

INTRODUCTION
COPY

THE WREE-VIEW OF

WOMEN

FOR RACIAL AND ECONOMIC EQUALITY

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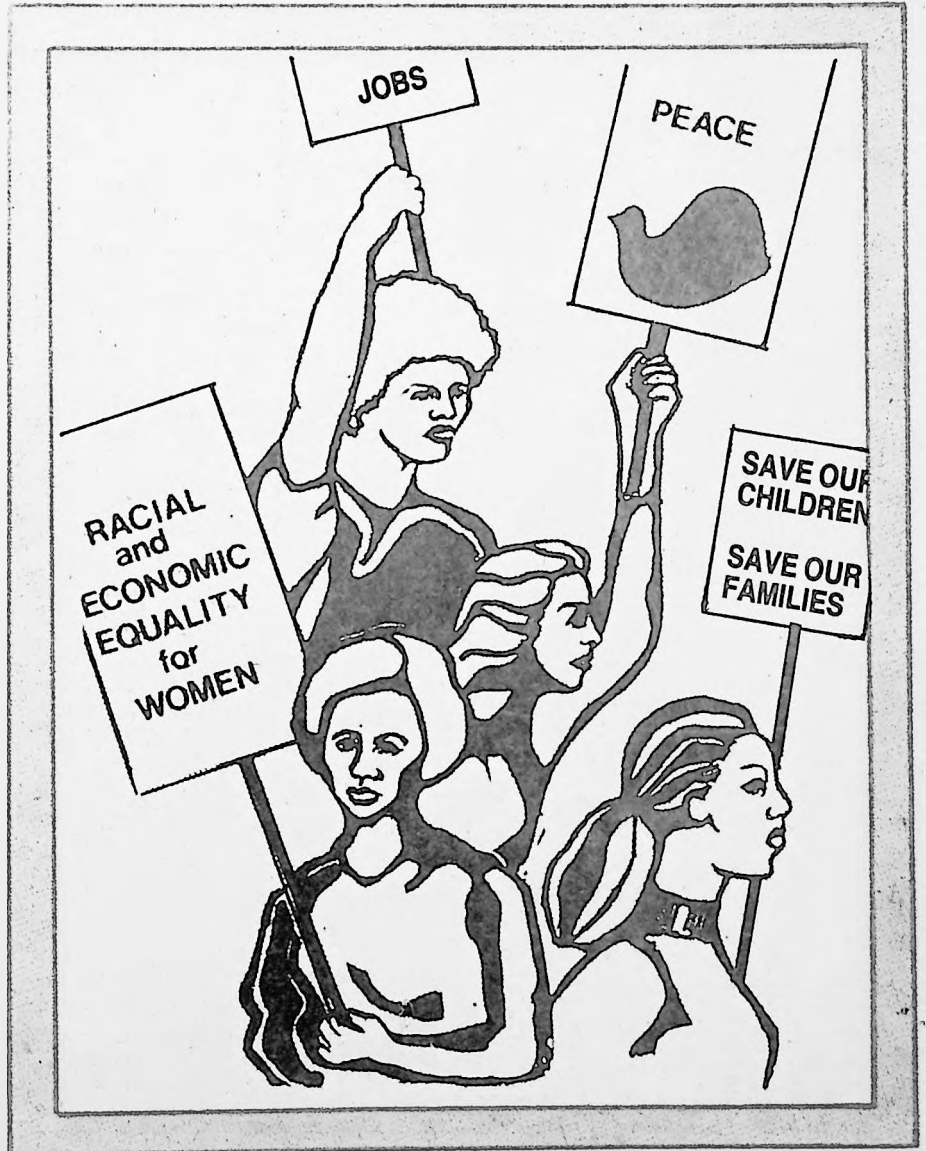
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.. and much more including WORLDWIDE I.W.D. GREETINGS

THE WREE-VIEW OF WOMEN FOR RACIAL AND ECONOMIC EQUALITY

Some WREE Chapter Activities for IWD

BOSTON

Boston WREE facilitated a workshop on families and economic issues at the International Women's Day Celebration organized by the Women's International League for Peace and Freedom (WILPF). Among the workshop participants were Betsy Wright of Women for Economic Justice who spoke on advancements in the level of struggle for comparable worth. She stressed not simply equalizing pay, but identifying and monetarily valuing the "humanizing" aspect that women traditionally bring to the workplace.

Kip Tiernan, founder of Rosie's Place, a 10-year-old shelter for homeless women and a member of the Massachusetts Coalition of the Homeless, spoke forcefully against the "institutionalizing of poverty" in a system more interested in capitalizing on a new shelter industry than eradicating homelessness. Ms. Tiernan said that the number of homeless women and children in the last year in Massachusetts has doubled, and currently close to 28,000 people are on the public housing waiting list. She asked why Amnesty International doesn't come into homeless hotels and expose "the gunless violence" that our society has come to accept.

In addition to WREE, the Free South Africa Movement and the Palestine Aid Society offered workshops. Following the workshops, over 300 women attended the plenary session of the event to hear a Soviet journalist speak on the effects of perestroika on Soviet women, to hear an interesting report from Jean Maguire from the Boston School Committee, and to enjoy song and dance by Troupe Soleil from Haiti.

Niki Rockwell, a leader of Boston WREE, led a unison reading of the WREE Women's Bill of Rights. She reported that the response to the Women's Bill of Rights was "more enthusiastic than ever," that the time is now, in this election year, to work for the Women's Bill of Rights.

NEW YORK CITY

Under a bright sun, trade unionists and community activists gathered for an IWD Celebration in Harlem organized by the New York Chapter of the Coalition of Labor Union Women (CLUW). The events of the day were a precursor to the May 14 CLUW March on Washington to celebrate the American Family and demand social and economic equality for all families in the United States.

The New York WREE endorsed the IWD Celebration and WREE women marched enthusiastically behind the vivid orange and blue WREE banner: "Childcare not Warfare."

Members of the New York State Black and Hispanic Legislative Caucus

Международный женский день —
день борьбы за равенство, мир,
разоружение и развитие

Международная демократическая федерация женщин

— يوم المرأة العالمي —

يوم النضال من اجل المساواة والسلم و نزع السلاح والتنمية

اتحاد النساء الديمقراطي العالمي

Internationaler Frauentag —
Tag des Kampfes für Gleichberechtigung,
Frieden, Abrüstung und Entwicklung

Internationale Demokratische Frauenföderation

Journée internationale des femmes —
Journée de lutte pour l'égalité, la paix,
le désarmement et le développement

Fédération Démocratique Internationale des Femmes

International Women's Day —
day of struggle for equality, peace,
disarmament and development

Women's International Democratic Federation

Día Internacional de la Mujer —
Día de lucha por la igualdad, la paz,
el desarme y el desarrollo

Federación Democrática Internacional de Mujeres

and New York City officials spoke at an outdoor rally at the Harlem State Office Building before the march. The march then proceeded to the Salem United Methodist Church in Harlem where an indoor rally of song, dance, and speeches welcomed the participants. Speakers at the rally included Vinie Burrows, International Vice President of WREE; Ruth Young of the Housing Justice Campaign; Ida Torres of the United Storeworkers and CLUW; and Gail Brewer of the New York State National Women's Political Caucus.

Later in the afternoon, at a news conference called by State Assemblyman Roger Green, at the headquarters of District 1199, the health workers un-



Ruth Young

ion, Margo Nikitas, co-chair of New York WREE, read WREE's statement (see page 10) against racism and the brutal injustice toward Tawana Brawley.

WASHINGTON, D.C.

Washington, D.C. WREE, together with the Washington Peace Center, co-hosted a speakout on international struggle and the role of the women's movement in international solidarity.

The speakers included Fawzia Hasouna, a Palestinian; Maria Teresa Tula of Comrades in El Salvador; Ruth Chersonson of the Jewish Committee for Israeli-Palestinian Peace; Itumeleng Mokate of the African National Congress, and Rosa Carlota Tunnermann, the Cultural Counselor of Nicaragua. The speakers provided a rich overview of what is happening from the Middle East to southern Africa to Central America, with special focus on the role of women in each area.

DAYTON, OHIO

Each year on IWD, Dayton WREE pays special tribute to an aspect of the continuing struggle for jobs, peace, and justice. This year special recognition was given to the struggles for legislation protecting the children and families of working people—employed and unemployed, multiracial and multinational, male and female. Such legislation is an important and needed response to the racist and anti-labor climate of Reaganism.

Jeanette Easter moderated the program with all the warmth, dignity, and beauty of this wonderful WREE sister. Following Jeanette's reading of WREE's Women's Bill of Rights, Emily Blumenfeld spoke of WREE's proud affiliation with the WIDF and "our unity and special responsibility to our sisters around the world." WREE speakers stressed that at stake in this election year is the right of the American people to government legislation and action in the peoples' interest as opposed to corporate interests, and the build up of arsenals for nuclear and aggressive war.

Our speakers reflected WREE's Women's Bill of Rights and our goals



Rep. Tom Roberts

for their legislative realization. State Rep. Tom Roberts discussed two bills that affect children and families, including commitment to working for peoples' needs.

Betty Carroll, senior vice-president of AFGE Local 1138, spoke powerfully from her experiences as a single mother of five. Dean Lovelace, cochair of both the Dayton Rainbow Coalition and the Committee to Elect Jesse Jackson, addressed the need for the dignity that comes from jobs and a culture that reflects our multiracial and multinational character.

Idotha "Bootsie" Neal was a special speaker. She and Commissioner Mark Henry, who also spoke, had been endorsed by the Democratic Party and



Betty Carroll

progressive organizations such as WREE and the Rainbow in their campaigns for seats this past November in Dayton. Idotha's loss in that election was the most recent serious failure to ensure election of Afro-American candidates to the Dayton City Commission.

Following Idotha's speech, Dayton WREE presented her and Betty with bouquets of flowers in celebration of International Women's Day. Camille Cooper led the audience of 70 people in singing *Life Every Voice* and *We Shall Overcome*, to the beautiful piano accompaniment of Bernice Wilson. Jeanette closed with a powerful call for all to become more informed and involved and to join WREE in the struggle for a better society. Refreshments and spirited conversation ended the celebration.

THE WREE MOVE

Our present address — until we are permanently relocated — for National WREE, for *The WREE VIEW of WOMEN*, and for New York WREE:

401 Broadway

22nd floor

New York, N.Y. 10013

(212) 941-1710

The move "wiped us out" financially, to say nothing of physically and emotionally. Now is the time to express your support for WREE's work for racial and economic equality and for *The WREE VIEW of WOMEN*.

- **Rejoin** if your membership has lapsed.
- **Renew** if you are a member.
- **Recruit** another woman to WREE to build our numbers.
- **Refill** the financial hole our move put us in, with a contribution.

EDITORIAL

Gaza strip. Stand up in our union halls and our churches and denounce our government's bloated military aid to Israel.

Boycott for South Africa

Another example of how we can exercise power? Do you buy Special K, Rice Krispies, Raisin Bran, Corn Puffs, Frosted Flakes, Corn Flakes, Sugar Smacks? These are all products made by Kellogg Company whose corporate headquarters are in Battle Creek, Michigan. Kellogg produces cereals at a factory in Springs, South Africa. Kellogg's South African plant employs 330 workers, 230 of whom are Black. White workers receive higher wages; Black workers must live in Kwa Thema, a Black township. Black and white workers may not join the same labor union. Here is a substantive and dramatic way to exercise your power: *Boycott Kellogg Products*. Tell your supermarket manager, the foodshop or restaurant; write a letter to your local community newspaper, your church bulletin; let people know that they can serve notice to a US multinational corporation that apartheid is a killer, that the Republic of South Africa is a killer of Black children, 50% of whom die before their 5th birthday; that the Republic of South Africa has turned the land into 12 giant concentration camps where almost 30 million Black people live in squalor and deprivation; that US foreign policy support of the racist Pretoria regime is killing the dreams, the hopes, the families of our Black sisters in South Africa and the Front Line States. Exercise our power and demand from the Reagan administration and the incoming administration comprehensive mandatory economic sanctions against South Africa.

We women, more than half the world, are now awake; our long sleep is over; our eyes are open; our ears are unblocked. We hear the bells tolling in Grenada, in Haiti, in El Salvador, in Guatemala, in South Korea, in Namibia, and in the occupied Arab territories.

And the bells are tolling in our own United States with homeless families roaming the streets; with poor and Black babies dying of disease, malnutrition; with our youth underemployed or unemployed, ill-equipped to function in the 21st Century which is only 11 years away. The bells are tolling for them. Wherever there is injustice, poverty, armed conflict—the bells are tolling. We hear the bells and we know that they toll also for us.

The power to act is ours; we must seize it and rebuild a world of peace, health, and equality of opportunity for all. We can do no less. Our survival depends on it. *The power is ours. Let us seize it now.*

WOMEN ON THE MOVE = WOMANPOWER

Vinie Burrows, International Vice President of WREE and Permanent Representative to the United Nations for the WIDF, addressed an International Women's Day rally in New York on the subject of the power of women on the move. We are proud to present it as the editorial for this issue of the WREE VIEW.

More than 70 years ago, at a European meeting women decided that March 8th would recognize the heroic struggle of all women with specific attention to the martyrdom of the working girls and women who died in the infamous Triangle Shirtwaist Fire in lower Manhattan. Thus, at this international gathering, women decided to define and recognize themselves.

During the 10-year period of the UN Decade for Women, 1976-1985, women around the world acknowledged that neither equality nor development is possible except under global conditions of peace.

This year's celebration of Women's History—focusing on the crisis in the family: healthcare, education, child care, senior care, homelessness, etc—is a recognition of the interrelatedness of the issues of equality, development, and peace. Our theme says: *Women are not going to take it anymore. Women are on the move. Women are on the march. Women are going to defend themselves.*

We must defend ourselves and our families against the principalities and powers that are waging war against women and their families in Central Harlem, in the shut-down steel mills and coal mines of Appalachia, in the barrios of our Latino families, on the reservations of our Native American peoples, on the small family farms that are being devoured by banks and agribusiness.

Wars Against Women

Principalities and powers are waging war against women and their families in the Black townships and in the bantustans of South Africa where the brutality and inhumanity of a white minority has thrown the military might of a police state against the majority Black population; in the provinces of Angola and Mozambique devastated by armed insurgents in the pay of South Africa; in the land of Namibia whose resources are daily plundered and its people murdered in defiance of UN resolutions calling for the independence of that country now illegally occupied by South Africa.

Principalities and powers are waging war against women and their families in the occupied Arab territories of the West Bank and Gaza Strip where tear gas, machine guns, M-16 rifles, and other weapons paid for with US dollars have killed almost 100 Palestinians in the past few months.

But it is not enough to talk about power, we must

exercise power. And how do we exercise power? Our marches, rallies, and forums are concrete examples. But power properly exercised is a continuous process. We have recognized in defining and developing ourselves that we can exercise the power of our vote, especially in this national election year.

Acting for Our Power

How do we do that? In defense of peace and the rights of women around the world, we can call upon our senators to see that the first disarmament treaty in history signed by the US and the Soviet Union is approved without any amendments. This INF treaty is a watershed victory for the peace forces of the world, a first step on the road toward a world free of nuclear weapons.

Another example of how we women can exercise power: For more than 40 years the Palestinian people have lived in a nightmare limbo of rootlessness, terror, deportations, killings—all of which have escalated in the uprising of a people who have said, "We have nothing to lose; we can't take any more."

