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Re: THIRD WORLD WOMEN'S ALLIANCE
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CUBAN EXILES HURL ACID AT CROWD IN N.Y.

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

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

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

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

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

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

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

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

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

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

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

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

Continued on page 12

Third World Women's Alliance

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

P.O. box 3065—berkeley, calif. 94703

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We Can Support African Movements

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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"FEMINISM PUTS FORTH ONLY PARTIAL SOLUTIONS"



Vilma Eppa, Director FMC

PL: Prensa Latina

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

Here's one domestic worker's personal story:

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

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

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

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

How much time off do you get?

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

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

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

Do you have a union?

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

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

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

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

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

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

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

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

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

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

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

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

*Only 21% are high school graduates.

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

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

*74% work in urban areas.

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

domestic workers

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

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

White Cop Kills Black Child



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

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

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

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

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

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

COMING....

BLACK AND LATIN WORKERS CONFERENCE OF NEW JERSEY

JULY 28 and 29, 1973
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use of his .38 because the suspect "had a gun". Again, no gun was ever found.

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

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

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

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

F. B.

MAY DAY: Celebrated

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

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

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

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



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

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

S.K.
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Write our Mothers & sisters in prison!

Theodore Anderson - MO-567
Drawer R
Huntingdon, Pa. 16652

James A. Cokley #12707
Box 338
Napanoch, N.Y. 12458

Lolita Lebron
Box A
Alderson, W. Va. 24910

Tina Williams
Box 99
Framingham, Mass. 01701

Dolly Green
Box 99
Framingham, Mass. 01701

Tony Payton #43902
Box 147
Fox Lake, Wis. 53933

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

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

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

WAR IN SOUTHEAST ASIA

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

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

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

RIISING PRICES HURT WOMEN



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

A LOAF OF BREAD

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

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

MOST

MONOPOLIES = NO COMPETITION

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

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

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

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

by Frances Beal

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

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

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

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

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

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

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

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

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

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

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

WHY DO YOU THINK PRICES ARE GOING UP?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

ALBANIAN WOMEN ADVANCE

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

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

WOMEN IN THE PROFESSIONS

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

Special attention is paid to see that girls go to the higher schools. There are nine times more girls attending the higher schools than there were in 1950. Of all the students attending the higher schools, 58% have state scholarships, and 74% of them live in newly built hostels. In granting scholarships, preference is given to the girls, especially those coming from the mountainous areas. Fully half of all pupils and students in the country are now girls and women.

WOMEN IN GOVERNMENT

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

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

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

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

EQUALITY IN FAMILY LIFE

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

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

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

ERTORRIQUENA EN LA LUCHA DE LIB.

armaba cuando desde la tribuna social-
desde la calle condenaba con el verbo
los puños las iniquidades de los ricos.
la y de mis padres aprendí a vivir el
ano antes de leerlo en los libros. Con
tina siempre recordare a las mujeres
reviques" de mi pueblo cantando a
pulsión por las calles o desde el
nio del Teatro Obrero, todo decorado
jo, el himno socialista con música
lisa:

adid, indefensas obreras
statucha tan justa y legal
ad, que somos víctimas
esta infame sociedad
e nos roban el pan de nuestros

nos hace tanto sudar
ación nos salvará
me, vil traidor
esta es una revolución
causará grande horror
feme explotador..."

graciamente, la revolución no se
zo. Por el contrario, el movimiento
fue absorbido por el Partido Social-
a su vez entro en una coalición
al con el más conservador y reacione-
los partidos coloniales, el Partido
licano, representado hoy por el Partic-
vo Progresista. Queda pendiente to-
a liberación del proletariado puertor-
como una de las grandes tareas a
re por la presente generación.
debe sub-estimarse, sin embargo, el
heróico de los hombres y las mujeres
ucharon de las clase trabajadora,
s de los cuales murieron en las calles y
s cañaverales durante las primeras
del desarrollo del movimiento obrero
rio Rico.

