



REVOLUTIONARY WORKER

Voice of the
Revolutionary Communist
Party, U.S.A.

No. 245 (Vol. 5, No. 43)

Published weekly in two sections — English Section 1

March 2, 1984

Editions in English, Spanish, Chinese and French ISSN 0193-3485

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*International
Women's Day,
March 8th*

*Break the chains!
Unleash the fury of
women as a mighty force
for revolution*

Three Face Three-Month Sentence

Once More The Wrath Of the Seneca Women

In protest over the Euromissile deployment and the U.S.'s military moves globally, three women from the Seneca Peace Encampment poured red paint as a symbol of blood on an army recruiting station in upstate Geneva, New York. This action was part of ten days of protest activities at the Seneca Army Depot and Griffith Air Force Base in early December which included actions varying from holding vigils at the depot to the ripping down of a section of the depot's fence (without detection), an action claimed by a group called Spinsters Opposed to Nuclear Genocide. To date, 950 people have been apprehended at the Depot since last summer when the encampment opened.

In most of the previous actions, first offenders have generally been "banned and barred" from the base; second offenders fined and given a period of probation. But in splashing the army recruiting station in nearby Geneva, the three women, Kim Blacklock, Carol McKenzie, and Johanna Benschop, had broadened further the targets of protest. Technically the recruiting station is rented, and not owned, by the army. Therefore these women were arrested on criminal mischief charges and tried in the local county court where the authorities struck out with particular viciousness. The women were convicted and ordered to pay \$50.29 in damages and fined \$50 each, all to be paid within thirty days or else face jail. The women refused to comply and were sentenced to 89 days in the county jail, the harshest sentence yet imposed since the encampment's opening last summer.

While in prison the authorities have continued at every point to hound and harass the women as well as those who have come to visit them at the county jail. Initially the women were all held together and then were suddenly separated by the prison officials, who charged them with possessing "unauthorized books." One woman was held for a time in total isolation. In response, the women started a hunger strike on January 18 and consumed only liquids. The hunger strike lasted right up through mid-February, thirty days, when outside doctors were called in and urged an end to the fasting, warning of imminent medical problems.

For the entire time, the authorities flat-out denied that the women were refusing to eat. The prison officials refer to the hunger strike as a reduction in diet and

"not starvation or anything close to it." Meanwhile, at one point one of the women had to be hospitalized due to dehydration since, during a shakedown of the cell, the guards took among other things her drinking cup! One woman had lost 25 lbs. within three weeks of the hunger strike. Prison authorities also assigned the fasting women to much more physically demanding work details than usual in such cases, such as hours of scrubbing floors.

The authorities have stooped to new lows in order to cover up what is going on inside the prison. They have, for instance, told the local press that food trays have come back from the women's cells with items missing, and that therefore the women were eating and were okay. But, as the authorities are no doubt fully aware, the food was given to other inmates by the women. For example, it was recently learned that two inmates had been coerced into signing statements that the women were eating, after which the inmates were promised early release. Authorities have also been censoring both incoming and outgoing mail of the fasting women.

Further, similar treatment was accorded a woman from the local area who went to visit the women at the county jail. As she was walking away in the parking lot, she turned and waved to Kim Blacklock. A guard then rushed into the parking lot demanding to know her name. The woman inquired why, and the guard responded by threatening to arrest her if she returned the following day. The woman, not thinking that the guard could possibly be serious, replied that if he could arrest her tomorrow he might as well arrest her right then. And he did. The woman was held for two and a half hours, her coat was searched for weapons, and she was charged with disorderly conduct.

The authorities have been hell-bent on inflicting punishment on these women and in so doing aim to set an example of what may happen to others in the future. The encampment is already planning for another summer of concentrated activities, and the authorities are already attempting to throw down various roadblocks such as threatening to withhold a permit for the encampment. All these methods of intimidation attest to the impact and importance of the demonstrations and of the peace encampment as a whole. The continuing resistance to their

war plans has certainly touched a nerve of the imperialists.

Women at the encampment have requested that letters and statements of

support be sent to the women still incarcerated in the Ontario County Jail, 74 Ontario Street, Canandaigua, New York.



Next Week in the RW: The Seneca Debate

On August 1, 1983, thousands of women marched to the gate at the Seneca Army Depot in Upstate New York and scores swept over the barbed-wire fence onto the base, part of the U.S. nuclear war machine. Only the Saturday before, about a hundred women, bound for the women's peace encampment at Seneca Falls and carrying portraits of historic figures in the women's movement, were met on a bridge in the town of Waterloo by a screaming mob and a big banner which read: "Nuke the Bitches Until They Glow, Shoot 'em in the Dark." The women did not back down; 53 were arrested, and Governor Cuomo declared the first state of emergency in New York since the Attica rebellion. By fall, New York was awash with meetings, forums, photo and art shows on Seneca as a sharp debate surfaced in the women's movement and among antiwar activists. Many have upheld the struggle and strained to draw lessons for the future... others have mounted a veritable barrage of criticism. How and why has this significant and courageous protest against nuclear war and the oppression of women come under such concerted attack? Next week, the RW features an analysis of: "The Seneca Debate."

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They are called "bag ladies," and they have been the object of both ridicule and contempt. They are perceived as women who have gone from being homemakers to being homeless, and in a society in which womanhood is synonymous with the family and motherhood this fact alone is enough to cast suspicion, if not outright hostility, upon them.

In reality homeless women are a diverse group. They are also a growing and increasingly visible section of the homeless population. Of the estimated 12,000-25,000 homeless in Chicago, a recent study by the Chicago Coalition for the Homeless calculates that roughly 20% are women. Visits to a number of Chicago's shelters show that what mostly accounts for the rapid rise of homeless women is young runaways, often forced from home because of the sexual abuse and domestic violence rampant in this society, and women who have hit bottom because of the loss of their jobs or because they can no longer make it on welfare.

The overall economic crisis of imperialism, the resultant cuts in welfare and so on, the crisis in the cities, and the increased class polarization, particularly among the oppressed nationalities, are evident in the stories of the many homeless women interviewed by the *RW*. Increasing numbers of women on welfare and their kids are literally out in the cold due to evictions, burnouts, and being forced out of condemned buildings. Diane, who is forced to support her three children on a \$368 monthly welfare check plus \$187 in food stamps, is one of these women. With this kind of income, she is forced to live in some of the worst slum housing in the ghetto. Diane, who has been on the waiting list for public housing for years, jumped at the chance to move into her current apartment in the West Side ghetto of Lawndale because the landlord agreed to forego the security deposit on her \$220 per month rent. Little did she know that the reason for this "benevolence" was that the city had already condemned the building.

And Diane soon found out why. During the bitter coldwave in Chicago, when the temperature dropped to 25 degrees below zero, there was no heat in the building. The water pipes froze up and the tenants had no choice but to haul water in buckets from their neighbors. By this time Diane knew the building was condemned, but she didn't have the money to move. Arson made the move decisive. In January, three minor fires hit the crumbling structure and in early February a major fire devastated it, forcing her and her children into a shelter.

By and large many of these younger women were never married, in contrast to many older homeless women whose station in life changed drastically after the loss of their husbands; but all share in common their oppression as women.

For many women in the 35-65 age bracket, including many from the better-off sections of workers and even from the petit bourgeoisie, the downward spiral that eventually winds up in homelessness sets in with the loss of their husband through divorce, separation, death or abandonment. When the husband goes, so does their income. If a woman's children are taken away from her by the Department of Children and Family Services (DCFS), or if her husband gains custody, she can really hit the bottom and find it increasingly difficult to cope, not only incomewise but socially. DCFS has been criticized for being overly hasty in taking some children away from their mothers and placing them in foster homes simply on the grounds that the woman is living in a shelter. "Oftentimes the DCFS makes very little effort to see if the woman can keep her children. If she has no address because she's living at a shelter they make no attempt to look further than that. They're really not there to serve the woman," one woman who formerly managed a shelter told the *RW*. Separated from what is held by society to be most important in her life, her children, and unable to fulfill her traditional role of motherhood, the woman's self-esteem drops and this, compounded with the difficulties of supporting herself and dealing with the "charitable" agencies of the state, further aggravate her downward spiral.

These were some of the factors at work

What's A Woman Without A Home?

in the cases of Caroline and Elizabeth. Caroline, a 38-year-old white woman, sleeps overnight at a shelter in the Uptown neighborhood of Chicago during the hours it is open, from 10:30 p.m. to 7 a.m. The rest of the time she is on her own. Subsisting on a measly general assistance check, occasionally supplemented by day labor, she is periodically homeless. Recently she got kicked out of the cheap hotel where she was staying for being behind in the rent.

Married at 15 and having only worked sporadically in menial jobs as a maid, Caroline had been dependent since a young age on her husband, a welder with a good income. Despite his alcoholism and abuse, their marriage lasted 16 years. "I had been married more than half my life when we split up," Caroline observed. When she decided to leave she had no job and nowhere to go except the Salvation Army. "My two sons were 12 and 14 and my daughter was seven-years-old. I was going to take them with me and go to the Salvation Army, but my husband didn't want them to go. I thought I would come back and get them but I never did." In Chicago she was barely scraping by on odd jobs and decided to hitchhike to Indiana to see her husband and kids. But on the way she was raped by a man who picked her up and she returned to Chicago for an abortion. Overwhelmed by the degradation of the rape and the difficulties of raising three children alone, she decided her kids would be better off with her husband. Plus, in the last years of her marriage as the pressure of abuse from her husband started mounting, she began drinking "more than I should," pulling her deeper into the blues and inability to cope with the situation.

Elizabeth, an articulate and soft-spoken Black woman, raised her 17-year-old daughter alone since the death of her husband when the child was three. During the early years of her marriage Elizabeth, a library clerk who was married to a white-collar worker for an insurance company, felt that she had a secure future. These feelings vanished overnight when her husband was killed from a gunshot wound and her father died shortly thereafter. Although she began to suffer from intermittent depression, which led to her giving up her job six

years ago, she was getting by on public aid despite a series of brief stays in state mental hospitals until a series of crises hit her. The Department of Children and Family Services played a key role in setting in motion a vicious cycle in which Elizabeth eventually wound up homeless.

The first blow to hit was her apartment getting burglarized and vandalized, leading to the loss of most of her furniture. While she was in the process of trying to replace it, a DCFS caseworker visited her and charged her with "neglecting" her daughter for "raising her in a place like this." An argument ensued and the caseworker called the police who immediately took Elizabeth to Tinley Park State Mental Hospital. Elizabeth was frantic with worry because, "My daughter came home from school to find me gone. She was only 13-years-old and afraid to stay in the apartment by herself. I didn't even have a telephone in my apartment to let her know where I was at."

After two weeks in the hospital, where Elizabeth was given her usual "treatment" of being doped up on drugs, she couldn't return to her apartment because the building was being sold. She and her daughter had no place to go. And here is where the insanity of the state's policies toward women who have been institutionalized stands out. The Department of Mental Health placed her in a rooming house in the South Side ghetto that Elizabeth described as "full of alcoholics and rats." "Eventually, because of the way we were living, my daughter took off on her own." Elizabeth continued, "She was exposed to all kinds of things that she was too young for at that hotel, she learned to stay out late at night, she was rebelling against me. She got pregnant at

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Atlanta Flagburners Jailed!

On March 1, seven RCP supporters in Atlanta were forced to turn themselves over to the state to begin serving a one-year sentence for "misuse of the national flag." Each defendant must also pay a \$1,000 fine. After three years of protracted legal and political battle against these charges, stemming from an internationalist salute at Techwood Homes project on May Day 1981 where more than 30 American flags were burned and red flags raised (see accompanying statement), six of the revolutionaries were sent off to jail. The seventh, an elderly man, living on social security because he's blind, was given a last-minute suspended sentence.

The revolutionaries had to begin serving their sentence because the Georgia State Supreme Court upheld their conviction by refusing to hear the appeal. By state law bond is revoked when state appeals are exhausted. The State Supreme Court decided to stand on a decision that court made in another case of an RCP supporter, who has since served her one-

year sentence for burning an American flag in support of the Iranian Revolution in 1979.

In that case, Federal District Judge Orinda Evans upheld the Georgia state law, writing in a highly political opinion that "...the flag facilitates a citizen's identification with his country. In that respect, it is a unifying factor which is useful in rallying the people's support for their country in times of peace and war." Her decision was used throughout the state's brief in this case and was partially the basis for the Georgia State Supreme Court to refuse to hear it.

The decision also seems to jive with a 1982 U.S. Supreme Court ruling on a similar flagburning case of two RCP supporters in Greensboro, North Carolina. In the North Carolina case, the U.S. Supreme Court decided to uphold their conviction on a federal flagburning statute by deciding not to hear their appeal either. That nondecision rated national news coverage, the first time in eight years since such a case had been

heard.

In the Georgia May Day 1981 case, the U.S. Supreme Court now has approximately 60 more days to determine whether or not they will hear that case. Other levels of appeal are also pending in federal court on issues unrelated to the constitutional ones.

The May Day 1981 case has been a major battle in Atlanta every step of the way, one that increased in intensity as other May Day cases were won. Most of these defendants have already spent weeks in jail, being thrown in and then bailed out again at almost every stage of the game. First there was the selective arrest and bond; then the city-level judge set another bond (confiscating the earlier one) when he bound them over for a trial at the state court level, and they were all taken jailed and bailed out again. The trial was held two weeks before May Day 1982. The judge told the defendants, "There can be no justification whatsoever for their action. I could never go to another football game or another baseball game and not

think of what these defendants have done."

A month after May Day 1982, as part of a major legal offensive waged by the state and higher authorities against the RCP, May Day and its supporters in Atlanta (resulting in over 100 arrests in a two week period), the seven May Day 1981 defendants were sentenced to the max. The judge raised their appeal bond to \$5,000 each and sent them off to jail a third time, after he summarily refused to hear the standard sentencing procedure.

A big part of the efforts against the state's offensive in Atlanta against the RCP and May Day has been raising the tens of thousands of dollars for both the bonds and legal fees. That is a continuing struggle since \$7,000 of fines must now be paid in addition to the year sentence that the revolutionaries are serving. There are also large sums still needed for the federal appeal. □

Defendants' Statement

March 1, 1984

From seven defendants, who have been convicted and sentenced to one year of political imprisonment and \$1,000 ransom for burning the American flag, the following statement:

Two and one half years ago, on May 1, International Workers Day, 1981, in the slave quarters known as Techwood Homes, the seven of us took an active and conscious part along with two dozen others in a salute — not to this nation, not to the imperialist rulers of this country and their kind throughout the planet and not to empty-headed "America number one" patriotism. No, our salute was to INTERNATIONALISM. Ours was a salute politically expressing our determination to struggle shoulder to shoulder with the propertyless and oppressed here and across the oceans till mankind is finally emancipated from all chains of oppression, where the subjugation of one nation by another has become obsolete, and when nations themselves will have become relics of human history.

On that night over 30 American flags

were torched by rebel slaves. In that instant, the future reality of the old order breaking down and the new fighting for life lit the evening sky. One youth from Techwood put it right when he said, as he struck matches, "This one is for the murdered kids, this one is for the people of El Salvador, and this one is for the people of the world." What better statement could have been made at a time when the political atmosphere was charged — the U.S. threatening invasion in Central America, sinking its claws in deeper with millions in arms, and when youth were being ordered to serve this and future plunder as draft registration cranked up. Tell us, what else should be said about a system whose global crimes included the murder and mutilation of scores of Black youth and women in Atlanta? In what better place than the home of the Bat Patrols that had become a center of resistance to these murders and the system behind them? To those who had begun to see the red, white and blue threads weaving all these crimes together — what better message could be

given?

The authorities had their own message. The *Atlanta Constitution* delivered it on people's doorsteps when they printed in an article, "...the streets of Atlanta will see no demonstration in support of the international worker." They were proven wrong. But it was not for lack of effort on the part of the enforcers of the present order. A specifically designed May Day Task Force operated systematically to suppress the sights and sounds of May First. When the flags were burned plainclothes cops jumped out of open "taxi cabs," unmarked cars and elsewhere, selectively arresting known May Day activists. To make their message clear one of the cops yelled out at the tenants, "See this, you going to burn any more flags?" Now two and one half years later they threaten us with imprisonment. Again their message is, "How dare you defile the symbol of this nation."

How dare we — you greatest of all criminals in world history ask, with your hands still bloody from your oh-so democratic invasion of Grenada. And your "ready to kill" occupation force streams across the seas to the shores of

Lebanon, dispatching the largest naval assemblage since World War 2, all for peace of course! Oh yes, peace — like your MX "Peacekeeper," or like when you and your partners in crime in Europe deploy the Pershing II and cruise missiles and call it "peace through strength." All the while the Warsaw Pact has their version of the same garbage — "SS-20s, for defense."

Through all these events the drums of war, global war, beat all the louder as these rival gangsters East and West ready for a showdown. As the rulers of both blocs promote in demoralizing tones, "The only way out is to ready ourselves like sheep for the slaughter," we seven flagburners stand ready and committed to promote proletarian internationalism. In fact our actions on May 1, 1981, resound even more appropriately today....

As we said on May 1, 1981, we still proudly state today: We're not Americans, we're proletarians! □

Without A Home

Continued from page 3

15-years-old living at that hotel."

With her daughter gone, the state placed Elizabeth on general assistance. Despite her repeated stints in mental institutions, she was denied SSI, a traditional source of support for mental patients — an unsurprising decision since more than 200,000 people have been dropped from the rolls since 1980. For a while she was able to make ends meet by working day labor as a maid, but then the job dried up and shortly thereafter she was left literally penniless after running afoul of the welfare bureaucracy and getting cut off. General assistance recipients are rated either "employable" or "unemployable" and Elizabeth, falling into the former category, was required to work 40 hours per month at a job designated by the state for the privilege of collecting her lousy check of \$144. The jobs are euphemistically called "volunteer work" which may mean, for example, the unsavory task of washing all the pots and pans at the Salvation Army soup kitchen for a week. Elizabeth explained, "I was depressed, worried. My daughter had just had the baby. We were having a whole lot of friction because she was running in the street, not going to school, so I missed the appointment."

As punishment for her sins, Elizabeth was cut off general assistance for 60 days and wound up at the infamous Pacific Garden Mission. "It was really depressing," she said. "PGM got me back on aid, but I don't know what good it does because I can't pay the rent. That's why I just let it go." After staying at the mission

for several weeks, and still no place to stay in sight, the mental hospital seemed like the only alternative, and Elizabeth returned there.

That many women, particularly those from the middle classes and the better-off sections of workers, have wound up in mental hospitals at some point in their lives has a great deal to do with the fact that the traditional role of wife and mother came around and smacked them in the face when they no longer had a husband, or that their American dream of being the perfect wife and mother conflicted with the nightmare of the reality they faced. Under the circumstances it's almost a wonder that there aren't more women, including homeless women, who are completely shattered by this experience. But some women, in fact, have demonstrated considerable tenacity to not be broken and have learned to deal resourcefully with little or no income and the rigors of life on the streets.

A recent article in the *Chicago Tribune* describes one such woman, 62-year-old Gracie. The headline, "Bag Lady 'Happy' in Her World," is a dead giveaway of the *Tribune's* intention of running this article in order to whitewash the oppression of homeless women. Nonetheless, what comes through is a picture of a woman who has faced her harsh situation with guts and a spunky vitality. A strong woman, 5' 11" tall and capable of carrying two 50-pound sacks of newspapers, Gracie definitely possesses some advantages that most women don't. Being white, she can also seek refuge in more well-to-do neighborhoods. But what

makes her different from many women her age is her lack of passivity in the face of the realities of poverty, typical of a single, older woman. Laid off from her job as a clerical worker several years ago, Gracie was unable to find work after that. She has a \$170 per month apartment, but after paying heat and electricity there would be hardly anything left on her \$308 per month Social Security check, turning her four-room into "a jail," as she puts it. So Gracie rides the heated elevated trains at night, grabs her

meals in cheap restaurants and goes to daytime movies where they don't care if you fall asleep during the second show.

What has been almost completely brushed from the portrait of Gracie in the *Tribune* is the violence and the threat of violence that is the constant companion of every woman who must survive on the streets. But here, the influx of particularly the young women from the proletariat and oppressed nationalities into the ranks of the homeless has brought a certain

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Unscheduled Stops on the Nuclear Death Train

About 150 people milled around the deserted railroad tracks in north Portland. Almost an hour of waiting had gone by. Then you could see it in the distance. Excited, people started walking towards the train, which was moving between 35 and 40 miles an hour and blowing its horn. This was the demonstrators' target all right — 17 cars filled with nuclear warheads being sent to Bangor, Washington, for the Trident submarine, a key "first-strike" U.S. nuclear weapons system.