Fanny Lou Hamer would understand the fury of an unarmed people throwing stones against tanks and militia armed to the teeth, and Fanny Lou Hamer, if she were here today, would tell us that as women we must respond to the anguished cries of the Palestinian women who are seeing their children, their youth, their pregnant women, and their grandmothers killed with weapons paid for by US tax dollars. We must publicly affirm the just struggle of the Palestinian people for self-determination. Demand an end to the Israeli military occupation of the West Bank and the

Приветствуем Вас
в Международный женский день 8 марта —
день солидарности женщин в борьбе за мир,
национальную независимость, равноправие
и счастье детей.

Комитет советских женщин

We greet you on March 8th,
day of international solidarity of women
in the struggle for peace, national independence,
equal rights and happiness of children.

Soviet Women's Committee

INNS0892-3116

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WREE's Program of Activities and the Base of Our Work Is:

THE WOMEN'S BILL OF RIGHTS

1. The right to live in peace means nuclear disarmament, nonintervention by the U.S. in other countries, and an end to militarization of our economy and society.
2. The right to live in a peace-oriented society, redirecting the military budget to a budget for human needs and converting military production to civilian production.
3. The right to employment at a living wage, including affirmative action to end discrimination, equal pay for equal or comparable work; paid parental leave and safe working conditions.
4. The right to organize without interference into trade unions to enable the labor movement to represent the interest of all workers.
5. The right to a decent standard of living through Social Security benefits, pensions and a guaranteed income.
6. The right of every child to nurturing and full development including federally funded, nonracist, nonsexist childcare and public education from preschool through college.
7. The right to a federally funded national health care system, based on preventive medicine to include pre- and post-natal care, geriatrics, and industrial medicine.
8. The right to reproductive freedom including federally funded birth control and abortion upon demand, sex education, and an end to experimentation and sterilization abuse.
9. The right to live in decent affordable housing including government-funded construction and subsidies.
10. The right to a safe environment, free from toxic wastes and industrial pollution.
11. The right to a culture that reflects our multinational history and multilingual character and to a society free from racist and sexist violence and degrading images of women.
12. The right to participate fully in the democratic process guaranteed by the Constitution, especially the right to vote.

by Peggy Bigi

Poverty is defined as an economic condition in which people do not achieve the minimal levels of health, housing, food, and education recognized by science and government as adequate living standards. According to recent statistics, 35.3 million Americans are living in poverty. Some people not only do not view poverty as a national crisis but actually feel that poverty serves more functions for society than it does dysfunctions: the elimination of poverty would cost them, the affluent, power and money. I believe that poverty can be eliminated when the powerless obtain enough power to change society.

During periods of prosperity the problem of poverty has been ignored; periods of recession and depression have been characterized by social concern. For most of the 19th Century poverty was considered a "natural" and inevitable phenomenon. After World War II it was assumed that poverty would be eliminated by natural economic growth. However, in the 1960s, despite growth, large pockets of the poor remained; there was political and social movement, and poverty came to be seen as unnecessary, the result of social injustice which could and should be eliminated. Poverty was not even viewed as an area of social science research until the mid 60s; it was not listed as a topic in the *Social Science and Humanities Index* until then.

Causes of Poverty

I see four major causes of poverty: unemployment, a too-low minimum wage, personal catastrophes, and economic catastrophes.

The lack of available jobs is the number one cause of poverty. But just having a job does not guarantee a non-poverty income. Our nation's minimum wage is set so low that a full-time job at that wage all year round is not enough to support one person, let alone a family.

A personal catastrophe occurs if the breadwinner of a family becomes ill or dies or is handicapped by an accident and unable to work. There are millions of working Americans who are one incident away from poverty.

An economic catastrophe is the recession or depression that Reaganomics has built for 8 years.

War on Poverty

Poverty can be eliminated. To begin with it must be viewed as a national crisis and placed at the top of the national priority list. This was attempted in the 60s when President Johnson proposed a government campaign to eliminate poverty, his "War on Poverty." The result was the Economic Opportunity Act of 1964, which created the Office of Economic Opportunity (OEO), the purpose of which was to eliminate illiteracy, unemployment, and other chronic conditions of poverty. The major projects initiated by OEO were the Community

Dialogue

...a regular WREE-VIEW feature

POVERTY: Minimum Wage/Unemployment

Action Programs, Head Start, Volunteers in Service to America (VISTA), the Job Corps, the Neighborhood Youth Corps, and loan programs to help low-income rural families.

In the early 1970s Nixon transferred many of the agency's projects to various departments of the federal government and ended others. Most of the transferred projects were considerably reduced in scope and funding. In 1974 the OEO itself was disbanded.

In 1981 Ronald Reagan launched his assault upon the "welfare state." The poor suffered cuts in government

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"More American children die each year from poverty than from traffic fatalities and suicides combined. Over a five-year period, more American children die from poverty than the total number of American battle deaths during the Vietnam war."

**Marian Wright Edelman,
President
Children's Defense Fund**

=====
spending 2½ times greater than all other groups combined; 60% of his total budget cuts that year were against the poor.

Full Employment

Full employment is good for everyone, poor and nonpoor. When the unemployment rate reached 9.7% in 1983, it was disastrous for those who had lost their jobs, and it also made things much worse for those who were still at work. The existence of a huge pool of idle people makes those with jobs fearful, weakens the bargaining power of unions, and helps drive wages down. It sets off a cycle in which people clutch at every possibility and take jobs they are overqualified for; those they replace do the same until the least qualified at the bottom suffers the most. So it is that a full-employment economy would help not only the unemployed; it would set in motion a cycle that would help everyone already in the labor force.

On the other hand, when unemployment increases so do child abuse, wife abuse, alcoholism, crime, suicides, ill health, and mental illness. For the people suffering, the best therapy possible would be to put them back to work. This would benefit all of society as well as the individual. We all have a vested interest in full employment.

If Americans accept an official rate of 6% to 7% unemployment as "necessary for the system," the problems of misery and social breakdown will increase in "good times" and become epidemic in bad times.

If a company makes investments in wealth-producing assets that create jobs, I would favor government support and subsidies, especially if the investments were made in areas of high unemployment and poverty. But if a company seeks to move out of an area, there should be advance notice, a public determination of the social costs, a requirement that the departing corporation take financial responsibility for the social damage it does, and a loss of all tax deductions for a move that is harmful to society.

Poverty cannot be abolished, and all of our other social goals cannot be accomplished, if a welfare-dependent American industry continues to get massive subsidies for speculative investments that do not generate jobs.

Minimum Wage

No one who works full-time should be poor. Full employment by bidding up the cost of labor would move the labor market in that direction. But we cannot wait for that to happen; the minimum wage should be set at a level that guarantees a nonpoverty income for every working person in the U.S. It is now so low that men and women may work full-time and not be able to provide minimum necessities for their families. It was this group that suffered most from Reagan's budget cuts in 1981. He made it harder to qualify for food stamps and Medicare, and thus struck a

severe blow at the working poor who already teetered on the brink of poverty.

The Need for Coalitions

There is no single group in the country that can resolve the crisis for itself. If all of the trade unionists (20% of the work force), or all Black people (12% of the population), or all of the poor (15-20% of the nation) each mobilized independently, they would clearly fail. But what could happen if we all joined forces? There are possibilities for organizing the poor. Organized into a coalition in their own name counters one of the most malicious effects of the reductions in social programs: the tendency to set poor against poor, Black against white, men against women, workers against unemployed, and so on. So long as those at the bottom and middle of the economy squabble over insufficient resources, all lose. There has to be cooperation and commitment that will allow all to win.

Antipoverty politics must be coalitional, with full employment as a central goal, and must awaken the moral idealism of the nation in the service of very specific programs. A new campaign for social decency is not simply good and moral, it is also a necessity to solve the problems that torment almost all of us. Perhaps in the process we will discover a new vision of ourselves that rises above our individual needs and unites us in a common purpose.



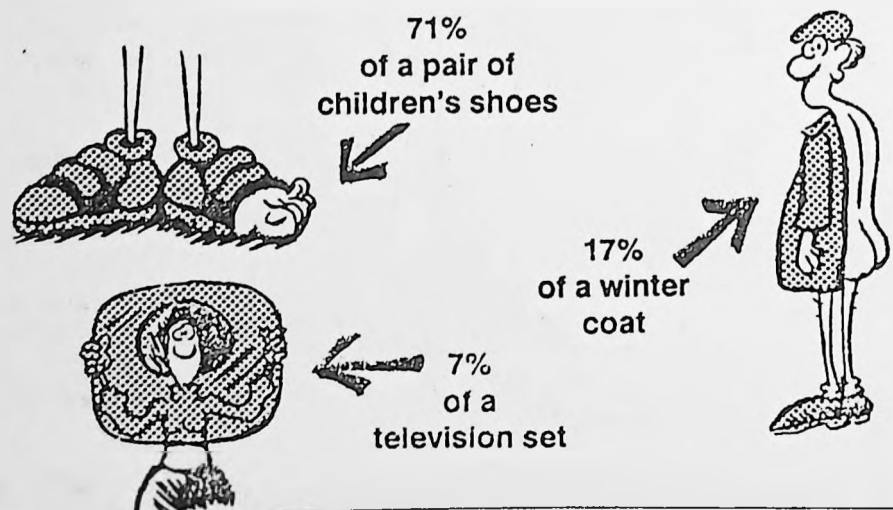
SOME FACTS OF LIFE

Some facts about the minimum wage may explain why it adds to the poverty in the U.S. instead of helping to prevent or alleviate the problem. Data is courtesy of Displaced Homeworkers Network.

- The federal minimum wage is \$3.35 an hour. It has not been raised since 1981.
- Due to inflation, its current value relative to 1981 is only \$2.60, 30% less in real purchasing power.
- A full 70% of minimum wage workers are adults, contrary to popular perception.
- Minimum wage yearly income is just under \$7000, enough to support a worker *living alone* at just above the poverty level. This income is \$1800 less than the 1986 poverty line of \$8741 for a family of three, or 77% of the poverty level.
- Studies show that raising the minimum wage will *not* result in the loss of jobs. Indexing (automatically increasing) the minimum wage will have a small, beneficial impact on the nation's economy.
- Two out of three (64%) of all minimum wage earners are women: 2.9 million work for minimum wage, 2.5 million work for below minimum wage.
- A woman working full-time at minimum wage would have to spend approximately 40% of her paycheck for child care (based on an average of \$57 per week for one child).
- The median income for a woman in poverty who was maintaining a family alone and working full time, year round, was \$7056 in 1986.
- Among women paid at hourly rates who maintain families, 10% are concentrated in jobs that pay minimum wage or less. Nearly 30% work in jobs that pay minimum wage or just above (up to \$4.35 an hour).
- Among hourly workers, women are twice as likely as men to hold a minimum wage job.
- 32.9% of white women, 35.9% of Black women, and 38% of Hispanic women paid hourly earn only \$4.35 an hour or less.
- Occupations with the highest percentage of minimum wage workers are sales and service, two fields that are disproportionately dominated by women.

The Minimum Wage Restoration Act (S 837, HR 1834) calls for a three step raise in the minimum wage: to \$3.85 an hour January 1, 1989, to \$4.25 an hour January 1, 1990, and \$4.65 an hour January 1, 1991, followed by indexing (automatic increases) of the minimum to 50% of the national average hourly wage in 1992 and every year thereafter.

After paying rent, food, utilities and transportation costs, a minimum wage worker will have only \$17.75 a week for everything else. What can you buy with \$17.75? Well ...



So. Africa Bans People's Voices

On February 24 the South African government instituted one of the harshest crackdowns in years on lawful democratic opposition groups. Seventeen organizations, the Congress of South African Trade Unions (COSATU), and 18 individuals were placed under severe restrictions which effectively force them to cease functioning. The order, issued by the Minister of Law and Order under authority of the Public Safety Act, states that the named 17 organizations retain their status as legal, but are prohibited "from carrying on or performing any activities or acts whatsoever." (emphasis ours)

The Detainees' Parents Support Committee (DPSC), one of the banned organizations, issued a statement pointing out that "Minister Vlok says that his latest draconian action is aimed at 'only' those activities which endanger the safety of the public, the maintenance of law and order or the termination of the State of Emergency.

"No organization has worked harder than the DPSC to terminate the State of Emergency. Indeed, the State of Emergency is our main point of contention with Mr. Vlok. Furthermore, the major part of our work is geared towards the welfare of detainees and their families, whose dire circumstances are directly caused by Mr Vlok and his political police."

The effects of the Order are devastating. For example, the Johannesburg-based DPSC will no longer be able to call for the release of detainees or publish statistics on how many children are in jail or even help distraught parents find in which jail their children are being held. The Cradock Residents Association will no longer be able to organize street committees or even memorial services for their political leaders who were assassinated. The National Education Crisis Committee will no longer be able to meet to discuss the crisis of the Bantu education system. All organized voices of opposition in South Africa will be silenced.

Unions and other anti-apartheid forces reiterated the demand that the U.S. move swiftly to cut off all economic ties with that country. The United Electrical, Radio and Machine Workers of America (UE), for instance, says it is "especially outraged that the apartheid regime has ordered the 800,000-member Congress of South African Trade Unions to refrain from so-called political issues — in other words, to stop addressing the fundamental issues confronting South African workers."

Pres John H. Hovis, Gen Sec-Treas Amy R. Newell, and Dir of Organization Edmund Bruno issued a call for the passage of HR 1580 and S 556, which

H.R. 3317 is the Anti-Apartheid Petroleum Sanctions Act, introduced to the House by Robert Wise (D-WVA) and 25 co-sponsors. It prohibits both oil exports to South Africa and investments in any oil company doing business in South Africa, foreign or domestic. Penalties include both fines and the withholding of US government oil leases and permits.

This bill supplements pending legislation to strengthen US sanctions against trade with South Africa, the Dellums/Cranston bill (HR-1580 and S-556). Dellums/Cranston does not apply sanctions to foreign multinationals that have large US operations, such as Shell. The public is urged to put pressure on their representatives to sponsor both HR-3317 and HR-1580/S-556.

would impose a total trade embargo with South Africa and require the complete withdrawal of U.S. corporations.

"The actions of the Botha government expose the hypocrisy of the Reagan administration's policy of 'constructive engagement' with apartheid," the union officers say. "The administration's response to South Africa's assault on basic democratic rights contrast sharply with its program in Central America. Where is U.S. support for the freedom fighters in South Africa?"

If ever there was a need to demand our government impose total, complete sanctions against South Africa, that time is now. Write your Congress-people today.

Grenada Since the Invasion

"We got there just in time," President Ronald Reagan announced to the nation and the world after American soldiers stormed into tiny independent Grenada on October 25, 1983.

One of the arguments used by the administration was that it sent soldiers into Grenada not only to free its students, but also to assist in Grenada's development. How have they fared?

Today corruption and inefficiency wreak havoc in the land; but in revolutionary Grenada even the World Bank praised the efficiency and managerial acumen of the government. Presently unemployment is over 40%, but during four and one-half years of the Revolution unemployment was reduced from 49% to 14%. During the Revolution illiteracy was wiped out and health care and education became free, while today the government has reverted to a policy of favoritism in regard to educational scholarships, and doctors in the health service lack commitment and motivation.

Cocaine and crack, unheard of during the Revolution, are now destroying the lives of many Grenadians. Moreover, since the American invasion, the only thriving industry has been prostitution.

But the saddest thing of all in Grenada today is the efforts by the Americans and the stooges who now run the land to rewrite history. For example, on arrival in Grenada one can read signs that say, "Point Salines Airport: Built with the Assistance from U.S.A.I.D." Absolutely no mention is made of the enormous contribution made by the Cuban people to Grenada's development.

