabajadores (National Trade Union Federation) declared their resolute support of the Popular Unity government, and condemned the terrorism and cowardly sabotage of the right wing forces. As the measure was read, vowing the determination of the working women to defend their government, it was greeted with a thunderous applause of approval.

Two other Chilean women have spoken about the Chilean process and what it means for Chilean women, in "Women and the Revolutionary Process in Chile" by Hortensia Bussi de Allende; and "Chile: Women's Liberation", an interview with Carmen Gloria Aguayo (A member of the Christian Democrat Party, and the first woman minister in the Chilean government). The article and interview were done in 1971, about one year after Allende was elected. Both

are particularly instituted for women as part of Popular Unity's program to direct Chile towards a socialist society.

Bussi discusses in-depth the evolution of Chilean women in the process of new social, political, and economic development of the country. She details the percentage of women incorporated into work, some of the problems Chilean women face—which keep them from participating in the work force—and the revision of the existent women's organizations to meet the challenge of the women's needs: child care, medical care, educational facilities, etc.

In her interview, Aguayo, who works with the left sector of the Christian Democrat Party—People's Unity Action Movement—wholeheartedly tells of the new reforms being instituted to promote the health and welfare of the Chilean woman. It is her Department, the Family Protection Ministry, which will oversee the new health programs, and also work with and through the Neighbors Committees, the Mother's Centers, Juvenile clubs, and all the base organizations, in order to carry out all of the program. Laundries were being planned, and dining rooms for the working women, so they could eliminate the need to interrupt work to prepare meals for the family.

It is from the accounts of these two women, as well as the show of support of the working women, the remarks of Ernesto Ottone, and the testimony of Allende before the United Nations in December 1972, that we can determine that the Popular Unity government of Chile will not be easily overthrown by the reactionary forces whether they be internal or external to the country.

In its struggle to achieve a socialist society, we affirm our support of Chile and its democratic right to choose its government without outside interference.

Dara Nayo

LATEST NEWS

This article was written during the week of September 11th following the coup. Therefore, it reflects the news only up until the time of the printing of Triple Jeopardy.

In spite of the tremendous show of popular support for the Popular Unity (U.P.) government by the working class of Chile, fascist forces within the Chilean military, aided by U.S. imperialism, raised their ugly heads and staged a "successful" coup d'état, on September 11th, overthrowing the democratically elected government of Salvador Allende Gossens.

Reports first came that the military junta had issued an ultimatum to Allende, demanding that he resign from the presidency. Of course, Allende refused. "I shall not resign, and I am declaring my steady resolve to give a rebuff by all means at my disposal." The fascists threatened to force Allende to abdicate from leadership. They blew up all radio stations sympathetic to or supportive of Allende and the U.P. government, and began surrounding the Presidential palace. While Allende spoke over the radio station, declaring his intentions to die if necessary, members of the elite Air Force circled overhead. Then the radio station was cut off. Later in the afternoon, reports came from the military that Allende wanted "to resign." Immediately afterwards came a report that Allende had committed "suicide." During this time the military junta had directed the bombing of the presidential palace and Allende's private residence.

The four-man military junta, then formed a ten-man government. However, all members were high-ranking officers in the military. The first proclamation was to break off diplomatic relations with socialist Cuba. The junta declared that they would "wipe out communism" in Chile, "to

save the Fatherland" from "communist domination." They ordered the Cuban mission to leave Chile. The mission upon reaching Havana (Cuba) reported that they had been surrounded and fired upon during the coup. One of its members was seriously injured. A Cuban merchant ship was fired upon while it was in international waters. (It is reported that one of Allende's daughters (whose husband worked for the mission) returned to Cuba with the mission.) Also two Cuban doctors who were in Chile as part of a World Health Organization (an U.N. agency) delegation were arrested. At last report the Cuban government was demanding their release.

In addition to the trouble given the Cuban mission, there are estimated to be 10,000 political refugees in Chile from other Latin American countries. They had been granted asylum by the U.P. government. They include refugees from Bolivia and the Tupameros of Uruguay. Because of the policies of the new "government" their lives are now seriously endangered. They have already been characterized as "terrorists."

Following the coup, a state of seige was declared, restricting all persons indoors. During this time the burial of President Allende took place immediately following Wednesday afternoon. However, the widow, Hortensia Bussi de Allende, reported that she was not allowed to view the body of her husband before he was buried. This would strongly discount any reports of his "suicide." It is reported that Mrs. Allende has sought and received political asylum in Mexico, along with other U.P. government and leftist union officials.

In order to understand the significance of having elected a Marxist into power, factors which must be taken into account are the overt



Chilean Workers support Allende

Continued page 14

EXPO CUBA: FESTIVAL of REVOLUTIONARY CHANGE

In spite of the bombing threats and other scare tactics directed towards the opening of Expo Cuba, the first 2 days of the exhibition proved to be extremely successful.

On opening night, July 26, some 500 or more interested people came to view the festivities. We were greeted by the sticks, broken bottles, rocks and obscene jeers of anti-communist Cuban demonstrators as we stood waiting in line for the 1199 doors to open. The gusanos (Cuban refugees) had advertised in El Tiempo and many of the other national Spanish-language newspapers to mobilize all anti-communist Cuban factions in the U.S. Gusanos from as far away as Miami and California were urged to join forces in New York City. Despite their plea, however, only 100 demonstrators showed on either night, a direct indication that the majority of Cuban exiles are no longer in favor of the extremist tactics imposed by right-wing Cubans. As a result of the demonstrations, about 20 people, including six policemen, were hospitalized. The police made several arrests. The decision to close the exhibition was expressed by Expo Cuba coordinators as a concern over the safety of the staff and members of Local 1199.