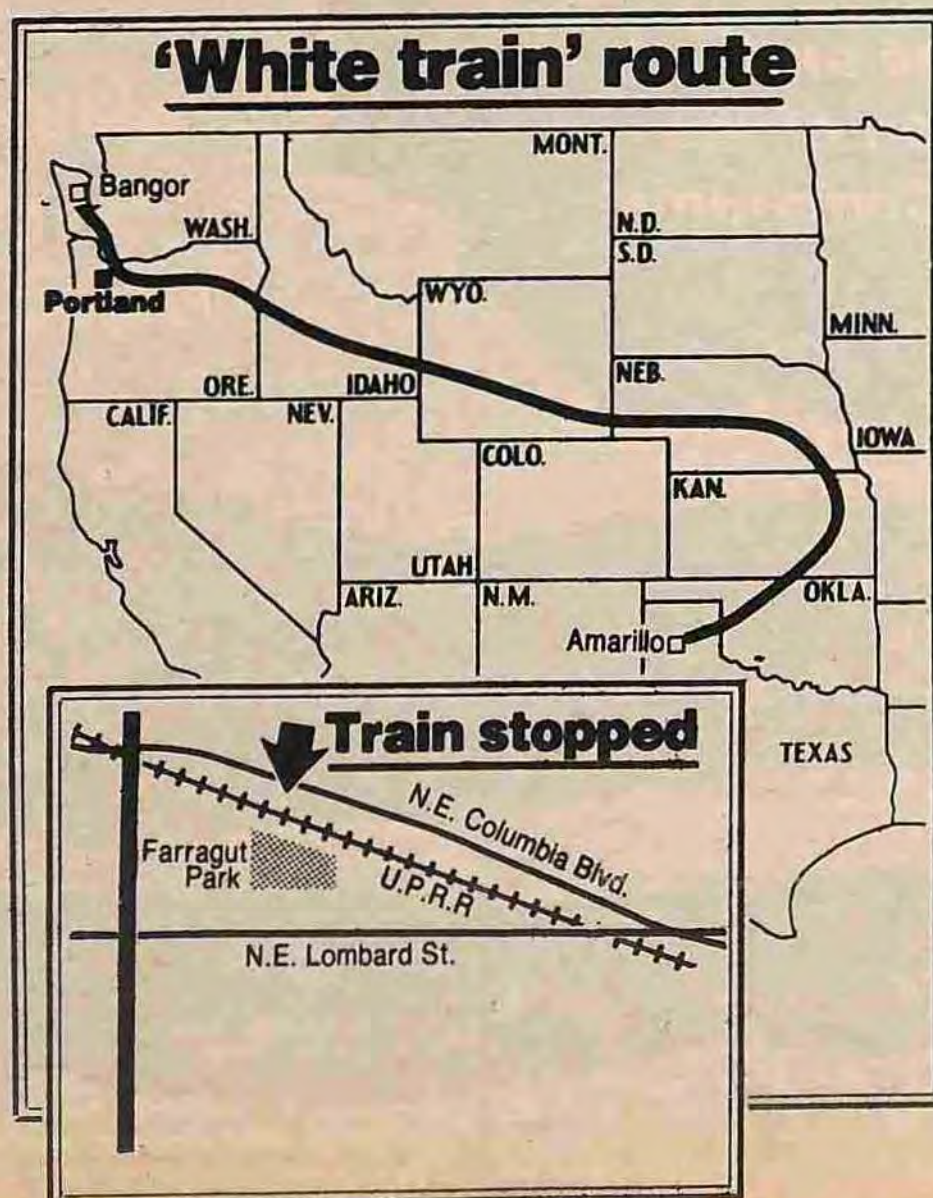
For 30 minutes, twenty or so Union Pacific and city cops tried to clear the route but only stirred up a rather wild beehive of resistance. The cops dragged people off the tracks but people just ran and blocked them further down the line. Others lay still on the ground where they'd been thrown until the police moved away. Then they jumped up back on the tracks. As many as 60 were carrying out this running blockade.

Rather comically, the cops kept telling people they would let them leave without charges if they would just disperse. But this was wishful thinking and no one did leave. Then, the pigs threw body-blocks, kicked, choked and pushed people on top of each other in the mud... that is, until the cameras showed up. Finally, less people were able to get back on the tracks as the cops formed a gauntlet alongside. People ran around it, crawled through their legs, anything to get back on. By this time, the train was touching people still trying to press its way through. But then, as the cops grouped to talk things over, 20 people suddenly burst back on, locked arms and sat down. The police, huffing and puffing by this time, gave up. Having traveled only 300 yards in the last 30 minutes, the nuke train was now stopped dead in its tracks. It was kept that way for over two and a half hours, the longest time it has ever been stopped by protestors.

These "white trains," branded "nuclear death trains," belong to the Department of Energy and carry nuclear weapons from Pantex Assembly Plant in Amarillo, Texas, to two main locations — the Trident submarine base in Bangor, Washington, and a naval weapons station in Charleston, South Carolina. They are so named for the color of the specially-built "safe and secure" cars. Last March, forces were arrested in Bangor and also at two sites in Colorado in attempted blockades of the train.

The movement of the trains is classified information, according to the Department of Energy. Nonetheless, the trips have been monitored by a network of scores of anonymous eyes and ears along all possible routes. A call for this network was first made in 1981 by forces in Washington opposing the Trident/Delta nuclear sub, which originally focused on shipments of missiles parts, such as motor assemblies, but, in 1983, expanded the watch to include shipments of the nuclear warheads as well. This particular trip was spotted the moment it left the Pantex plant, which is the assembly site for all the components made elsewhere for the warheads. The train was routed in such a way that Colorado was avoided altogether, following instead an extremely circuitous, wandering path to its destination at Bangor. But the network received numerous reports on the death train's progress from such remote locations as Granger, Wyoming, Soda Springs, Idaho, and many others. At several points in Idaho the train was met with vigils and brief blockades, and after the train managed to leave Portland, it was confronted outside the gates to the Bangor dock, where fifteen people had earlier been busted demonstrating against the arrival.

The state had fairly obviously been caught off guard by this protest and was now having to spend some time getting its



act together. About 35 people planted themselves on the tracks, some leaning up against the train itself. The crowd had grown as people came, hearing about things over the news, leaving work or school, tramping down to the stalled train and camping on the tracks or on the sides with banners. One young woman from the University of Oregon took advantage of the lull and started climbing onto the plough of the train. Guards pulled her down two times. Later, after squeezing out of her handcuffs, she climbed onto the train itself, making it up onto the railing around the platform. They pulled her down fast, immobilizing her face-down in the mud with cuffs. Hers was the first arrest of the day. Others scrawled peace slogans in the mud across the clean white cars as they sat there. The action was the product of a vast phone network. One group came from 300 miles further south in Oregon. Fifty to eighty had come from Eugene, many of them students at the U. of O. there, organized through the night and leaving at 3 a.m. to make it on time. Peace activists and high-school youth came from Portland.

People were anxious to tell why they were there. One high-school youth said, "Look, a couple of months ago I ordered this book on strategies for starting World War 3. The first one was that it was just coming out of the blue... the second was, it was going to go down over the Middle East." He asked, "Have you read the headlines today about Iran and Iraq and the threats around the Straits? And look what's on that train." One of the organizers, an older religious activist, said, "It's just what the guy from the contingent (the World Without Imperialism Contingent) said the other night

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Protest Statement by The Revolutionary Proletariat In Ghana On The Joint Persecution of Bob Avakian by France and U.S.A.

THE CORE
Accra, Ghana
16 December 1983



We, the revolutionary proletariat in Ghana assembled under the banner of THE CORE, express our revulsion at the denial of political refugee status to Bob Avakian by the phony socialist government of France.

Bob Avakian, Chairman of the Revolutionary Communist Party, U.S.A., hounded and threatened by the fascist U.S. administration, was forced to seek political refugee status in France in 1980.

France, acting in solidarity and in collaboration with its imperialist ally and master, USA, despite the profound evidence, ruled to the contrary and declared that Avakian was safe to go back and face his persecutors. This decision by France smacks of extreme hypocrisy and is a flagrant violation of the International Convention on Human Rights of which it is a signatory. It is an open demonstration of the decadence of the whole system of bourgeois democracy and freedom, and calls to question the professed impartiality of the courts and the so-called rule of law which it demagogically claims for itself.

Bob Avakian, Chairman of the RCP, USA was indicted in 1979 on 25 felony counts carrying 241 years in prison, charges arising out of a mass reception he organised for the traitor Teng Hsiao-ping in front of the White

House when the Chinese vice-premier was in U.S. in January, 1979, charges admittedly piled up for political ends. This mass reception was a demonstration of the International Proletariat's anger at the betrayal of these traitors, these revisionists, these usurpers of people's power, these counter-revolutionary bourgeoisie who are dragging a fourth of humanity back down the capitalist road of exploitation and misery.

Bob Avakian, right back in the 1960s, for his consistent support for the struggles for Black power, an end to racism and minority oppression, and for his close relationship with the leadership of the Black Panther Party and his active role in the anti-draft, anti-Vietnam invasion demonstrations, was placed on the key agitators index of the FBI and has been spied upon since then.

Also Avakian has been the recipient of constant death threats from the FBI-dominated Ku Klux Klan and has escaped many assassination attempts.

In 1979, Damián García, a sales agent of the *Revolutionary Worker*, the voice of the Revolutionary Communist Party (USA) which Avakian heads, was stabbed to death in Los Angeles whilst he was the target of a Los Angeles Police Officer, who was only a distance away from him.

Yet, for all these and many more the French government ruled that he was not worthy of political refugee status. Rule of law indeed!

Avakian is being jointly persecuted because he is a true proletarian interna-

nationalist who practically supports every outbreak of protest and rebellion against the evil system everywhere. In the beginnings of the Iranian Revolution when the bourgeoisie were whipping up red-white-and-blue hysteria, he came up forcefully in support of Iranian Revolution and in a famous solidarity demonstration, amidst reactionary tomato-throwing episodes, declared: IRAN: IT'S NOT OUR EM-BASSY!! To Avakian, "the proletariat is one class with one revolutionary interest and historic mission worldwide and that the overthrow and final defeat and elimination of the bourgeoisie and all exploiting classes and the final abolition of class distinctions is a worldwide struggle and can only be won through the unity in revolutionary struggle of the international proletariat." This is why Mitterrand's France is denying him the political refugee status he so badly deserves. This is why international imperialism is persecuting him. And precisely for this reason we support him.

Avakian is not only a practical activist, he is a revolutionary theoretician, one of the most original Marxist thinkers of today. At a time when Maoism was under assault, when revisionism and eclecticism was the order of the day, Avakian came out with his pivotal work, *Mao Tsetung's Immortal Contributions*, in which he

undertook a twofold synthesis: on the one hand to examine the particular problems and contradictions that Mao was wrestling with and the specific conclusions he reached; on the other hand to show how Mao applied and deepened the Marxist method and viewpoint which he (Avakian) crystalizes as "The ceaseless emergence and resolution of contradictions as against all notions of absoluteness and stagnation."

And even today when the validity of the labour theory of value is being questioned, when the applicability of Leninist forms of organisation is being reassessed, when the feasibility of socialism is being called into doubt, when all attempts are being made to turn Marxism into a harmless icon, Avakian comes out with his book, *For a Harvest of Dragons: On the "Crisis of Marxism" and the Power of Marxism — Now More Than Ever*, arguing powerfully for the contemporary relevance of Marxism as a living science, advancing in connection with the new problems posed by world developments.

Avakian is not just a fighter, he is a revolutionary leader, a thorn in the flesh of Imperialism.

AND WE SAY STOP THE INTERNATIONAL PERSECUTION OF BOB AVAKIAN, IMPERIALIST MURDERERS WHO HAVE ROBBED US OF OUR KWAME NKRUMAH, MALCOLM X, PATRICE LUMUMBA AND COUNTLESS OTHERS.

WE, THE REVOLUTIONARY PROLETARIAT, ARE NOW WIDE AWAKE. DARE TOUCH A HAIR OF AVAKIAN AND THE WHOLE HELL WILL EXPLODE.

Yaw Opagya
Spokesman of THE CORE

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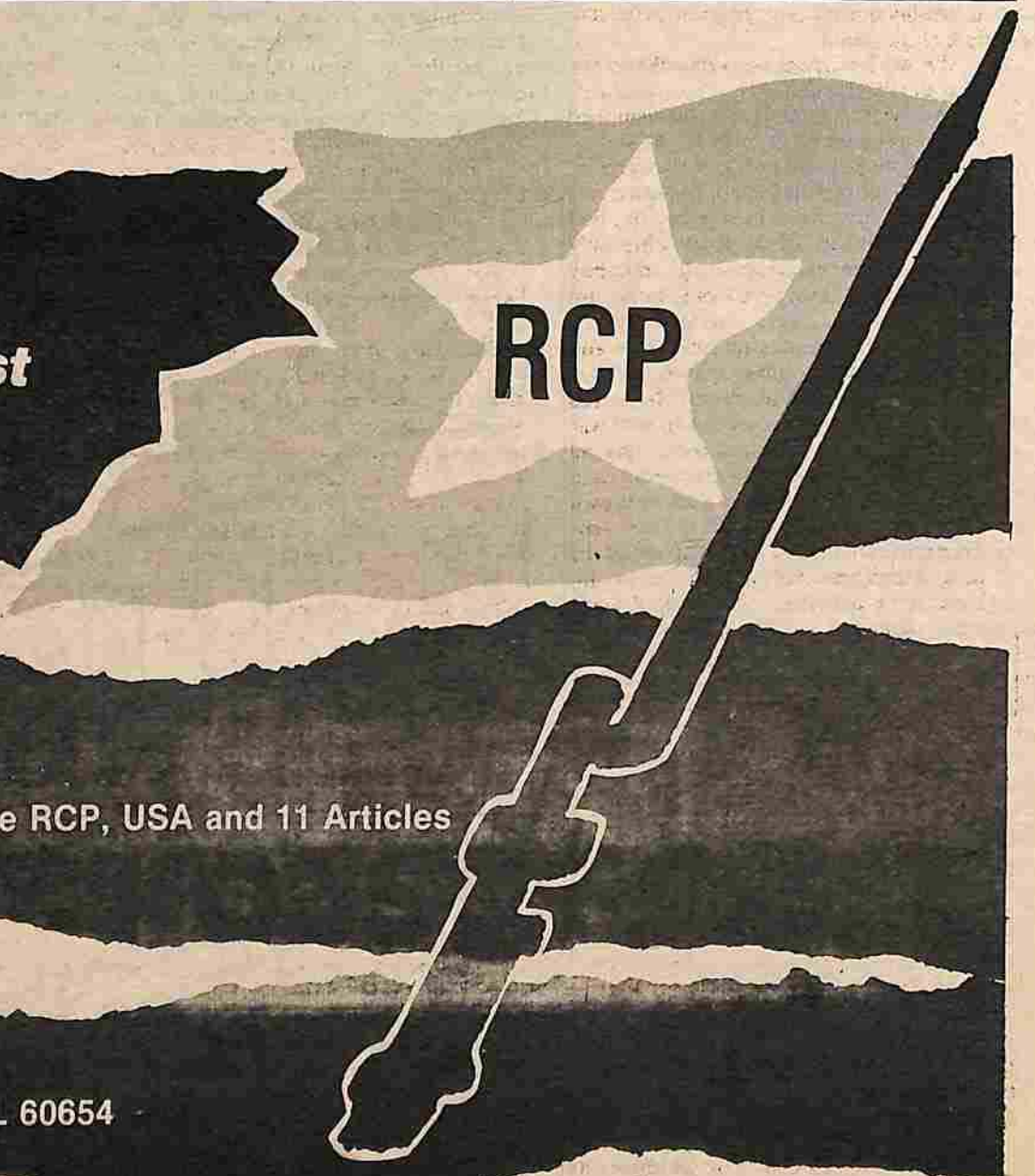
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Proletarians Write On The Occasion of International Women's Day

The Fury Unleashed

These letters, written on the occasion of International Women's Day, come from three proletarians who have become revolutionaries. The letters reflect the various backgrounds and experiences of these women; but one thing shines through — the stories they have to tell bring to life the slogan: Break the Chains! Unleash the Fury of Women As A Mighty Force For Revolution!

We proletarian women are not only oppressed as workers but are also chained to the family. A big part of bourgeois rule is to keep women at home, cooking and cleaning, and positioning us to keep within the boundaries. When you go beyond the boundaries and go up against this shit, something serious comes down — they take your kids away, they rape you, where the old man can come home and do whatever he wants. I'm not saying that it's just the men. I'm saying that the bourgeoisie is oppressing women and trying to keep them in their place. I think it's very important that women approach IWD as *their* day, a day of international exchange with different areas of the world. In exchange of experiences, and, more than that, a part of preparing for a revolutionary situation. Without women, there won't be a revolution.

I didn't even know women had a day of our own until recently. When I was a kid, they called me Maria Magdalena (although I've never used the name since), who was Jesus's whore before she was a saint. As I was growing up, this was always talked about in my family, especially when I would be over at my grandmother's. It was like, "Get the bible out and show this kid where she belongs... she's too rebellious." So then they would all stick this in front of my face: "Magdalena was a whore before she was a saint." So in the course of growing up, I was supposed to be just Catholic, not ask any questions, especially key questions.

We were migrant workers. When the kids got back from school we would go work in the fields. The city had sectioned off the migrant workers from the rest of the city. We had to have a pass to go inside the city to go buy food. We weren't allowed to just go inside the city, we had to have this pass. And there were only certain days when you could go in to buy groceries. Kids at school would make fun of us.

I think the reason why my father and brothers used the bible against me was because they were raping me. It started when I was five and continued until I was sixteen. I tried to understand where all this oppression was coming from and why my brothers and my dad, my own family, were against me. I was self-determined to go up against all this all the time. Maybe my dad treated me like shit because he got treated like shit. When I was younger, he was a welder and got badly burnt on the job. The boss blamed the accident on him. They took his insurance away and made him pay out of his own pocket. He was very demoralized and became an alcoholic. He didn't know how to deal with all the shit. He wants to do something about it all, but there's nowhere to go and no one to turn to. One time I threw him out the window, and he never touched me again. I was a fighter, and I didn't put up with shit.

When I was about 13 or 14, I got kicked out of bible class. The teacher got pissed off because I kept telling him there was no god. There was no way they were going to get me to go to church and tell this fucking bishop that there was a god. I also kept debating with teachers at school about the way they were teaching social studies. They called the Indians "savages." I would go into the library to find out the truth myself. I would debate with them about teaching such things, so they would kick me out of the class and call my mom. I said that they had better

watch out what they are trying to teach me, because I just was not going to go for swallowing such things as "Indians are savages" or "Mexicans are ripoffs" (the Spanish stole the land from the Indians, but the Americans that took the land back from the Mexicans, well they were just nice, decent folks).

I eventually got kicked out of school. I was rebellious and trying to understand what was going on. My mom said I was too rebellious and she stuck me in an institution. She told me to stay in there awhile and calm down, take a few qualudes, whatever. I was in there for a couple of months, and that was pretty demoralizing for me. They really do drug you up there. Lots of women have breakdowns, and the bourgeoisie thinks that's great. When I was in the institution, the psychiatrist thought it was fine that they were feeding me qualudes, but I was flushing them down the toilet. Seeing the way they treated women in the institution was gross. They would give them pills and keep them drugged out so they couldn't even think. And then they'd say, "Well, she's making progress." They would keep women in there for ages. One woman was in there for years, and she wasn't crazy. The parents that locked her up were the crazy ones. She kept all the guilt inside of her and thought it was all her own fault. She was actually going around saying that she was the devil's wife, and that would throw people off. But that's the way she was forced to see herself. I tried to bring her out of that and tell her that it wasn't her fault, that she wasn't crazy. They would tell me they didn't want me riling up these people and kept me locked up in my room, but I would escape through the window.

After I got out, I came to California. I had a friend at work who was a punk, an anarchist. The punks were going up against some heavy shit in Hollywood. A lot of stuff was stirring up in 1979 and '80. What they were doing was almost the same thing the autonomen are doing in Germany now. Militant resistance against the cops was what it was. I dug every bit of it. "This is great, I've got to get into this." The police repression was aimed at the rebellious punks. We were rebellious, but it was the cops that started the fights.

Then I started reading the *RW*, and I couldn't believe it! The articles were so broad. There was no other party that was like it. They would go all over and give you a picture of what was going on in Chile, Nicaragua, and many different places. When I started reading the *RW* and other party material and started seeing not only the necessity to overthrow this system but also a vision of a new socialist world, that really inspired me. God, that will be great, if we can get rid of the government that's ruling us now, and if we ourselves can take over and build up a new world, uniting with people in Africa and other places. I said to myself, goddamn, where are these people located? I went down to the party bookstore, threw them the *RW* and said, "I want to do something." This was after reading a few *RWs*. I didn't even know I was a proletarian! I didn't know what the word meant. Internationalist? I didn't know what that word meant either. So they started talking to me about Lenin and Marx and questions in the international sphere.

Then May Day came around. I didn't know what to expect. When I went out there I'd never seen so many pigs in my whole life. It was massive. I said to myself, all this just for a demonstration? They told me it's not just any demonstration, it's the International Worker's Day demonstration. It's a revolutionary communist demonstration; it really made me see how far the bourgeoisie was going to go after people who were grappling with different questions, outside the agenda of patriotism and all that crap. What really inspired me was all these different agitators we had. They didn't all speak

English, they spoke different languages. And also everyone supporting and looking after each other.