In 1982 President Reagan labeled Grenada a Marxist virus. His invasion of 1983 succeeded in destroying the Revolution, but it has certainly failed to bring either progress or development. Grenadians are now suffering more than ever before. The country has lost the pride and respect it gained during the revolutionary days.

In looking at Grenada today we can't help but conclude that the dream that promised so much on March 13, 1979, has been deferred.

This is from an article written for the Bulletin of the Committee for Human Rights in Grenada, by a Caribbean national who worked for the Peoples Revolutionary Government and who recently returned for a visit.

The Wound of the Daughter
SWAPO Women's Solidarity Campaign

*All the Staff & Sisters
at WREE office - N.Y.*

*It's once again 9th March -
Internal ♀♀'s Day - A day
of celebration of ♀♀'s work,
goals & achievements through
out the world.*

*We in Namibia still struggle
for the national liberation,
but believe strongly that there
can be no successful national
liberation without the partici-
pation of ♀♀ that's why →
together with our men, we march for freedom
until it comes we
won't rest!*

Greetings! From INGE Haamwani

Leeds Postcard, P.O. Box 81, Leeds LS1 4JU ENGLAND tel 0532-468649

BIG MOUNTAIN RESISTANCE

April 9 to 16, 1988, has been designated "International Big Mountain Week" to call attention to the plight of the Dineh people who are facing a renewed attempt by the U.S. government to forcibly remove them from their land.

The purpose of the protest, say the organizers, is to "place the Dineh Resistance before the eyes of the world with the demand that the U.S. follow inter-

national human rights treaties and resolutions. We are demanding that the U.S. end its systematic threat of forced removal and all human rights abuses against the Dineh people."

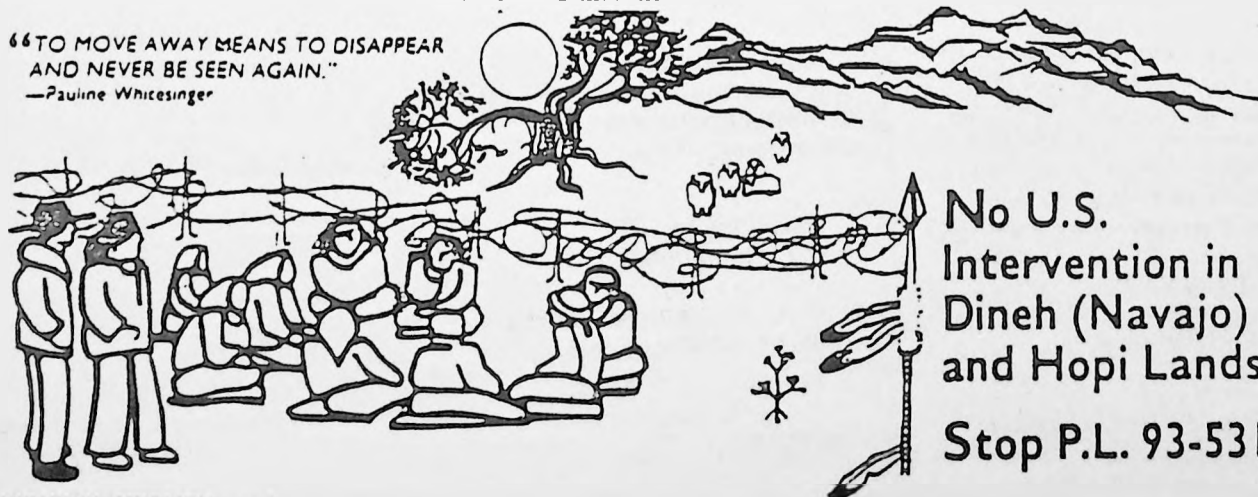
WREE has endorsed the International Resolution of Solidarity with the Dineh Resistance, and is urging its members to send protests to congress-people.

A suggested letter is offered :

Thousands of Dineh and Hopi people are suffering severe violations of basic human and religious rights today in the "Joint Use Area" of the reservations in Arizona because of the enactment of Public Law 93-531. They face forced removal from their homes because the energy corporations want the coal, oil, natural gas, and uranium on their land. The "relocation" of the Indian people was halted last year by the tremendous resistance of the people themselves and the nationwide support of the people who recognized another attempt by government to renege on past treaties and help corporations realize more profits.

As long as PL 93-531 is on the books, the rights of the Dineh and Hopi are in jeopardy; Congress must halt its enforcement. I urge Congress to set up a Human Rights Commission to investigate and hold public hearings on the violations of the rights of the Dineh people.

*"TO MOVE AWAY MEANS TO DISAPPEAR AND NEVER BE SEEN AGAIN."
—Pauline Whitesinger*



No U.S. Intervention in Dineh (Navajo) and Hopi Lands Stop P.L. 93-531

Eyewitness in Gaza and West Bank

Two WREE sisters, Angela Gilliam (New York) and Jane Power (Wash. DC), were part of a delegation to the Gaza and the West Bank at the end of February. The report that follows is Jane's eyewitness account of their trip to the Occupied Territories. Jane also represented WREE at an Emergency Meeting in Solidarity with Palestinian Women and Children, held in Vienna, March 19-20. Both these WREE women are available as speakers and can be contacted through National WREE.

by Jane Power

The Union of Palestinian Women's Associations of the US and the Union of Palestinian Women's Committees in Palestine gave a group of American women the chance to know the Popular Uprising in the middle of its third month.

We were 11 women — nine writers and two religious Sisters of Loreto. Thanks to the generosity and courage of our Palestinian sisters, we spoke with the injured, the bereaved, the committed. We visited them in the poverty of camps, the isolation of villages, the vulnerability of towns.

We heard not only of terrible repression, but of terrible cruelty. We sat abashed by the tragedy of a middle-class Gaza family who had lost their 17-year-old son about 10 days before. Khader had gone to buy groceries for his mother, but found the shops closed. He waited awhile in a friend's house nearby, then went toward the market again. Suddenly a crowd of people came running up the street, with soldiers pursuing them. Caught up in the crowd, Khader ran, too. The soldiers chased him. He ducked into the house of an old woman, a family friend. The soldiers followed, pushed past her, pulled him out from under the bed, beat him to the floor in the living room. As they dragged him out of the house, they asked him what religion he was: "Roman Catholic," he told them. In the street they beat him to the ground with their clubs, kicked him, finally tied him to the hood of their jeep in the form of a cross. Showing off their trophy, these Israeli youngsters drove through the streets of Gaza. No one knows at what point Khader died.

We sat, too, with a very different family in the destitution of Balata Camp. Their 19-year-old daughter had been in a crowd of women standing between a squad of soldiers and a house they were trying to raid. Sahar stepped to the front of the crowd, tore open her shirt, and shouted, "If you're going to shoot my neighbor, you'll have to shoot me first!" The soldiers were about her own age. In another time and place, they might have been friends. As it happened, they shot her dead.

We heard that two hours after our visit to a hospital, soldiers had burst in and dragged six of the patients and visiting families outside, beat them up, beat up 30 of the medical staff, and broke the glass in the operating room and reception room doors.

But beyond the brutalities of the repression, we saw the unity and determination of all groups among the Palestinians: merchants in their orderly strikes, metalworkers repairing shop doors and locks broken by soldiers, consumers in boycott of Israeli products, workers striking against private and public Israeli employers, health workers treating injured people, all contribute to the unity of the Popular Uprisings.

The situation has become more dan-

gerous since we left, as the Israelis pursue twin strategies of isolation and economic deprivation. When we arrived, our sisters told us, "If it weren't for the presence of the media during the curfews, great tragedies would take place." When we left, we were subjected to almost the same search the Palestinians get, simply because some people in our group were carrying journalists' cards and had not registered with the censor.

For the worsening situation and the historical conditions that led to it, we in the United States have a special responsibility. I need not tell you about what the US government has done to support Israel economically, politically, militarily; those facts are widely known. The latest instance is the move, in defiance of the United Nations and our own Constitution, to silence the voice of the PLO in our country.

Beyond the activities of a rainbow of groups — Black, Hispanic, First American, Anglo — who're established supporters of the Palestinian cause, a new sector, with its roots in the Lebanon War of 1982, is emerging. More and more US Jews are protesting Israeli policies.

Two days after we returned from the West Bank, a group from New Jewish Agenda lobbying Congress carried our concern about US-supplied toxic gas to the offices of 70 Senators and Representatives. In mid-March, Jewish groups in 20 cities held teach-ins on Israeli practices and Israel's true best interest. This new open dissent in the Jewish community encourages non-Jews to express their opinions more freely and to discover how many others share their shock and incredulity at witnessing such repression by Israelis.

As the danger of the situation in the occupied territories increases, our action can make a difference — as would our inaction. We can keep up our letterwriting or delegations, our work with the media. We can look, too, at the leading Israeli strategies, isolation and economic deprivation, and emphasize specific counters to these. Whatever we do must be swift and steady.

The basic role of women is to face the bullets and beatings of soldiers in demonstrations, snatch children from the hands of soldiers, nurse the injured and smuggle them to safety, and smuggle the bodies of martyrs for funerals. (Women recently took a martyr's corpse from the hospital and sat him up between them in a car to drive him through a blockade of troops around the hospital to his home village for a funeral.) Women teach first aid, so far giving 97 lectures and providing kits to more than 3,000 women. Young women in neighborhood committees get

From the reports presented by the Palestinian women at the conference, cosponsored by the WIDF and the Austrian Women's Union, in Vienna.

Ο αγώνας μας για Κύπρο ανεξάρτητη, κυρίαρχη, εδαφικά ακεραία, ομόσπονδη, αδέσμευτη αποστρατικοποιημένη, δεμένος με τον αγώνα για ειρήνη και αποπλιισμό.

Our struggle for an independent, sovereign, territorially integral, federal, non-aligned and demilitarised Cyprus is linked with the struggle for peace and disarmament.

Don't be sad, my love,
To put me in prison, as they did,
Is an easy thing.
But what can they do about the sun,
Nurturing new rebels?

I should like to be romantic
And say to you:
If my being in jail
Did nothing more than
Bring you to visit me
And cry in my arms—
Then my arrest was not in vain.

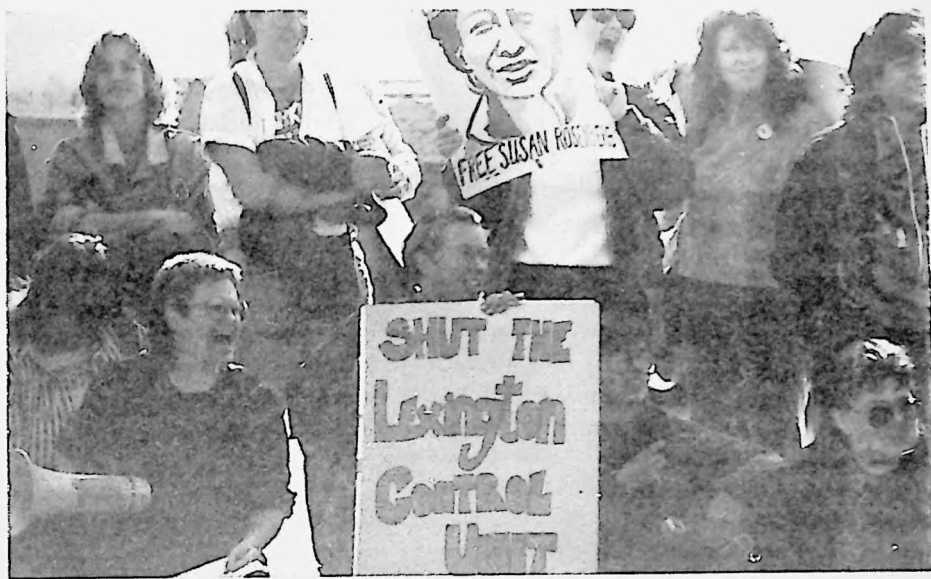
But I'm not feeling romantic now.
(How can one be romantic, with
the bedbugs having such a feast?)
I'm just scratching,
And writing to you, and
Thinking about the happy guard,

And asking myself
This banal question:
If I and others don't go to prison,
How will the prison guard
Feed his children?

My love, I would so like for us
To have a baby!
We spoke of it once.
But I don't know if
We'll ever be given the chance.
That is why now, I give myself
To thoughts about
The babies of others,
Including my enemies' babies.
And because they cannot understand
This simple feeling,
They put me here in prison.

Rashed Hassein

More on "High Security Prison"



On IWD over 300 women demonstrated in the San Francisco Bay Area to call attention to, and protest, the Lexington Control Unit.

The will for liberation has taken a strong hold among the Palestinians. Let us not permit the forces of the occupation to uproot it as they do the olive trees that bring life to the West Bank. Rather let us do all in our power to help this root of the Popular Uprising to bring forth the full bloom of self-determination.

The January/February issue of The WREE VIEW of WOMEN carried an article about the psychological abuse of five women political prisoners in a high security prison in Kentucky. A group of social workers sent us the following copy of a letter to Rep. Robert Kastenmeier. Similar letters from WREE VIEW readers would help.

Hon. Robert Kastenmeier,
Subcommittee on Court and Justice,
Committee on Judiciary,
House of Representatives,
Wash., D.C. 20515.

Dear Representative Kastenmeier:

Torture, whether in our own or in a foreign country, is not acceptable, and the government officials and policies that promote such practices must be exposed and corrected. It is most regrettable that the U.S. government Bureau of Prisons is using the so-called behavior modification methods of psychological torture in the Lexington, Ky., "high security unit" of the Federal Bureau of Prisons.

While it is expected that this unit may be closed and the five prisoners moved to a prison in Marianna, Fla., it seems that they will receive the same treatment there in a similar unit

We urge that you investigate these practices in the prison at Lexington . . . and that you take steps to see that this "high security unit" is shut down and the cruel practices there abolished. No modification is likely to be helpful, as the purpose of the unit seems to be to break these prisoners into submission, psychological incompetence, or even self-destruction.

The practices taking place at Lexington are comparable only to those of fascist countries and have no place in a democracy. Let us see that those in our government who support such methods have no opportunity to use them here.

Your Subcommittee on Court and Justice is in a position to right a serious wrong and to see that the U.S. prisons follow humane practices. Will you take action on this situation? What is your position? We'd like to know.

Sincerely,
Sol Gorelick
Phyllis Grunauer
Ruth Wilson
Celia Wolsky

The WREE VIEW of WOMEN page 5

Ευχές για τη Διεθνή Μέρα της Γυναίκας, στον κοινό μας αγώνα για ειρήνη και ισότητα

Greetings for the International Women's Day, in the common struggle for peace and equality

Παγκύπρια Ομοσπονδία Γυναίκων Οργανώσεων
Pancyprian Federation of women's Organizations

WREE SPEAKS OUT ON ISSUES

Education

Dayton, Ohio, has been described as one of the most residentially segregated cities in the country. It has also suffered from all the ills besetting our cities, including the plant closures and run-away corporations that have created the "rust bowl" of the American midwest.

In the late 1960s and early 1970s, the Dayton public schools underwent a long desegregation struggle that became so intense that a desegregation official, Dr. Charles Glatt, was assassinated in his office in 1974. Court-ordered busing began a year later, accompanied by "white flight" out of the city.

Last year, an attempt to overturn a residency requirement for city employees was defeated for a second time, but there followed a reemergence of concerted efforts to dismantle the court-ordered desegregation plan. These efforts have focused on busing as the source of Dayton's problems.