Despite gusano protestations, the Opening Night Exhibition went on as planned. Among the guests were the members of the Cuban Mission to the United Nations, headed by Ambassador Ricardo Alarcon Quesada. The mission received a five-minute standing ovation.

The evening was hosted by actor-director Ossie Davis, who said that during his travels through Africa he had been most impressed with many Africans' praise of Cuba as a revolutionary model. The next speaker was long time legal defender of labor and political prisoners, Attorney Arthur Kinney. Mr. Kinney stressed the fact that it was the people's right to know about Cuba and that Expo Cuba marked the breaking of the information blockade.

Mr. Kinney was followed by Mary Harding, a former Catholic nun who spent 13 years in Bolivia during which time she had been engaged in revolutionary activities against the fascist Bolivian regime. Mary Harding has written accounts on the torture of women in Latin America, based on her first-hand experience in Latin American prisons. Ms. Harding was followed by Terry Canon, an Expo Cuba coordinator who spoke on the planning of the Expo Cuba exhibition.

The main speaker of the evening was Juan Mari-Bras, General Secretary of the Puerto Rican Socialist Party (PSP). Mari-Bras mentioned that a few hours after the New York bombing, a similar bombing had taken place in the PSP headquarters, Rio Piedras, Puerto Rico. The PSP Puerto Rican office was also holding a celebration-exhibition of the Cuban revolution. Mari-Bras claimed that the people responsible for Watergate and the Bay of Pigs were one with those responsible for the bombing of July 26 celebrations.

Mari-Bras also explained that Cuba is succeeding in winning the battle against United States' attempts at isolation and economic blockade. He cited the fact that Peru, Panama, Argentina, Jamaica, Trinidad Tobago, and Guyana will be establishing relations with Cuba this year as proof of his point. Mari-Bras asked the people of the United States to continue our struggle against racism, imperialism, and all forms of exploitation.

El Grupo, a Puerto Rican cultural group, sang and recited Cuban poems along with Suni Paz, a famous protest singer.

Friday night, the Cuban film "Lucia" was shown to a sell-out crowd. "Lucia", a film about the role of 3 women in the struggles of Cuba from the independence war of 1895 to the present, is an internationally acclaimed film.

Other Expo Cuba celebrations were held in San Francisco, Los Angeles, Detroit, Durham, North Carolina, and Chicago.

Expo Cuba marks the celebration of the July 26 attack on the Cuban dictator, Fulgencio Batista's Moncada Barracks. The battle, led by Fidel Castro, along with 159 others, was a military failure. However, it served as the landmark battle that ultimately signalled an end to fascism and neo-colonialism in Cuba, and set the stage for the Cuban Revolution, which was victorious six years later.

The July 26 movement and the Cuban revolution signify the first time in the western hemisphere that any country has broken from U.S. dominance. No longer can the United States force its will on the people of Cuba. National reforms began in Cuba in 1959, soon after the revolution was victorious. As a result, in 1960, the U.S. government reduced the sugar

quota from Cuba in an effort to cripple her economy. Then, in 1961, Cuba declared itself a socialist nation during the Bay of Pigs invasion in which CIA-trained anti-communist Cuban refugees tried to regain U.S. hegemony. Perhaps some of us may recall the occasion when the Harlem delegation, led by Malcolm X met Fidel. But soon after Cuba chose socialism, the United States government undertook a massive campaign to blockade the information flow between the people of the United States and Cuba. This blockade took an aggressive form as the capitalist press began actively printing anti-communist-Cuba propaganda, for example, the misinformation we received regarding the recent plane hijacks. Other underhanded methods have been employed by the U.S. government, in the use of the gusanos who took part in the Bay of Pigs invasion and the Watergate break-in (some of whom took part in both activities).

But, what is it that the United States government is so afraid we will find? According to the way they would have it, the people of Cuba suffer horrible dictatorship, poverty and ignorance. Yet, the Expo Cuba exhibition showed us the increased industrialization, the downfall of prostitution and gangsterism, the integration of Cuban women into the workforce, the various agricultural projects and Cuban sports. Do they want us to be ignorant of the vigorous anti-racist campaign being undertaken by the Cuban government?

It is these gains which the government wishes to keep from the people of the United States. However, the anti-progressive stance is being broken down more and more today. The Expo Cuba's of this country will help to put a speedy death to this anti-communist Cuba propaganda. The mere fact that the extensive anti-Cuba mobilization attempts drew only 100 demonstrators at best is sure enough indication of the breakdown in anti-communist sentiment. We applaud the efforts of all groups working to end the information blockade of Cuba, and we join with them in our support of the Cuban revolution.

- Lenore -



FESTIVAL DE CAMBIO REVOLUCIONARIO

A pesar del bombardeo, de amenazas, y de otras tácticas usadas para infundir temor dirigidas hacia la apertura de Expo-Cuba, los primeros dos días de la exhibición fueron un éxito rotundo.