LUISA CAPETILLO

errar este período de nuestra historia
destacar la figura de una líder obrera,
extraordinaria que fue la precursora
vimiento de Liberación Femenina en
Rico. Me refiero a Luisa Capetillo,
o ella llegaba a mi pueblo para hablar
mujer socialista, toda la gente acudía a
za, no tanto a oír su verbo, como a
npliar el espectáculo de la primera
que usaba pantalones en público. A
de sus pantalones daba la impresión de
jer de pies a cabeza y nadie —que yo
puedo nunca en duda su feminidad.

a publicó cuatro libros de que yo
conocimiento. En sus escritos, al igual
sus discursos, predicaba el socialismo,
incipación humana, iguales derechos
a mujer, la educación universal y el
libre. El primero párrafo de su Pro-
de Fe lee como sigue:

chalista soy, porque aspiro a que todos
tantos, descubrimientos e invenciones
excom a todos, que se establezca su
ción sin privilegios. Algunos lo en-
con el Estado, para que éste regule la
a, yo lo entiendo sin gobierno. No
decía que me opongo a que el
no regule y controle las riquezas,
lo hare, pero yo mantengo mi opinión
ntrime partidaria decidida del no
no."

lamente era una anarquista declarada.
s considero competente para juzgar el
literario de Luisa. Sin embargo,
bo que no está en las antologías por
le talento literario. Al final de una de
ras dramáticas, dice dirigiéndose al
tio:



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

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

Carmen Rivera de Alvarado



LOLA RODRIGUEZ DE TIÓ

Nació en San Germán en el 1843. Murió en el 1924. Fué mujer activa, llena
de ideas modernas y atrevidas que causaron revuelo en aquella época,
cuando la mujer era poco más que adorno del hogar. Escribió una letra
para La Borinqueña, que sirvió de himno a los que luchaban por la inde-
pendencia en el 1868: Durante los abusos del gobierno español del año
1867, luchó y escribió contra ellos, ayudando a ponerles fin.

English →

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

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

LOLA RODRIGUEZ DE TIÓ

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

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

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

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

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

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PUERTO RICAN WOMAN IN THE STRUGGLE FOR LIBERATION

English →



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

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

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

WOMEN & THE LABOR MOVEMENT

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



el 1824. Fue mujer activa, llena de revolución en aquella época, del hogar. Escribió una letra que los que luchaban por la independencia del gobierno español del año a ponerles fin.

A WOMAN IN THE LIBERATION

translated by
maría zayas

Nixon Impeachment?

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

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

Venceremos Brigade Returns

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

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

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

Equal Rights Not a Right

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

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

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

Another Racist Bombing

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

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

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

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

Carlos Feliciano Case

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

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

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

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

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

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

Expo-Cuba Planned for New York City

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

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

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

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

Sick Child — Company won't tell Mom

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

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

Land of Plenty?

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

Prices Continue to Soar

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

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

Capitalism Breeds Prostitution

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

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

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

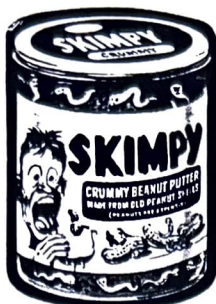
The selling of flesh is the degrading result of a capitalist system. When jobs are available to all, we will be able to end this shameful practice once and for all. Then the real criminals, the real outlaws—the pimps and the white ruling class—will have to answer for their own crimes against women.

DO YOU EAT CRAP?

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

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

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



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

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

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

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

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

TAMARI BROWN RICE:

Meatless & Healthy & Delicious !

by Ruthie Bando

NOTES ON TAMARI BROWN RICE

This menu may not sound appetizing but it is a very tasty and at the same time a nutritional dish. It is meant to be a main course and a complete dinner. Brown rice can be found in supermarkets and natural food stores for \$.49 cents a pound. Its nutritional value is due to the fact that the outer shell, rich in Vitamin B₃, has not been removed.