Proletarian youth get so tied down by what their parents want and what society throws on them. They get so suppressed and driven under that it's hard for them to see things on the world scale. Like when the U.S. invaded Grenada, things were really hot in Berkeley, but then the bourgeoisie stepped in to try to build up divisions within schools, around the question of saluting the flag. People are grappling with this, and that's great. But the bourgeoisie is using the Berkeley flag incident to say the teachers can do what they want in the classroom. My kid has to salute the flag everyday. He went up against it and got his name written up on the blackboard by the teacher for not saying the pledge of allegiance. So the kids are saying, if I go up against all this, then the teacher will just come down on me. But I say to them, are you just going to buckle under and salute the flag even though you don't dig it, or are you going to go up against it?

Among the rebellious youth, there is a lot of rejection of society. But the anger is not being focused at the system but at immediate targets, like the cops. It's not being focused on the source of the shit. It's like the autonomen in Germany. They see West Germany as imperialist, and they militantly resist the cops, which is good, but it can only go so far. You have to get people together, get people to see the necessity of a vanguard party. You can become very good in tactics against the police, but how are you going to get people to support you and gain strength? Rejection of the system and going up against the norm are great. That's where I was in '79 and '80. It was great while it lasted, but that can carry you only so far.

I don't want to reform the system. Every day, women are going up against different contradictions. It's either your old man, your job, your kids, or whatever. The foot is put on you to push your face in all the shit — "Don't concern yourself with big questions, don't question the system, accept their rule." I think it's necessary to bring women forward and utilize their experience and advance them politically. Thousands of women probably went through the experiences I went through. The ERA, that's just getting your foot inside the system. We don't want to do that!

I don't think I was really looking at things on a world scale until I went to Germany as part of the World Without Imperialism Contingent and saw that language was secondary and united with people there against the missiles and against the imperialist system which is the source of all the oppression. The Turkish women in Germany were great. I stayed with one 20-year-old Turkish woman who was very rebellious, and we hit it off great. But we couldn't talk to each other. So we started off by going to the store and both of us buying dictionaries. She says that she sees herself as taking an opposite path from her mom, "because my mom does everything for my dad." She told me, "I don't believe in getting an old man, or getting pregnant, or any of that stuff." She just couldn't see herself catering to a man. "I want to keep on advancing," she said. "I don't want to stop." We were able to sit in on a couple of the Turkish revolutionaries' meetings, and she had her say-so. She would stand up and say what she thought. Some of the guys would joke around, saying that women from Turkey are better than women from America. Women from Turkey listen to their man — they walk ten miles behind their men. And she would go, "Uh, uh, not me!" When we were building for a conference I was in charge of selling literature, and I was getting pretty demoralized by hostile petty-bourgeois forces. So she would tell me, don't worry about it, don't let it get you down. They'll come around sooner or later. They go up against that shit every

day of their lives, being an oppressed minority in Germany.

Women who become politically involved are going to come up against a lot of shit. I myself go through a lot of turmoil. It's part of learning and growing. Things don't develop in a straight line. You go up against a family, the idea that the family should be primary and revolution secondary. The vanguard party is a necessity in order to get rid of this system and break down all class differences. There is a necessity for women to come forward and see that we too have a stake in making revolution. Without involvement of women, there's no way we're going to make revolution. We are also part of the vanguard.

How are we going to conquer the world and get rid of all oppression if we aren't going to struggle against all oppression right now? We can talk about how oppressed women are, but if we aren't going to tackle this question head-on, and bring our understanding to other forces, we can't forge ahead. You have to have a program, step into the arena and struggle over difficult questions. We have to stir shit up right now. There's no leaning back and hiding under a shell. Things are coming up for grabs. The imperialist system is heading toward its doom.

A proletarian internationalist youth

When I was growing up I felt somewhat cut off from the rest of the world because I was never part of the mainstream. Our home wasn't the normal kind where the parents acted like they owned you and pressured you into "making it." My mother couldn't really give us a lot of material things, but we were surrounded by a lot of culture and books. She encouraged us to think for ourselves and be inquisitive about the world. In school, I was never doing what everybody else was doing. At 15 I got involved in the struggles in the barrios and followed the activities of the Young Lords. I cannot really remember a time in my life when I was nonpolitical. Since I was born in 1964, the struggle in the '60s touched me. I used to see things happening on TV like people being against the Vietnam War or Blacks taking to the streets in one city after another and this made me really think about how unjust things were in this society. What always stuck out in my mind from that time was the question of war. In a certain way I was always scared that when the wars were over the people running things would make a mistake and start another. This made me have nightmares about the kind of violence that people are inflicted with. I suppose that if I had been tucked away in some big mansion, I could just intellectualize about the kind of shit that people have to suffer. But I've seen hard times and it's been up in my face. A friend of mine got shot last Sunday and I felt sick standing over his casket at his funeral. I couldn't believe it — this guy had everything going for him. He must have just gotten into some bullshit with drugs or something and somebody tailgated him and shot him. Sometimes people think that I'm passive because I think about these things but I'm not. Living around here has made me street-wise and I get to know what really happens to people because this society's so brutal and violent.

Just look at how men and women relate to one another in this society where the woman has to sell herself like some doll-up model in the magazine just to please her man. I used to think that all this was my fault and all we had to do was to wave a magic wand and make ourselves better people. But I began to look around me and question the cause of all this shit. Just look at all the fucking barrels of chemicals pumped out there without any regard for human life, and what about the reason why there's no cure for cancer yet. Maybe someone is

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How The Pigs Are Investigating Away The Detroit Rapings

In recent weeks, as reports continue of rapes of schoolgirls in Detroit in a wave that began last September, groups of women have begun to take matters into their own hands as organizations have formed to watch young women on the way to and from school, to discuss how to protect themselves from potential rape situations, and in some cases to take up self-defense courses as well. One woman, part of group of high-school youth calling itself "Young Women for Survival," commented, "The police aren't going to do anything about this; just look at what happens when you try and report a rape," as she explained that their group was going to try to figure out how to prevent any rapes in their neighborhood. Enrollment in karate classes is reported up and public self-defense classes for women, like at the YWCA, have been drawing big crowds. Some cases have been reported of young women being expelled from school for arming themselves against potential attackers. In the face of this broad outrage the state has suddenly "solved" the rape problem.

"We are happy to report that the last recorded sexual assault of a student was on February 1st. Since then there has been no new assaults. At present we receive approximately one complaint a day of sexual assault from school-aged girls; these have all turned out to be false or not to involve criminal sexual assault. Schoolgirls are now using criminal sexual assault as an excuse for playing hooky from school."

At the Mayor's Second Summit on Rape held February 21st, Deputy Police

Chief Dunphy thus heralded the first prong of the city's two-pronged "solution" to the Detroit schoolgirl rapes. While the news media originally reported 47 assaults on schoolgirls between September and February 1st, it now appears that the police actually had 78 complaints on file, but according to the authorities "31 of these, upon further investigation, turned out to be bogus." And while the newspapers have continued to report two to three rapes of young Black women per week, according to Chief Hart the media is blowing incidents out of proportion or making them up "because this is ratings month." And according to Dunphy, "As a result of having more officers we have been able to investigate more thoroughly and have discovered all the complaints since February 1st are bogus."

Given that prior to February 1st, 31 of the 78 young women decided to change their complaint "during the course of investigation" and that, according to the police, since February 1st all of the teenaged rape victims have changed their story "during the course of investigation," this prong of the rape "solution" is clearly aimed at the women themselves. The nature of this "investigation" has begun to emerge as several women's groups have reported that women are coming to them saying that when they call the police to report a rape they are grilled as to whether they are "sure this is really a rape." Several youth told the *RW* that while police reported one rape at their school, there had been at least four. When the *RW* interviewed

Deputy Police Chief Dunphy as to the nature of these "bogus rapes," he said, "One girl was ditching school. In another case of the woman who was taken to the West Side and raped, she had gotten into the car voluntarily, so this is not criminal sexual assault. In the case of the Central High School girl, she knew the guys and went with them voluntarily, so this was not criminal sexual assault." No rape here — the women bring it on themselves! (One does not need to wonder too hard either about this pig's definition of "voluntarily.")

A further element of this "investigation" came to light when on February 21st a 37-year-old rape investigator for the Sex Crimes Unit of the police, after three years in the unit, was transferred to a desk job when it was revealed that he had had "sexual relations" in the last year with at least two women, a 14-year-old and an 18-year-old, whose rape cases he was "investigating." In this case, he didn't even have to go cruising — he waited at his desk for them to come to him!

Mayor Coleman Young has, however, another explanation for the high rape statistics in Detroit. According to him, given the "progressive nature of the city administration and police (sic), we have decided in Detroit to take the onus off the victim — in some cities when a woman comes to report a rape she's made to feel like a criminal, made to take a lie detector test, made to prove her innocence. So people don't report rapes. Here we don't make women take a lie detector test, and we have the Shield Law. Just because one

city has 50 reported rapes and another 100 doesn't mean much; more rapes are reported here because women feel more free to report them." (The Shield Law, currently under attack in the Michigan Supreme Court, was passed in the early '70s and says that a defense attorney cannot grill a rape victim about her past sexual history.) How progressive! Detroit pigs do not assume that the woman is lying, or that she brought it on herself, or make her take a lie detector test to verify her story! No, in Detroit, it takes a little longer investigation to help the women decide it would be better not to report this rape. As one woman commented bitterly, "They tried to imply that because Detroit has no lie detector rule and has a Shield Law that it's a picnic to report a rape."

The other prong of the city's "assault on rape" has involved further moves to tighten the police apparatus and the "community watch" programs. According to Chief Hart, since February the police have re-deployed an average additional 268 officers on the streets each day during the morning and evening hours. This more than doubles the 200 on the streets previously. Four police helicopters have been assigned continuous patrols in "key areas" with their searchlights. (According to Mayor Young, "We have a new thing here with helicopters patrolling. We need more. Like if we could get some of those helicopters from El Salvador...") Twenty-five thousand radio-equipped utility company trucks have been linked into the police dispatcher system, and they are in the process of

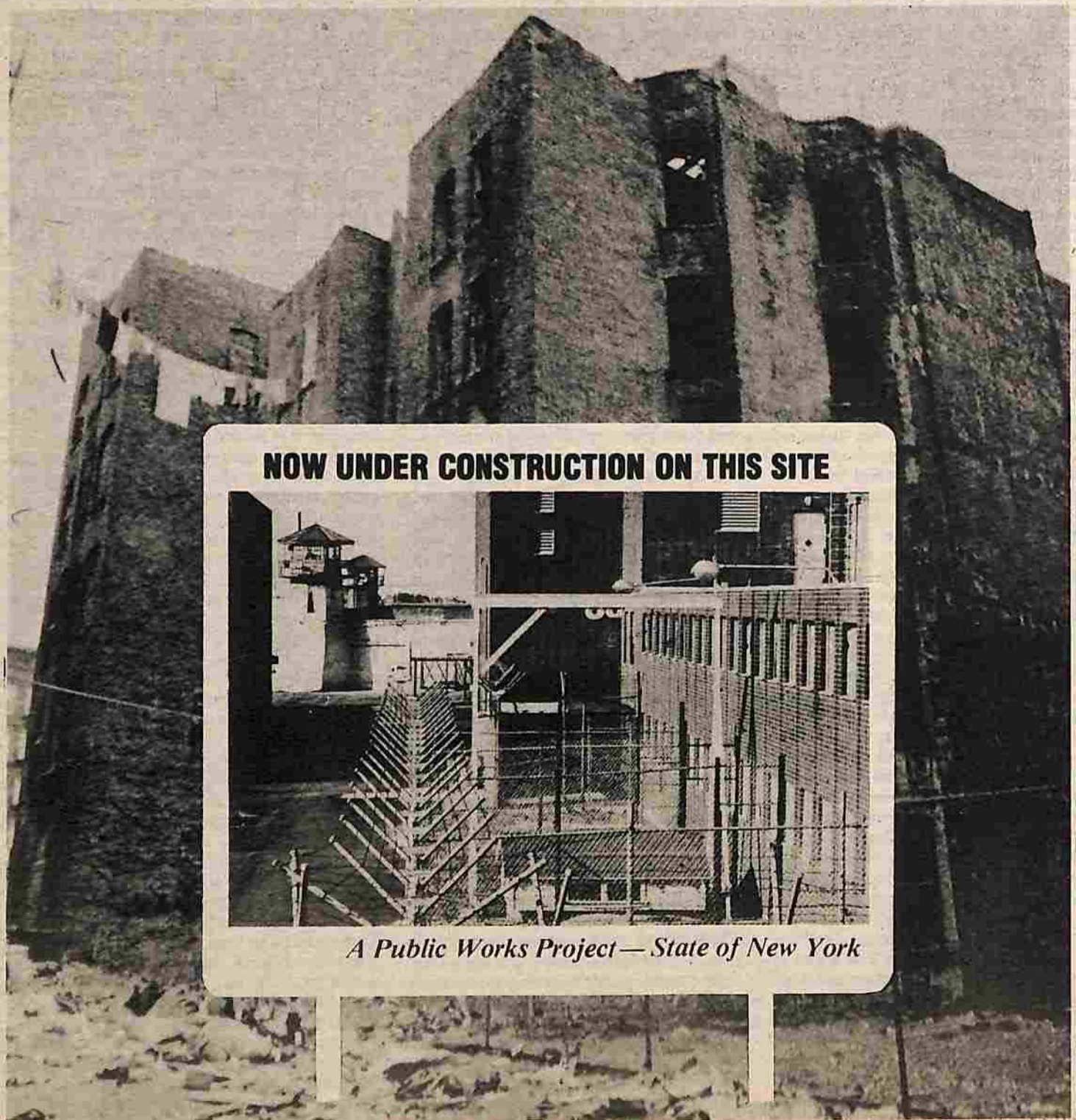
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Real Estate News: New "Units" Planned For South Bronx

Correction: In our February 10 edition (*RW* No. 242), the article "New York's South Bronx: The Firestorm and the Tin-Panel Tulips" exposed the hand of the bourgeoisie and the workings of its system in the destruction of the South Bronx. However, it appears that there have been developments of which we were not aware. The February 29 edition of the *N.Y. Times* reports that, since June 1983, over \$100 million has after all been slated for housing construction in the South Bronx. The facility? A 1,000-bed state prison.

Not everybody is hopping up and down about the prison being located in the South Bronx. For instance, the Bronx Borough President proposes a more manageable situation like sticking the jail on an island in the East River. Still other politicians and officials have previously advertised certain advantages of locating the prison right in the South Bronx. Since, as in any oppressed community, the pigs here run up gigantic arrest totals, why not keep the joint right in the community where, the politicians add with a smile, "the inmates' families and friends can more easily visit." How "thoughtful." "Thoughtful."

The South Bronx jail has also offended the sensibilities of Lawrence Kurlander, Governor Cuomo's criminal justice chief... but not because he opposes construction. Rather it's the cost, risen from \$100 to \$200 million since its inception: "We're not building country clubs..." Kurlander snorts. That's no lie. There is already a joint in the South Bronx, the Spofford Youth Detention Center, where in a five-month period in 1980 there were 46 confirmed suicide attempts. This makes life at the jail even more — but not that much more — hellish than conditions under a normal South Bronx slumlord. In fact, why not take a tip from elsewhere in the neighborhood: what goes on inside can always be dressed up by hanging tin panels on the windows, of smiling inmates, say. After all, the bourgeoisie has a growing need for its institutions of repression — but they certainly don't want to ruin the view. □



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Does Birth Control Have No Class Character?

The Chinese Revisionists

and the Granny Patrols

In China today, a couple may get permission to get married after successfully passing a written test. It is then a matter of routine to immediately put the "Birth Planning Officer" and the Granny Patrols in their area on alert. The important job of enforcing the "one-child family" policy by these groups then begins: watching daily for signs of pregnancy, detecting any fraud such as the attempt to hide a suspicious bulge under heavy winter clothing, or not picking up birth control pills on time. While such policing is not evenly successful throughout China, especially in the countryside, it is carried out with enthusiasm by those entrusted with this task. As one officer boasted, "No one has gotten pregnant without us knowing!"

A recent television show on China's birth control policy started off with the story of one woman who had apparently chosen to go against the dictum of the "three withouts." That is, she had broken the rule "that without permission no one shall have children, families shall be without a second child, and women shall be without early births." By her seventh month of pregnancy she had somehow eluded the watchful eyes of the authorities and hidden her condition. When her pregnancy became too obvious to hide any longer, members of the neighborhood birth control office came to visit her every evening and struggled with her to have an abortion. Because of her insistence on having a second child they also "encouraged" her to be sterilized. Finally, seven and a half months pregnant, she gave in and was admitted into the hospital for an abortion even though she would not give permission to be sterilized. If she had decided to have that second child, though, she and her husband would surely have been immediately punished for having broken the "one child" policy.

The rules and regulations for this new method of dealing with China's population growth were officially instituted at the National Conference on Planned Parenthood held in January 1979. It was at this time that the previous emphasis of late marriages and small families (dating back since the 1950s and throughout the period of Mao's revolutionary leadership) was propelled in a whole new reactionary direction. As laid out in the conference, henceforth the task of implementing birth control in China would rest on a strict "reward and punishment" system.

The new system was to be in line with the "four modernizations"; the political thrust of the policy was geared toward birth control as an important way of allowing women to fully participate in economic productivity (and be more fully exploited by the revisionist rulers and the imperialists) as well as a measure to keep down the amount of state resources needed for such things as childcare, elementary school education, maternity leave, etc.

Under the revolutionary leadership of Mao Tsetung, the method of implementing a birth control policy was guided by an overall recognition that attention must be paid to emancipating women from the confines of mother and wife roles to play a full and equal role in economics as well as politics.

Birth control was therefore seen not principally as a question of reducing the population as much as an important prerequisite to the emancipation of women through exercising control over the size of the family — both how many children to have and when to have these children — thereby making it more possible for women to equally participate with men in making revolution — in study, training, and in all-around preparation in economic and political affairs. In line with this, late marriages were encouraged and generally 1-2 child families were seen as desirable. Struggle was waged against the feudal traditions which had resulted in arranged marriages which oftentimes end-



A birth control poster from revolutionary China gives reasons for practicing planned birth. Captions on the pictures are (clockwise, starting at top right-hand corner): (1) In order to study and apply Chairman Mao's thought in a lively way. (2) In order to consolidate the proletarian dictatorship. (3) In order to prepare against war, prepare against national disaster, and for the people. (4) In order to support world revolution. (5) In order to cultivate successors to the proletarian revolution. (6) In order to grasp revolution, promote production, carry on work, and to prepare against war.

ed up saddling women with seven or eight children by the time they were 30 years old. In addition, couples were also asked to delay having children right after getting married, which was also seen as facilitating women's involvement outside the home. It was generally true that if women became active in economic and political life before they got married and then continued to be active after getting married, the chances were much higher that they would continue to be active outside the home even after they eventually did have children. These policies of birth control were also closely linked with the development and expansion of better health care in general for women as well as the expansion of socialized housework and childcare. And while these policies were seen as quite important to enforce, they were implemented based on political struggle and persuasion as opposed to a whole system of strict punishments and outright bribes.

The Granny Patrols

Today, with the restoration of capitalism in China the tremendous liberation that hundreds of millions of women experienced, especially during the Cultural Revolution, is quickly being sacrificed to the great god of the "four modernizations." The policy of birth control in China is but one striking example of how this oppression of women is being intensified and enforced along with the overall reinstatement of capitalist economic and political relations throughout Chinese society.

The reliance on rewards and punishments is at the heart of the new birth control policies, and the punishments meted out are designed to make the political and economic costs of having a second child far outweigh any benefits that parents with one child receive. For instance, if a factory or office worker has a third child

he could receive a reduction in pay for up to four years. And just having a second child would probably result in an immediate 5% cut in wages to start off with. In the communes in the countryside a couple could lose from three to five workdays per month for four years if they also dare to go against the "one child" policy.

Punishments also go beyond immediate monetary disadvantages, but are equally calculated to make having a second child a very costly choice. Women can lose maternity benefits and the right to any state benefits towards education and medical costs for a second child. And in one city it was reported that if a couple has a second child they are denied any promotions for up to four years. The state has also given communes in the countryside some flexibility in instituting these policies, so, for instance, some individual communes have also decided to deny couples who have a second child access to additional land for private plots or the rights to collective grain. Some peasants have also been forced to pay higher prices for grain to feed a second child.

On the other side of the Chinese revisionists' logic is the view that with a stick there must be a carrot — and various rewards are used to bestow economic gains and political prestige on those who contribute to the "four modernizations" by following and actively promoting the "one-child family." In the factories there is a quota established for how many women can be given permission to have children during the year and those factories that meet their quotas are given monetary rewards by the state and frequently elevated to the status of a "model factory." Individual work units within the factories also may give rewards in the form of "honorable passes" which entitle the holder to purchase special goods that are not generally available to the public (that is, probably, unless one is a

party member...). And after couples sign a "One Child Contract" (that basically promises to have only one child) they can be given a wage increase of up to five yuan per month until their one child reaches 14 years of age. All this, of course, is immediately revoked if the "contract" is broken. It is also reported that some couples who signed a contract but then had a second child have even had to pay back benefits that they had already received. In the factories, there is commonly a campaign to get 100% of the workers to sign the "one-child contracts" and these are proudly put up for display — hence a tremendous amount of pressure is also put on those who don't sign these contracts or who break them. And at the least, "model worker status" is taken away with the arrival of the second child.