En la noche de estreno, 26 de julio de 1973, cerca de 500 o mas personas vinieron a tomar parte en las festividades. Fuimos recibidos por palos, botellas rotas, piedras y obscenidades de los manifestantes cubanos anti-comunistas mientras esperábamos en línea para entrar al local 1199. Los gusanos habían anunciado en El Tiempo y otros periódicos nacionales, hispanos para movilizar todas las facciones cubanas anti-comunistas en los EE. UU. Gusanos de tan lejos como son Miami y California fueron exhortados a unir sus fuerzas en la ciudad de Nueva York. A pesar de sus ruegos, solamente cerca de 100 manifestantes estuvieron presentes. Las dos

noches de indicación clara de que la mayoría de los cubanos ya no están a favor de las tácticas extremistas impuestas por cubanos derechistas. Como resultado de la demostración, como 20 personas, incluyendo 6 policías, fueron hospitalizadas. La policía hizo varios arrestos. La decisión de cerrar la exhibición fue expresada por los coordinadores de Expo-Cuba para proteger la seguridad de los trabajadores y miembros de la local 1199.

A pesar de las protestas de los gusanos, la noche de estreno de la exhibición se llevó a cabo tal como se había planeado. Entre la concurrencia se hallaba la Misión Cubana a las Naciones Unidas, presidida por Ricardo Alarcon Quesada. La Misión recibió una ovación de 5 minutos.

El maestro de ceremonias fue el actor/director Ossie Davis, quien dijo que a través de sus viajes al Africa lo que mas le había impresionado fue el hecho de que los africanos alaban a Cuba como modelo revolucionario. El próximo orador fue el abogado Arthur Kinney, conocido de mucho tiempo por sus defensas de los presos políticos y laborales.

El Sr. Kinney fue seguido por Mary Harding, ex-monja católica, quien residió en Bolivia por 13 años, durante los cuales estuvo comprometida en actividades revolucionarias contra el régimen fascista de Bolivia. Fue arrojada a prisión y torturada severamente. Mary Harding ha escrito relatos de las torturas hechas a las mujeres en Hispanoamérica. La Sta. Harding fue seguida por Terry Cannon uno de los coordinadores de Expo-Cuba.

El orador principal lo fue el Secretario General del Partido Socialista Puertorriqueño (PSP), Juan Mari Bras. Mari Bras mencionó que horas después de estallar una bomba en Nueva York, un bombardeo similar fue hecho al local de Rio Piedras del PSP en Puerto Rico. El PSP en Puerto Rico, también estaba llevando a cabo una celebración-exhibición de la Revolución Cubana. Mari Bras explicó además que los responsables del caso de Watergate y de Bahía de Cochinos son unos con los responsables de los ataques a las celebraciones del 26 de julio.

Mari Bras indicó que Cuba esta ganando la batalla contra el bloqueo económico y el atentado por parte de los EE. UU. de mantenerla aislada. Cito el hecho de que el Perú, Panamá, Argentina, Jamaica, Trinidad-Tobago y la Guayana Británica establecieron relaciones diplomáticas con Cuba este año. Mari Bras pidió al pueblo estadounidense que continúe su lucha contra el racismo, el imperialismo y todas las otras formas de opresión.

El Grupo (un brazo cultural del PSP) junto a Suni Paz estuvieron a cargo del entretenimiento. Se cantó y recitó poemas cubanos.

El viernes en la tarde la película cubana "Lucia" se exhibió ante un público que lleno el local hasta capacidad.

Otras celebraciones de Expo-Cuba se llevaron a cabo en San Francisco, Los Angeles, Detroit, Durham, Carolina del Norte y Chicago.

Expo-Cuba marca la celebración del ataque al Cuartel Moncada un 26 de julio contra la dictadura de Fulgencio Batista. La batalla capitaneada por Fidel Castro, con 159 compañeros, fue una derrota militar. Sin embargo, sirvió de punto de partida a la batalla que habría de terminar el fascismo y el neo-colonialismo en Cuba y que habría de culminar en la gloriosa Revolución Cubana que sería victoriosa 6 años mas tarde.

El Movimiento 26 de julio y la Revolución Cubana significan la primera ruptura de un país del hemisferio occidental de la dominancia norteamericana. Los EE. UU. ya no pueden imponer su voluntad al pueblo cubano. Reformas nacionales comenzaron en Cuba en 1959 tan pronto triunfó la revolución. Como resultado los EE. UU. redujo la cuota de azúcar designada tratando de desequilibrar adversamente la economía de Cuba. Luego, en 1961, Cuba declaró ser una nación socialista, durante la invasión de Bahía de Cochinos en la cual la CIA entreno a refugiados cubanos anti-comunistas para re-establecer la hegemonía estadounidense en Cuba. Quizas algunos de nosotros recordemos la ocasión en que una delegación de Harlem presidida por Malcolm X se reunió con Fidel. Pero, poco después, el gobierno estadounidense comenzó una campaña dirigida a detener el intercambio de información entre los pueblos cubano y norteamericano. Este "bloqueo" tornó a tomar un giro agresivo cuando la prensa capitalista comenzó activamente a imprimir propaganda anti-comunista y anti-cubana; por ejemplo, la mala información que recibimos en lo que respecta a los llamados piratas aereos. Otro metodo taimado usado por el gobierno norteamericano es el emplear gusanos.

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In the socialist countries, our have made tremendous strides. In bania, China, Cuba, Korea, the Democratic Republic of Viet Nam, as well as in the Soviet Union, special consideration has always been made to deal with the needs of women in view of their formerly low status within the society.

