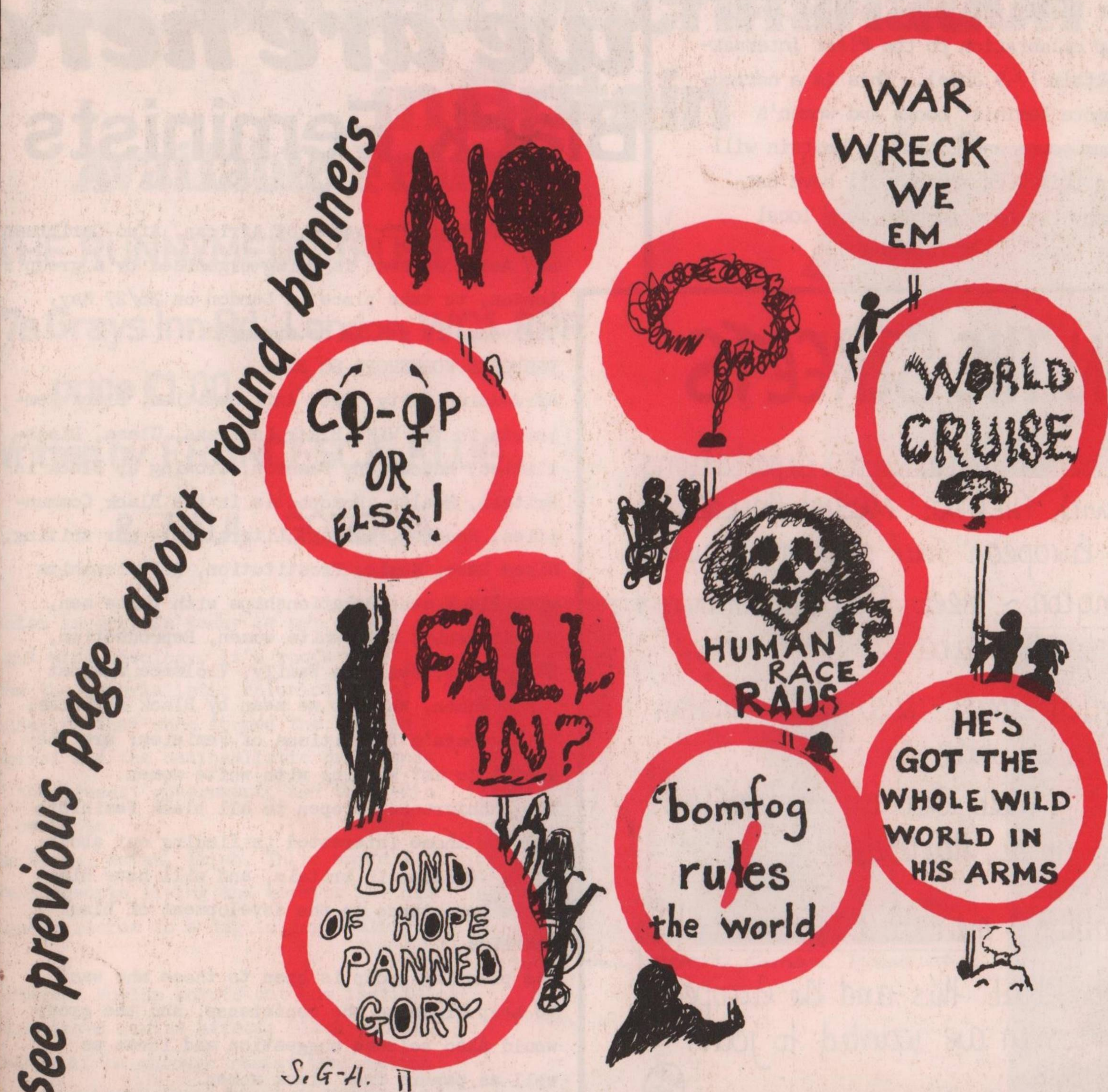


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LYSISTRATA

Fighting for Freedom
 from Oppression For All Women
 50p

NO MORE DEPORTATIONS!