Dayton WREE provided the following testimony in response to these misguided antibusing efforts. Said Emily Blumenfeld, a leader of Dayton WREE, "We remain committed to building multiracial unity in the struggle to ensure real solutions to the problems of jobs, housing, and equality that affect our community."

I am speaking tonight in support of the continuation of a desegregation plan for the Dayton Schools and the need for the school board to implement programs to enhance that plan. I am speaking as a representative of Women for Racial and Economic Equality, WREE, a multiracial organization of women from all parts of the community. We speak as parents of children in the Dayton public school system, as parents of children living in a city facing serious problems of racism and disunity, and as parents concerned to counter the effects of the poison of racism on our children's minds and lives. As women, as mothers, aunts, grandmothers, and great grandmothers, we have a deep concern with the quality of our children's lives. I also speak personally as a mother of one daughter who attends the Dayton public schools and another who will when she reaches school age.

Our children live in a multiracial, multicultural society and it is imperative that their schooling reflects that. Desegregated schools were approved to ensure educational equity for all of our children. The effectiveness of desegregated schools demands a strong commitment to the quality of the education of all of our children.

We are experiencing in our city and in our nation a time of increasing racial disparities, exacerbated racial tension, and attacks on the standard of living of all working people — employed and unemployed, multiracial and multinational, male and female, young and old. Disunity holds all of us back from the jobs, housing, health care, and quality schools that we need to improve the quality of our children's and families' lives.

At such a time the absence of a school desegregation plan would mean a return to the woefully inadequate schools for Black children of segregation. It would mean the loss of the value for all our children. Black and white, of



integrated schooling. And it would mean a serious defeat in the struggle to enhance the quality of all of our children's schools.

Busing is part of a comprehensive desegregated schooling plan. We call on the school board to enhance the development of that plan, particularly the implementation of curriculum reforms to ensure a rich multiracial and multicultural education in every classroom and school throughout the entire school year. Such a curriculum must teach the scientific, intellectual, cultural, and historical contributions of all racial and ethnic groups, especially as it reflects the demographic conditions of our area — Afro-American, Appalachian, Hispanic, Asian, diverse religious groups, and disparate economic groups. Such a curriculum will help our children grow with respect, tolerance, and appreciation for all people. During the incidents of racist violence that took place in our city last year, Black and white citizens expressed the need for the school board to implement an active program of anti-racist education in our schools.

We are not at a point where a desegregation plan for the schools is no longer needed. We still must fight for integrated housing — and indeed those fighting for neighborhood schools should be in the forefront of the struggle for integrated neighborhoods. We still must fight for greater parental involvement in schools — something which is far from guaranteed by neighborhood schools. We still must fight for programs to teach creative and critical thinking skills which reach all of our children. We need the support of all parents for quality, integrated public schools and we need the support of the school board in implementing policies that enhance the desegregation plan that was approved for our schools. We have a responsibility to our children to ensure quality, integrated education.



Housing

Nationally, the number of homeless people is estimated at 3 million, with 25% more expected by next year. Of these, a dramatic increase has been reported in the number of homeless women with children. A December 1987 study by the U.S. Conference of Mayors revealed these startling statistics in the 26 cities surveyed:

- Families, single women, and children alone make up 51% of the homeless.
- Children and their families (mainly just mothers) make up 33% of the homeless — in New York they make up 63%.
- Single women (without children) make up 14% of the homeless population.
- 63% of those requesting emergency food are children or their parents.
- There has been a 21% increase in the demand for emergency shelter in the past year.

And these statistics only reflect those who have, in some way, sought help. How many more are out in the streets with no help?

My name is Rose Fariello. I'm a member of WREE, Women for Racial and Economic Equality. WREE is an organization of women of all races; we have a large membership in all the boroughs of New York. We count among our membership many long-term activists for better housing, women who are welfare recipients, and women who live in welfare hotels. We are working for a women's Bill of Rights to meet the economic needs of working class women

and men. It is a national program, one aspect of which is the right to adequate housing.

Housing is the basic necessity for human survival. At a time when there are over 50,000 homeless people in NYC, our priority should be to create more housing for the homeless. For this reason we would like to call upon the Board of Estimate to pass Resolution 928 and enact it immediately. We don't want to see another homeless person die on the street this winter. We unequivocally oppose the shelter plans passed by the Board of Estimate because of their concentration camp conditions. The city owns 90,000 vacant *in-rem* housing units that would provide decent affordable housing for a half-million low-income New Yorkers, thereby substantially easing the housing crisis.

People need permanent housing and social services to provide the stability they and their families need. The city should recognize the potential of city-owned housing to provide permanent, subsidized, low-income housing for people in need, and make the commitment to provide that housing. Passing Resolution 928 would be a step in that direction. The Koch administration has



to recognize its responsibility and stop contributing to the homeless crisis. The city must also place a moratorium on all evictions. Mayor Koch's Bill is inadequate for the needs of low-income New Yorkers. The poor in New York are disproportionately Black, Hispanic, and women. Therefore it is racist and anti-woman. We need more public programs for housing and a decrease in the military budget to pay for them.

The city owns 50,000 occupied units of *in rem* housing in NYC. About 60% are female-headed households (30,000) with an average of four people per household living on an average income of just over \$8000 per year. Forty-seven percent are welfare recipients. Over 80% are Black or Hispanic areas, demonstrating the effects of New York's "economic apartheid."

People who live in city-owned buildings live under the worst possible conditions, which often leads to displacement and homelessness. Most city-owned buildings have serious building code violations. Tenants often wait months or years for repairs that may be done poorly or not at all. The city should follow the laws that any landlord would have to. The struggle for decent housing affects an important group of people who are emerging as activists and who will continue to fight for their basic human rights. We will not give up! Pass Resolution 928 and enact it immediately and give the people who live in these buildings some say in plans for these buildings; give the community control. We can do better than the city administration. We certainly can't do worse.

This Disease Hits Women & Afro-Americans

by Henrietta Aladjem

An estimated 500,000 persons in the United States have lupus. Each year 18,000 new cases are reported and 5,000 die. The disease is the same in women and men; however, the ratio between men and women in the childbearing age is ten women to one man.

Lupus can do anything: it can affect any part of the body, it can even make you crazy without obvious symptoms on the skin, the kidneys, or anywhere else. Much knowledge about lupus is still nebulous. It is believed that some people have a 'quiet' form of lupus until something in the environment or medications taken for several other diseases makes it obvious.

One can be affected by lupus and have many bizarre symptoms that are difficult to explain to your family or to your physician. Even after twenty years in remission, I can still remember the days when I would see double because of my kidney involvement, or wake up at night with the strange sensation that both my arms were gone. I still remember how, reaching for the telephone receiver, I wasn't sure that I could speak; and the floating sensation I used to experience when the radiators in my house appeared distorted and I dreaded focusing on them; and the skin spots I used to get: red ones, pink ones, blue ones; the little bumps that came and vanished before I had a chance to reach the doctor's office.

And the fatigue—the dreadful exhaustion that most lupus patients have to cope with. The lupus fatigue is unique. It doesn't respond to drugs, rest and relaxation, or psychiatric help. It doesn't act like an organic, psychological, or psychiatric fatigue. You cannot call it malaise or even lethargy. You feel depleted of energy and spiritually exhausted, when even combing your hair becomes a difficult chore. What keeps one going is the need to help one's children, attending to a job, or the moral responsibility one feels for life itself. For many this fatigue is the first symptom of lupus.

In 1953, when I was diagnosed as having lupus, it was frightening. I had never heard the word lupus before or knew of anyone who had anything similar to what I had. I was told that I was suffering from a rare disease that affects predominantly blue-eyed blonds with light complexion like mine. At that time in the history of medicine, lupus was considered invariably fatal. If the patient didn't die, the physician questioned the diagnosis. On my own, all I could find out about the disease was that *lupus* comes from the Latin and it means wolf, and *erythema* from the Greek means, literally, to be red. Since then, we have learned that lupus is not always fatal and it affects more Black women than white women. It is also prevalent in Asian persons.

What makes it difficult to explain lupus is that the symptoms come and go unpredictably, and the patient doesn't show any signs of deterioration. The people around you see you well one moment and in distress the next and they can become distrustful: you are a hypochondriac or even worse—a person who finds excuses for poor performance. I have met many patients who make the mistake of thinking that it is they who are causing the difficulties when it is really the illness.

Through the years, I have spent many hours at medical libraries searching for information about the emotional and psychosocial problems of the lupus patient. I found nothing written on the human story, either from the patient's point of view or the physician. I found

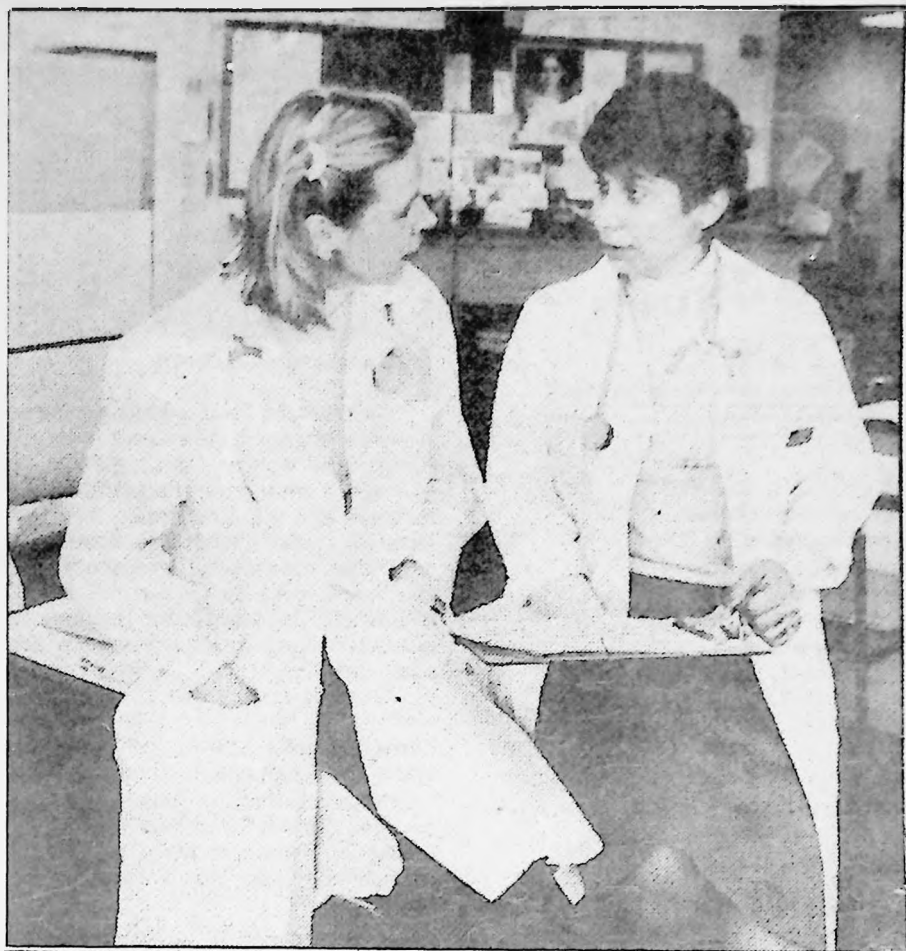
nothing to reflect the fears and apprehensions of the individual, the very core of this disease. And I still have questions, after all these years, about whether physicians can understand what lupus does to a human life.

Not until the pioneering epidemiologic studies of 1955 did the medical profession learn that lupus is about three times more common in Black persons than in Caucasians. Most other studies of the occurrence of lupus have confirmed these findings. Unfortunately, writes Dr. Stanley P. Ballou of the Cleveland Metropolitan General Hospital, (*Lupus News*, vol. 8, number, 1, 1988), there are not enough data available to determine whether lupus is more prevalent among Blacks from other countries, particularly Africa. The reason lupus occurs more frequently in American Blacks is not known. Recently, it has been found that certain inherited genes are present more often than expected in persons with lupus. This finding indicates that heredity may play a roll and suggests that the increased occurrence of lupus in Blacks (and perhaps others) may be related to

It is generally assumed that the main job of the immune system is to distinguish between what is "self" and what is "not self." Once the distinction has been made, "self" is preserved and "not self" is destroyed. At the most general level, of course, this is true, and human beings remain alive and healthy only because it is so. Recently it has become clear, however, that at a finer level of detail the distinction between self and other is not absolute. One of the paths to this insight has been provided by the autoimmune disorders, in which the immune system attacks normal, healthy tissue. Autoimmune disease, which may be crippling or fatal, can strike any tissue or organ. Its victims are often in the prime of life, and for unknown reasons they are more frequently women than men...

The list of autoimmune diseases is both long and disturbing. It includes multiple sclerosis, in which the tissue attacked is myelin (a substance that sheathes nerves in the central nervous system); . . . and systemic lupus erythematosus, in which DNA, blood vessels, skin and kidneys are attacked. In contrast to AIDS, which is marked by an inactivation of key cells in the immune system, in all these diseases the immunological response is strong and well focused; it is, however, directed at some essential component of the body. The immune system is itself the culprit.

SCIENTIFIC AMERICAN
April 1988



Researchers discuss treatment of lupus.

Planned Parenthood Federation of America

heredity. It is hoped, writes Dr. Ballou, that the research currently being carried out in this country, as well as among people in other countries will help to determine whether particular inherited genes account for the different frequency of lupus.

Dr. Ballou says that we don't know why lupus is more common in Blacks, but we know that this is an important problem because loss of life due to lupus (mortality) appears to be higher in Blacks than in whites. This may not be because lupus is a more severe illness in Blacks, but because of its greater incidence. Nevertheless, the substantial mortality of lupus in Blacks indicates that this is a major public health issue, and there is a great need for education and public awareness of lupus in Afro-Americans. But the same is true of the need for public awareness of the disease generally. The medical consensus is that if we can reach the patients in the early stages of the disease, we can help improve the quality of their life and perhaps prevent major intensification of the disease.

Henrietta Aladjem is one of the founders of the Lupus Foundation of America (1717 Massachusetts Avenue, N.W. Suite 203, Washington, D.C., 20003), and is the editor of *Lupus News* and the author of several books on lupus. Her latest book, *In Search of the Sun*, published by Scribner, 1988, is coauthored with Dr. Peter Shur, Harvard Medical School, and Director of lupus research at Brigham and Women's Hospital in Boston.

For all the mothers who have seen drugs, alcoholism or abuse tear apart their families.

WITHOUT BLUES

Without the stub of crocus,
the breeze through cedar
and hills to climb
in the soft light of January,

I would be lost.

without the picket line
"How you doing" friends
sitting around the table
while November rains,

I would wash away in tears.

Without my pencil,
the work that must be done,
the brothers and sisters
in the strong August sun,

I would go over the edge.

Lonnie Nelson
Seattle, WA

Lie Exposed Again

A State Department intelligence analysis, recently declassified and released by Rep. Lee Hamilton, chair of the Intelligence Committee, agrees with what we have suspected all along: the Reagan administration lied to the American public and the world about the 1983 Soviet shoot-down of the Korean airliner. The administration said then that the Soviet Union knew it was attacking a civilian plane. Seymour Hersh, in his book, *The Target is Destroyed*, (1986) wrote that American intelligence agencies, with their remarkable ability to intercept Soviet military communications, concluded within a few hours of the event that the Russian pilots "believed it was an American RC-135 reconnaissance plane, one of which had been in the area that night."