In the progressive African countries and struggles, such as the Peoples' Republic of Guinea (Conakry), Tanzania, Guinea-Bissau, Angola, and Mozambique, women's organizations have been started to lead women out of oppression they have suffered under colonialism, and certain negative aspects of traditional culture. Especially within the so-called portuguese colonies, women have been outstanding as party militants, teachers, medical cadres, organizers, and combatants, as witness the late Josina Machal of Mozambique.

The Third World Women's Alliance was started 4 years ago, first as the Black Women's Alliance, to try to bring women into the struggle. As a Marxist-Leninist, anti-imperialist third world women's organization, we strive to bring women into the struggle by relating to them the struggles of other progressive women around the world; the struggles taking place in this country for the rights of working and oppressed people, particularly third world women, in order to develop within sisters the vital concept that women, especially third world women because of our history, are a vital and necessary part of the working class and the working class movement today. For all too often, third world women, because of chauvinism, lack of childcare, and having other problems as working women, do not see the role they can begin to play in the movement today.

chile

and covert attempts of U.S. and U.S. corporations to overthrow the Chilean government. Allende had been elected September 4th running in the Unidad Popular Party, a coalition of Socialists, Communists, and progressive factions of the Christian Democrat party. At the time he had won 36% of the popular vote, because of a three-way split. This year in March, his government was reaffirmed with a vote of 43%, the first time that a government had increased its popular vote after 3 years in office. This support could only have been possible because of the progressive reforms Allende had instituted for the people, redistributing the land, nationalizing of some of the foreign owned corporations, as well as reforms related to health, education, and women. It was prior to this election that the U.S. through its corporations and the C.I.A. had attempted to defeat the possibility of his election.

This has been documented in the congressional hearings concerning the involvement of the International Telephone and Telegraph Corporation in Chilean internal affairs. They had sponsored an abortive coup attempt prior to Allende's inauguration, with the assassination of Commander General Rene Schneider, the commander of the armed forces who had adhered to the policy of military non-intervention in the political affairs of Chile.

There is documented evidence that the imperialist forces had also suggested a combination of economic sabotage plus a military coup, as the way to topple the Allende government. And, finally, this is the course that they followed. First the U.S. had cut off Chile's access to trade credits with international banking sources and countries who had promised to sign certain trade agreements. Next came the combined

PUERTO RICO

costo de la vida es mas alto que la ciudad de Nueva York. Pero mas que nada el turista yanqui no se da cuenta de que cada centavo de ganancias hechos por las compañías, establecidas en especiosas y bellas fabricas, se quedan en manos de la estructura de poder económico en los EE.UU.; y que nunca beneficia al obrero nativo.

De las muchas personas con las cuales hablé sobre el "Estado Libre Asociado" (Estado colonial), una de ellas sobresale en mis recuerdos. Fue un hombre, que tiene lo que se considera un "buen trabajo" en un hotel de El Condado que cree en la estadidad para Puerto Rico. Cuando le pregunté sobre la tasa tan alta de desempleo a pesar de la "Ayuda" norteamericana, el contesto que la razón por la cual el desempleo es tan alto es el hecho de que la gente no quiere trabajar y prefieren recibir la ayuda del Bienestar Publico.

Hay que admitir que su política va de acuerdo con su posición privilegiada.

De los medios de comunicación, me sentí molesta cuando tenía que mover el cuadrante de mi radio para poder encontrar música hispana. Sin embargo, no tuve ningún problema en encontrar a los "Carpenters" o a "Dawn" cantando las canciones que se encontraban en las listas de las "diez canciones mas populares" en Nueva York. Ahora los programas de TV no son nada mas que programas norteamericanos doblados al español. Hay muy pocos programas originales en Puerto Rico con excepción de las novelas de la tarde, pero estas siguen el patrón norteamericano.

Aunque puede ser que el pueblo puertorriqueño y su cultura lleguen a una forma híbrida si el imperialismo yanqui continúa, el espíritu del pueblo es todavía fuerte. Todas las personas que conocí fueron muy calurosas y amables - nunca demasiado ocupadas para dedicar un momento para contestar mis preguntas o para andar una manzana mas para enseñarme la dirección que debía tomar cuando me encontraba perdida. El auto-interés o el individualismo propio del norteamericano no han llegado a corromper este aspecto del puertorriqueño.

Sobre la visita de mi hija, ella estuvo conmigo en todas partes. Vio la belleza de Puerto Rico así como su opresión. Espero que vaya creciendo y se desarrolle, llegue a comprender la realidad puertorriqueña a mas temprana edad que su madre.

strikes of the truck owners and lately the professionals, which has been taking place over the last few months of this summer, and finally the military coup.

However, inspite of the junta's proclamation of "complete control", newsmen are still not allowed into Chile and reports coming out of Buenos Aires indicate that the industrial and agricultural workers are rebelling against the coup. There are also reports that General Carlos Prats, who had retired from the Allende government, is leading loyal forces to retake the government from the hands of the fascists. The coup has resulted in thousands of deaths and injuries, with known supporters of Allende being shot on sight.

However, the left in this country has responded to the crisis in Chile. Already in New York City there have been two demonstrations against the overthrow of Allende, and in support of the U.P. government. Their numbers totalled almost 1,000 people.