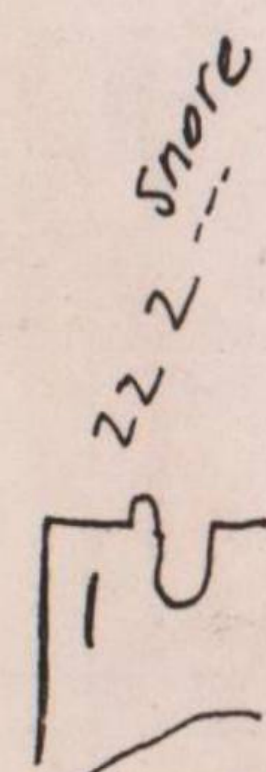
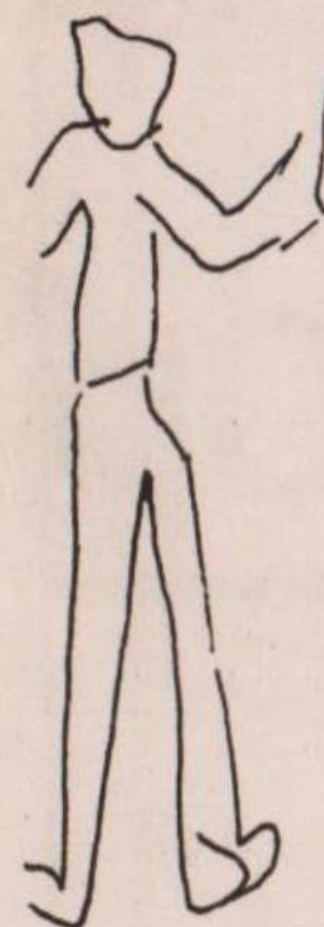
AFIA

WILL

STAY

no.9

once upon a time



Once upon a time, when the earth was not so green and fruitful as it is now my daughter, strange creatures lived and ruled.

Your great grandmother remembers them, when she was a girl she saw them. They ruled mightily and this was odd because, even though they were bigger than us, they were weak. I know this because your great grandmother tells me that they had to lean on a long table, called a bar, while they ate and drank.

From time to time their legs shook and they had to adopt a straddling position. They ate continuously, food of peculiar colours. No, not blue, but white, pink and pale fawn. They made loud noises when they ate and drank and sometimes made a braying noise.

It was a bad time for us. Then, my grandmother said, we were kept like pets. We had no names of our own and used to be called darling, my dear, old girl, and such names. This made for some confusion, but every woman seemed to know who the creature wanted when he called to her. (The word 'You', had a very different meaning then.)

When the creatures called our people obeyed, for they demanded constant care. We had many menial tasks to do. Our backs were bent and we walked slowly with our eyes on the ground, not daring to look at our own kind. If we did, the creatures shouted at us (words like lesbian, and dyke were bad words then). We would be called animal names too.

At that time we had no language of our own to answer them or even to talk to them, not that they listened. Sometimes we met secretly in Centres to discuss the vile and filthy habits of the creatures, habits such as spitting, shouting, pushing, beating, fighting, stealing from us and strutting. (It was a way of walking to show power, no I can't show you but tomorrow we will go to the museum and look at some old photographs).

The creatures had obvious genitalia and showed them whenever they opened their legs. Sometimes handled them publicly. Perhaps this was the worst habit of all. All this time and for many years afterwards, and even now, our people tried to rid themselves of the creatures. In the centres I told you of, our people met and talked together, and our scientists worked and worked to disappear these creatures. But some argued against disappearing the creatures. That is a very sad and sorry story, o my daughter.