The declassified document quotes the State Department: "We had concluded by the second day that the Soviets thought they were pursuing a U.S. reconnaissance through most, if not all, of the overflight."

However, according to David E. Pearson, author of *KAL.007: The Cover-Up*, the key questions concern "why the Korean airliner flew over Soviet territory in the first place and what role, if any, the U.S government had in directing it there." Congress should be urged to make a thorough investigation of the evidence.

The WREE VIEW of WOMEN page 7

কল্পিত প্রাণ কল্পিত হৃদয় এ

। হৃদয়ই মূল্যবান জীবনের সত্যিকার

হৃদয়বিহীন হৃদয় হৃদয়বিহীন হৃদয়

হৃদয়বিহীন হৃদয় হৃদয়বিহীন হৃদয়

বাংলাদেশ মহিলা পরিষদ

We seek the support of women of the world
in the struggle for equal rights dignity and jobs
for women presently being carried out
by the women of Bangladesh.

BANGLADESH MAHILA PARISHAD

WOMEN'S HISTORY TO GARMENT

in U.S. and

by Sally Chaffee Maron

March 8 is truly an International Women's Day, a celebration that had its seeds in the struggle and agonies of women garment workers in the U.S.

On March 8, 1908, hundreds of these women in New York City began organizing a union for the needle trade. It was a bitter and prolonged struggle against the bosses and their thugs, and it put women squarely into the forefront of the fight for the rights of all workers in the labor force: decent jobs at fair wages and the security of social services to guarantee their families a decent life.

At an international conference of socialist women in Copenhagen in August 1910, Clara Zetkin, leader of the German Socialists and lifelong fighter for women's rights, proposed a resolution to designate March 8 "International Women's Day" in honor of the New York City garment workers.

Triangle Fire is Last Straw

On March 25, 1911, 149 workers at the Triangler Shirtwaist Company factory lost their lives trying to escape a deadly fire that engulfed the building. Most of the victims were women. New York City was stunned, not only at the tragedy itself, but to learn that the Triangle Company had consistently resisted safety measures, had locked exit doors during working hours, and had not provided sprinklers. Fire hoses were rotten and the stairways were unsafe.

The Triangle Company was heavily insured for its property losses, but cared little for the human life lost.

The workers realized more than ever that they needed to ensure their safety, their economic well-being, their very lives. Decades later, Frances Perkins, Franklin Roosevelt's Secretary of Labor and the "Mother of Social Security," noted that the "stirring of conscience" caused by the Triangle Shirtwaist fire was a stimulus for the New Deal. That terrible tragedy taught the American people that government must not be allowed to close its eyes to industrial callousness or shun human responsibility for workers' health and safety. Perkins had witnessed the Triangle Company factory fire and she became part of a New York State commission that drafted the laws that became a model for the nation on industrial and social reforms.

When Roosevelt proposed to appoint her Secretary of Labor, Frances Perkins demanded his backing on a "list of things" she had been accumulating for nearly 30 years, including old-age and unemployment insurance, an end to child labor, a minimum wage, and a maximum on hours of work per week.

Mexico Garment Workers

Seventy-four years after the Trian-



American Family Celebration

WORKING FOR CHANGE ★

WOMEN'S, CIVIL RIGHTS AND RELIGIOUS GROUPS JOIN UNIONS IN CALL FOR NATIONAL FAMILY POLICY

"Incredibly enough, the United States is the only industrial nation—except for South Africa—that does not have a national family policy," charged American Family Celebration spokesperson, Joyce Miller. "This is an absolute disgrace, and cannot be tolerated any longer."

Despite numerous polls showing that resolving problems of working families is foremost in the minds of voters in 1988, family issues have yet to receive serious attention in this campaign season.

According to a poll by Peter Hart Research Associates for the political action committee Kidspac, 47% of voters said a presidential candidate who emphasized children's issues would appeal to them "a great deal" or "quite a bit."

Our nation has been built by strong families. Every family is unique. Yet we all have common needs.

Under the banner of "Strengthening Our Nation's Commitment to Families," an American Family Celebration will be held in Washington, D.C. on May 14, 1988. The event will demonstrate the demand for a comprehensive, national policy to strengthen families, and seek to elevate those concerns to the 1988 campaign agenda.

Thousands of concerned citizens are expected to attend, including members of labor, religious, civil rights, women's, children's, senior citizens, consumers, and health groups, and WREE is mobilizing its members across the country.

"All American families share a need for the things we are highlighting in this event: family and medical leave, quality child care, services for the elderly, comprehensive health care, equity in quality education," commented Miller, who is also the national president of the Coalition of Labor Union Women (CLUW). CLUW is the coordinating organization for the American Family Celebration.

"All of these things are part of a broader, and increasing need for economic justice: which includes job security, a decent standard of living, and a right to a voice on the job," Miller continued.

"The AMERICAN FAMILY CELEBRATION is designed to send a clear message to Congress and to the presidential candidates of both parties, that the problems facing American families every day are crucial to our nation," stated Cheryl Craig, president of WREE. "Every problem working people face is compounded by the still prevalent and growing problems of racism and discrimination for Black, Hispanic, Asian American, and Native American families," she said.

Family members are increasingly torn between caring for their children and elderly relatives, and productive performance on the job. Thirty-seven million Americans have no health insurance and another fifty million have inadequate coverage. Elderly care is scarce and expensive.

The American Family Celebration will be held on Saturday, May 14, 1988, from noon to 5 p.m., at the Sylvan Theatre, near the Washington Monument, in Washington, D.C. The event will feature exhibits, games and family entertainment, as well as speakers.

Unions and Families Historic Connection

Family concerns were a major force in the birth of unions. The labor movement has always been in the forefront in fighting to protect the worker's home. Today, as more women have joined the workforce, the needs of some families have changed, but the core commitment of organized labor remains the same.

The first unions were formed in the 1790s as mutual aid societies to provide insurance for families of members. Organized labor carried this fight for the family through the hard times of the 19th and 20th centuries, always aware that the issue was not simply improved wages but greater happiness for workers and their families. In 1912, in Lawrence, Massachusetts, union women who were forced to toil in the mills went on strike, calling for "bread...and roses too."

Labor pushed for the 40-hour work week and the abolition of child labor in the thirties. In the 1960s labor fought for the Civil Rights Act, which guaranteed equal treatment to minority group members and women. In the seventies, labor worked to pass and strengthen occupational health and safety rules to protect workers and their families. And today, in the eighties, labor is marching again—demanding a compassionate family policy from the government and from employers.

Organized labor was the backbone of the social revolution of the thirties which brought security to young families and the elderly. Today, although new issues exist, organized labor's core commitment to the family remains intact.

The American Family Celebration is just a first step toward putting family concerns where they belong—at the top of our national agenda.



All Afghanistan Women's
Council

شورای سرپرستی زنان افغانستان
از محترم () خواسته شد تا مدت تا مدت
اشتراک در جمل با شکوه مشتم مانع روز میهنی
بین الملل زنان در تالار
به ساعت () روز ()
تشریف آورده ستون سان -



GHAQDA NISA GHALL-PACI

Women For Peace

(PEACE LAB)

MALTA.

Tpingija ta' Norma Maria Saliba (6 snin)
Rebbieha ta' Kategorija A tal-kompetizzjoni "Xi flisser għallja l-Paci".
Original drawing by Norma Maria Saliba (6 years)
Winner of Category A of the competition "What Peace Means to Me".

MONTH TRIBUTE

WORKERS

in Mexico

gle fire, a devastating earthquake in Mexico City killed hundreds of garment workers, many of whose lives were doubly threatened by the unsafe working conditions in their factories. The surviving workers formed the "19th of September Garment Workers Union," an organization that has grown in its two years despite increased harassment from industry management and the Mexican government. The tragedy of the earthquake, like the tragedy of the Triangle fire, propelled the Mexican garment workers to form a militant union to fight for their rights as well as their needs.

Today, these poor women have recognized the strength of working in unity with other poor and working people, and have joined forces with neighborhood groups that make up the National Urban Poor People's Movement (CON-AMUP) to demand decent housing and

improved social services. The alliance of the popular movement and the seamstress' union is made up primarily of working class women organizing for basic necessities, social justice, and an end to women's oppression.

Last September, the union held its "Second National Ordinary Congress" with over 100 delegates from 20 factories participating. Through its newly adopted Plan of Action, the union will strengthen the process of internal democracy, increase class consciousness, contribute to the growing organization of working class women, and unite with organized workers, students, campesinos and urban dwellers, and build international solidarity.

Just as the Triangle Company fire eventually led to legislation and social reform for American workers and the Mexico City earthquake of 1985 helped mobilize Mexican workers, the policies of the Reagan administration have increased the demand across the country for WREE's Women's Bill of Rights. It is important that in 1988, an election year and the year of the United Nations Special Session for Disarmament III (SSD III), that we women and our families press legislators to enact the Women's Bill of Rights into legislation, a fitting tribute to International Women's Day and the legacy of our working class and trade union sisters around the world.



Sesshu Foster, the reviewer of Julie Stein's book, is himself a poet. Japanese American Foster writes, "...as a son, brother, husband, father to women, I must struggle on for women's rights..."

Rebels and Grandmothers

Under the Ladder to Heaven, by Julie Stein.

West End Press, Publishers Services, Box 3914, San Rafael, CA 94902, Paper \$4.00 plus \$.50 postage.

by Sesshu Foster

I was grateful to be instructed in the sources of strength of these poems: the woman as grandmother to women in struggle, the woman as daughter to persecuted people, the woman as a woman herself.

We need instruction in such sources these days, so this slim poetry volume is an accomplishment benefiting us all. I say this as a male in a male-run society, son of racially oppressed people, father to a daughter.

The book is footnoted to explain briefly the meaning of Yiddish terms in some of the poems. The revelation of strength in Jewish culture that Stein extracts from these words continues to grow with additional readings.

Stein tells me by phone that she can no longer write about her grandmother, yet I can understand why people continue to ask for such poems. What Stein reveals of these women is precious. Who were they? "Grandma/in the shtetl/you were Malke/queen.../in America/your parents sent you/into the factory."

This is Stein's grandmother from the shtetl Shidrin, Russia, who sang

anti-Czarist songs before the ten days that shook the world.

When these women journeyed to the New World, they entered a new world of struggle. Cultural adaptations in defense against Czarist pogrom and racial discrimination gave way to struggle against entirely new, different overlords:

I celebrate my grandmothers,
the twenty thousand strikers
of 1909
who when attacked by mobsters
and whores
stood fast on the picketlines,
after their faces ran with blood

In celebration, she tells their story, in part "in her (grandmother's) own language, Yiddish," sometimes through their own accounts and her personal observations. Her grandmother's life was one of "untying knotted string/with my union card/my penny bank, my tea kettle on the stove/whistling."

Stein learns from these women of the Old World something essential; that she, too, has a history, a history that has become real through them, that she may understand its specificity and their necessity. In giving her a history, they have given her a future, too.

She acknowledges history's horror: "women with scalped heads/tuberculosis corpses/children with crushed hands."

Downtown Women

- I come from Bessie Abarmowitz,
the Russian Jewish factory girl;
not Susan B. Anthony,
the Wasp judge's daughter;
from the shtetl in Russia,
when the matchmaker
came to make a marriage for me
after marrying off my four older sisters
I said, "Not on your life,"
and came over the sea to America.
- I come from downtown women,
not uptown ladies.
- I come from sewing buttons on pants in the sweatshop,
piecework rates,
complaining to the boss,
getting blacklisted;
and when the uptown ladies came downtown
with their charity baskets,
I threw their baskets at them,
told them, "Go to hell,"
- and I came back to get another shit job
under a phony name.
- I come from they cut my piecework rates again,
petitioning the boss,
getting ignored,
walking out of Shop No. 5;
- and I came back to take on Hart, Schnaffer, and Marx,
the biggest sweatshop in Chicago,
8,000 sweated there;
I organized a band of twelve immigrant girls,
we picketed three weeks,
- and I came back to storm the fort.
- I come from downtown women,
not uptown ladies.
- I come from the men workers laughed at my band,
they walked through my picket line,
a month later 8,000 workers struck,
we closed down the men's clothing industry,
and I came back to shake Chicago.
- I come from downtown women,
not uptown ladies.
- I come from the male Wasps in the United Garment Workers
wanted to throw us immigrants out;
I packed my suitcase, went to the convention,
the UGW had cops on duty,
refused to seat us,
I led a walkout,
we started a new union;
- and I come from the Amalgamated Garment Workers of America.
- I don't come from the ladies tea parties,
not from the debutante balls,
not from the ladies of the book club,
not from the elite Ivy League girls' colleges;
- I come from the May Day Parades,
leading the 1916 parade in Chicago down Harrison Street
arm-in-arm with my fiance, Sidney Hillman,
leading thousands of garment workers;
- I come from saying no to the matchmaker,
choosing my own husband.
- I come from downtown women,
not uptown ladies.

Julie Stein

Through these survivors she learns the human side of history, that at bottom it is made by people like her grandmothers. This truth ("my grandmother survived...she taught me the truth," marks out her place in the world and offers her a part to play.

The girl who is Jewish is a North American woman. So: poems on an abortion in Juarez, on Rosaura Jimenez, "the first woman to die after Congress cut off legal assistance to poor women to get abortions," on relationships with men, and finally, an *Ode to Women Poets*, modeled after Neruda: "They, women/blues singers/poor among the poor /sustained/on the strength of their songs...."

This is the first book by a vibrant young voice. It offers the rich heritage of our commonly shared history of labor struggle and the special role played by Jewish women of her immigrant grandmother's generation. The necessary particulars of Stein's contemporary situation as a North American woman are not so clearly depicted. Equally vague, then, is her personal response to the specifics of her world,

which are either posed in terms sexually derived or derived from Jewish culture.

In the title poem or poems such as "Lilith," mythological symbols or sexual terms may be integrated skillfully, but gone are the concrete human and historical details painting the epic background upon which her grandmothers emerge in their full stature, heroic, as exemplary human beings.

Stein has not familiarized herself with the complete terms of her experience. She will necessarily not live like her grandmothers, yet, like them, she seems generous. It's likely she will offer thematic integration and corresponding formal development in new poems in her further exploration of sources of strength.

We discovered Julie Stein's poems and the review of her book in "Working Classics," an exciting quarterly devoted to the poetry of workers! WREE congratulates editor David Joseph, and recommends the magazine to our readers. Working Classics, 298 Ninth Ave., San Francisco, CA 94118 (\$10 one-year sub).

Effective Fight Against Sexist Advertising

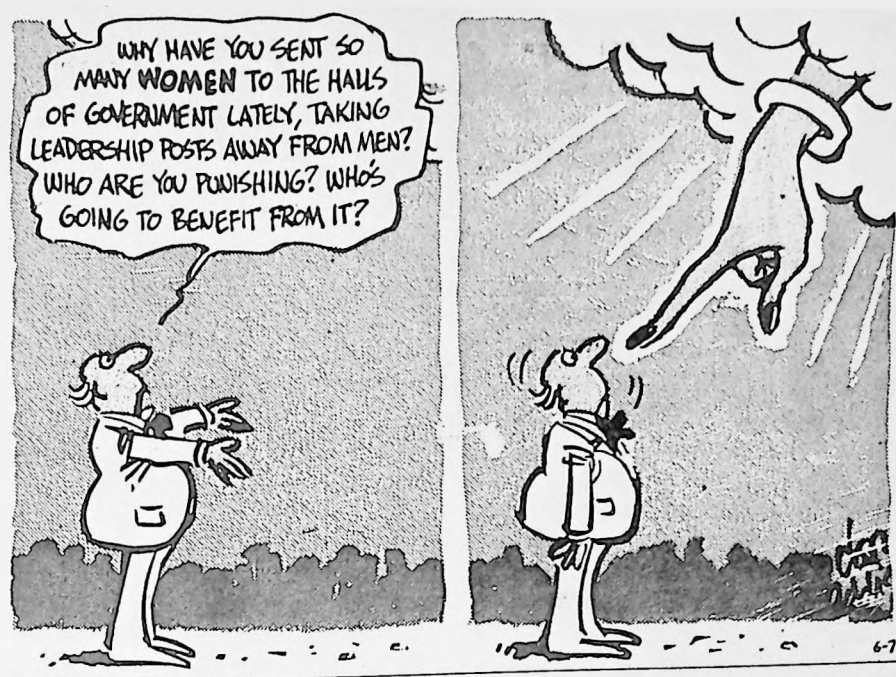
by Sue Rosenberg Zalk, Ph.D.