EXPO CUBA

cuba para que tomaran parte en la invasión de Playa de Cochinos y en los enredos de Watergate (algunos son los mismos de la invasión). Pero, ¿qué es lo que teme el gobierno norteamericano que encontremos? De acuerdo a sus historias, el pueblo cubano sufre de una dictadura horrible, pobreza e ignorancia. Sin embargo, la exhibición Expo-Cuba nos ha mostrado el aumento en la industrialización, la caída de la prostitución y el "gangsterismo", la integración de la mujer cubana a las fuerzas productoras, los proyectos agrícolas, los deportes, las campañas anti-racistas, iniciados y dirigidos por el gobierno cubano.

Son estos avances los que el gobierno quiere tapar al pueblo estadounidense. No obstante esta posición anti-progresista se esta desmoronando mas y mas cada día. Los Expo-Cuba de este país ayudaran a darle muerte rápida a ese tipo de propaganda anti-comunista y anti-cubana. El mero hecho de que la movilización extensiva anti-cubana solo atrayera a 100 manifestantes es una indicación segura del cambio en el sentimiento anti-cubano. Aplaudimos el esfuerzo de todos los grupos que luchan por terminar el bloqueo de información sobre Cuba y nos unimos a ellos en darle nuestro apoyo a la Revolución Cubana.

African Famine

It is estimated that between 6 and 10 million Africans will die of starvation between September and October of this year. The deaths will be the result of a serious famine caused by the most devastating drought in recent African history.

The drought has seriously affected six countries below the Sahara desert: Chad, Mali, Upper volta, Mauritania, Niger, and Senegal, in addition to 8 other countries which are less seriously affected.

The six countries have suffered an average loss of 58% of their cattle and livestock, with some countries experiencing a loss as high as 80%. There has also been a huge loss of fish supplies, and a large decline in crop production. Mme Binh Exposes Israel-Thieu Ties

According to AL ANWAR [an Arab newspaper (3/29/73)], Mme. Nguyen Thi Binh, Foreign Minister of the Provisional Revolutionary Government of South Viet Nam, sharply condemned Israel's support of the Thieu regime at a press conference in Damascus. She pointed out that Israel and the Thieu regime had established formal diplomatic ties in December 1972 and said: "There are reports that cooperation between the two of them has reached a point where the U.S. had decided to send Israeli military advisors to Saigon." Mme. Binh added: "When the people of South Viet Nam establish their state along the lines of the Paris agreement and free elections, that state will no longer be prepared to have diplomatic relations with reactionary regimes such as that of Israel."

Another demonstration has been and peace. planned for September 18th in front of the U.N., demanding that the U.N. take some action regarding the bloodshed and slaughter taking place in Chile today.

This is important because it demonstrates to the imperialist forces that we in the belly of the monster are aware of our role as part of the anti-imperialist struggle against imperialism and facism, and most important-ly, for the creation of world socialism

We call on all progressive peoples in the U.S. to: (1) join in protesting the military junta and the probable assassination of Allende; (2) demand that Nixon does not recognize the illegal government, but continue to support the democratically elected U.P. government; and (3) demand that the Senate Foreign Relations Committee conduct a full investigation as to U.S. complicity in the overthrow of the Popular Unity government.

Dara Nayo



Classroom in Nueva Habana, Chile

NEWS BRIEFS

NATIONAL

The Volunteer Army?

It has recently been reported that the Army has come up short in its recruit-quota for the sixth month in a row, fulfilling only 76% of its goal for July. The Army has had consistent difficulty in reaching its goal since it went to the volunteer stage. However, between May and June, more than 25% of the 32,000 "recruits" were Black! 35% of those enlisting in July were Black. This is three times higher than the Black proportion of the population.

Black Boys Fingerprinted

More than 40 eighth grade boys from the predominantly Black Martin Luther King Jr. Elementary School in Newark were ordered to appear at the Essex County sheriff's Office (New Jersey) for fingerprinting in the murder case of a 63-year old man. It seems that a class ring from the elementary school had allegedly been found near the scene of the crime. The basis for taking the finger prints of these 40 Black youngsters was on the premise that they no longer had their class rings (which were either given to girl friends or lost). None of the 40 boys, ages 13-14, is an active suspect.

Some parents said they would refuse to take their sons to the sheriff's office even though they would face contempt of court charges, because it would cause a police record for their sons. Thus far, they have successfully been able to win a stay in the order to appear for the finger printing.

Molly Hicks Gets Suspended Sentence

After a two week trial, Molly Hicks (a black activist from North Carolina) received a three year suspended sentence June 29th. She along with Rev. Ben Chavis and Leatrice Hicks (her daughter) had been accused of being accessories after the fact to the 1971 accidental killing of Clifford Wright.

Leatrice Hicks received a hung jury and Chavis' charges were dropped due to the flimsiness of the case against him and because of the demonstrations protesting the frame-up. The three defendants had been supporters of Black students' protests against racism in Wilmington, North Carolina in 1971.

No Chicken Tonight?

This past summer many people began paying higher prices for chicken than ever before. At the beginning of the summer many chicken farmers began killing baby chicks needed to produce poultry for the consumer market. One farmer blamed the high costs in feed and the price freeze as to why he killed his chickens. Of course the shortages of chickens have produced a shortage of eggs and cooking chickens. Eggs are now between 69 cents to \$1.05/doz.