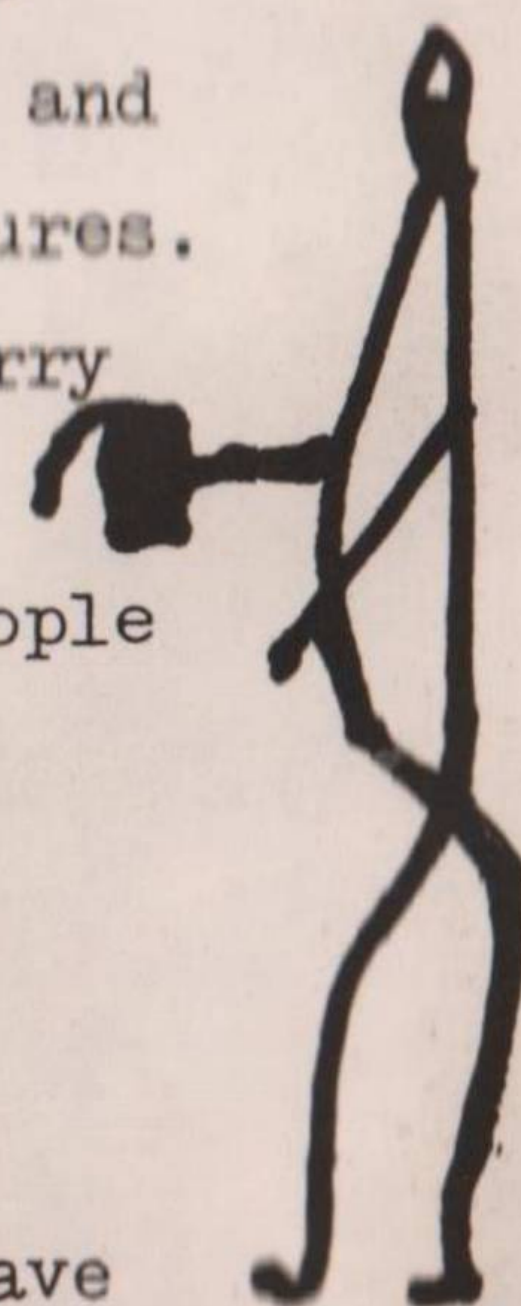
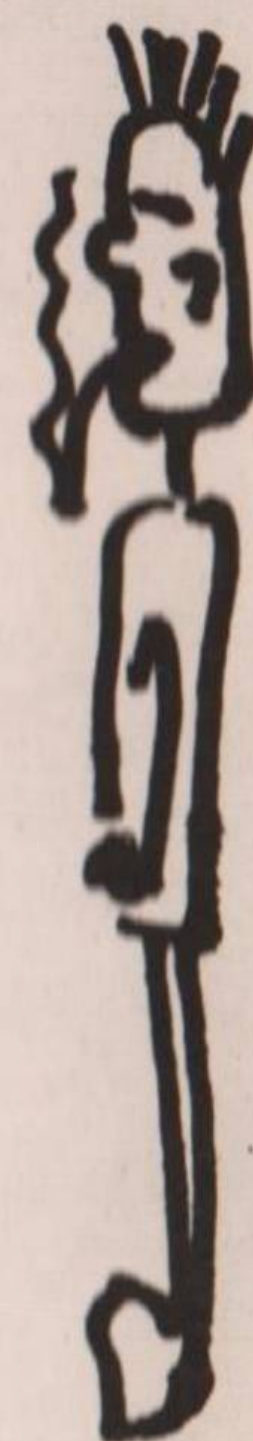
But now is the time for your short sleep. Tomorrow I will tell you how our people learned from each other, to disappear the creatures.

Then you will see why you must work so hard at your studies in genetics, and biology, and creativity.