In the countryside, equally sickening bribes are offered. A couple who pledges to have only one child might be given an additional two or three days' workpoints per month and an adult grain ration for the child until it is three years old. The single child is also commonly given special considerations in educational opportunities and medical treatment or in the acquisition of new housing. Again — all this can be taken away if a second child arrives.

In an ironic twist, some of the old feudal relations have also been revived in order to enforce birth control. Historically, mothers and mothers-in-law had been an important arm of enforcing the subordination of young women to their husbands and fathers in old feudal society. Under socialism there was tremendous struggle from the very beginning to break down the oppressive family hierarchy. In particular, many times this meant young women going up against their mothers and mothers-in-law who traditionally

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Now some misguided souls may just reject the bible out of hand as an obscurantist relic of slave society. Oh, Wicked and Foolish ones! Would they deny this treasure of the judeo-christian heritage — nay of Western civilization itself? For, in truth, the scriptures of the christian New Testament not only build on and perfect the scriptures of judaism, the Old Testament, they also draw on the insights of the pillars of Western thought and culture, the Greek philosophers of antiquity. This enduring tradition has been further forged, link by link, down to our very own day. It has been embellished by the great theologians and fathers of the church from Jerome, Augustine and Thomas Aquinas to the current occupant of Peter's throne. Passed down by faith (often aided by an inquisition, a witch hunt or a moral majority) the bible's teachings on the nature and role of women are still alive in the modern imperialist world.

Small wonder the evangelical preachers cry with such vehemence today for a return to strict obedience to these biblical injunctions in order to preserve and expand god's blessings on this the most favored of his nations and reverse its decline and disintegration. So, we are hereby presenting the following quotations, which put the christian tradition on women in a proper light, with confidence that our readers will mark them well.

This year Reagan's first address as a declared candidate for president was given to the National Religious Broadcasters convention which invoked god's blessing on the president as he reiterated his call for prayer in the public schools. And while Pat Boone serenaded the audience with "God Bless America" and shouted "How wonderful to have a President who believes in these words" — it's hardly surprising that Reagan's emphasis that day on stepping up efforts to ban abortion received wild bible-thumping applause.

Thus in line with this, and because we heard so many RW readers had such fun in the streets with these quotations last year in the "Year of the Bible," we are printing them again for International Women's Day.

*Most of the quotations from the bible were taken from *The Jerusalem Bible* (Jones; Doubleday & Company, Inc.)

Ancient Greece: The Enlightened Tradition of Democracy

He who lived well during his appointed time was to return and dwell in his native star, and there he would have a blessed and congenial existence. But if he failed in attaining this, at the second birth he would pass into a woman, and if, when in that state of being, he did not desist from evil, he would continually be changed into some brute who resembled him in the evil nature he had acquired...

Plato, *Timeaus*

... Woman — left without chastening restraint — is not, as you might fancy, merely half the problem; nay, she is a twofold and more than a twofold problem, in proportion as her native disposition is inferior to man's.

Plato, *Laws*

We should look upon the female state as being as it were a deformity, though one which occurs in the ordinary course of nature.

Aristotle, *The Generation of Animals*

The courage of a man is shown in commanding, of a woman in obeying.

Aristotle, *Politics*

The first and least parts of a family are master and slave, husband and wife, father and children... For that some should rule, and others be ruled is a thing not only necessary but expedient; from the hour of their birth, some are marked out for subjection, others for rule.

Aristotle, *Politics*



"We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law" — Christian fundamentalists at home.

Dangerous Daughters

Yahweh God said, 'It is not good that the man should be alone. I will make him a helpmate.' So from the soil Yahweh God fashioned all the wild beasts and all the birds of heaven. These he brought to the man to see what he would call them; each one was to bear the name the man would give it. The man gave names to all the cattle, all the birds of heaven and all the wild beasts. But no helpmate suitable for man was found for him. So Yahweh God made the man fall into a deep sleep. And while he slept, he took one of his ribs and enclosed it in flesh. Yahweh God built the rib he had taken from the man into a woman, and brought her to the man. The man exclaimed:

'This at last is bone from my bones,
and flesh from my flesh!
This is to be called woman,
for this was taken from man.'

Genesis 2:18-23

The serpent was the most subtle of all the wild beasts that Yahweh God had made. It asked the woman, 'Did God really say you were not to eat from any of the trees in the garden?'... The woman saw that the tree was good to eat and pleasing to the eye, and that it was desirable for the knowledge that it could give. So she took some of its fruit and ate it. She gave some also to her husband who was with her, and he ate it. Then the eyes of both of them were opened and they realized that they were naked. So they sewed fig leaves together to make themselves loin cloths... Then Yahweh God said...

'To the woman...
I will multiply your pains in childbearing,
you shall give birth to your children in pain.
Your yearning shall be for your husband
Yet he will lord it over you.'

Genesis 3:1-17

When a woman has a discharge of blood, and blood flows from her body, this uncleanness of her monthly periods shall last for seven days.

Anyone who touches her will be unclean until evening. Any bed she lies on in this state will be unclean; any seat she sits on will be unclean.

Anyone who touches her bed must wash his clothing and wash himself and will be unclean until evening... When she is cured of her flow, she will let seven days pass; then she will be clean. On the eighth day she is to take two turtledoves or two young pigeons and bring them to the priest at the entrance of the Tent of Meeting. With one of them the priest is to offer a sacrifice for sin and with the other a holocaust. This is the way in which the priest will perform the rite of atonement over her before Yahweh for the flow that caused her uncleanness.

Leviticus 15: 19-55

Yahweh spoke to Moses; he said, 'Speak to the sons of Israel and say: "If a woman conceives and gives birth to a boy, she is to be unclean for seven days, just as she is unclean during her monthly periods. ... and she must wait another thirty three days for her blood to be purified... If she gives birth to a girl, she is to be unclean for two weeks, as during her monthly periods; and she must wait another sixty-six days for her blood to be purified."'

Leviticus 12: 1-5

Any wound rather than a wound of the heart!
Any spite rather than the spite of woman!
Any evil rather than an evil caused by an enemy!
Any vengeance rather than the vengeance of a foe!

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There is no poison worse than the poison of a snake,
there is no fury worse than the fury of an enemy.

I would sooner keep house with a lion or a dragon
than keep house with a spiteful wife.
A woman's spite changes her appearance
and makes her face as grim as any bear's!
When her husband goes out to dinner with his neighbors,
he cannot help heaving bitter sighs.

No wickedness comes anywhere near the wickedness of a woman,
may a sinner's lot be hers!

As climbing up a sandhill is for elderly feet
such is a garrulous wife for a quiet husband.
Do not be taken in by a woman's beauty,
never lose your head over a woman.

Bad temper, insolence and shame hold sway
where the wife supports the husband.
Low spirits, gloomy face, stricken heart:
such the achievements of a spiteful wife.
Slack hands and sagging knees
indicate a wife who makes her husband wretched.

Sin began with a woman
and thanks to her we all must die.

Do not let water find a leak,
do not allow a spiteful woman free rein for her tongue.
If she will not do as you tell her,
get rid of her.

Keep a headstrong daughter under firm control,
or she will abuse any indulgence she receives.
Keep a strict watch on her shameless eye,
do not be surprised if she disgraces you.
Like a thirsty traveller she will open her mouth
and drink any water she comes across;
she will sit in front of every peg,
and open her quiver to any arrow.

A silent wife is a gift from the Lord,
no price can be put on a well-trained character.

Ecclesiasticus 25 and 26 (JB)

A woman will accept any husband
but some daughters are better than others...

Ecclesiasticus 36: 21 (JB)

Unknown to her, a daughter keeps her father awake,
the worry she gives him drives away his sleep:
in her youth, in case she never marries,
married, in case she should be disliked,
as a virgin, in case she should be defiled
and found with child in her father's house,
having a husband, in case she goes astray,
married, in case she should be barren.
Your daughter is headstrong? Keep a sharp look-out
that she does not make you the laughing-stock of your enemies,
the talk of the town, the object of common gossip,
and put you to public shame.

Ecclesiasticus 42: 9-11

Women

Do not stare at any man for his good looks,
do not sit down with the women,

THE CHRISTIAN OFFENSE AGAINST WOMEN

The spoils, the remainder of the booty captured by the soldiers, came to six hundred and seventy five thousand head of small stock, seventy two thousand head of cattle, sixty one thousand donkeys, and in persons, women who had never slept with a man, thirty two thousand in all . . .

Numbers 31: 33-36

When the two angels reached Sodom in the evening, Lot was sitting at the gate. As soon as Lot saw them he rose to meet them and bowed to the ground. I beg you, my lords, he said, please come down to your servant's house to stay the night and wash your feet. . . They had not gone to bed when the house was surrounded by the men of the town, the men of Sodom both young and old. . . Calling to Lot they said, 'Where are the men who came to you tonight? Send them out to us that we may abuse them.'

Lot came out to them at the door, and having closed the door behind him said, 'I beg you my brothers, do no such wicked thing. Listen, I have two daughters who are virgins. I am ready to send them out to you, to treat as it pleases you. But as for the men, do nothing to them, for they have come under the shadow of my roof.'

Genesis 19: 1-9

Towards masters

Slaves must be respectful and obedient to their masters, not only when they are kind and gentle but also when they are unfair. You see, there is some merit in putting up with the pains of unearned punishment if it is done for the sake of God but there is nothing meritorious in taking a beating patiently if you have done something wrong to deserve it. The merit, in the sight of God, is in bearing it patiently when you are punished after doing your duty. . . .

1 Peter 2: 18-20

In marriage

In the same way, wives should be obedient to their husbands. Then, if there are some husbands who have not yet obeyed the word, they may find themselves won over, without a word spoken, by the way their wives behave when they see how faithful and conscientious they are.

1 Peter 3: 1-3

The morals of the home

Wives should regard their husbands as they regard the Lord, since as Christ is head of the Church and saves the whole body, so is a husband the head of his wife; and as the Church submits to Christ, so should wives to their husbands, in everything.

Paul, Ephesians 5: 21-25

Cure of Peter's Mother-in-law

And going into Peter's house Jesus found Peter's mother-in-law in bed with fever. He touched her hand and the fever left her, and she got up and began to wait on him.

Matthew 8: 14-15

The woman was a sinner

. . . When he arrived at the Pharisee's house and took his place at table, a woman came in, who had a bad name in the town. She had heard he was dining with the Pharisee and had brought with her an alabaster jar of ointment. She waited behind him at his feet, weeping and her tears fell on his feet, and she wiped them away with her hair; then she covered his feet with kisses and anointed them with the ointment.

When the Pharisee who had invited him saw this, he said to himself, 'If this man were a prophet, he would know who this woman is that is touching him and what a bad name she has.' Then Jesus took him up and said, 'Simon, I have something to say to you.' 'Speak, Master' was the reply. 'There was once a creditor who had two men in his debt; one owed him five hundred denarii, the other fifty. They were unable to pay, so he pardoned them both. Which of them will love him more?'

Luke 7: 36-43

The daughter of the Syrophenician woman healed

. . . A woman whose little daughter had an unclean spirit heard about him straight away and came and fell at his feet. Now the woman was a pagan, by birth a Syrophenician, and she begged him to cast the devil out of her daughter. And he said to her, 'The children should be fed first, because it is not fair to take the children's food and throw it to the house-dogs.' But she spoke up: 'Ah yes, sir,' she replied 'but the house-dogs under the table can eat the children's scraps.' And he said to her, 'For saying this, you may go home happy; the devil has gone out of your daughter.'

Mark 7: 24-30

A Woman's Place

A woman in childbirth suffers, because her time has come; but when she has given birth to the child she forgets the suffering in her joy that a man has been born into the world.

John 16: 21

If a man marries a wife, and sleeps with her and then turns against her, and taxes her with misconduct and publicly defames her by saying, 'I married this woman and when I slept with her I did not find the evidence of her virginity' the girl's father and mother must take her and produce the evidence of her virginity before the elders of the town at the gate. The girl's father shall then declare to the elders, 'I gave this man my daughter for a wife and he has turned against her and now he taxes her for misconduct. I found no evidence of virginity in your daughter, he says. But the evidence of my daughter's virginity is here.' And they shall spread the cloth out before the elders of the town. Then the elders of the town shall take the man and flog him and fine him one hundred silver shekels for publicly defaming a virgin of Israel, and give this money to the girl's father. She shall remain his wife and as long as he lives he may not repudiate her.

But if the accusation that the girl cannot show the evidence of virginity is substantiated they shall take her to the door of her father's house and her fellow citizens shall stone her to death. . .

Deuteronomy 22: 13-21

If a virgin is betrothed and a man meets her in the city and sleeps with her, you shall take them both out to the gate of the town and stone them to death, the girl, because she did not cry for help in the town; the man, because he has violated the wife of his fellow. You must banish this evil from your midst. But if the man has met the betrothed girl in the open country and has taken her by force and lain with her, only the man who lay with her shall die; you must do nothing to the girl, for hers is not capital offense. The case is like that of a man who attacks and kills his fellow; for he came across her in the open country and the betrothed girl could have cried out without anyone coming to her rescue.

Deuteronomy 22: 22-29

If a man seduces a virgin who is not betrothed and sleeps with her, he must pay her price and make her his wife. If her father absolutely refuses to let him have her, the seducer must pay a sum of money equal to the price fixed for a virgin.

Exodus 22: 15-17

. . . Every vow or oath that is binding on the wife may be endorsed or annulled by the husband. . .

These are the laws ordained by Yahweh to Moses, concerning the relationship between man and wife, and between a father and his daughter while still young and living in her father's home.

Numbers 30: 14, 17

Yahweh spoke to Moses and said 'Say this to the sons of Israel: "If anyone has a wife who goes astray and is unfaithful to him, if some other man sleeps with the woman without the husband's knowledge, if she disgraces herself in secret in this way, without any witness against her, and without anyone catching her in the act; then, if a spirit of jealousy comes over the husband and makes him jealous for the wife who has disgraced herself, or again if this spirit of jealousy comes upon him and makes him jealous for his wife even when she is innocent; the man must bring his wife before the priest, and on her behalf make an offering of one-tenth of an ephah of barley meal. . .

"The priest is then to bring the woman forward and stand her before Yahweh. Then he shall take living water in an earthen jar, and on the water throw dust that he has taken from the floor of the tabernacle. . .

"He is then to put the woman on oath. He shall say to her: If it is not true that a man has slept with you, that you have gone astray and disgraced yourself while under your husband's authority, then may this water of bitterness and cursing do you no harm. But if it is true that you have gone astray while under your husband's authority, that you have disgraced yourself by sharing your bed with a man other than your husband. . . Here the priest shall impose an imprecatory oath on the woman. He shall say to her: ' . . . May Yahweh make of you an execration and a curse among your people, making your thigh shrivel and your belly swell! May this water of cursing enter your bowels to swell your belly and shrivel your organs!' The woman must answer: Amen, Amen!

"Then the priest shall commit these curses to writing and wash them off in the water of bitterness. He must make the woman drink this water of bitterness and of cursing, and this water of cursing shall go into her and be bitter inside her.

" . . . After he has made her drink it, if it is true that she has disgraced herself, deceiving her husband, then the water of cursing that goes into her shall indeed be bitter: her belly will swell and her thigh shrivel, and she will be an execration among her people. But if she has not disgraced herself and is clean, then she will go unscathed and will bear children.

"This is the ritual in cases of jealousy, when a woman has gone astray and disgraced herself while under her husband's authority, or when a spirit of jealousy has come over a man and made him jealous for his wife. When a husband brings such a woman before Yahweh, the priest must apply this ritual to her in full. The husband shall be guiltless, but the woman must bear the punishment for her sin."

Numbers 5: 11-13

If brothers live together and one of them dies childless, the dead man's wife must not marry a stranger outside the family. Her husband's brother must come to her and, exercising his levirate, make her his wife, and the first son she bears shall assume the dead brother's name; and so his name will not be blotted out. . .

Deuteronomy 25: 5-7 (JB)

They spoke before Moses and the leaders. . . and said:

'Yahweh has ordered my lord to give the land to the sons of Israel, sharing it out by lot; and my lord has been ordered by Yahweh to give the inheritance of our brother Zelophehad to his daughters. Now if they marry someone from another tribe in the sons of Israel, their property will be taken away from the inheritance of our fathers. The property of the tribe to which they will belong will be increased, and the property allotted to us diminished. And when the jubilee comes round for the sons of Israel, the property of these women will be added to the inheritance of the tribe to which they then belong, and lost to the inheritance of our own patriarchal tribe.'

Moses, at Yahweh's bidding, gave the following ruling to the sons of Israel. He said:

'The tribe of the sons of Joseph is in the right. This is Yahweh's ruling for the daughters of Zelophehad: "They may marry whom they please, providing they marry into a clan of their father's tribe. The heritage of the sons of Israel is not to be transferred from tribe to tribe; every man of the sons of Israel is to remain bound to the heritage of his particular tribe. Every daughter who has a heritage in one of the tribes of the sons of Israel must marry into a clan of her own paternal tribe, so that the sons of Israel may each preserve the heritage of his father. No heritage may be transferred from one tribe to another; every tribe of the sons of Israel will stay bound to its own heritage."

Numbers 36: 2-9 (JB)

The question about divorce

Jesus had now finished what he wanted to say, and he left Galilee and came into the part of Judea which is on the far side of the Jordan. . . .

Some Pharisees approached him, and to test him they said, 'Is it against the Law for a man to divorce his wife on any pretext whatever?' He answered, 'Have you not read that the creator from the beginning made them male and female and that he said: *This is why a man must leave father and mother, and cling to his wife, and the two become one body? They are no longer two,*

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for moth comes out of clothes and woman's spite out of woman. A man's spite is preferable to a woman's kindness; women give rise to shame and reproach.

Ecclesiasticus 42: 12-14

The affair of Vashti

Queen Vashti, too, had given a banquet for the women in the royal palace of King Ahasuerus. . . . But Queen Vashti refused to come at the king's command delivered by the eunuchs. The king was very angry at this and his rage grew hot. He then consulted the wise men who were versed in the law. . . . In the presence of the king and of the administrators Memucan answered, 'Vashti has wronged not only the king, but also all the administrators and nations inhabiting the provinces of King Ahasuerus. The queen's conduct will soon become known to all the women and encourage them in a contemptuous attitude toward their husbands. . . .'

Esther 1: 9-17

Thou shalt not suffer a witch to live.

Exodus 22: 17

Masters, Marauders and Condescending Saviours

You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his servant, man or woman, or his ox, or his donkey, or anything that is his.

Exodus 20: 17 (10th Commandment)

When Yahweh brings you to the land of the Canaanites — as he swore to you and your fathers he would do — and gives it to you, you are to make over to Yahweh all that first issues from the womb, and every first-born cast by your animals: these males belong to Yahweh.

Exodus 13: 11

Have you cattle? Look after them; if they are making you a profit, keep them.
Have you children? Educate them, make them bow the neck from childhood.
Have you daughters? Take care of their bodies, but do not be over-indulgent.
Marry a daughter off, and you have finished a great work, but give her to a man of sense.
Have you a wife to your liking? Do not turn her out; but if you dislike her, never trust her.

Ecclesiasticus 7: 22-28

They waged a campaign against Midian, as Yahweh has ordered Moses, and they had put every male to death. . . . Moses, Eleazar the priest, and all the leaders of the community went out of the camp to meet them. Moses was enraged with the commanders of the army, the captains of thousands and the captains of hundreds, who had come back from this military expedition. He said, 'Why have you spared the life of all the women? These were the very ones who, on Balaam's advice, perverted the sons of Israel and made them renounce Yahweh in the affair at Peor; hence the plague which struck the community of Israel. So kill all the male children. Kill also all the women who have slept with a man. Spare the lives only of the young girls who have not slept with a man, and take them for yourselves.'

Numbers 31: 7-19

Christian

Continued from page 11
therefore, but one body. So then, what God has united, man must not divide.

They said to him, "Then why did Moses command that a writ of dismissal should be given in cases of divorce?" "It was because you were so unteachable" he said "that Moses allowed you to divorce your wives, but it was not like this from the beginning. Now I say this to you: the man who divorces his wife — I am not speaking of fornication — and marries another, is guilty of adultery."

The disciples said to him, "If that is how things are between husband and wife, it is not advisable to marry."

Matthew 19: 1-11 (JB)

Yahweh said: Because of the haughtiness of the daughters of Zion, the way they walk with their heads held high and enticing eyes, the way they mince along, tinkling the bangles on their feet, the Lord will give the daughters of Zion itching heads and uncover their nakedness.

Isaiah 3: 16-18

Modesty in Brawls

When two men are fighting together, if the wife of one intervenes to protect her husband from the other's blows by putting out her hand and seizing the other by the private parts, you shall cut her hand off and show no pity.