Congressman Shows Concern

U.S. Congressman John Conyers (Dem.-Detroit) has become concerned about the repression in North Carolina. He sent an observer to the Hicks-Chavis trial and hoped to hold hearings before the House Judiciary Committee, of which he is a member. Hopefully other Congressmen will follow Conyers' lead and press for a congressional investigation of political trials in North Carolina as well as in other states.

Deportations Increasing

Many Chicanos have found themselves in the throes of a massive dragnet. Round-ups of aliens and citizens - resulting in over 9,000 persons being summarily deported without benefit of hearings - have occurred in New York, Oklahoma City, and in Los Angeles. Most of the deportations are of Chicanos, with Haitians, and Dominicans being affected on the East Coast. In order to lessen the numbers of Chicano workers

here without papers, thousands of Chicanos are rounded up each day to be deported to Mexico. Their only crime is trying to gain work. Some of those deported are citizens with papers, who are indiscriminately picked in massive sweeps.

Those Chicanos who would be politically active in trying to gain unions in their unorganized factories are successfully intimidated. As one Los Angeles Chicano would put it, if they are too active in trying to unionize some of the food plants, the supervisors get angry and point them out as being aliens, who are soon deported.

Haitians Fight Deportation

In New York City, fights went on at the end of the summer to prevent the deportation of 117 Haitian refugees who had come to this country as illegal immigrants for reasons of political asylum. The Haitians were fleeing the repressive regime of Claude Duvalier, "supreme ruler" of Haiti.

The U.S. moved to deport them on the grounds that "political refugees are only allowed to come from Cuba and other socialist countries." Not dictatorships, such as Haiti, which exist with the aid of U.S. support.

Another Youngster Killed

A 12-year old Chicano boy, handcuffed and seated on the seat in front of him, was shot and killed by Ptl. Darryl Cain in Dallas, Texas. There was no provocation on the part of the youngster according to his brother and the assisting patrolman. The boy had been picked up on suspicion of robbery of a nearby gas station. This is not the first youth Cain has killed. Three years ago he shot and killed an 18-year old Black youth, but the grand jury did not indict him THEN.

On the day of the funeral, thousands of Chicanos came out, including the Brown Berets - a militant Chicano group. Of course there was police provocation, and violence occurred.

Union Votes for Childcare

United Auto Workers Local 1364 at the Fremont (Ohio) General Motors plant voted to provide childcare facilities at its monthly membership meetings. The decision was made over the objections of the Local president at the first membership meeting in two years.

The motion was put through by a rank and file group that is challenging the Local leadership in the coming elections. Many of the 350 women working at the Fremont plant were active in the fight for child care. They also demanded action on grievances about filthy toilets, lack of proper relief periods and inadequate representation of women in the Local leadership.

N.Y.S. Drops Behavior Modification Plan?

It was reported that New York State quietly dropped its Adirondack Correctional Treatment and Evaluation (ACTE) at Dannemora Prison at the end of July. The program was similar to the program at the Vacaville center in California where prisoners have been subjected to forced lobotomies (removal of portions of the brain), and all kinds of drug "therapies." It was a by-product of the 1971 ATTICA prison rebellion. The program lasted 8 months, during which 35 inmates were subjected to a highly regimented, heavily programmed attempt to "mold" them into "cooperative prisoners." Black and Puerto Rican activists MARTIN SOSTRE and PANCHITO CRUZ were among those prisoners whom the state tried to commit to the ACTE program.

Doctors May Refuse Abortions

Arizona, Maine and Missouri have passed laws which permit medical personnel and health facilities to refuse to participate in abortions without fear of disciplinary or retaliatory action.

Lolita Lebron Gets Medical Care

Lolita Lebron was taken to a hospital in August, after petitions signed by the Puerto Rican community, and actions taken on her behalf by her attorney Juan Mari Bras-Secretary General of the Puerto Rican Socialist Party - forced prison officials to deal with the leg ailment which she had complained about for months.

Maternity Benefits for Minnesota Women

The state of Minnesota has amended its law to require that group accident and health policies issued or renewed after June 4, 1971 provide the same maternity benefits to unmarried women and minor female dependents that they provide for married women. This also includes the wives of employees who choose dependent family coverage. In addition, the policies must provide "the same coverage for the child of an unmarried mother as that provided for the child of an employee choosing family coverage." The law stipulates, however, that maternity benefits "shall not include elective, induced abortion whether performed in a hospital, other abortion facility or in the office of a physician."

UNITED FARM WORKERS KILLED

The United Farm Workers, a predominantly Chicano union led by Cesar Chavez, is on strike against California grape growers who refused to sign a contract with them but signed sweetheart (ineffective, employer run) contracts with the Teamsters.

Two farm workers have been killed in the struggle. The United Farm Workers urges everyone to boycott non-union grapes and lettuce.

INTERNATIONAL

Independence Fighter Dies

Dr. Carmen Rivera de Alvarado, an active fighter for Puerto Rican independence, died in San Juan last month. Her achievements in the field of social work won her the highest esteem of all Puerto Ricans.

Support for Cuba Grows

The list of governments that now recognize Cuba continues to grow, thus frustrating U.S. attempts to isolate Cuba from the Latin American and world political arena. Argentina's new government swiftly moved to establish diplomatic ties with the Cuban people's government this summer. In the past two years, Chile, Peru, Barbados, Jamaica, Trinidad and Tobago, and Guyana have also established relations.