Last fall an employee of Fallon McElligott of Minneapolis, one of the nation's "hottest" advertising agencies, illustrated a presentation at Mankato State University with an agency ad that featured three women from the television series "Dallas" under the headline "Bitch. Bitch. Bitch." Although this is offensive to women, it is hardly shocking or newsworthy. Advertising agencies' use of sex-exploitation to sell products and blatant sexist depictions in ads have been well-exposed. In recent years, we have witnessed an increase in advertisements depicting more egalitarian gender roles. Advertising agencies are in the business of making money. With more women gaining independent purchasing power, a new market had to be targeted. With a growing women's rights consciousness, new appeals had to be uncovered. So, "money talks" and often dictates the "moral" commitments

of those whose business is making money.

Although we would all like to witness revolutionary changes in attitudes toward women (and men), social psychological research informs us that it is easier and faster to change behaviors than attitudes. Common sense tells us that our behaviors reflect our attitudes and that our attitudes are a powerful determiner of our behavior. No doubt. But there is a body of literature demonstrating that behavior affects attitudes and changes in behaviour can change attitudes. Either way, I, for one, am not willing to wait for people to believe in sex-equity to be treated equally.

Let me return to the "Bitch. Bitch. Bitch." ad. Neala Schleuning, director of the women's center at the university where the presentation took place, wrote a letter to the agency objecting to the negative stereotypic presentation of women. The response she received



Don Addis, and the St. Petersburg Times.

JUSTICE FOR TAWANA BRAWLEY

In November of last year, a 15-year-old African American girl, Tawana Brawley, was abducted and savagely raped and assaulted by 4 to 6 white men in Dutchess County, New York, over a period of several days. Tawana was found with racial epithets and "KKK" written on her excrement-covered body.

Tawana is but one of the victims nationwide of an upsurge in racial violence; and as women we are concerned about the inadequate response of both the government and police to

these atrocities. We are also appalled by the insensitivity of most "mainstream" media.

The demand for state and federal legislation to make racial and anti-Semitic violence a criminal offense, as well as a civil rights violation, is growing. *WREE VIEW* is therefore printing the Call issued by New York *WREE*, seeking endorsers and contributions to make it into an ad for a major newspaper. Similar ads can be used in every city where such racist violence occurs.

Tawana Brawley is our sister, our daughter.

The attack on her is a brutal violation of her human rights. It cannot go unpunished, or all women are vulnerable.

We accept the responsibility of all women, of every race and nationality, to fight for diversity, equality, and justice in our society.

White women and men have an additional responsibility to work to prevent the corruption of white children whose values are distorted by racism. As parents, grandparents, teachers, and neighbors, we can help prevent the development of the twisted sense of superiority that encourages and permits racial violence.

Women cannot achieve equality without fighting the personal and institutionalized sexism and racism that impede our struggle for a peaceful and just world. Equality cannot be restricted to the privileges of some; equality must exist for all women.

All over the country, people have raised their voices against the increase in violent racist acts. The crime against Tawana Brawley demands a multiracial, multiethnic coalition of labor, civil rights, peace, religious, women's, lesbian and gay, youth, elder, and community organizations.

We demand state and national legislation to outlaw racist and bias-related violence, to make all forms of racism a criminal and civil rights offense and to guarantee the appointment of special prosecutors. In Tawana Brawley's case, we believe justice can be served through the immediate appointment of a special prosecutor deputized under already existing powers of the Attorney General.

We also call for funding of educational programs to promote respect for racial and cultural differences and end sexism in education.

In this national election year, we will work to put in office those candidates who are dedicated to and strongly speak out on the need to eradicate racism and sexism everywhere — in the White House and all levels of government, in police departments, employment, housing, on the streets and in our communities.

NAME OF ENDORSER (Please print): _____

ORGANIZATIONAL AFFILIATION (for identification purposes only): _____

ADDRESS: _____

\$ _____ AMOUNT YOU CAN CONTRIBUTE TOWARD WIDEST POSSIBLE DISTRIBUTION OF THIS STATEMENT.

SIGNATURE _____

from one of the agency's subsidiary groups concluded with: "We are currently reexamining not only our approach to design, but to life as well." He included a picture from Life magazine of a naked African youth with his mouth pressed against the hindquarters of a cow and wrote, "Won't you please write them (or better yet, visit them) and put an end to this horrible practice."

If your indignation is increasing, wait! Dr. Schleuning sent this response to Fallon and McElligott, the heads of the agency. Their reply stated that the agency would pay half of Dr. Schleuning's expenses to Africa, "or full expenses, one way." Along with their response they sent a pith helmet and mosquito net!

Schleuning turned the correspondence over to the Minnesota Women's Consortium which sent copies to the agency's biggest clients. The apologies from the agency, which followed this action, came too late. The U.S. West, Inc., a regional Bell telephone company withdrew their account from the agency — an account with an annual billing of about \$10 million.

Why did I choose to tell this story during Women's History month? It is an interesting story. It depicts the *unselfconscious* sexism of a group of wealthy, powerful men. These are educated men. Their jobs require them to "keep up" with what is happening. They are well aware of the women's movement, of changing gender roles. Yet they apparently felt no compunction to restrain from open expressions of their hostility to women. Did they feel invulnerable to the complaints of one of the "those crazy women's libbers?" Are they so sure of their own power — the power of money and of male?

Of course there is more to this story — the "happy ending." We see in this tale an example of how organized action can achieve results. Schleuning

should be applauded for "taking them on." But alone, she lacked the clout and became the butt of their misogynist humor. The Minnesota Women's Consortium should also be applauded for seeing the seriousness of these events and for taking action. Numbers and organized action are difficult to ignore. Together, and only together, do we present a force to be reckoned with.

When one looks at the history of the women's movement over the past 100 years and confronts the pattern of gains and losses, it becomes apparent how fragile progress can be and how vulnerable change is to institutional, economic, and political priorities. But another pattern emerges from this study of the women's movement's history: gains for women occurred only through organized, determined, and persistent action. The achievement of rights previously denied women were not initiated by politicians; they came from the initiative of women's groups. The backward movement, the losses, occurred during the quiet periods, in the absence of an organized, well-peopled movement.

So what did Schleuning and the Minnesota Women's Consortium really gain? Does this one success really make a difference? I think it does. If the behavior of people like these changes, it will make a difference. If they are a little more cautious about the ads they produce, it will make a difference. Do these men have a more positive attitude toward women as a result of the incident? Hardly. But there is one attitudinal change — they no longer see women as powerless.

Dr. Zalk is Director of the Center for the Study of Women & Society, City University Graduate Center, NYC. A longer version of this article first appeared in the Newsletter of the Center, 3/88.

UNION DÉMOCRATIQUE



DES FEMMES DU SÉNÉGAL

WPO SALUTES YOU
ON
INTERNATIONAL
WOMEN'S DAY

Women's Progressive Organisation
41, Robb St.,
Georgetown,
Lacytown,
Guyana

WOMAN AT THE WHEEL

by Dona Jean Muller

I was the second female trucker at General Motors Parts Division in Lansing, Michigan. If I hadn't taken a stand against management's policy of not allowing women on trucks and if the Union hadn't backed me, there might never have been a first female driver.

My first day as a trucker, I was paged over the intercom to come to the office. When I arrived, three men were waiting: my foreman, the general foreman, and someone I had never seen. They started in on me like a mischievous child in the principal's office. They told me all the dangers. They said the work was hard. I wasn't strong enough or big enough. I would be all alone if I got hurt. I could get time off if I damaged stock.

Mostly I sat and listened. When they couldn't think of any more arguments, they asked if I still wanted to be a driver.

I didn't have to think it over. I said, "Yes."

My foreman took me to the back of the plant. It was completely empty. I was afraid this was where I would have to work everyday; I felt ostracized. But it only took a minute on that rotten truck to realize this was the safest place to learn.

My foreman showed me the truck I was to drive. It was a monster. It looked 12 feet high. Even the safety cage scared me. It started in front, went up and over the top and down the back. I had doubts about my sanity in wanting this job.

The truck had two steel fingers that stuck out about four feet in front. They looked like lethal swords. The console

had three levers. One for forward and reverse speeds, one to raise and lower the swords, and one to extend and retract the swords.

The floor in the truck was in two parts; one was solid to stand on and the other was a wider slanted platform that went up and down. When you stepped on this platform the truck would take off and when you raised your foot the truck would stop faster than you can imagine. This platform or pedal was the brake and accelerator all in one.

The steering wheel was in front of the levers like in a car, but flat, not slanted. It had a big knob for faster, smoother steering. There wasn't any seat; you drive the truck standing up.

The truck had three wheels, two in front and one in back. The rear wheel maneuvered the truck. To go left you steered to the right; to go right you steered to the left. I had to learn how to drive all over again.

That first day I spent driving up and down one lane, weaving back and forth. Whenever the truck went the opposite way from what I wanted, I would lift my foot off the pedal and get thrown against the console. My legs were black and blue.

Finally the whistle blew for lunch. I spent half my break in the women's lounge. That rotten truck had unnerved me badly. I finally went to the cafeteria and many of the truckers came over and

sat at my table. They laughed at my sob story. They explained that the trucks weren't meant to be driven forward. You only drove forward to pick stock; loaded or unloaded you drove backward. They told me to turn around and face the back and drive it like a car, something my foreman had failed to tell me.

When I left the plant that night I was more tired than I had ever been before, but thanks to the truckers I felt I might make it on this new job. I heard someone call, "See you tomorrow, Mother Trucker," I smiled—I wondered how they knew I had children.

Each day I felt better about my job. I had finally mastered Rotten Rex. My only problem was the jokes of the guys.

I was on foot one day looking for a piece of misplaced stock. One of the guys told me not to walk around storage because the rats were as big as cats. The next day I bought myself a pair of high-top boots with three-inch heels. I never saw one rat, but the boots weren't a waste of money. At five-feet-two, three-inch heels can make you feel real tall.

The day I dropped the rack loaded with tape players, I thought I would be fired. It made the loudest crash. It slipped off the fingers and fell about fifteen feet to the floor. I broke the rack and many boxes broke open. I was sure nothing could be salvaged. I walked out into the main aisle almost in tears and saw truckers coming from everywhere. They told me to take a break in the lounge. I could have ten minutes without being disturbed by the foreman. When I returned to work the rack was gone and so was the mess. That was the first day I felt like a trucker.

My work was interesting and varied. The boredom was gone. I was doing so well that my foreman lent me out to another department and I was told to load a train.

I didn't ask much of the Union in the three-and-a-half years I was a driver, but when I did they were there. It didn't make any difference that I was a woman. I was a Local 652 UAW member and that was all that counted.

By the time I left my job three years later, there were four or five women truck drivers at the plant. We'd made progress in tearing down the old barriers.

Thanks to the Union, I'll have some interesting stories to tell my grandchildren. And more women will have the chance to break into new kinds of jobs.



A Modern Renaissance Woman

by Eva S. Mosely

In 1941, a young Black woman named Pauli Murray crossed the state of Virginia as a field secretary of the Worker's Defense League, hoping to raise enough money to defend Odell Waller, a Black sharecropper who had been unjustly sentenced to death for the murder of his white landlord. Murray promised herself that if Waller was executed, she would study law. Having been denied adequate counsel and the right to appeal, Waller, who had shot the landlord in self-defense, was executed in 1942. Murray went on to earn an LL.B. from Howard University in 1944 and an LL.M. from the University of California at Berkeley in 1945.

Murray eventually distinguished herself as a writer, lawyer, and teacher, and became the first Black woman to be ordained an Episcopal priest. She had learned early on about what she called the "disabilities" of being both Black and a woman. After she earned a B.A. from Hunter College in 1933, she was refused admission to the University of North Carolina in 1938 because she was Black. In 1940, many years before the Freedom Riders, she was jailed in Virginia for resisting segregation on an interstate bus. While at Howard University she took part in sit-ins at Washington restaurants.

Sex Discrimination

Two universities — Howard and Harvard — taught her about sex discrimination. As one of two women at Howard Law School, she was excluded from discussions about a legal fraternity. When, as the top student in her class, she was awarded the Rosenwald Fellowship for a year of graduate study

at Harvard, she learned that she was of the wrong sex to benefit from the opportunity. Using the fellowship at the University of California, Berkeley, she had to make up the deficit caused by travel and higher fees by working as a waitress. Not till 1965 was she finally able to earn her J.S.D. from Yale.

Murray became deputy attorney general of California in 1946, and practiced law from 1948 to 1960. She taught at Ghana Law School (1960-61), served on the Civil and Political Rights Committee of President Kennedy's Commission on the Status of Women (1962-63), and as consultant to EEOC (1966-67). She was a founding member of the National Organization for Women and served on the board of the American Civil Liberties Union (1965-73). Among her publications are *State Laws on Race and Color* (1951) and *The Constitution and Government of Ghana* (1961). Her family history, *Proud Shoes: The Story of an American Family*, was published in 1956, and poems of protest that she wrote in the 1930s were published as *Dark Testament* in 1970. An unpublished memoir is among papers held by the Schlesinger Library of Radcliffe College.

But she had other careers as well. She taught at Yale Law School, served as vice president of Benedict College in Columbia, S.C. (1967-68), and taught political science and American studies at Brandeis (1968-73). While at Brandeis she served on the Schlesinger Library's Advisory Committee and began to give the library her papers. She left Brandeis to embark on a new career, enrolling as a student at General Theological Seminary in New York, where she earned an M.Div. cum laude. On

January 8, 1977, Murray became the first Negro (the term she preferred to Black) woman to be ordained an Episcopal priest; she served in churches in Washington, Baltimore, and Pittsburgh.

On July 1, 1985, she died of cancer. Among her many honors and awards is the honorary doctorate she received from Radcliffe College in 1978; she refused one offered by the University of North Carolina that same year because of the university's earlier discrimination against her.

Grim Endurance

Testifying for the Equal Rights Amendment before the Senate Judiciary Committee in September 1970, Murray spoke of the "look of quiet desperation, or sometimes of grim endurance," she had seen on the faces of "an aging Negro domestic or service worker," and of the "fury which is almost unbounded" she had noticed on the faces of younger, more militant Black women.

"Having spent nearly 50 years of my life trying to overcome disabilities

مع تمنياتنا بمستقبل
تسوده المساواة
والديمقراطية والسلام

WITH ALL OUR WISHES FOR A FUTURE
WHERE EQUALITY DEMOCRACY
AND PEACE WILL PREVAIL



Pay Equity: Questions and Answers

by Ruth Callender

What Is Pay Equity?