Deuteronomy 25: 11-12 (JB)

... Christ is the head of every man, man is the head of woman, and God is the head of Christ. For a man to pray or prophesy with his head covered is a sign of disrespect to his head. For a woman, however, it is a sign of disrespect to her head if she prays or prophesies unveiled; she might as well have her hair shaved off. In fact, a woman who will not wear a veil ought to have her hair cut off. If a woman is ashamed to have her hair cut off or shaved, she ought to wear a veil.

A man should certainly not cover his head, since he is the image of God and reflects God's glory; but woman is the reflection of man's glory. For man did not come from woman; no woman came from man; and man was not created for the sake of woman, but woman was created for the sake of man. That is the argument for women's covering their heads with a symbol of the authority over them, out of respect for the angels.

1 Corinthians 11: 3-11 (JB)
Paul

As in all the churches of the saints, women are to remain quiet at meetings since they have no permission to speak; they must keep in the background as the Law itself lays it down. If they have any questions to ask, they should ask their husbands; it does not seem right for a woman to raise her voice at meetings.

1 Corinthians 14: 34-35 (JB)
Paul

Similarly, I direct that women are to wear suitable clothes and to be dressed quietly and modestly, without braided hair or gold and jewelry. ... During instruction, a woman should be quiet and

respectful. I am not giving permission for a woman to teach or to tell a man what to do. A woman ought not to speak, because Adam was formed first and Eve afterwards, and it was not Adam who was led astray but the woman who was led astray and fell into sin. Nevertheless, she will be saved by childbearing, provided she lives a modest life and is constant in faith and love and holiness.

Paul, 1 Timothy: 9-15 (JB)

It is for you then, to preach the behavior which goes with healthy doctrine. The older men should be reserved, dignified, moderate, sound in faith and love and constancy. Similarly, the older women should behave as though they were religious, with no scandal mongering and no habitual wine-drinking — they are to be the teachers of the right behavior and show the younger women how they should love their husbands and love their children, how they are to be sensible and chaste, and how to work in their homes, and be gentle, and do as their husbands tell them, so the message of God is never disgraced.

Paul, Titus: 2: 1-5 (JB)

Widows

Be considerate to widows; I mean those who are truly widows. If a widow has children or grandchildren, they are to learn first of all to do their duty to their own families and repay their debt to their parents, because this is what pleases God. But a woman who is really widowed and left without anybody can give herself up to God and consecrate all her days and nights to petitions and prayer. The one who thinks only of pleasure is already dead while she is still alive: remind them of all this, too, so that their lives may be blameless.

Enrollment as a widow is permissible only for a woman at least sixty years old who has had only one husband. ... Do not accept young widows because if their natural desires get stronger than their dedication to Christ, they want to marry again, and then people condemn them for being unfaithful to their original promise. Besides they learn how to be idle and go round from house to house; and then, not merely idle, they learn to be gossips, and meddlers in other people's affairs, and to chatter when they would be better keeping quiet. I think it is best for young widows to marry again and have children and a home to look after, and not give the enemy any chance to raise a scandal about them; there are already some who have left us to follow Satan.

Paul, 1 Timothy 5: 3-18

Blessed be God that he did not make me a slave, a gentile or a woman. (man's prayer — RW) Blessed be the Lord, who created me according to His will. (woman's prayer — RW)

Hebrew Book of Morning Prayer.

The Christian Fathers

For love befits the man; fear befits the woman. As for the slave, not only fear is befitting him, but also trembling.

St. Jerome

Do you not know that you are Eve? ... You are the devil's gateway. ... How easily you destroyed man, the image of God. Because of the death which you brought upon us, even the Son of God had to die.

Tertullian

In her the good Christian ... likes what is human, loathes what is feminine.

St. Augustine

It was necessary for woman to be made, as the Scripture says, as a helper to man not, indeed, as a helpmate in other works, as some say, since man can be more efficiently helped by another man in other works; but as a helper in the work of generation.

As regards the individual nature, woman is defective and misbegotten, for the active force in the male seed tends to the production of a perfect likeness in the masculine sex; while the production of woman comes from defect in the active force or from some material indisposition, or even from some external influence; such as that of a south wind, which is moist, as the Philosopher (Aristotle — RW) observes.

St. Thomas Aquinas, *Summa Theologica*
Part I Question 92

When all things were first formed, it was more suitable for the woman to be made from the man than ... in other animals. First, in order thus to give the first man a certain dignity consisting in this, that as God as the principle of the whole universe, so the first man, in the likeness to God, was the principle of the whole human race. ... Wherefore it was suitable for the woman to be made out of man, as out of her principle.

St. Thomas Aquinas, *Ibid.*

Equality is twofold, of quantity and of proportion. ... Accordingly, speaking of the first equality, husband and wife are not equal in marriage; neither as regards the marriage act, wherein the more noble part is due to the husband, nor as regards the household management, wherein the wife is ruled and the husband rules.

St. Thomas Aquinas, *Ibid.*

Experience confirms that there must be a social re-evaluation of the mother's role, of the toil connected with it and of the need that children have for care, love and affection in order that they may develop into responsible, morally and religiously stable persons. ... Having to abandon these tasks in order to take up paid work outside the home is wrong from the point of view of the good of society and of the family when it contradicts or hinders these primary goals of the mission of a mother.

Pope John Paul II, "Laborem Exercens"

If we expect God to honor and bless our nation, we must take a stand against abortion.

Jerry Falwell, *Listen America*

I believe at the foundation of the women's movement there is a minority core of women ... who have not accepted their God given role.

Jerry Falwell, *Listen America*

etc., etc., etc. □

Nuclear Death Train

Continued from page 5

— it's about preparing for World War 3." (A program had been held by the Contingent two nights before in Portland, and the previous night in Eugene.)

The forces of the state grew considerably; eight cops had arrived on horseback, more squad cars came and tried to seal off the area to some degree. They had even dragged one religious young woman back up the hill, refusing to let anyone go down and join the crowd. (The youth of the neighborhood were very helpful in finding alternate routes down.) At the base of the hill they laid out a two-inch yellow ribbon to mark off the trespassing boundaries; the yellow ribbon, touted as the symbol of foaming chauvinism during the Iran "hostage crisis," continues its reactionary significance! Pigs on horses now moved down by the tracks to help about 70 others seal in the demonstrators. Looking carefully, higher up on the turreted cars, you could get a glimpse, through the darkly tinted glass, of armed guards on board with the muzzles of automatic rifles sometimes visible through the gun ports. And the stalemate dragged on for many minutes in this manner, the line of ominous-looking, overlarge, and streamlined white railcars stopped dead by a swarm of angry people.

At this point, the State Police came in, jogging two-by-two in riot gear, to form the outside border. Their entrance was accompanied by "God Bless America" sung by a small chorus, including the CP, standing with their toes safely planted on the other side of the yellow ribbon. Finally, with all their apparatus in place, the pigs began pulling the blockaders off the tracks with the train reclaiming every inch as they were pulled away.

In the midst of this, spirits remained high. Some people were shouting out facts — how every one of the hundred-plus bombs that were thought to be on this train were five times the power of the one used at Hiroshima. They promoted various readings on the weapons, what Pantex did, etc. One foreign-born student said, "It's time to put something on the line against this. Most of the people here voted for the freeze, yet it's all going through. In fact there's more and more." Looking up at the train and the row of bodies in front of it, he said, "Look, this is a graphic view of our desire to derail the whole system doing this."

Thirty-five were arrested and charged with second-degree trespass. The Department of Energy spokesman summed up the day as an "unscheduled stop lasting 2 hours and 38 minutes." (One is tempted to ask if drinks and food were also on the house!) But it's certain that as preparations for World War 3 become even more rapid and glaring, those responsible will be experiencing many more such "scheduling changes" along the way. □

CORRECTION

In last week's RW (February 24, 1984) there are two errors that readers should take note of:

In the article "Darnell Summers Railroad Derailed," on page 12, the beginning of column three, the first complete sentence should read: The Coalition to Free Darnell Summers was forged and included revolutionary nationalists, anti-nuke activists, lawyers, social activists from progressive churches, and others.

In the article "Echoes of a Rebellion," on page 10, right before the subhead "Measuring Tension," the date cited should have been: December 28. □

Detroit Rapes

Continued from page 8

training 9,000 employees of the utilities to be "eyes and ears" for the police. There has been a greatly stepped up program in the high schools of enrolling youth in police reserves, CB patrols, and police cadet programs, pulling students from classes to be part of reporting to the police directly from school patrols and neighborhood patrols.

A program of "supervision of selected individuals" in the community has been implemented that in the future will give names of any individuals released from the prison system on parole to interested community agencies, including not only the local police precinct but neighborhood watch programs, the schools, and other agencies, so that these individuals can be "closely supervised." In addition, a Special Warrants Squad has been established by the police to selectively target individuals. All outstanding warrants in the city have been reviewed and a list of targeted people given to the police. The first indication of how this "special supervision" may be implemented came on February 17th when a man who had two outstanding warrants on drug charges was killed by police on the doorstep of a friend. According to his family, the police had harassed him for weeks prior to killing him, and two days before had told him they were going to "get him." According to the new "liberal" prosecutor, John O'Hare, "This is the type of person who hurts our society, who we are interested in pursuing." O'Hare has emphasized several times since, that "The police department will not engage in any conduct which might be deemed oppressive."

Given the depths of these new policies, the tightening of the police apparatus is clearly not a quick response by the city to

the rapes. The calls from community leaders for more police to deal with the rapes have provided an opening to make these changes as a "response to community outrage." However, these moves are being made in the context of intense infighting in the city ruling circles over how best to rule in a potentially explosive city. The surfacing of the rape statistics themselves in a series of articles by the *Detroit Free Press* was probably designed to embarrass Coleman Young, as well as a more recent highlighting of the fact that Detroit is once again the murder capital of the nation. Coleman Young then calls the police department a "900-pound gorilla" that cannot be controlled once he lets the leash go, bringing back memories of STRESS in the early '70s when the police, in an "anticrime assault," went on a rampage of murdering Black youth. Others leaked the story of the sex crimes investigator in a move to embarrass the police.

In 1976 in the midst of similar intense struggles, then over police layoffs, in a notorious incident the police let the word out to gangs that the police would not be at a concert at Cobo Hall, unleashing a riot which the National Guard was ultimately called in on; the result was that Coleman rehired the laid-off police. This recent history of the police unleashing gangs and other forces in a "crime wave" as part of the intra-bourgeois fighting has not been forgotten by many on the streets, where a common feeling is that the police are involved in this in some way or another, given the freedom with which the rapists have operated. Clearly this case is far from being closed and as investigation continues, there is growing interest in "catching the thief red-handed." □

Readers will be interested in a telling exchange between *RW* contributor C. Clark Kissinger and Morton Halperin, Director of the Center for National Security Studies at a Washington, D.C. meeting on February 27. The exchange occurred at the second of two sessions of a workshop given by Halperin at the annual meeting of Physicians for Social Responsibility (PSR), a Freeze-oriented peace group, on the subject of "First Use of Nuclear Weapons and the Projection of American Power."

Halperin was once a member of Henry Kissinger's National Security Council staff. Since leaving that post, he has tried to create a reputation for himself as a "critic" of U.S. nuclear policies, appealing for an audience to such respected antinuclear war groups as PSR. The content of this criticism became increasingly evident at this workshop. Halperin lauded at great length the viewpoint of Robert McNamara (which caused no small amount of confusion in the PSR audience). Like McNamara, Halperin holds that the credibility of U.S. "deterrence" would be enhanced by the renunciation of a first-strike. He thinks that the threat of all-out nuclear war is not a very credible one since it would result in as much damage to the initiator as to the recipient, and thus he favors pulling back U.S. forward-based nukes in Europe and from the U.S. carrier groups (but not from U.S. nuclear submarines, since these are "stabilizing" weapons!). As a corollary,

Mr. Halperin Makes A Clarification on "Warmongers For Peace"

he favors sufficient NATO conventional forces to fight the Soviet Union, so he says, without resort to nuclear weapons. He adds, "We can beat 'em in a conventional war!" and even suggests possibly retreating to England and from there reinvading the continent: "We've done that before!"

The session ended with this exchange between C. Clark Kissinger and Halperin, as transcribed from a tape:

C. Clark Kissinger: In a certain sense I'm a little confused about what we're talking about. When we look back on the history of the arms race we see that both the United States and the Soviet Union for a long period of time have pursued the acquisition of first-strike capability. Whatever hardware constituted the ability to do that differed from time to time — historically it meant something different in the 1950s than it means today. I think

that's clear. And it's also been the case that both the United States and the Soviet Union have historically retained the option of first strike. The Soviet Union never declared that it was against first-use until Brezhnev's statement at the UN about a year and a half ago, which, if you read the actual text of it, has a loophole that a horse could walk through. Basically he says we'll never use nuclear weapons first, unless of course we have to — which is essentially the U.S. position. The interesting point is that now when we're closer, I feel, than we've ever been before to the actual outbreak of a world war between these two powers, we suddenly have, and I think the McNamara articles are symbolic of it, a new phenomenon that I'd call "warmongers for peace," that are suddenly coming out and questioning certain aspects of the nuclear policy. I think there's two aspects to it. One, I think that there is a real dispute

among the people who rule this country as well as among those who rule the Soviet Union over what are the best tactics for actually carrying a war out. McNamara is unhappy about the forward-positioned weapons in Germany. He wants to pull them back from the frontline; he wants to go back to flexible response on it. At the same time the other thing we see happening is, I think, that part of mobilizing people for war in this country is convincing them that the leaders of our country are in fact attempting to exhaust every possible remedy, because it makes it a little more acceptable after you've done that. Frankly, I don't see your position as any different than that of McNamara, what you're talking about is going back to flex...

Halperin: I don't claim that my position is any different than McNamara's.

C. Clark Kissinger: Good! It's the warmongers-for-peace position. Basically you want to go back to flexible response...

Halperin: Actually it's peacemongers-for-war.

(Woman in audience: What!?!)

C. Clark Kissinger: What you accept is the same underlying rationale overall that the administration accepts, and that is the overall desirability of defending the American empire worldwide against the other guys, and your disagreements are over how best to do that.

Halperin: I agree with that. I wouldn't use the word empire, but... (tape inaudible from laughter).

On The Non-Distinction Between The Outhouse And The White House

To *RW*:

I'd like to share some experience with you around how different sections of Blacks view Jesse Jackson's campaign. We've gotten a real cross section of thinking on this, which really began to sharpen up after his "peace mission" to Syria.

We've been taking the *RW* out to a small store in a Black neighborhood just across the tracks from a small industrial area. The most "action" this store sees is around "Mothers Day" (the day welfare checks arrive). Those who have jobs work in contract jobs, others have side "hustles" such as hauling things, roofing, barbeques. A lot of the women work as private-duty nurses' aides 10-12 hours a day.

Although it is common to hear people say that the U.S. government shouldn't stick its nose where it doesn't belong, there's some confusion around Jesse Jackson and the role he is really playing. Some people say, "Even if you don't like him, it's a step forward for Blacks," or, "I've never voted before, but now maybe there's a chance." There's a feeling that getting "one inch away from Reagan is progress." "Jesse's been everywhere, he's been poor, he's been middle class, upper class, he's seen it all!"

However, not everyone is falling for this. Some are downright suspicious of his Secret Service protection — "They

sure didn't give that to Malcolm!" In trying to analyze the world situation today, one guy, looking at Jesse's role said, "He makes me sick. All he does is preach but he never talks about where this shit is coming from!" His response to the U.S. role in Lebanon (see *RW* No. 237) enraged one woman who thought he was "for the people." This shed some light on where his loyalties lie! There is questioning as to why he is being promoted so much today. One woman who does detailing (a man's job) said, "All day I'm around men, listening to them talk. They act like he's the first Black to ever run for president. There was Shirley Chisholm. But they never gave her the fanfare they're giving him." Why so much publicity? Why does the U.S. government give him Secret Service protection? Why his campaign now? (We've heard some people say that America isn't ready for a Black president now). I think these are crucial points, very important to understanding what Jesse Jackson's real role is, what interest he serves and what is the "progress" that he stands for.

Under the cover of registering Blacks and other oppressed masses to vote is the real nitty-gritty. If we believe that our vote is really going to change things, make things better, that is the same thing as saying and believing that the system works, and that we really have a stake in it, which in turn makes it easier to promote fighting in the tren-

ches to keep it No. 1. Which is the whole name of the game; war and getting people to fall in behind defending this system, keeping it on top.

One of the things about Jesse's role that really gets me is that he's all for peace in places like Miami in 1980 during the rebellions but when it comes to registering the Blacks in the army to vote, he is seen riding around in a U.S. army tank in Germany! He's all for peace when people are directing their anger against the system. From Martin Luther King to Jesse Jackson there always seems to be these saviors thrown in our face as the only hope.

Jesse says, "Our time has come. From the slave ship to the championship, from the outhouse to the White House, our time has come." What I want to know is whose time? And what's the difference between the outhouse and the White House, they both hold the same thing. Now Jesse is a little more hip talking, but with the same outlook and interests that promotes the "system works." Why, all we have to do is to believe in it enough to protect it! In all actuality he doesn't give a damn about the Black masses or oppressed people in general. He's no militant Black leader interested in bettering the conditions of Blacks or any other oppressed people living under the system. He says so in his own words. "Ours is a candidacy to take those who feel that they have no stake in the

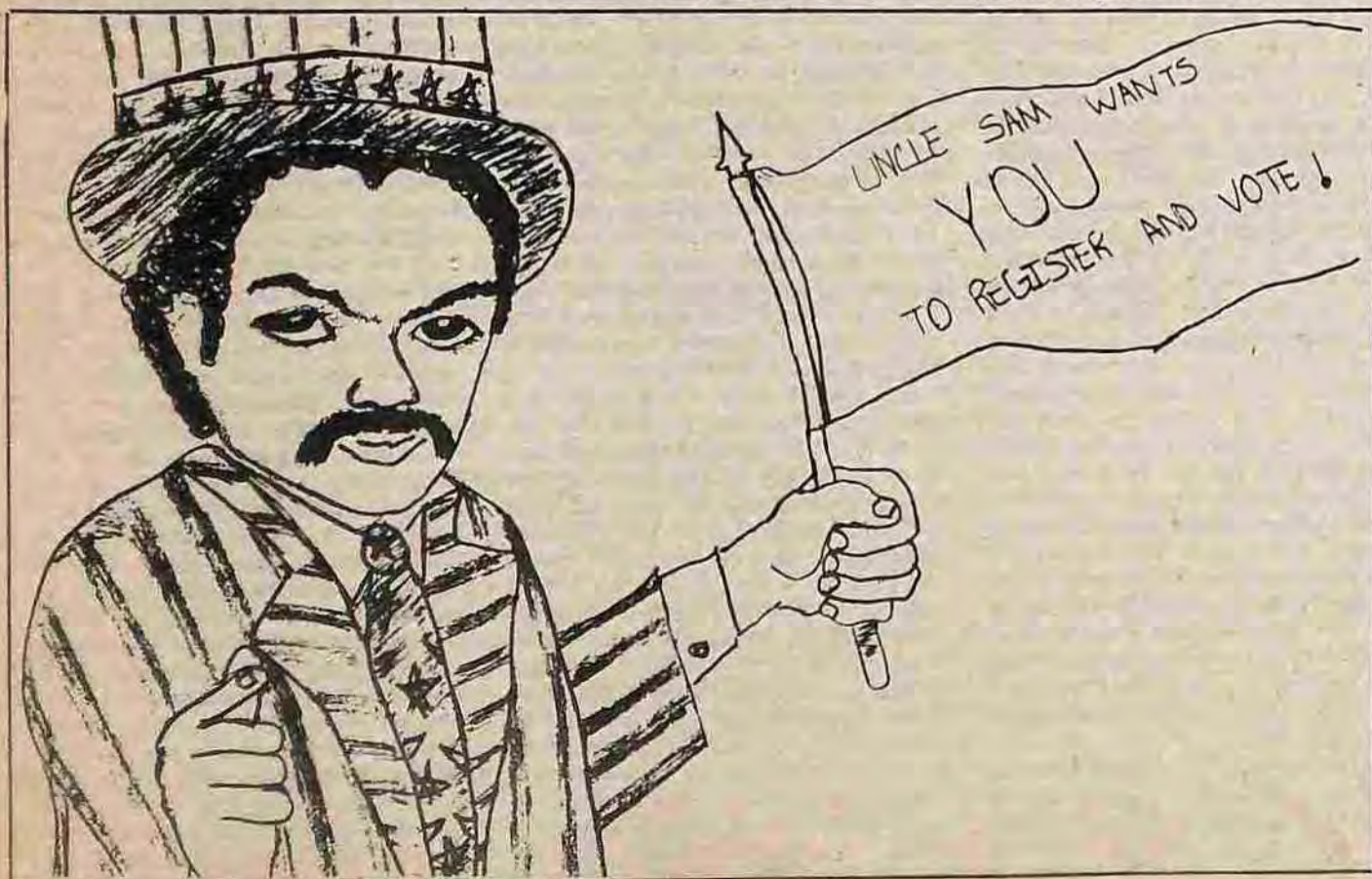
system and restore to them the feeling that they do." He tells us, look there's a Black Miss America, Black astronaut and now there's room for another "historic breakthrough!" The historic breakthrough he's talking about is keeping the U.S. No. 1 and using Blacks to do that. He has no interest in talking about where this shit comes from. Why would he want to expose the very system he serves?