PAIGC Successor Elected

PAIGC (African Party for Independence in Guinea and the Cape Verde Islands) officials announced that Aristides Pereira had been elected to the position of secretary-general of the Party, succeeding Amilcar Cabral, who was assassinated by Portuguese agents in Conakry, Guinea, last January.

Portuguese Massacre in Mozambique

Father Adrian Hastings, the Catholic priest who broke the news of last year's Portuguese massacres of African villagers in Mozambique, brought his story before the United Nations Committee on Decolonization in August.

The cleric himself was not a witness to the December 16th slayings in the Mozambican village of Wiriyama. The atrocities were first brought to light by two Portuguese priests stationed in the area, and later arrested by colonial authorities. Two Spanish priests confirmed the story and authorized Father Hastings to speak on their behalf. The information given him by the priests had been painstakingly gathered from statements of massacre survivors.

Father Hastings told of one pregnant woman having her unborn baby cut out of her womb and also related how, in a smaller massacre, men, women, and children were made to dig their own graves and get into the holes before being shot.

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Badge 373 SLANDERS Puerto Ricans

It had to happen. Sooner or later, we all knew that Hollywood would turn its greedy, immoral eye on the Puerto Rican community just as it has ripped off the black community with degrading films like *Coffy*, *Superfly*, & *Cleopatra Jones*.

Badge 373 is the latest insult to all our people because every Black or Puerto Rican in the flick is an addict, wino, whore, criminal, "faggot" and/or stupid. However, the real emphasis of the film is on the Puerto Ricans.

Even more insulting and damaging than the fact that there is not one Puerto Rican in the whole film that makes their living by working, is the fact that this film is a direct attack on the movement for independence and freedom of Puerto Rico, and an attack on the women and men who struggle for it.

It is no accident that Paramount Pictures, a subsidiary of Gulf & Western, Inc. which continues to support Portuguese torture and exploitation of Mozambique and Angola, took this opportunity to release *Badge 373*. The summer and fall of 1973 is when the independence supporters are bringing the case of Puerto Rico to the United Nations. Also, we are entering the 20th year of imprisonment for one of the great women in Puerto Rico's history, Lolita Lebrón.

The incredible film story is about a racist cop who wants to find out who killed his former partner. (It turns out that this partner was crooked and was killed for demanding a bigger piece of the action.) In the course of the investigation, the racist cop stumbles onto a plot of supposed New York Puerto Rican revolutionaries to ship \$3 million worth of guns to Puerto Rico to start an armed uprising. They were going to obtain this money by selling dope.

The very first "revolutionary" on the screen is a woman in bikini underwear lying next to all of her needs for heroin and douche bags for prostitution. You hear her mumbling in the throes of a junkie high, about two things: One is the size of the "salchichón" (sausage) of the murdered partner, who was also her lover. The other mumbling, believe it or not, is her crass rendition of one of our most beloved patriotic songs, *Que Bonita Bandera* (What a Pretty Flag) along with muttering while in a stupor, "Viva Puerto Rico Libre."

This is the way they present the only woman in the entire film connected to the independence movement — as a junkie prostitute on a heroin high.

The film is full of other outrages: we are called spics by the cop and he tells us to be grateful for having been taken out of the banana trees and given welfare. He further informs us that our men cannot fight. "They go out like crullers." All the pro-independence supporters are adolescent, unrealistic, rhetorical, punk types.

Felipe Luciano plays the leader of this ratty gang, and it is an excellent case of type casting. Luciano has done a complete about face, a 180-degree turn from his days as an activist, with the Young Lords, until he was ousted as the Chairman for his elitism, machismo, and individualism.

He is a stone opportunist and as such, is in excellent company in this film. The film script was written by N.Y. Post columnist, Pete Hamill, whose Puerto Rican ex-wife and friendship with boxer Cheguí Torres makes him an expert at writing anti-Puerto Rican sexual, racial and political insults.

It is Hamill who makes the film's underworld kingpin of all drugs and vice in the South Bronx a Puerto Rican, and the third Puerto Rican to graduate from Harvard, no less.

It is Hamill who has this character

say, "Poor Albizu went mad; he tried to start a revolution without guns; they broke him." This about Don Pedro Albizu Campos, one of the greatest leaders a nation has ever had, who put his Harvard education at the service of the people and the movement to free Puerto Rico.

All of his life and throughout his torture by radiation, he was an example of a true patriot and a courageous hero. This film is an insult to his memory and to the example he set for generations yet to come.

Although Hamill claims that he intended people to react against the

cops' racism and against the degrading treatment of the Puerto Rican, the cop outshoots them all, "gets his man" against unbelievable odds, and is the hero. The only ones who come out losing are the Puerto Rican people.

It is through films like *Badge 373*, that the American public is lulled into accepting certain racist stereotypes. This kind of indoctrination leads directly to the formation of cops like Thomas Shea who recently pistol-whipped a 14-year old Puerto Rican boy and then went on to murder a 10-year old black child, Clifford Glover.

The Puerto Rican community is up in arms about this film and black people who know first hand the extent that racist sentiment can lead to, are standing with them in their protest against this insidious attack on the Puerto Rican liberation movement and on the entire community.

No matter how the image-makers of this country attempt to depict the movement for the independence and freedom of Puerto Rico as a gang of dope addicts, pushers, prostitutes and murderers, we shall go forward until we have rid ourselves of the tentacles of U.S. control and we will not stand quietly by while they defame our heroes, past and present.