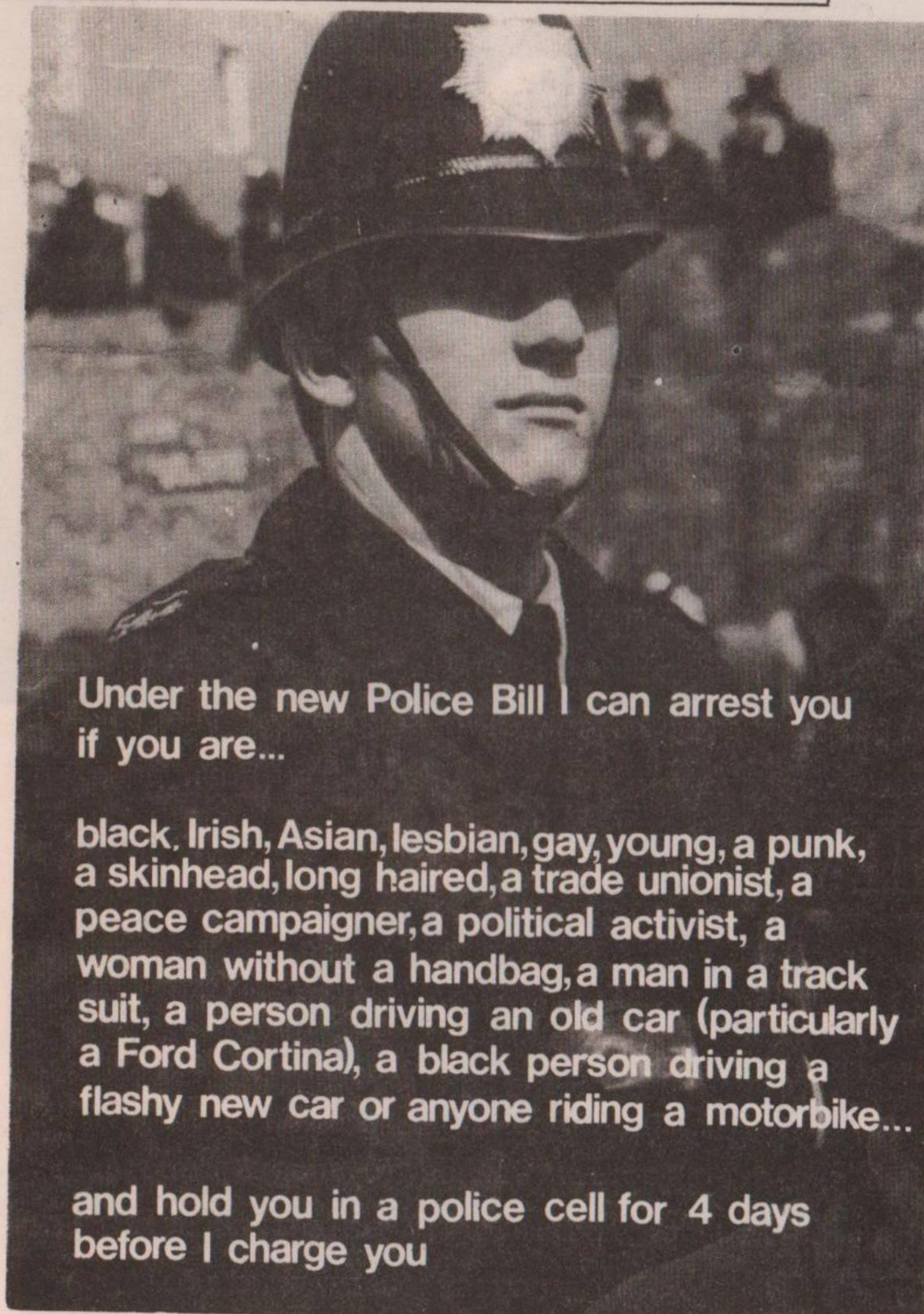
No,

There are no more creatures now but I will leave a little light, in case you have bad dreams of them.

josephine



Lysistrata No. 9. Early summer '84.