He tells us straight up where our loyalties should lie. Like during the Iran revolution, "Black people have more reason to want to keep America No. 1 in the world. If America is unable to get oil, Black people's homes will be the first to go without heat." Here's another gem from a meeting he shared with another "militant," George Wallace. "America is going to need the contribution of Blacks if it's going to beat back the Japanese." And that "Blacks and whites have more in common with each other than with the Japanese." (All you need to do is to substitute the word Russian for Japanese and you're right on time!) He's telling us to keep America No. 1. And in doing that we can get OURS as Blacks!

My 16-year-old daughter recently spotted this picture of Jesse in a Black publication. He's in the very appropriate look of Uncle Sam promoting his aim of registering the oppressed to vote. So she drew her version, but from a very different angle.

What we have to say straight up is that we don't want any part of this system, Ronnie, Jesse or the rest. Our interest lies in total opposition to theirs. We must see and understand that this election is not their typical every-four-years election. This one is very different. The difference is that preparations for war have sharpened up to the point where they need a JJ to sell the interests of U.S. imperialism to the very people they crush every day in a million different ways. If you don't believe me, just check out the streets, the Black youth and youth of other oppressed nationalities. Youth who see no future in the ruling class. Their teachers tell them that you can have a future by protecting the system that has its boot crammed up your neck every day. The way I see it, while they are doing their preparations, we have to prepare for a different type of war. One thing that is very important is for people to debate Jesse Jackson's campaign, who he really serves and what it will really take to put an end to this system and all the racism and oppression that it breeds. We urge people living in other areas of the country to do the same thing. We need to get much more clear on what kind of war it will take to truly end this madness: a revolution.

Black Revolutionary



The Fury Unleashed

Continued from page 7

benefiting from not researching this illness yet so that people who have cancer will have to just buy more drugs until they're drained. But this isn't because the AMA are a bunch of crooks. There's a whole setup in this country that reaches all areas — education, culture, the government — which makes sure that people are at the mercy of existing conditions. And I'm seeing more and more that there is a class that dominates.

The one thing that really pisses me off about this society is the fucking war. It's like the government has not let up for one minute preparing us for doomsday and more suffering in some holocaust not too far in the future. I feel very strongly that we have to be against this — and not in a passive way either — it just won't make it to go passively before the government and show them how tame we are. I think that drastic measures have to be taken. If my son were one of those killed over in Lebanon, I'd be mad — but I wouldn't be mad at the so-called mysterious truck that crashed into their sacred headquarters. I would be pissed off at the U.S. government and all the other governments that are preparing for war at such a speed that you couldn't believe it.

Now, back to the drastic measures I was talking about. For one thing, I don't think that we have much time to base ourselves with getting more money on the job, voting for some clown or joining the kind of women's movement that says that we should be equal with men and join the army.

I just saw something on the talk show that started me thinking about how working within the system gets you nowhere. These Black guys on the show were talking about how rampant racism is and one guy started to respond by getting all radical in his tone of voice but what he said was that Blacks should have better jobs. I wish I had been in that program because I would have said that I don't think the problem is just unemployment or racism — it's the whole structure. And that you cannot deal with this by working within the system. That's a real deadend because there's not too much you can do working within the system unless you want to sell your soul to the U.S. army and carry out their dirty work for them all around the world. No way. I refuse to live and die on my knees. The imperialists try to beckon you with all kinds of sweet stuff like becoming part of the American dream. This is an outright illusion and we should really see it for what it is — a nightmare. There's no American dream for those Haitians in refugee camps and prisons in New York and there's no goodies for the people in Lebanon who have had their country destroyed and genocide committed against them by U.S. and Israel.

You see, the only way is for us to start getting ready to wage all-out warfare on these imperialist beasts — which means a lot of things. If you're going to declare war, we have to arm ourselves, we have to be clear-headed and sharp on what the enemy is doing. . . . And most importantly, we need to get much sharper on the science of making revolution. We can only do justice to the opportunity that we may have to overthrow them (which will not come and go as we please) by conducting ourselves in a scientific way. We're serious about winning this war with the imperialists and we cannot just strike out in blind revenge. This is one reason why that I feel that the vanguard party is so important.

As far as I can see, this party, the RCP, is for real and there's no way we can hope to really transform things without an organization that can lead things toward a certain goal. A lot of people say it would be great to have a revolution but it's just one person. What can just one person do? Well, that's true. An individual going about doing his or her own thing without a certain direction and science won't affect things very much. That's why we need a collective army, joined from people from different backgrounds and skills. For example, just take a look at the *Revolutionary Worker* — I have learned so much from

that newspaper about what's causing all this oppression and how to analyze the trickery of those that rule us that I would feel real cut off without it.

In a certain sense I feel funny saying all this because I would never have seen things like this one year ago. I was more pacifist about things and shuddered at the thought of drastic measures like arming ourselves politically and the prospect of revolutionary war. But I look around and get pissed off more and more. And when I get pissed off, I get violent. One thing that touches off my fury is seeing how women are treated. Look at all this porno stuff where women are put out there like pieces of meat and women literally lose their babies to the streets. In a way, men are allowed to let off a lot of steam and women are expected to sit on their feelings just to please men. This is just some of the million and one ways it comes down. . . .

Actually the women in China and the Bolshevik Revolution played a whole different role than the quiet, submissive, slave in the house and home people — they were fired up with rage and fought in the forefront of the struggle to change society. That really touches something off in me. Someone really got me one day when she said that our children didn't really belong to us. She was telling me how the peasant women gave up their children for others to care for so that they could be involved in the revolutionary struggle. I couldn't see myself doing that just yet but it's not a revolutionary situation yet. But when you've been through all this shit all your life and you start hearing about how these women got involved and what they did years ago, you understand what they sacrificed for. They stood in the forefront of getting rid of the old society — they had to do that at that time for the society to change and grow. Now in certain situations, like in Russia and China, the revolution got turned around. But that's no reason for me to say that revolutionaries are a bunch of fools and revolution doesn't work. I hear this a lot from people who are bitter about what happened when things reverted back to capitalism. Well, the way I see it is that things will progress sometimes and there are setbacks as well. But much has been gained historically through those two revolutions and the overall direction is forward, although there are ups and downs. I myself even feel that way sometimes. There are so many illusions being thrown out there for people to hold onto. So there'll be a lot of struggle to bring a clear understanding to people.

Last night, I was talking to a couple about how things were moving toward a world war and how I have nuke dreams. They looked at me kinda weird when I started talking to them about what it would take to prevent such a war. Then the woman says that her father knows all the facts and got all the money to build a shelter to survive nuclear disaster. Her friend responded by saying that if you can't beat them, you have to join them. I told them that I would never accept that shit. So after this conversation, I began to think that it's hopeless. But then I went out to this theater where a lot of punks hung out in my city the next day and showed them the *RW*. They thought it was great and before I knew it there were about ten youth crowded around listening to me. I could see the brightness and hope coming through in these youth who were asking all kinds of questions and refusing to accept things. The authorities were just bristling at the sight of a bunch of unruly youth hanging out on the streets and debating wild ideas. I guess you have to understand how people are different — different backgrounds and experiences — and sometimes when you speak in the language of the oppressed, it will fall on deaf ears, but sometimes it will be eaten up like they've been craving it all their lives. Anyway, it's not an easy trip and I go through a lot of turmoil myself about how to stay firm.

On IWD — which is a special occasion for me — I think that it's appropriate to call on people, men and women, to break with the force of habit and chains of tradition and stand up to all that is wrong

about this degenerate society and get ready to win the war against them.

A Puerto Rican Woman Warrior
of the 1980s

On IWD, I think women should do something really out of the ordinary. If you go to work, don't just go and do things in the same old way. Last year some women wore IWD t-shirts to work, and I thought that was good. We should go to a progressive play or movie on that day. Write letters and notes to express our feelings, and invite friends over to talk about women's oppression. There are a million and one things that women can do to go against what we are told we should be doing.

It's not that I only think of this question on IWD. I think about it a lot. There are responsibilities that women have that are holding them back. Women have to be freed-up. They cannot be expected to stay at home and do all this bullshit work all the time, while men go out and be revolutionaries. Something is really wrong with that, what kind of a revolutionary is that? I'm not saying that men should take up women's chains and put them on themselves either. There isn't another party in this country besides the RCP talking about getting rid of imperialism worldwide. I bring this up because it is a solution to women's oppression — a thoroughgoing revolution. Women who talk about wanting to make it better have to see that it is not possible under this system.

When I go out and call on women to come forth and join the revolutionary struggle, the excuse often is, what about the kids, my old man, how am I going to justify doing this kind of stuff to my family, how can I get out and find the time? Actually, it's not just an excuse, it's a very real thing. I went through the same thing in the beginning — even going out for a few hours becomes a major thing for the family.

I see things that happened to me when I was young happening to my kids and other kids now. I got married when I was 15, not because I wanted to but because my mom wanted me to because I was pregnant. There are teenage friends of my kids that are committing suicide. Then they say that these kids aren't strong enough, that something is wrong with them. Of course, it's not that the whole thing is fucked up and that they have nothing to live for.

I think all my life I've had questions about why things are the way they are. Even from childhood. I grew up in the South, in a very isolated town, no more than 500-600 people in the whole area. One time, this was in the '50s, some of us had gone across the tracks in our town, which was divided up with whites on one side and Blacks on the other. We came across a Black man hanging from a tree outside a jail, just left there for people to see. When we got back to the house my grandfather said just forget about what you saw, wipe it out of your mind and stay in the house. You couldn't help thinking about that man hanging. . . . and we weren't supposed to talk about it either. All the men from the church had gotten together that night and they were figuring out some kind of strategy. It was only the men. The women were in the kitchen, not even involved in this.

My grandmother stayed home and took care of me, and she was a perfect wife. This was the way things were supposed to be. My mother came out here with me, and it was the same old thing with her. You have to be cool in front of your father. You can watch TV during the day, but when it's time for him to come home from work, you go clean the house and get his dinner ready. Those kind of chains, where women are just around to make men happy, stinks. Even if you go out and get a job and work 12 hours a day, you're still supposed to be home taking care of the kids and attending PTA whenever you get a chance.

The shit I had to go through when I was a kid — learning how to cook, clean the house, sew — I never mastered any of

those things. And I can't see forcing these things on my kids. I didn't like it, I couldn't stand that stuff. It's part of the chains holding us back. From very young childhood, you're forced to be an object belonging to someone. It seems the only purpose is to make women subordinate to men, to the family and kids.

Then, coming out here and growing up a little bit more, getting married and living in the projects in the city, raising kids and seeing what's going on around me, it just seemed that something was wrong. I knew that things weren't right and there had to be a way out of all this. But looking at the TV and seeing Martin Luther King marching, police dogs biting kids, and he's still preaching and telling people to be cool, our day will come. . . . it wiped me out. I never could get caught up in that. Our whole family was saying what great things Dr. King was doing, what a great man he was. But all I could see was that people were being brutalized, and people like King were telling them to turn the other cheek. I just couldn't understand that, but I knew that wasn't exactly the road I wanted to take. I think that at that point I saw what was out there and that held me from getting involved because I knew there had to be something other than that, I just didn't know what.

So I missed that whole '60s, and now, naturally, I regret that. I think it was the latter part of the '70s that I started reading the *RW*. Before that I read the Black Muslim and the Black Panther papers that I sometimes picked up on the street. . . . After that I started reading that other paper before the *RW*, *The Worker*, and it started pulling quite a few things together. A lot of it I didn't understand and many times I wanted to throw it down and say forget it. But a lot of the articles started me thinking and took things further than anything else I'd ever gotten into. I think that's what gave me the backbone for what I am now. Because I really had a hard time, I tripped on getting involved for a long time. I wanted to make sure it was the right thing, that this was really the way out. The party gives a real analysis, really gets into things deeply. Some of this stuff I have such a hard time with. At first I was thinking that it was just me — you've got to be stupid. But after a while, you start understanding and things start falling into place, and that makes you want to hang in there even more. I couldn't turn around and go the other way now even if I wanted to. There's no way I could go back and be the way I was.

It gets to be quite exciting around my home sometimes. Me and my daughters get into some really, really hard arguments over how I've changed, how I'm not my old self. I am screwing things up for them, they tell me. Occasionally it seems that they have taken a leap forward, and then they get bogged down in some shit on TV. They might pick up the *RW* and get really involved in an article or see something on TV that gets them angry. But then, it goes up against everything they've been taught in society. There's this whole thing about how we can make it and there's a niche out there for us. But then they see war preparations going on, and they talk to me about it. They see garbage being pushed on TV and in the movies. And it's really like stepping on their dreams about a little house, a picket fence, and even a sports car. And then they see me as the one stepping on their dreams. I bring out what's happening, and I end up their enemy.

I think that people can see the war preparations but they don't see that anything can be done in opposition. It really is a matter of preparing for revolution, and people need to see this. I'm talking about preparing, learning, understanding what is happening and what it will take to change things. If this preparation isn't taken up, there is no way we will be able to carry out the revolution. It isn't easy but it's well worth it. And it's important to provide guidance and direction. We need the leadership of the party because if we don't have it we'll be running around and missing the boat. You have to put out to people what is really

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Photo donated to the Revolutionary Worker by a San Francisco photographer.

The Fury Unleashed

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happening. You can't soften things up so people will like you, you have to put it like it is. Jesse Jackson's a preacher, and he comes off like god is going to love you if you walk his trail. Sometimes the truth makes people upset and angry. The RCP doesn't cool things out, and I think that is the only way to do it. I think this brings out the best in people.

Like I said before, I would never go back to that life of drudgery and being kept in the dark about why this shit is going on. One reason is that now I see more clearly that things don't have to be the "way it is" — forever and always. My ex-

periences in the South left an imprint on me that I'm sure other people must also feel. The elders always told us not to question things and that we just have to put up with it because it will never change. This is bullshit and if we want to get on with the business of making revolution to get rid of this shit for good — this thinking has to be broken with. For one thing, take women's oppression. This is something that exists today and it's rotten. But I learned from reading in the RCP literature that it is not something that was always there. In fact, there was a time in history — I think you call it

primitive communalism — that men and women had different responsibilities and their relationship was not one of "I'm better than you." And also an *RW* article called "The Women Warriors of 1917" showed how women played a key and powerful role in the Russian Revolution. Now this is quite unlike the image of women that we're used to seeing. But this kind of situation can be brought into being, especially because the imperialists don't have it all together these days. They're preparing like crazy to go to war to pave the way for the "worst is yet to come." But they have to deal with millions here and around the world who won't line up like sheep and have some other ideas about how things should be. I

think that men and women have to start to think very seriously about never "going back" and taking a step into the future. And one thing that years of oppression has firmed up in my mind is that we cannot seize the future without leadership — real leadership, the Revolutionary Communist Party. So I think that it's time for those who are impatient (and believe me, I can understand that feeling) to channel that toward getting on with the business of making revolution, which means stepping forward to join the ranks of those who will not compromise or back down because it's "unpopular."

A Black
Revolutionary Communist
Woman

Granny Patrols

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were "put in charge" of young women in the household and were the most immediate enforcers of family tradition. Especially during the campaign to criticize Lin Biao and Confucius, hundreds of millions of women, including older mothers and grannies, were unleashed to denounce the hierarchical and oppressive nature of the feudal patriarchy and to "come out of the house" to participate in all aspects of the economic and political life of the community. Today it is another sign of the twisted nature of the revisionists' implementation of the birth control policy that "Granny Patrols" made up of older women are officially sanctioned and are part of the local offices of birth control. They are "unleashed" to go out and make sure young women are taking birth control and are not "thinking about" having more than one child. In the television show mentioned earlier, one had a chance to actually see one of these grannies in action as a story was told of how a pregnancy was averted when one granny "doing her daily rounds" overheard a couple discussing that they would like to have a second child. The couple was immediately reported to their factory unit and struggled with to put aside any such "unpatriotic" notions.

While the revisionists love to scream about all the "horrors" of the masses be-

ing unleashed during the Cultural Revolution to wage mass debates and publicly criticize and denounce revisionism, they meanwhile have instituted and unleashed the most stereotyped big-brother stuff with their granny patrols and institutionalized bribes and reactionary social pressure to "obey the one-child policy or else."

Such horror stories do cause one to retch at the degree to which women's oppression is evident, even just at a glimpse of how this one problem is dealt with in China. But at the same time it should not be surprising that such reactionary policies are being implemented with a vengeance. As noted before, these policies are dictated by the capitalist nature of the "four modernizations" path the revisionists are taking.

Revisionist Catch-22

It is bitterly ironic that the revisionists' birth control policy actually results in taking an overall good thing that was developing in revolutionary China — that is, moving in the direction of smaller families — and using this today as a club of renewed oppression. In other words, from the standpoint of the proletariat, smaller families and less emphasis on the family is overall a good thing in that this facilitates the breaking of women's chains which bind them to the role of

mother and wife. But it is also true that *which social system* this occurs in is crucial as to whether this *actually leads* to real emancipation. (After all, there are many factors breaking down the nuclear family in the advanced imperialist countries, which have propelled many more women into political life, but because this still occurs within the context of capitalist economic and political relations, and most importantly under the continuing rule of the bourgeoisie, this does not and cannot lead to any fundamental change in the basic oppressive situation of women in these countries.)

Furthermore, the restoration of capitalism in China has actually resulted in a material pull towards having not smaller but larger families, and reliance on the family as an economic unit. For instance, as part of encouraging small commodity production and in direct opposition to revolutionary gains made in the past in *collective* production in the countryside, a whole system of "responsibility" has been implemented in which smaller individual units of production are given free rein to plan production and maximize profits. In addition, small family plots have also been encouraged and have become an important source of income.

It is also true that while the revisionists are fond of boasting about the few "model cities" which have had success in widely implementing the birth control policies, at the very least this success has been very uneven nationwide. In fact it appears that in the countryside, where the material basis for larger families is much

stronger — given the more entrenched feudal ideology and the widespread institution of family subsidiary production, etc. — they are having very big problems keeping families small, let alone down to one child. And this presents a major problem for the revisionists given that this is still where the overwhelming majority of people in China live.

Beyond the particularities of the breakdown of collectivization in the countryside, it can also be said that the reinstatement of capitalist relations in general have led to a typical dog-eat-dog, individualist existence in terms of the daily lives of the masses. And the direction away from socializing household work and childcare, as well as the "go-it-alone" relations of capital throughout society, also work to further strengthen reliance on the family.

Mao said, in regards to the relationship between the declining role of the family and the revolutionary transformation of the economic relations of production in society:

"The family, which emerged in the last period of primitive communism, will in the future be abolished. It has a beginning and will come to an end. . . . Historically, the family was a production unit, a consumption unit, a unit for the procreation of the labor force of the next generation, and a unit for the education of children. Nowadays the workers do not regard the fami-

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Granny

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ly as a unit of production; the peasants in the cooperatives have also largely changed, and peasant families are generally not units of production. They only engage in a certain amount of subsidiary production. As for the families of government workers and members of the armed forces, they produce even less; they have become merely units of consumption, and units for rearing and bringing up labor reserves, while the chief unit of education is the school. In short, the family may in the future become something which is unfavorable to the development of production. Under the present system of distribution of 'to each according to his work,' the family is still of use. When we reach the stage of the communist relationship of distribution of 'to each according to his need,' many of our concepts will change. After maybe a few thousand, or at the very least several hundred years, the family will disappear. Many of our comrades do not dare to think about these things. They are very narrow-minded. But problems such as the disappearance of classes and parties have already been discussed in the classics. This shows that the approach of Marx and Lenin was lofty, while ours is low."

From the revolutionaries' point of view the transformation of all society could not be made if the family were allowed to "lag behind" and continue to play a major role in reinforcing backward feudal ideas, let alone present a major obstacle keeping half of the population from participating in the class struggle. The quote above is from a talk Mao gave in 1958, the year the Great Leap Forward began, and is obviously meant as a pointed polemic against bourgeois democrats and capitalist-roaders who opposed such a lofty view and who did actively fight against the implementation of such a line, not only during the Great Leap Forward but in the Cultural Revolution. Undoubtedly many of those who were squirming back in 1958 — when Mao said, "This shows that the approach of Marx and Lenin was lofty, while ours is low" — are today those in power bringing back women's oppression with a vengeance.

Phyllis Andors, in her book *The Unfinished Liberation of Chinese Women*, pointed out the relevant fact that "It was under collectivized production, especially above the team level, that women appear to have made significant progress in gaining wage parity, educational opportunities, and developing political leadership." In other words, overall gains in revolutionizing the relations of production and the economic base under socialism had a direct impact on the degree to which women were and could be liberated from the traditional roles in the home and unleashed to play a more full role throughout society — and this process had everything to do with the proletarian line being in command and holding state power.

The revisionist coup and the restoration of capitalism has pell-mell reversed this situation and the masses are spontaneously left to turn inward and rely more and more on the family as an economic unit. The previous gains made in undermining the material basis for people needing and wanting larger families are quickly being reversed. And thus the revisionists are confronted with an ironic situation in which they have set into motion social and economic forces that reinforce and push people towards larger families, yet at the same time they are also compelled to use bourgeois means to force people to have small families due to the fact that the question of population growth can only be dealt with at the expense of the people within the capitalist framework.