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

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

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

INGREDIENTS:

1 pound natural brown rice
¼ cup raw wheat germ
Several slices Muenster cheese
Onion Salt to taste
1 TBLS. olive oil
¼ cup tamari sauce (plus a little more)
¾ cup Vegetable Oil (unpressed)
Cherry Tomatoes (they are cheaper)
Lettuce (Unionized, not iceberg)
½ pound mushrooms (preferably fresh)

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

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



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

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

A.C. 11

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

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

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

GUSANOS

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

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

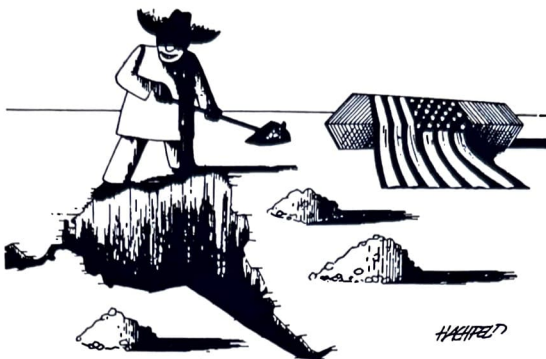
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groups must be stopped. They have been functioning with virtual impunity in the NYC area for a while and those who scream about "law and order" do nothing about it so we must. A few weeks before the conference they bombed the Center for Cuban Studies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

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

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

Ana Alicia



ATACAN CON ÁCIDO

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

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

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

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

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

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

Ana Alicia

EL TEATRO GUERRILLA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Algunas de las mujeres del grupo dijeron lo siguiente:

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

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

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

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



Guerrilla Theater is Fun!

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

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

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

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

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

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

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

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

'la mujer deb luchar...'

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

Sister:

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

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

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

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

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

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



English

español

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

¡Seguramente que no!

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

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

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

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

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

y...en Costa Rica, ¿qué?

Aquí nos encontramos con una mayoría de mujeres muertas de hambre, desnutridas, descalificadas, llenas de hijos y sin acceso a la educación. Nos encontramos con más de 75,000 prostitutas, lanzadas a tan vil labor por el hambre y las necesidades.

porque...

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

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

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

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

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

African Liberation Day ...

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

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

During the procession, numerous

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

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

At the rally, several speakers

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

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

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

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

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

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

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

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

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

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

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

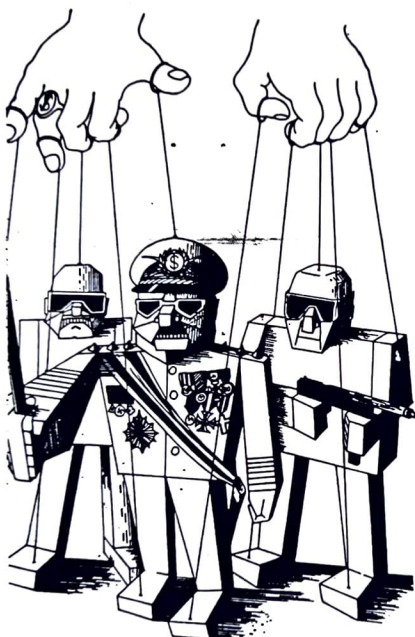
"Mittrione is serving the Uruguayan police as Traffic and Communications Commissioner."

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

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

by Lenore Karin

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



BRAZILIAN WOMEN USED AS GUINEA PIGS

by

Ronaldo Lage

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

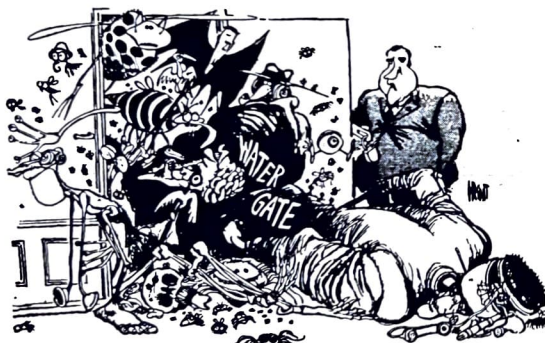
Q: How did Mr. Hunt and CREEP plan to ensure the re-election of the President? A: In lots of ways, here are just a few:

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

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

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

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



"We may have stumbled onto something."

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

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

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

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

by
Ana Celia

Latest Flash!!

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

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

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

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