Pay equity is the criterion an employer would use to set wages that would be sex and race neutral and eliminate discrimination from the wage-setting process. It is not a legal term or issue; the law recognizes "wage discrimination." Pay equity is a popular term that covers both "equal pay for equal work" and "comparable worth."

What is Equal Pay for Equal Work?

A man doing a certain job and a woman doing the same job are doing equal work. By any fair and logical standard they should receive equal pay. The Equal Pay Act of 1963 requires an employer to pay employees performing the same work the same pay. In fact, in the majority of cases women are paid substantially less than men, even where they are doing equal work.

What Is Comparable Worth?

Comparable worth started as a fight against sex-based wage discrimination. It has been broadened to include wage discrimination based on race and ethnicity as well. Essentially, comparable worth embraces the principle that there are *different* kinds of work that should be paid the *same*. Thus if two jobs are equally important in the overall process or equally valuable to the finished product they should be paid equally.

What Is the Wage Gap?

Women average only \$.63 for each dollar earned by men. Black women are paid \$.58 and Hispanic women are paid \$.53 for the dollar paid to men. The wage gap has persisted in spite of the passage of the Equal Pay Act and of Title VII of the Civil Rights Act in the mid-1960s. A blatant example of this wage gap is seen in the computerized industries: here women hold 75% of the lower-paid jobs, such as data entry, key punch, and operations; men hold 75% of the higher paid jobs such as programming, systems analysis, and computer repair. It is clear that the existence of a pool of undervalued workers (women) is used as a threat to the wages and job security of the better paid (men). As long as men's work is valued more highly than women's work, there is an incentive for employers to fragment and 'deskill' jobs, and to reap untold benefits and profits.

Why Is There a Wage Gap?

Today, more than 50% of all women workers are employed in the clerical and service fields. Studies show that the more an occupation is populated by women workers, the less it pays. Part of



the gap between men's and women's wages can be attributed to differences in training, experience, or the number of years spent working. However, most examples of the wage gap are due to race and sex discrimination. In other words, women's jobs pay less **because** they are held by women. Black and minority women's jobs pay less than white women's jobs **because** they are held by Black or other minority women.

Won't the Cost of Pay Equity to Employers Be Too High?

No. First, it is illegal under Title VII to continue a discriminatory practice merely because some cost is involved to correct the situation. Second, implementation of pay equity can be achieved with minimal disruption of an employer's budget. In Minnesota, where pay equity legislation ordered increases for 30,000 state employees, the total cost was only 4% of the state payroll budget.

Do Women Really Need Pay Equity?

Definitely. Women do not work just for pin money; we work because of economic necessity—we work to make ends meet. The number of single women who maintain families has risen 70% in the last decade. Forty-four percent of Black families and 23% of Hispanic families are maintained by women. Single minority women who maintain families and work in traditional low-paying jobs, such as household workers, experience the highest rate of poverty of all workers. The economic consequences of discriminatory pay follow women into old age. Since

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These reductions will affect such programs as those that help poor households pay heating bills, that distribute funds to charitable organizations for emergency food and shelter for the homeless, and that provide housing assistance for low income elderly and handicapped people.

Since 1981, low income non-entitlement programs have been hit harder than any other part of the federal budget, the analysis finds. Appropriations for these programs totaled \$62.8 billion in fiscal year 1981, but will equal only \$38.1 billion this fiscal year. After adjusting for inflation, this represents a reduction of 54 percent.

This category of programs, which provides health, education, housing, job training and other services for low income families, children and elderly people, has been cut in half since the beginning of this decade. This has occurred despite the fact that poverty remains at high levels in the United States. The poverty rate for 1986, the latest year for which poverty data are available, is higher than the poverty rate for any year in the 1970s, including the years during the 1974-1975 recession.

GREETINGS ON THE EIGHT OF MARCH,
THE DAY OF MILLITANT SOLIDARITY
OF WOMEN STRUGGLING FOR PEACE,
DEMOCRACY, EQUALITY AND SOCIAL
PROGRESS!



Pay Equity: Questions and Answers

by Ruth Callender

What Is Pay Equity?

Pay equity is the criterion an employer would use to set wages that would be sex and race neutral and eliminate discrimination from the wage-setting process. It is not a legal term or issue; the law recognizes "wage discrimination." Pay equity is a popular term that covers both "equal pay for equal work" and "comparable worth."

What is Equal Pay for Equal Work?

A man doing a certain job and a woman doing the same job are doing equal work. By any fair and logical standard they should receive equal pay. The Equal Pay Act of 1963 requires an employer to pay employees performing the same work the same pay. In fact, in the majority of cases women are paid substantially less than men, even where they are doing equal work.

What Is Comparable Worth?

Comparable worth started as a fight against sex-based wage discrimination. It has been broadened to include wage discrimination based on race and ethnicity as well. Essentially, comparable worth embraces the principle that there are *different* kinds of work that should be paid the *same*. Thus if two jobs are equally important in the overall process or equally valuable to the finished product they should be paid equally.

What Is the Wage Gap?

Women average only \$.63 for each dollar earned by men. Black women are paid \$.58 and Hispanic women are paid \$.53 for the dollar paid to men. The wage gap has persisted in spite of the passage of the Equal Pay Act and of Title VII of the Civil Rights Act in the mid-1960s. A blatant example of this wage gap is seen in the computerized industries: here women hold 75% of the lower-paid jobs, such as data entry, key punch, and operations; men hold 75% of the higher paid jobs such as programming, systems analysis, and computer repair. It is clear that the existence of a pool of undervalued workers (women) is used as a threat to the wages and job security of the better paid (men). As long as men's work is valued more highly than women's work, there is an incentive for employers to fragment and 'deskilled' jobs, and to reap untold benefits and profits.

Why Is There a Wage Gap?

Today, more than 50% of all women workers are employed in the clerical and service fields. Studies show that the more an occupation is populated by women workers, the less it pays. Part of



the gap between men's and women's wages can be attributed to differences in training, experience, or the number of years spent working. However, most examples of the wage gap are due to race and sex discrimination. In other words, women's jobs pay less **because** they are held by women. Black and minority women's jobs pay less than white women's jobs **because** they are held by Black or other minority women.

Won't the Cost of Pay Equity to Employers Be Too High?

No. First, it is illegal under Title VII to continue a discriminatory practice merely because some cost is involved to correct the situation. Second, implementation of pay equity can be achieved with minimal disruption of an employer's budget. In Minnesota, where pay equity legislation ordered increases for 30,000 state employees, the total cost was only 4% of the state payroll budget.

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Dangerous Work Dirty Job

by Judith C. McKenzie

When figures are in for American consumption of food products for 1987, something remarkable is expected: for the first time ever, the consumption of chicken and poultry products in this country will exceed the consumption of beef. As Americans become more health-conscious (and more budget-conscious), chicken and poultry products become an increasingly attractive alternative to red meats for the dinner table. Few of us are aware, however, of the controversies and labor difficulties troubling this rapidly growing industry. If we are aware of anything at all, it would be the much-advertised concern over salmonella poisoning through improper processing or preparation of poultry.

Salmonella is not the concern of the Center for Women's Economic Alternatives (CWEA) in North Carolina. Codirectors Cynthia Arnold and Sara Fields-Davis are concerned about the rights of the workers.

Work Conditions Appalling

In the northeastern corner of North Carolina, over 3000 women work in chicken-processing plants, spending entire eight-hour shifts on their feet, with infrequent breaks. The plants are cold, many workers wear three or four layers of clothing for their entire shift, and the work is grueling and repetitive. Production pace is set by management, and workers who cannot keep up are let go. Daily production rates have risen from 56 chickens per minute in 1979, to as high as 70 to 90 chickens *per minute* now. Production line jobs range from hanging the birds to eviscerating them, to trimming and/or deboning at the end of the line.

In addition to the grueling shifts and production pace, work conditions and environments have created a number of occupational health problems for the workers, chief among them the conditions referred to as "repeated-trauma disorders." Strain is put on tendons and muscles from repeated, strenuous movements, such as those required to eviscerate and debone birds on the fast-paced line.

Workers suffer from white finger, carpal tunnel syndrome, and tenosynovitis which all produce pain, cramping, and stiffness in the hand and wrist, and may, if the irritating conditions persist, cause permanent and irreversible damage. Bronchitis and other lung ailments are related to inhalation of excessive amounts of ammonia (produced by chicken manure).

This is not a small problem. Cynthia Arnold of CWEA says the *Occupation-*

al Health & Safety Journal ranks poultry workers as the highest at-risk population for the development of skin disease and trauma disorders. The Occupational Health of Poultry Workers Project, a project run by the CWEA, found that two out of very 100 workers they studied in 1985 had developed tenosynovitis or carpal tunnel syndrome, a rate 30% higher than in any other U.S. industry. In a 1982 study, 100% of the deboners were found to have one of the two syndromes.

Worker Compensation Inadequate

Many workers living in rural, depressed areas feel that they have but two choices: to continue to work in pain, or to risk losing their jobs. Although current state statutes in North Carolina forbid the firing of a worker for filing worker's compensation claims for occupational illnesses, workers often fail to do so because there is not consistent recognition by either industry or the medical profession that these syndromes are work-related or occupational in nature. Further, a worker *can* be fired if she cannot keep up with the production line. Unfortunately, because of the pain and loss of control of hand muscles associated with these disorders, she is prevented from doing exactly that. In addition, compensation claims, even if successful, usually include only medical expenses and a one-time cash settlement of a few thousand dollars—not enough to relocate or pay for training in another field.

As a result, those who cannot keep working often end up "consigned to the trash heap," with no job and little compensation for their illness, said James Ellenberger, a workers' compensation specialist for the AFL-CIO in Washington.

There is general agreement among labor organizers, researchers, and worker advocates, as well as in the medical profession, that the high incidence of these disorders within the industry could be prevented. A system of job rotation that moved workers from the more repetitive jobs into shifts in less demanding areas of production, and redesigning tools and work stations, would provide relief for the overstressed tendons and muscles and could prevent development of the disorders.

Profits vs. Worker Welfare

The unfortunate reality is that such reforms in plant practices are not seen as cost-effective by industry management. Located as they are in poor, rural areas, they have access to large populations of potential workers. It is less expensive (in actual dollars) for them con-



ПОЗДРАВЛЯЕМ С МЕЖДУНАРОДНЫМ
ЖЕНСКИМ ДНЕМ - 8 МАРТА!

ЕДИНЫМИ ДЕЙСТВИЯМИ ОБЕСПЕЧИМ
МИРНОЕ И СЧАСТЛИВОЕ
БУДУЩЕЕ ДЕТЕЙ,
ВСТРЕТИМ XXI ВЕК
БЕЗ ЯДЕРНОГО ОРУЖИЯ!

GREETINGS FOR MARCH 8th —
THE INTERNATIONAL WOMEN'S DAY!

LET OUR UNITED ACTIONS SECURE
A PEACEFUL AND HAPPY FUTURE
FOR OUR CHILDREN AND A NUCLEAR
WEAPONS FREE XXI CENTURY!

КОМИТЕТ ДВИЖЕНИЯ
БОЛГАРСКИХ ЖЕНЩИН

COMMITTEE OF THE MOVEMENT
OF BULGARIAN WOMEN

tinually to hire new workers when existing workers begin to fail. Unions have attempted to work for better conditions, but have met with resistance from the workers themselves (afraid of losing their jobs), and from the industry. For 14 years, Robert Donnelly, director of organization for Baltimore's Local 27, United Food and Commercial Workers, AFL-CIO, has unsuccessfully tried to organize Perdue's 14,000 plant workers.

"I go down with a couple of guys to one of Frank Perdue's big Eastern Shore plants to pass out a few union handbills—talk to the people, you know?" Donnelly said, "You're not there two minutes before the sheriff shows up. 'Beat it,' he says. 'You're on private property.'"

"So we head back to the motel. Here come the state troopers. We're speeding, says one cop. Writes a ticket. Pretty soon here comes another trooper. Illegal turn, he says. Another ticket. Pull into the motel. Now we're too fast for conditions. Another ticket.

"That Eastern Shore! Another world, man," Donnelly said.

Although changes in the industry's standards could be mandated by the federal Occupational Safety and Health

Act (OSHA) (as was done for the textile industry in the 70s), OSHA spokesmen currently state there are no plans to do so. OSHA, faced with an ever-increasing workload and a federally cutback workforce, plans instead to handle industry complaints on a case-by-case basis.

And "cases" can be expected to increase. The poultry industry is one of the fastest-growing industries in the U.S., up 67% in the last decade, from 12 billion pounds in 1977 to over 20 billion in 1987, with no slow-down in industry growth projected for the near future. Much of the industry is located in the south, in North Carolina, Virginia, Maryland, Arkansas, Texas, and other states.

Over 11,000 people work in poultry plants in North Carolina alone, producing over \$1 billion annually in revenues for the industry. Wages are low (averaging \$5.25 per hour), but preferable to no employment at all.

CWEA is trying to improve working conditions: providing information, referrals, retraining and educational materials, community education, and counseling. The industry *must* change working conditions and recognize workers' rights. That's the bottom line.

In the Bicentennial Year support the Aboriginal Peoples call for Land Rights; Solution to Aboriginal Deaths in Custody; Equal Rights and Better Conditions for Aboriginal Women and unproved facilities, education and health for children.

The U.A.W. will give positive support for creative development projects for Aboriginal people.

INTERNATIONAL WOMEN'S DAY GREETINGS

(MARCH 8, 1988)

from

UNION OF AUSTRALIAN WOMEN

Two Examples of Industry Brutality

Ella is a 32-year-old Black woman who lives in Williamston, North Carolina. Like most women in her area, Ella worked at the chicken processing plant. On January 7, after two years there, Ella began to notice a numbness and severe pain in her right hand. Following procedure, she reported the condition to her foreman and the company nurse. Rather than sending her to the company doctor, as they had other employees, they sent Ella to see a doctor outside. She saw her family physician, and then made an appointment with the company doctor, who diagnosed tenosynovitis.

Ella was put on light duty, wiping tables in the plant cafeteria, but her problem persisted. Another doctor did nerve testing and diagnosed carpal tunnel syndrome, which can require surgery, although surgical intervention is not always successful.

On July 7, Ella was sent home and told not to return to work until the doctor released her to return to her regular work on the eviscerating line. She had heard rumors that she was going to be fired. On July 9, she received a phone call that told her she was terminated "for refusing to return to work."

The unemployment lines are filled with women like Ella who want a better life for themselves and their children, but their choices are limited. Unless they can find other employment, they are crippled for life.

Mookie was born in Windsor, North Carolina, 21 years ago. Until she was eleven she was raised in New York, but then returned to be near her grandparents. Mookie graduated from Ahsokie High School and did odd jobs — sitting, domestic work, etc. She enrolled at Elizabeth City College and later transferred to Roanoke-Chowan Technical Institute where she is still a part-time student. She worked while in school as a farm laborer (where she first encountered sexual harassment on the job). When she became ill on the job and asked to lie down, she was fired.

In the fall of 1986, she took a job with Perdue's poultry plant as a drumstick packer. It was like a return to slavery, she says. There was not only sexual harassment on the job, but long hours, unsanitary working conditions, and infrequent breaks. A worker was not even allowed to go to the bathroom unless she could find someone to take her place on the line. The packing room was kept at 28 degrees. One day, she slipped on chicken fat and fell on the bathroom floor, injuring her tailbone.