All this, to say the least, has put women in a Catch-22 situation in which they are economically compelled to have larger families, which is objectively against their interests; and then on top of this, they are punished by the very state which has created this whole mess to begin with, when they do attempt to have larger families!!

Does Birth Control Have No Class Character?

The bourgeois methods which are used to carry out this oppressive dialectic are also quite in line with the overall revisionist policies that are being implemented with regard to women. A brief look at the revisionists' line on "women's liberation" sheds more light on why birth control is being dealt with in this way — and also serves to highlight the revolutionary nature of the way this problem was dealt with when China was a socialist country.

An article in *Red Flag*, released on the occasion of International Women's Day in 1978, set the tone for the new revisionist program on "women's liberation." While noting that "women hold up half the sky," the article made clear exactly what part of the sky women were to be relegated to: "Women workers, commune members and women scientists and technicians need to work hard and study, but they have to spend a considerable portion of their time tending to housework and children."

This direction was then further developed and laid out most significantly by the Party's Central Committee representative at the opening congress of the Fourth National Women's Federation Congress (which was led by women who had been criticized and put down during the Cultural Revolution for their revisionist line on women's work). In this major address four main themes of orientation were laid out for the work of the Women's Federation: "(1) women as rear service workers; (2) female responsibilities to home and family; (3) a united front policy emphasizing unity with women of the national bourgeoisie; and (4) the need for family planning." Emphasis was placed on the need to "harness traditional skills of women" and it was pointed out that "women form the main force in logistics... childcare, education workers, sales clerks, cooks, street sweepers, nurses, barefoot doctors and other personnel who are making extraordinary contributions in their ordinary posts." The *gradual* nature of society liberating women from backbreaking and degrading housework was emphasized along with an equal emphasis on the way that women could contribute to the four modernizations by taking up important responsibilities in the home.

All this was clearly a direct about-face from the previous political direction of work among women under the leadership of Mao, when most importantly the emphasis was adamantly on women being unleashed not only to break out of the confines of home and family — but that the whole point of breaking out of these traditional roles was in order to play a full role in making revolution. The extreme narrowness of the revisionist political program can be contrasted to not only the broadness and varied nature of what was considered the task of emancipating women under socialism — but most important its highly political nature. Above all, especially during the Cultural Revolution and the Lin Biao/Confucius campaign, women were mobilized to participate in the class struggle in every sphere to exercise the dictatorship of the proletariat and prevent the restoration of capitalism — a far cry from the "keep your nose to the grindstone," "everything for the economic grandeur of the four modernizations" orientation in China today.

In 1971 an article appeared in *Red Flag* that was entitled "Revolutionary Women Prove Their Unshakable Determination," and was based on a study of the Tung-ching brigade in Kwangsi province which had been discussing Mao's statement that "We must continue to struggle against those conceptions which disregard the women's movement."* Compare the thrust of the direction laid out in this article to the above four points emphasized in the address by the revisionist Central Committee representative.

After emphasizing that this "problem must be dealt with in terms of the class struggle," the *Red Flag* article goes on to list five concrete ways in which the revolutionary role of women can be stressed:

"1. By utilizing at all times the lively ideas that are being expressed by women; by organizing to that end, various types of study programs of Mao Tsetung thought;

2. By linking collective study and family study; by linking reciprocal study within families with collective education;

3. By organizing study groups composed of both literate and illiterate women;

4. By organizing study during farm work-breaks;

5. By organizing mutual aid in the home, with men caring for their children and taking responsibility for housework while their wives are studying."

The article then goes on to stress that "It's a question of mobilizing the women to break the chains that fetter their minds and to work in a revolutionary spirit."

Needless to say, there is quite a chasm between this orientation and the stifling and chauvinist thrust of the new program for women's work in China today where the essential thrust can be capsulized in the Confucian view: "the sovereign guides the ministers, the father guides the son and the husband guides the wife" — or in more up-to-date modern revisionist terms: *the restoration of capitalism guides the four modernizations, the new emperors guide the women's federation and the husbands, and the husbands and the women's federations guide the women back into their place.*

It is undeniable that before the revisionist coup the question of population control was also a major area of concern. But while the revisionists today talk about all the problems they will have in feeding people by the year 2000, even if every family only has one child (which would add some 200 million to China's population), the revolutionaries viewed the growth in population with the utmost of revolutionary optimism.

The revolutionaries in China emphasized that the starting point for working to solve problems in relationship to population growth was that "of all things in the world, people are most precious" and that "once the people take their destiny into their own hands they will be able to perform any miracles."

For instance, after a quarter of a century of proletarian rule, China's population had grown from more than 500 million to over 700 million, an increase of more than 50%. But during this same period of time grain production had more than doubled, cloth and other light industrial products had increased by several fold and still bigger increases had been made in heavy industrial products — economic gains that were only possible through the waging of fierce class struggle to uphold and extend dictatorship of the proletariat.

In addition, China's population policy was also guided by the aim of narrowing the gaps and inequalities between the countryside and the city. Therefore, while in more densely populated areas like the cities more emphasis was put on birth control, in other, more sparsely populated areas, especially those of minority nationalities, measures were actually taken to facilitate population growth even while making birth control available.

In answer to the imperialists' views that "overpopulation" is the cause of poverty and that population growth simply means "more consumers" and an obstacle to economic expansion, the revolutionaries in China always stressed that the population situation of a country is determined by its social system and that only with the overthrow of imperialism, colonialism and neocolonialism could the problem of poverty and backwardness in much of the world be fundamentally solved.

As far as the particular problem of birth control, this was handled by the revolutionaries in China as part of the overall task of liberating women to play a more full role throughout society. In stark contrast to the present revisionists' policies on birth control which view population control as principally an economic problem (in other words keeping down the number of mouths to feed), the revolutionaries stressed that the principal reason for birth control was to free women from a life in which the family is the centerpiece of their existence. As pointed out earlier, family planning campaigns were seen as part of a wider campaign against the feudal practice of early marriage and subordination of women to the hierarchy of the family, in which women were frequently faced with caring for

children for the rest of their lives by the time they were 16 years old.

The struggle to utilize birth control as one part of bringing about the liberation of women was sometimes very fierce, with the traditions of feudalism proving to be a very stubborn obstacle to women taking up new roles in society. It was indeed a protracted and long struggle that did not always prove to be immediately successful in overcoming age-old traditions, but the direction of things was definitely toward breaking successive links in the chain of women's oppression.

One story is told about how there was a lot of struggle over using birth control in the Dazhai Brigade. Many women were reluctant to have small families, feeling that this would undermine their economic security, and they would not even come to meetings to discuss the matter because it was "too personal." The Chairman of the Women's Congress in that area, who was also a member of the party branch, was the first to begin practicing birth control and publicly stated: "This is not merely for reducing the number of children and my family burden, but also for enabling one to study, work and labor more successfully, thus making great contributions to the revolution."

Unlike the present "carrot and stick" policies, birth control was seen as a social question to be solved through political struggle and persuasion — integrally linked with the overall struggle to free women from the continuing ideological fetters that tended to make women think that their lot in life was solely tied to the family. For instance, during the Anti-Lin Biao/Confucius Campaign, study groups were seen as a very crucial means for implementing the birth control policy. These study groups struggled to both break down the feudal ideas of dependence on the family as well as extol the new role of women who, freed from the confines of the home, were reaching out and gaining new skills and making contributions in every imaginable sphere of economic and political work.

One poster which was printed and hung up in health centers in China graphically illustrates the uplifting and uncompromising stand of "putting politics in command" in relationship to implementing birth control. The poster was called "Plan for Good Birth Control for Revolution" (see picture) and shows a barefoot doctor holding a book entitled *Late Marriage and Plan for Birth Control: Collection of Information and Experience*. Her medical bag is inscribed, "Serve the People." The captions for the pictures around the periphery give the reasons for practicing "planned birth": (1) In order to study and apply Chairman Mao's thought in a lively way; (2) In order to consolidate the proletarian dictatorship; (3) In order to prepare against war, prepare against national disaster, and for the people; (4) In order to support world revolution (the poster the workers are holding reads: "People of the Whole World, Unite to Defeat the American Imperialists and All Their Running Dogs" — Mao Tsetung); (5) In order to cultivate successors to the proletarian revolution (the sign behind the teacher and student reads: "Study Well and Make Progress Every Day"); and (6) In order to grasp revolution, promote production, carry on work, and to prepare against war.

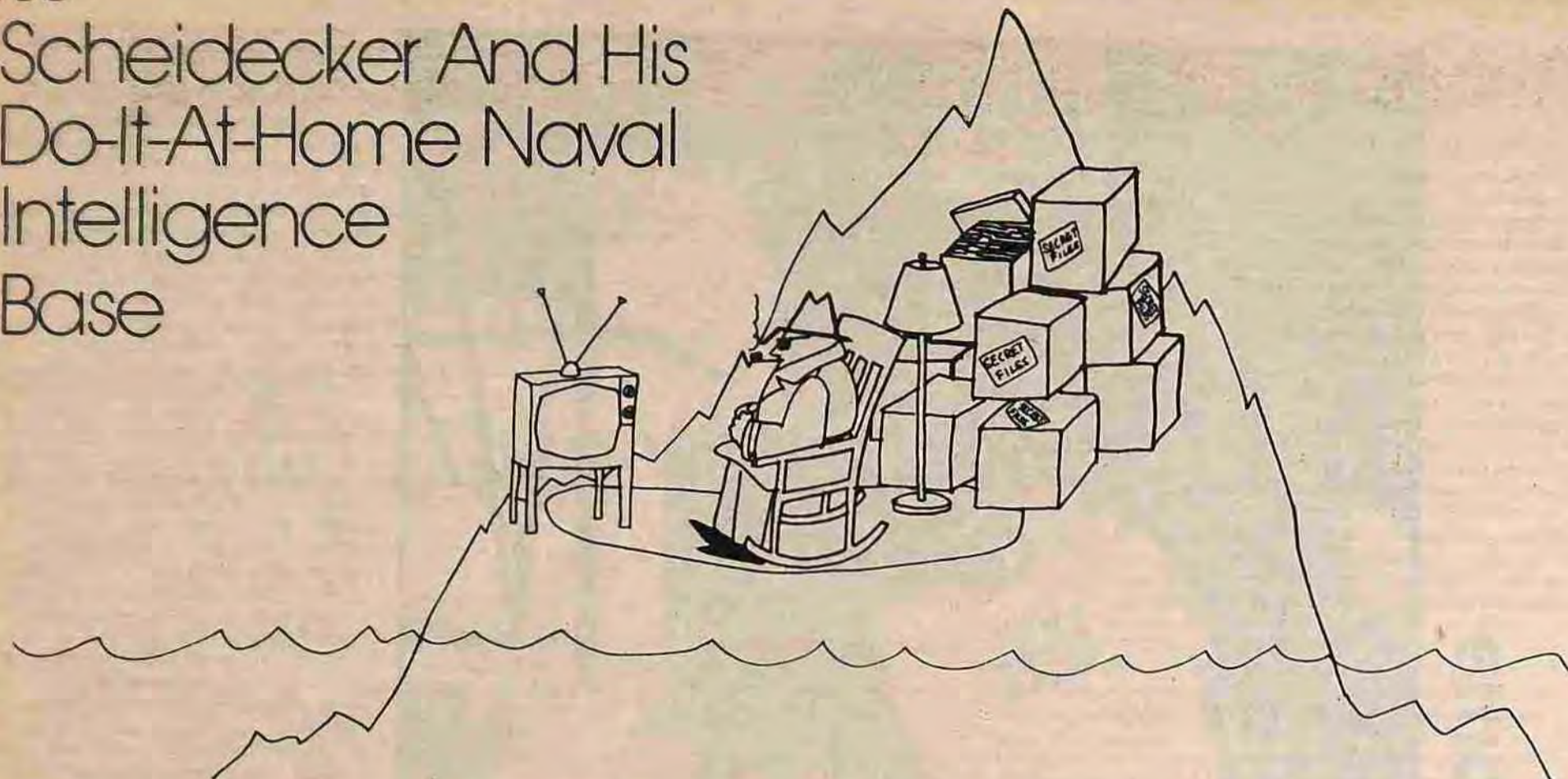
Today, in stark contrast to such a revolutionary line, the ugly policies of birth control are only one part of a wholesale rechainning of women to subordinate and unequal roles in society. In the "race to catch up with the Western capitalist world," spending surplus on socialized childcare or other social services connected with raising children and household work is a low priority. And "more people" to the revisionist rulers at this particular juncture in China's economic development just represents "more mouths to feed" (outweighing "more hands to exploit," with unemployment such a major problem).

In one sense though, we should acknowledge that the revisionists in China have proven that they can measure up to some of the most up-to-date methods of the "modernized" world. After all, the revisionists' system of rewards and punishments for birth control is certainly as modern as the practice of giving people transistor radios in exchange for being sterilized or giving women medical care if they take birth control, as is done by other "modern" capitalists in many underdeveloped countries. □

* Cited in Maria Antonietti Macciochi's *Daily Life in Revolutionary China*, pp. 349-350.

PDID

Scheidecker And His Do-It-At-Home Naval Intelligence Base



On February 9, the Los Angeles Police Department filed disciplinary charges against another former member of the LAPD's now defunct Public Disorder Intelligence Division (PDID). The charges are against Lt. Thomas Scheidecker, a key player in the continuing controversy surrounding the LAPD's political police operations. Lt. Scheidecker returns to the public spotlight bringing with him the web of intrigue in which he is entangled, a web stretching from the LAPD all the way to the Pentagon and the U.S. State Department.

There are those who would paint the now infamous activities of the LAPD's political police as some kind of weird aberration, a continuation of "abuses" which most U.S. police agencies had reformed out of existence. Lt. Scheidecker is living proof of what could, at best, be described as the extreme naiveté of such a view. The good lieutenant was a link (though most surely not the only one) in an interlocking network of political police agencies on the federal, state and local levels. Just as the specialty of the other ex-PDID cop facing internal disciplinary charges, Sergeant Jay Paul, was working on joint operations with a variety of right-wing organizations, the Rand Corporation (a leading bourgeois think-tank), and others including government agencies, so too Scheidecker apparently played a significant role in maintaining a working relationship between PDID and a variety of military intelligence and other political police agencies.

Lt. Scheidecker has, as of late, been tucked away in the somewhat obscure post of a watch commander of the LAPD's Harbor Division, but he came into prominence as the "custodian of records," the chief file keeper, for PDID. It was in that position that he was given court evidence sealed by a judge in a hearing on charges brought against people arrested at the May Day 1980 demonstration in Los Angeles called by the RCP. Scheidecker opened the sealed material in blatant violation of the judge's order and tampered with the contents. After this was discovered, and as the court proceedings in this case continued to lead towards more exposure of police attacks on the RCP, and particularly of LAPD involvement in the murder of Comrade Damián García, the entire case was dropped on the direct request of LAPD Chief Gates.

In late 1982 and early 1983 the ongoing contention between various bourgeois forces was kicked into high gear with an *L.A. Times* revelation that the PDID was keeping some files on some "very important people," and that PDID had offered some of these sensitive files to an official with the L.A. School District (this is also around the same time of the *L.A. Times* article exposing agent Fabian Lizzarraga, the "pig on the spot" at the murder of Damián García). This school official, according to the *Times* account, refused to accept the PDID files, but he understood that they might have been turned over to

someone in military intelligence. Well, it just so happens that Lt. Scheidecker is also Lt. Commander Scheidecker, an intelligence officer in the Naval Reserve!

More recently it was learned that last year the Internal Affairs Division of the LAPD conducted a search of Scheidecker's house turning up some 42 documents from the Defense Intelligence Agency among some five boxes of material which was seized. These documents have been described as being "generated by the Air Force, the Army and U.S. embassy attachés." So far only one of the sources of these documents has been publicly identified, William Madigovich, who has told the *L.A. Times* that he provided some of the documents to Scheidecker. Madigovich is, like Scheidecker, a military reserve intelligence officer, but not in the Naval Reserve; he is a major in the Army Reserve. And this is only the beginning. Madigovich is also a "former" CIA officer. He served six years in the California State Attorney General's Organized Crime and Criminal Intelligence Bureau (a California statewide political police agency involved in operations against, among others, the RCP and which is known, for example, to have infiltrated protests against the Diablo Canyon nuclear reactor and to have attempted to maneuver leaders of that protest and others to attempt to exclude the RCP). And most recently he was appointed by California Governor Deukmejian to head the Office of Emergency Services, a state agency which handles everything from planning for earthquakes and nuclear war to preparing for urban uprisings.

Madigovich, according to the *L.A. Times*, describes Lt. Scheidecker "as a 'highly principled' man strongly committed to the intelligence community's global fight against terrorism." Yet Madigovich says he only provided Scheidecker with some of the 42 military intelligence documents. One can only speculate how many more "highly principled" men lurk in the background, and what other agencies they're hooked up with. What requires no speculation, however, is the role of military intelligence agencies in the U.S. political police apparatus. It is well known, for instance, that literally dozens of active and reserve military intelligence units and thousands of military personnel were involved in operations against a wide variety of political targets during the '60s and '70s. The highly touted "reforms" notwithstanding, these activities by military intelligence are still very much alive and well. And the double (at least) role of spooks like Scheidecker and Madigovich — serving in both civilian and military intelligence agencies — provides a convenient conduit for information and for common operations. As recently reported in the *RW*, LAPD officials considered Sgt. Jay Paul's "home" in a trailer park to be a "substation" of the LAPD where he stored some of the LAPD's intelligence documents. In that light perhaps we will soon learn

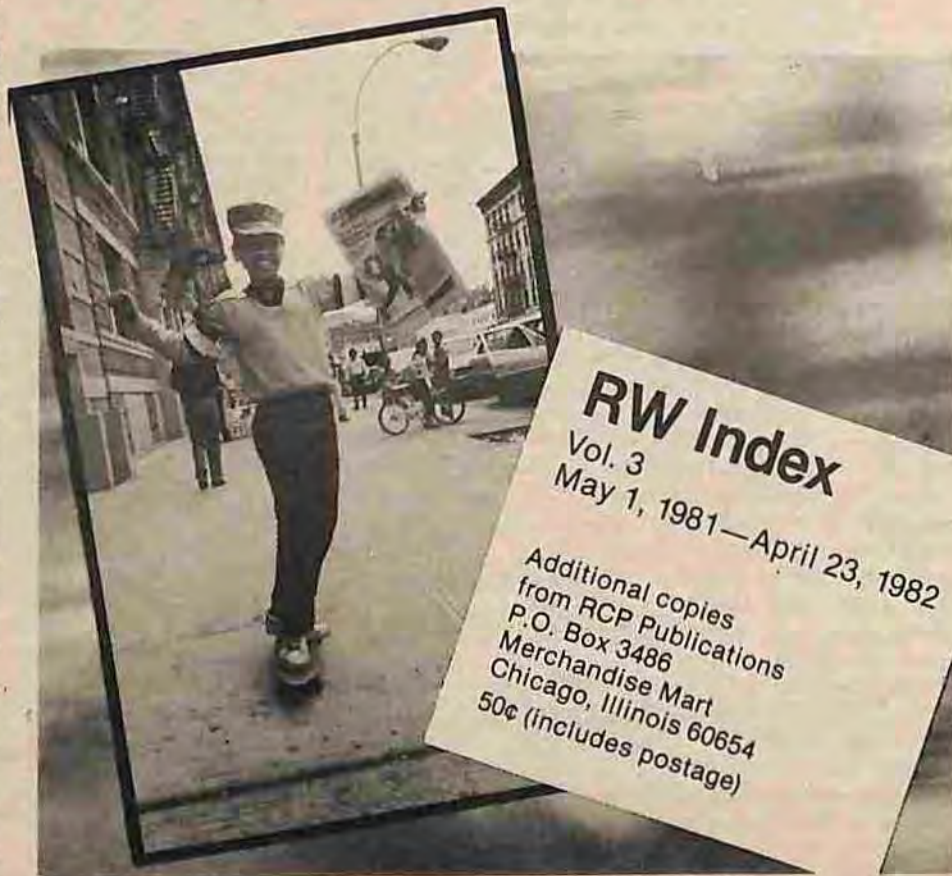
that Scheidecker lives at what is actually a satellite naval intelligence base.

Another of the documents found in Scheidecker's home came from the State Department's "Threat Analysis Group." And just what is this Threat Analysis Group? Well, for one thing, it was heavily involved in the arrest and attempted deportations in 1981 of two Salvadoran revolutionaries who were on a speaking tour sponsored by the Revolutionary Communist Youth Brigade (RCYB) — a political police sabotage operation aimed at, but unsuccessful in, stopping the speaking tour (though the attempt to deport the Salvadorans continues). And now this same Threat Analysis Group turns up in a pile of political police documents in the home of a key PDID operative. All of this is to be added to the swarm of agencies — public and "private," official and unofficial, operating on the local, state, national and international levels — which have already been found up to their necks in the LAPD's sordid affairs.