Ana Celis



"Badge 373" DEFAMA BORICUAS

Tenía que suceder. Tarde o temprano, sabíamos que Hollywood volvería sus codiciosos e inmorales ojos hacia la comunidad puertorriqueña, así como le robó a la comunidad negra a través de películas como "Coffy", "Superfly", y "Cleopatra Jones".

"Badge 373" es el último insulto hacia nuestro pueblo porque cada negro o puertorriqueño en la película es un adicto a las drogas, un borrachón, una puta, un criminal, un "maricón" y/o un estúpido. Sin embargo, el verdadero énfasis de la película es la comunidad puertorriqueña.

Hasta más insultante y dañino es el hecho de que no hay ni un puertorriqueño en toda la película que se gane la vida a través del trabajo. Esta película es un ataque directo hacia el movimiento pro-independencia y la liberación de Puerto Rico y es un ataque a las mujeres y los hombres que luchan por ella.

No es ningún accidente que Paramount Pictures, un subsidiario de Gulf & Western, Inc. (que continúa dando apoyo a la tortura y la explotación portuguesa de Mozambique y Angola) tomó esta oportunidad para darle al público "Badge 373". Este verano y otoño de 1973 es precisamente cuando los independentistas estamos presentando el caso colonial de Puerto Rico ante las Naciones Unidas. También estamos entrando en el año en que Lolita Lebrón, una de las mujeres más grandes en la historia de Puerto Rico, cumplirá 20 años en la cárcel.

La increíble película trata sobre un policía racista que quiere averiguar quien mató a su compañero. (Su compañero era un perverso que mató porque quería una parte más grande de la acción). En el curso de su investigación, el policía racista se tropieza con un complot de unos puertorriqueños neoyorquinos revolucionarios que van a enviar armas valoradas en 3 millones de dólares a Puerto Rico para empezar una lucha armada.

La primera "revolucionaria" que presentan en la pantalla es una mujer en pantalones bikini acostada cerca de sus agujas para la heroína y una ducha para la prostitución. Se oye murmurar mientras esta drogada dos cosas: una es el tamaño del "salchichón" del compañero del policía, quien era su amante y lo otro que esta murmurando, créanlo o no, es su rendimiento de una de nuestras canciones patrióticas más queridas, "Que Bonita Bandera" acompañada de murmullos de "Viva Puerto Rico Libre".

Esta es la manera que presentan a la única mujer relacionada con el movimiento pro-independencia a través de toda la película — una prostituta adicta a las drogas.

La película está llena de otras infamias: los policías nos llaman "spics", nos dicen que debemos de estar agradecidos de que nos sacaron de las matas de plátanos y que nos dieron Welfare. Dicen que nuestros hombres no saben pelear. "Ellos caen como buñuelos enroscados". Todos los que apoyan la independencia son adolescentes, ilusorios, retóricos y títeres.

Felipe Luciano hace el papel del líder de esta ganga y es el mismo Luciano ha dado un gran cambio desde los días en que dirigía el Partido de los Young Lords (antes de que lo echaran del partido por su elitismo, machismo e individualismo) hasta que tomó este papel.

Luciano es un oportunista y como tal está en excelente compañía en la película. La película fue escrita por un periodista del New York Post, Pete Hamill, cuya ex-esposa es puertorriqueña y es amigo del boxeador Cheguí Torres, lo que le hace un experto en literatura anti-puertorriqueña, sexista, racista e insultos políticos.

Es Hamill quien hace que el cacique del bajo mundo (un mundo de drogas y vicios) sea un puertorriqueño del Sur del Bronx y nada menos que el tercero en graduarse de Harvard.

Hamill hace a este personaje decir sobre Don Pedro Albizu Campos, uno de los líderes más grandes que nuestra nación ha tenido, quien puso su educación de Harvard al servicio del pueblo y del movimiento de liberación de Puerto Rico, "pobre Albizu se volvió loco, trató de empezar una revolución sin armas; ellos lo destruyeron". Toda su vida, Albizu aún durante su tortura con radiación, fue un ejemplo de valeroso patriota y verdadero héroe. Esta película es un insulto a su memoria y al ejemplo que dejó para todas las generaciones venideras.

Hamill reclama que él intenta hacer que la gente reaccione contra el racismo del policía y contra el tratamiento humillante de los puertorriqueños, el policía sale ganando, apresado a "su" hombre contra riesgos increíbles y es el "héroe" de la película. Los que pierden son los puertorriqueños.

Es a través de películas como "Badge 373" que el público norteamericano acepta ciertas ideas racistas y de estereotipos. Es esta clase de indoctrinación que ayuda en la formación de policías como Shea quien recientemente mató a un joven boricua de 14 años de edad y quien luego mató a un niño negro de 10 años de edad llamado Clifford Glover. No importa como ellos pintan el movimiento pro-independencia de Puerto Rico; como ganga de adictos a las drogas, prostitutas o asesinos, nosotros seguiremos adelante hasta que nos liberemos de los tentáculos del control estadounidense. No nos quedaremos callados mientras difaman a nuestros héroes, pasados y presentes.

La comunidad puertorriqueña está furiosa con esta película, y la gente negra que sabe al extremo que llega el racismo, están a nuestro lado en protesta de este insidioso ataque contra el movimiento de liberación puertorriqueña y contra la comunidad entera.

Ana Celis