Mookie's broken tailbone rubbed against her intestines and caused internal bleeding. Finally, she was forced to have two bones surgically removed. The pain in her lower back and stomach continued for some time. Her employers wanted her to return to work but, still experiencing pain, Mookie was admitted to the hospital and diagnosed as having P.I.D., aggravated by the fall and broken tailbone. She is currently struggling to have her Worker's Compensation continued.

WREE Protests U.S. C. America Invasion

Following the U.S. invasion of Honduras and the subsequent peace agreement between the Contras and the Nicaraguan government, WREE sent the following statement to President Reagan, Secretary of State Shultz, Congressional leaders and Presidential candidates:

We are heartened by the turn toward a peaceful political resolution of differences that has occurred in Nicaragua. This can put an end at long last to the shameful and bloody U.S.-administration-sponsored Contra terror war that has killed and maimed tens of thousands of Nicaraguans and bled their economy to a near standstill.

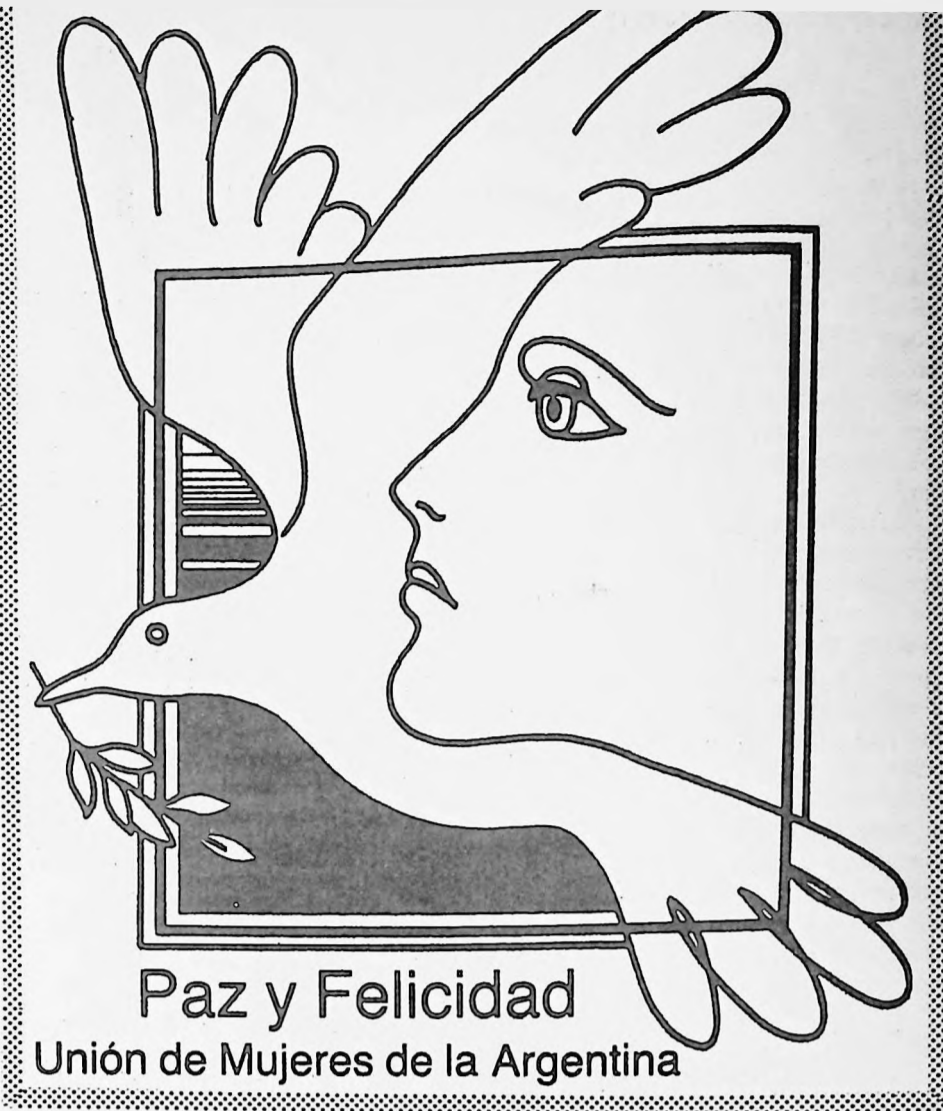
Our membership vehemently opposed the illegal invasion and aggression by U.S. troops against the peoples of Honduras and Nicaragua. Sending the troops was no doubt an attempt to cover up the Iran-Contra criminal indictments of four top Reagan advisers. Coming at the time of Congressional cutoff of all aid and the Contras' agreement to enter into negotiations toward a peaceful resolution, the movement of troops was also a premeditated subversion of Congress and the will of the U.S. people. We believe it aimed to covertly resupply the Contras, force through a new contra funding bill, and sabotage the negotiations for peace.

We don't want our country to be an aggressor. We will vote against politicians who lie to us, promote terror, maiming and massacres of innocent women and children, and who deny an entire people their right to self-determination, a decent standard of living and equal status among nations.

Bring all the U.S. troops and advisers home! Not a cent to the Contras! There can be no justification for "humanitarian aid" to these murderers. Instead, we demand repa-

rations to the victims of the U.S.-sponsored Contra war. We also demand an end to the aggressive foreign policy that uses our tax money to destroy people abroad and deny our needs at home. No more interference; really give peace a chance.

Lynn Douglas; Sarah Price — ALABAMA; Jan Kraych; Anita Torres; Carolyn Trowbridge — ARIZONA; Angela Y. Davis — CALIFORNIA; Lottie Mitchell Hines — FLORIDA; Lisa Anderson — IDAHO; Maybelle Howard — ILLINOIS; Beryl Fitzpatrick — INDIANA; Nikki Rockwell — MASSACHUSETTS; Virginia Weitlauf — MICHIGAN; Rudeen Leinaeng; Dr. Cecelia McCall; Joy James; Dorothy Burnham; Sally Chaffee Maron; Norma Spector; Vinie Burrows; Anna Cruz; Margo Nikitas — NEW YORK; Emily Blumenfeld; Camille Cooper — OHIO; Lois McClendon; Randa Shannon — PENNSYLVANIA; Judith McKenzie — WASHINGTON; Jane Power; Connie Van Praet — WASHINGTON, DC and more . . .



On November 18, 1987, the Universal Voter Registration Act of 1987 was jointly introduced in the U.S. House and Senate by Senator Alan Cranston (D-CA) together with Representative John Conyers (D-MI), Representative Hamilton Fish (R-NY), and Representative Frank Horton (R-NY). The Act calls for uniform federal standards so that citizens in every state will have easy access to the opportunity to become registered to vote. The major standards set by the proposed law are:

- mail in registration;
- agency based registration;
- day of election registration; and
- maintaining comprehensive and accurate current voter lists.

More than ninety organizations have endorsed this legislation including WREE.

Some UN Victories

In the face of the Reagan administration's attempt to discredit and destroy the United Nations, it is important to know some of the work and accomplishments of the international body. The UN Environment Program (UNEP) is just one of the many UN agencies in operation.

Dr. Noel Brown, director of the North American Liaison Office of UNEP, announced that UNEP had achieved some notable successes in 1987. He cited the following:

1. A legal agreement that limits the production of ozone-depleting chemicals, the first environmental treaty that benefits every man, woman, and child on this planet.

2. Guidelines for exchanging information on chemicals in international trade.

3. Guidelines for managing and monitoring hazardous wastes from production to final disposal.

4. Approval of a convention for environmental protection of the Caribbean.

5. Agreement on a program to protect the Zambezi River basin in southern Africa.

6. The World Commission on Environment and Development (WCED) strategy for the sustainable development of our common future, and the exemplary response to its challenge by the Canadian Task Force on Environment and Economy.

7. The committed citizens' groups that organized the Globescape town meetings, the World Wilderness Congress, and the International Forum on Environment and Development.

8. The first complete study of Earth systems, the Global Biosphere-Geosphere Program.

9. An Environmental Sabbath, launched in North America, to involve religious communities in promoting concern for our environmentally endangered Earth.

"These are small steps along the road to environmental protection and planetary security," said Dr. Brown, "but they represent a growing consciousness and sense of global responsibility. And we in UNEP have no doubt that North Americans will continue to play an important leadership role in addressing and resolving the environmental issues that confront us all today."

U.S.-USSR WALK FOR PEACE

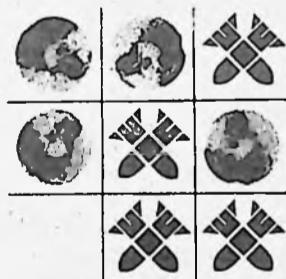
In 1988 the International Peace Walk, Inc. (IPW) will organize two American-Soviet Walks, one in the United States and one in the Soviet Union. These projects, says IPW, "are undertaken in the belief that direct people-to-people exchange, citizen diplomacy, is an important part of the movement to improve American-Soviet relations, and can help to end the arms race. We recognize that as private citizens we cannot negotiate arms agreements. Still, we are convinced that there are things we can and must do to help create a public climate in which arms controls and reductions become increasingly likely."

Last summer IPW organized an unprecedented Walk in the USSR. More than 200 Americans joined 200 Soviets in this joint venture. They walked and lived together for nearly one month, while covering the nearly 450 miles from Leningrad to Moscow. They traveled through forests and fields, cities and villages, on roads and rivers. They met with political dissidents, clergy of many denominations, farmers, public

officials, and schoolchildren. The Americans ranged in age from nearly 80 to only one year, and came from over thirty states.

The American-Soviet Walk is to take place from June 14 to July 18. "This will be a unique opportunity for Americans to live with Soviets, and for Soviets to experience the vast and diverse country we know as America," says IPW. The Soviet-American Walk will take place from Odessa to Kiev in the Republic of the Ukraine, from August 15 to September 18, and will end in Moscow.

IPW says space is very limited, so contact IPW at PO Box 53412, Washington DC 20009, or call (202) 232-7055.



Our Move



Las condiciones de vida en los asentamientos son por el momento difíciles. Pero los miskitos del Río Coco y sus hijos pueden ahora gozar del derecho más preciado: la vida.

Dear friends
All best wishes on
Int'l W Day!
We'd be glad to receive your
WREEVIEW, if possible.
Riitta
RIITTA SUOHINEN
WOMEN'S ACTION CENTER
SARN. RANTATIE 7-A-5.
00530 HELSINKI
FINLAND

CONFERENCES:

Writers

The New York-based International Women's Writing Guild has chosen artists and writers from the southwest to head its "Land of Enchantment" Writing Conference at St. John's College in Santa Fe, New Mexico, May 20-22, 1988. The event, open to any woman interested in writing for personal and/or professional growth, will offer nine workshops by extraordinary southwestern women, plus a talk by its special guest of honor, Dorothy Spruill Redford.

Ms. Redford made international news when she staged a "family reunion" of the descendants of 21 slave families at Somerset Place, the very grounds of their ancestors' servitude, in North Carolina. The reunion was the culmination of her ten-year search for her roots and made instant front-page news.

"I feel Dorothy Redford to be an embodiment of the IWWG spirit," says Hannelore Hahn, founder of the twelve-year-old writing guild, "because when she embarked on her ten-year search, she was primarily motivated to find her roots and to learn about herself." The IWWG strongly supports writing from personal experience.

Second Conference Scheduled

The IWWG eleventh annual summer writing conference will be at Skidmore College in Saratoga Springs, NY, July 29-August 5, 1988. This interna-



INFANT BOYCOTT OF G.E. (General Electric)

In 1977, a handful of people were outraged by the deaths of infants from bottle-baby disease. Over the course of six and one-half years, INFANT sparked a ten-nation boycott and built strong economic pressure from the U.S. Nestle, the world's largest food corporation, agreed to sweeping reforms. Today, INFANT is again using intensive grassroots organizing and economic pressure to change the deadliest industry of all—the nuclear weapons industry.

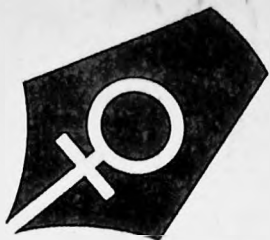
G.E. makes the neutron trigger for every U.S. nuclear bomb and parts for most major nuclear weapons systems, including: Trident Missile, M-X Missile, Trident Submarine, etc.

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Flowers don't have to fit

In despair
I trudge from
store to store,
buckling,
zipping,
tying.
Marshmallow sundae
brimming over
the edges
of bra
belt, collar
oozing in between
me
and
silky, colorful materials
that refuse
to stretch
far enough.

On the way home
I spot the very color
I've been searching for,
through the window
of a flower shop,
azure blue of my eyes—
to grow in my garden—
and I don't need
shoes to match!

Nan Sherman
Los Angeles, CA

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On the Occasion of March 8
International Women's Day
Revolutionary Ethiopia Women's
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FEMINISM IS DEAD...

Before you fall for a line like this, check out *NEW DIRECTIONS FOR WOMEN*, the publication *Magazine for Librarians*, calls "Outstanding...the best feminist newspaper in the country!"

In it you will find incisive reporting, cultural criticism and news of women organizing around the world—journalism with a sense of humor and a discerning feminist eye.

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CONFERENCES:

Writers

The New York-based International Women's Writing Guild has chosen artists and writers from the southwest to head its "Land of Enchantment" Writing Conference at St. John's College in Santa Fe, New Mexico, May 20-22, 1988. The event, open to any woman interested in writing for personal and/or professional growth, will offer nine workshops by extraordinary southwestern women, plus a talk by its special guest of honor, Dorothy Spruill Redford.

Ms. Redford made international news when she staged a "family reunion" of the descendants of 21 slave families at Somerset Place, the very grounds of their ancestors' servitude, in North Carolina. The reunion was the culmination of her ten-year search for her roots and made instant front-page news.

"I feel Dorothy Redford to be an embodiment of the IWWG spirit," says Hannelore Hahn, founder of the twelve-year-old writing guild, "because when she embarked on her ten-year search, she was primarily motivated to find her roots and to learn about herself." The IWWG strongly supports writing from personal experience.

Second Conference Scheduled

The IWWG eleventh annual summer writing conference will be at Skidmore College in Saratoga Springs, NY, July 29-August 5, 1988. This interna-



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In 1977, a handful of people were outraged by the deaths of infants from bottle-baby disease. Over the course of six and one-half years, INFACT sparked a ten-nation boycott and built strong economic pressure from the U.S. Nestle, the world's largest food corporation, agreed to sweeping reforms. Today, INFACT is again using intensive grassroots organizing and economic pressure to change the deadliest industry of all—the nuclear weapons industry.

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I trudge from
store to store,
buckling,
zipping,
tying.
Marshmallow sundae
brimming over
the edges
of bra
belt, collar
oozing in between
me
and
silky, colorful materials
that refuse
to stretch
far enough.

On the way home
I spot the very color
I've been searching for,
through the window
of a flower shop,
azure blue of my eyes—
to grow in my garden—
and I don't need
shoes to match!

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WIDF organized the World Congress of Women (Prague, 8-13 October 1981), attended by 1,000 participants from 139 countries representing 275 national organizations and 93 international organizations, as well as 10 representatives of the UN system.

WIDF originally proposed International Women's Year, proclaimed unanimously by the UN General Assembly in 1972 that resulted in International Women's Year 1975, and then became the "UN Decade for Women 1976-85 Equality, Development & Peace."

Journal of the
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I'm sick of waiting.

Not sure. I'd rather wait a little
longer and see.

No. I want the INF Treaty signed
as a first step to nuclear disarma-
ment.

(adapted from Arkansas
Peace Center newsletter)

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