The problem of how to limit more of their dirty work from being revealed no doubt is weighing heavy on the minds of the forces around Chief Gates, among others, as the LAPD undertakes its shoddy attempt to appear to be "cleaning up" the "abuses" of their political police. The filing of disciplinary charges against Jay Paul resulted in his implicating numerous superiors in the same things that he has been accused of, and this has been utilized by forces in the ruling class who are contending with Gates. Clearly this is a volatile contradiction in Scheidecker's case. The charges currently pending against him are two relatively minor ones, keeping some 15 LAPD documents at his

home (which were found during the same search that turned up the military intelligence and Threat Analysis Group documents) and making "false and misleading statements" to LAPD Internal Affairs investigators. (Scheidecker, it has been rumored, may also be facing charges from military authorities involving the storage of these documents at his "home".) LAPD brass seemed to be maneuvering to attempt to avoid any kind of public hearing on the charges against Scheidecker by having him accept a 15-day suspension as "punishment" and then letting the whole matter drop. The bourgeoisie has still another serious problem in pressing charges against Scheidecker, as well as Paul and any others — how to avoid depressing the morale of their troops any further when they are needed to continue and intensify the political police operations. At this point, however, Scheidecker is insisting on a public disciplinary hearing, which is now scheduled for March 14th — meanwhile the LAPD disciplinary hearings against Jay Paul are continuing.

What has come to light so far is only the very tip of the iceberg. Just in the search of Scheidecker's house, for instance, five boxes of material were seized, but there has been public mention of less than 60 documents in this case and even the contents of these documents is largely unknown. All of the contending factions in this game are still holding plenty of cards, and no one seems about to throw in their hand. What this maneuvering and mutual contention does is provide more opportunities to broaden and deepen the exposure of the criminal intrigues of the political police.



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Vol. 3

May 1, 1981—April 23, 1982

Additional copies
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Merchandise Mart
Chicago, Illinois 60654
50¢ (includes postage)

Without A Home



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"street-wise" and aggressive edge to dealing with this threat. Tony, a 21-year-old Black woman, is both sharp-witted and resourceful. Although she was reluctant at first to tell the story of how she has survived on the streets for three years, it came out in bits and pieces. "I chose to leave my home in Milwaukee when I was 18 to find a job and get myself straightened out," she began. "I had problems with my father trying to have intercourse with me when I was 10, and again when I was 16. I told my mother but she didn't believe me. I got tired of it, so that's when I left." Technically speaking, Tony has now lived in Illinois long enough to qualify for public aid, but she fears the authorities would contact her parents. In the three years since she has been here she has had virtually zero income except for occasional babysitting or day-labor factory jobs. (It is important to note here that such day-labor jobs figure often in the stories of homeless proletarians. Many of the women we spoke to work at day labor, often housekeeping, maid services and secretarial work, but there are also significant numbers of homeless men and women who do factory work. And while the wages and day-to-day hustle of such work provides these proletarians with conditions of life which could at best be described as marginal, there is considerable evidence that this is not quite lucrative for the imperialists. One Black proletarian reported to the *RW* that he had been hired out to do day labor and bussed to an Atari plant in the suburbs of Chicago, where he was literally thrown out the door for raising a minor complaint, threatened with arrest if he did not leave the plant immediately, and had to walk all the way back to the city.)

Tony came to Chicago knowing no one, armed only with the family pistol and \$200 she had saved. With no job in sight, the \$200 was quickly gone and Tony was evicted from the flea-bitten hotel in the West Side ghetto where she was staying. With nowhere to go, she walked the streets late at night, trying to move quickly. "One night I was walking around and this big dude with big muscles says, 'Hey bitch, come here. What the fuck are you doing out here late at night?' He grabbed me by the back of the coat and

I pulled the gun and said, 'You come any closer and I'll blow your ass away.' He left me alone." She slept mostly in the hallways of apartment buildings but faced the danger of irate tenants calling the cops who then threatened her with arrest. Tony moved on quickly because, "I don't want to go to jail and never get bailed out"; but the cops found her pistol and took it away from her.

She knew she needed protection and she found it the only way she knew how, by joining the gangs. First it was a multinational women's gang, of Blacks, whites, Puerto Ricans and Asians. Then it was a North Side street gang that admitted some women. The initiation requirements? "You had to have sex with every guy and you get a violation (some sharp blows) from every man or woman to see if you can take it. But, she added quickly, "I didn't go along with the sex." She hadn't taken that kind of abuse from her father, and she wasn't going to take it now. The gang helped her to find shelter and some income. "But I got tired of hanging around in the gang, beating people up and stealing their money, stealing cars. When they killed a few people, that's when I quit. I said 'Give me a violation, because I quit.'"

"I'm lucky," says Tony. "I've been on the streets since I was 18 and I've never been raped, I've never been beaten." But she says that the experience of many women she knows is not so lucky. The former director of a drop-in center for homeless women, called Sarah's Circle, has pointed out that, "Winter is a difficult and painful time of the year for the homeless and their attitudes reflect that reality. During the fall months the women become more sullen and somber, dreading the harsh realities to come. For women though, unlike the men, summer brings even worse fears. Why? In the warmer weather, rape is more likely and ongoing abuse and harassment is all but guaranteed." She also told the *Chicago Reader* that of the 146 women she met who visited Sarah's Circle for a week or more, all had been raped.

The danger of rape and sexual assault is compounded by the closing of some of the neighborhood shelters during the summer and fall months. Operating on a shoestring budget, they can afford to stay

open only from November 1 to April 1. The obvious danger to women compels many to get hooked-up into an unwanted liaison with a man simply for protection.

Julia, a 40-year-old white woman staying at a shelter in the multinational, impoverished community of Uptown, described the dilemma like this: "Men constantly approach you. If they see you as being somebody weak, with fear, they'll keep at it, they'll keep chipping away. If you use the worst language you can use, they'll still be back at you constantly. Women are like out on the end of a branch, dangling. The women can't be out here alone, they have to get tied up with some man. Many of the young women can't take it, they just go over the edge... Where can a woman live for \$144 a month? She can't get a place alone, so now you know how they fall in to living with these men."

(\$144 per month refers to the amount allotted by general assistance, the public aid program administered to single adults without dependant children. Over the last two years, general assistance has been reduced from the miserable pittance of \$196 per month to its current starvation level of \$144 per month plus \$76 in food stamps, all of which has contributed to homelessness since it is virtually impossible to find anything but a squalid and dangerous transient hotel for this kind of money.)

Obviously these relationships between men and women, bred by poverty, are extremely unstable and oftentimes last only so long as the money is coming in. This is the predicament that Mary, a 28-year-old Black woman, found herself in. The single mother of a 13-year-old boy, Mary had always been relatively secure, having worked since she was 16-years-old. But she was laid off from her job at a fiberglass pipe factory in Detroit and decided to come to Chicago with her son and boyfriend to look for work and "get a fresh start." Both were collecting unemployment benefits, but just before the money ran out so did he. Knowing that they were in a tight spot with the gas and electric bills way overdue and the rent coming up, one day while Mary was at the store he stripped her apartment of their few possessions, leaving her only a suitcase — and, of course, her son.

Did she know women who went into prostitution under the pressures of homelessness? Of course, said Mary. "Like Judy. She's 16, but the director of the shelter don't know that because they don't even allow minors in there. She goes messing around with guys for clothes, food, money, cigarettes. She ran away from home because she had problems with her parents. That's why these women are out here now prostituting themselves, because they've been kicked out by their parents, because they don't have no place to go, or they have a bad relationship with their husbands or boy-friends."

In some cases the shelter employees, rather than offering refuge and protection to the women, see a golden opportunity to exploit their desperation. For example, one proletarian, a reader of the *RW* who wound up in the Pacific Garden Mission after he was robbed upon his arrival in Chicago, grimaced when he remembered his experiences in this seedy, downtown shelter. In this mission, renowned for demanding that the homeless renounce their "sinful ways" before they can get a bowl of gruel, and for its fiery denunciations of homosexuality and herpes, the sexual abuse of women is unofficially sanctified. Instead of turning the young, homeless women out into the street shortly after the 4:45 a.m. fire alarm blares, along with everyone else, the *RW* reader described how the women were granted the privilege of staying during the day in exchange for sexual favors performed for the staff — the same staff whose rules demand that women don secondhand dresses and the proper lady-like demeanor for the mandatory church services.

Violence not only plays the central role in the life of the woman living on the street, but oftentimes is the direct cause of her homelessness in the first place. This is definitely the case for battered women — a subject which could fill volumes — who are forced to flee from their husbands or boyfriends in order to protect themselves and their children, whether they have any place to turn to or not. According to recent testimony by a representative of the Family Rescue shelter, the 150 bed spaces in the city for battered women do not even begin to indicate the actual dimensions of this phenomenon. Family Rescue reported that of the 925 requests for shelter they have received since last June, they had to turn away 800 women. "I don't know where they went," she added — but the unspoken implication was "on the streets or back to their husbands."

Despite the overwhelming pressures that exist to force a woman into an unwanted relationship with a man, many women prefer to remain homeless rather than succumb to those pressures. Elizabeth told the *RW*, "They say two aid checks are better than one, and it's even been suggested to me that I should hook-up with some man for that reason. But it's a shame for a woman to have to hook-up with a man even when there's no love between them. I'm not going to do that."

This type of rebelliousness and independence asserts itself especially among some of the younger proletarians who, with one degree of consciousness or another, are resisting being shackled down to the traditional role of women. Charlene, a single Black woman in her early 20s, moved out from her mother's house about a year ago to live with a roommate "because I wanted to get out on my own."

Charlene's independent spirit has been shaped by some particular experience, including her exposure at a young age to the political currents raging in the late '60s and early '70s. One of her older brothers was a Black Panther and the other a

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"Forum of Views," March, Highlight Atlanta Women's Day Events

As part of a wide range of International Women's Day events and celebrations this year in Atlanta, the RCP has initiated a forum to be held Sunday, March 11, entitled, "The Fundamental Source of Women's Oppression and Its Solution." On a leaflet distributed citywide by a broadly organized ad hoc committee for International Women's Day, which announced all of the various activities to be held over a four-day period from March 8-11, the forum is described as "a forum of views including matriarchism, radical feminism, proletarian internationalism, presented by the RCP, among others — with open discussion following."

The ad hoc committee for IWD has itself called for a march and rally on March 8 in downtown Atlanta, a film-showing March 9, and a day-long conference March 10 of workshops and celebration at Spelman College. The Saturday workshops cover a fairly extensive range of topics from women's health

issues (presented by the Atlanta Feminist Women's Health Center and the Black Women's Health Project) to self-defense, violence against women, religion and women, and teenage women. A workshop on women and peace will be presented by members of Women Against Military Madness (WAMM), a local group formed to participate in the blockade last fall of the Department of Energy's key military nuke, the Savannah River Plant, in conjunction with the offensive in West Europe against U.S. deployment of nukes there. A WAMM spokeswoman said that in planning for the IWD workshop they wanted to make sure that "the issues of the world are our issues." Another workshop, "international women," is being organized by a panel including the RCP, the Republic of New Afrika and some individual women from Africa and Central America.

These plans for International Women's Day grew out of an ongoing coalition, the Atlanta Coalition Against

Rape, which held a powerful march of 500 women, men and children through downtown Atlanta last September, right in the face of brutal and still escalating violence against women. Partly due to the more general backwardness of the region, Atlanta already has the highest rate of rape of the major cities in the U.S., and according to Atlanta Police Department statistics released just last week, the rate of rape increased by 34% in 1983. Right now it is hard to find anyone who doesn't know a woman who hasn't been raped. Given these figures (and as long as imperialism is intact all kinds of barbarism will continue to be unleashed) one out of three women will be raped sometime during their lives — an outrageous situation that has unleashed a widespread and furious response, and, among a number of the women who have been drawn into political life by these attacks, there is deep searching for how to end this oppression of women once and for all.

In the course of the work of the Atlanta Coalition Against Rape (which the RCP has participated in since the Coalition's formation), and especially with IWD at the forefront of people's minds, the idea and interest for a higher-level discussion began to grow. The RCP proposed to several women who represent some of the political trends in feminist thought that a forum of speakers representing these views would help to both clarify the differences between Marxism and the feminist trend, and also to raise the level of unity.

As we go to print, a woman who is a matriarchist, one who is a radical feminist, and one who is a proletarian internationalist will each give presentations of their views. Other trends, particularly Black feminism, may be represented as well. The *RW* will report on the IWD forum and events in a future issue. □

Seattle: March Planned To Protest Green River Murders

King County, Washington. The first asphyxiated woman's body was found on January 22, 1982. Since then 12 more women have been listed as murdered. Eleven more are missing. Names have accumulated at an alarming rate. Their average age is 19. They are white, Black and Asian. Some are runaways. Some are prostitutes. Two have never been identified. Officially, these women are considered the victims and possible victims in the case of the Green River murders.

Since the summer of 1982 when five bodies, all dead of asphyxiation, were found in and on the banks of the Green River which flows through South King County, the Green River Task Force has been assigned to investigate the case under the authority of the King County Police Department. In one and a half years they claim to have gathered 800 pieces of evidence and brought in at least five suspects for questioning. There have been no arrests. They say they are nowhere near solving the case, that such

serial murders commonly take two to three years to solve and it is often just a lucky break when in fact they are solved. They claim it is most likely the work of a lone psychopath. In any case, there is no sign that the murders have stopped. And there is certainly reason to believe that a coverup has started. Indeed it would be unusual if there was no coverup.

For instance, there is no apparent reason for the Task Force to limit the area it considers the turf of the Green River killer/killers. In the greater King County area alone there are at least 15 other murders of young women where the case has not been solved in the same period of time as the 13 official murders. Many of those women found dead appear to fit many of the elements of the victims on the official list — manner of death, type of area they disappeared from, age, size, etc. One of the most recent women added to the missing list was last seen north of the Seattle downtown area.

The police, press and state and local

governments have been eager to expand the terrorization of women, particularly young women. There have been endless calls to turn in prostitutes and to clean up the "strip," the area of prostitution where many of the victims have disappeared from, just a mile west of the Green River. A \$100 bounty bill was put to the State House of Representatives (where it passed by 95-2 but was to be rewritten in less outrageous terms by a senate committee once the original bill had been properly popularized through the media). This bill determined that anyone giving information leading to the arrest, conviction and imprisonment of anyone connected with prostitution would receive a \$100 reward. The intent of the bill was claimed by the authorities to aid in solving the Green River murder case. These actions are viewed by many radical women as nothing less than a stamp of approval on the murders and a call for open season on all women who have the audacity to be out on the street

unescorted.

Outrage at the vicious murders and the ensuing reaction of dignified society is beginning to break out. In particular the Coalition to Stop the Green River Murders, formed in January of this year, has called for a Women Take Back the Night march and rally. Feminists, revolutionary anarchists, members of the National Organization of Women (NOW), women from the Women's Peace Camp (in Kent, Washington) and revolutionary communists as well as others have joined together in this coalition. Coming on the heels of International Women's Day, the women's march is set for Friday, March 16 at 7:00 p.m. Women are gathering at the Pike Place Market in Seattle. The granting of a march permit is still pending as we go to press, having just been put in the hands of a cop well-known in Seattle for his racist and anti-women activity in and out of uniform. □

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Black Muslim and there was constant struggle between them. While taking a couple of courses at Malcolm X, a junior college in Chicago, she investigated all types of political groups and also came in contact with the *RW*. All of this was in contrast to many of the women around her, including her sisters.

Charlene was left homeless when sharp personal conflicts developed between her and the roommate, and she was forced to move out suddenly just at the time when her meager income from temporary office work and a seasonal Christmas job dried up simultaneously. But she was determined not to be a burden to her mother or sisters, whose own desperate situation is a testament to the growing immiseration of proletarians from the oppressed nationalities.

She decided to stay at a shelter for the homeless, Charlene explained, because "my mother lives in a two-room apartment. She has custody of two of my sister's children who were sexually abused by their father, and my younger brother is living at home, too, in this tiny place. Her landlord has been complaining that there are too many people up there living with her. She would gladly have let me stay, but I didn't want to create any problems for her because it's too damn cold to be getting evicted." She also didn't want to impose on another

sister supporting her four kids on welfare because "she lives in a 3-1/2 room dump, and it's just too crowded."

Another alternative would have been to stay with her brother-in-law and sister and their five kids who are already crowded into the same house with a third sister and her six kids. But Charlene has sharp conflicts with this sister over how she dealt with the incest committed against her two daughters. "The girls are 11 and 13 now, and he was doing this since they were six. If it were up to me, he'd be dead," she said bluntly, her face darkening with anger. "The girls finally told us, my mother and I, two years ago. Even after they told us and the doctor confirmed it, my sister wasn't concerned about the girls. She was concerned about posting his bail when the police arrested him."

Although their situation may be more harsh and extreme, the experience of homeless women is no aberration or deviation from the normal workings of imperialism's oppression of women, but rather a concentrated expression of it. As Charlene said, "When I had to get out of my place, I was really depressed. I felt like 'where in the hell am I gonna go?' When I got to the shelter I didn't realize there are so many people who don't have a place to go. It really made me angry. When I'm riding on the el I see people lined up outside the Pacific Garden Mission just waiting to get in, waiting just to get this one damn meal; and downtown on Randolph Street, homeless people with nowhere to go. And, damn, I thought, this is fuckin' America, this is the home of the free." □

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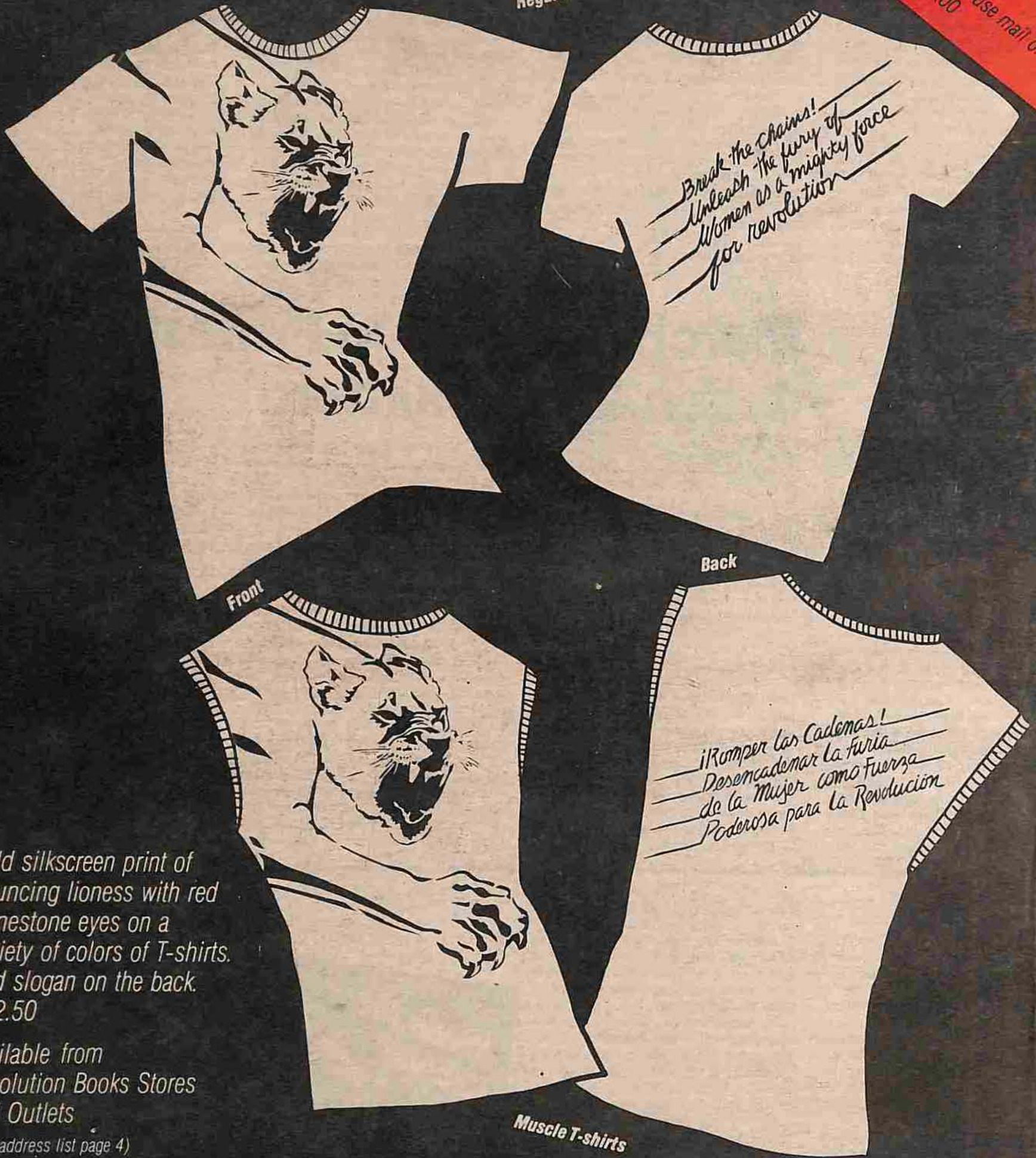
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