Under the new Police Bill I can arrest you if you are...

black, Irish, Asian, lesbian, gay, young, a punk, a skinhead, long haired, a trade unionist, a peace campaigner, a political activist, a woman without a handbag, a man in a track suit, a person driving an old car (particularly a Ford Cortina), a black person driving a flashy new car or anyone riding a motorbike...

and hold you in a police cell for 4 days before I charge you

Suspicious Persons by Cath Tate
Printed by Blackrose Press, 30 Clerkenwell Close, London

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taped for blind
and partially
sighted women.**

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Apologies....

To Lily - that your two photos on pages 8 & 9 of issue 8 were printed the wrong way round which spoilt the meaning.

OUR ADDRESS: 11 Princes St,
Brighton, England

contents

Asian Women Fighting ~ Afia Begum & the Sari Squad
Journey from Babylon
International Women's Day
Struggle ~ El Salvador
Street Politics
Entertaining the Boys ~ Okinawa
Shifra ~ Jewish feminist magazine
Education - white-washed & ruled by men
Women in Iran
Rika Silk Nauni's Story
Women undermine rio tinto zinc
Turkey - organising for equality
Oct '83 - Greenham

News from:
Ireland, USA, Canada, Britain.

Reviews of:
Movement in Black, Right wing women, True to Life adventure stories, Bread givers, Different worlds
Plus:
Once upon a time - a story, Animals All - a poem and much more.....

**Thanks to: Lily, Penny,
Sara & Sarah**

**There are now 4 of us!
Which makes us ~ 2
Jewish women (one being
of colour) one Black woman,
and one white (both
working class).**

Cover: Photo of Afia Begum & daughter Asma.
(see page 4)

3 Printed by Cambridge Heath Press

ASIAN WOMEN ARE FIGHTING

THE SARI SQUAD ARE A GROUP OF ASIAN WOMEN WHO ARE FIGHTING AGAINST RACISM AND SEXISM. LAST YEAR THEY WERE ARRESTED OUTSIDE THE HOME OFFICE WHERE THEY HAD CHAINED THEMSELVES TO THE RAILINGS TO PROTEST AGAINST THE PROPOSED DEPORTATION OF AFIA BEGUM AND HER DAUGHTER ASMA.

THEY WERE BOUND OVER TO KEEP THE PEACE FOR A RIDICULOUS SUM OF £1000 EACH! AT THE SAME TIME WOMEN FROM GREENHAM COMMON WERE GETTING BOUND OVER FOR £100 OR LESS. AFTER AN ANGRY CAMPAIGN THE BIND OVER WAS DROPPED AGAINST THE SARI SQUAD.



Rehza Begum speaking at the opening of the Deportation Centre.

Afia Begum is a victim of the racist and sexist British immigration laws. She had an entry permit to join her husband who had lived in the country for 12 years, but he died in a fire before Afia could join him in Britain. When she arrived at Heathrow airport she was told that her husband's death constituted a 'change of circumstances' and she would have to leave after sorting out his affairs.

Like immigrant women all over Europe Afia also suffers discrimination because of her sex: without a husband to support her she has no rights. Many Asian women in Britain are being refused the right to have their husbands join them. Most immigrant women on the European continent owe their status to their marriage and can be deported if their husbands die or if they separate.

Fifty Asian women of the Sari Squad will be touring Europe with supporters in May to win the right for Afia Begum to stay in Britain. They will be speaking at press conferences, rallies and demonstrations in Paris, Amsterdam and Bonn before reaching the European Parliament in Strasbourg for a demonstration and meeting on 23 May.

Afia is one among hundreds of thousands of 'illegals' who are being hunted down throughout Europe. In Holland a 13 year old boy was recently held for two weeks in a police cell while the authorities were looking for his parents to deport them. In France riot police are smashing up sqats and rounding up anybody whose papers aren't in order for deportation: they are filling

the police stations with deportees faster than they can find seats on planes for them. In Germany tens of thousands of foreign workers have already given in to pressure to accept 'voluntary' repatriation. Afia went into hiding over a year ago in defiance of the Home Office.

It is not just the right-wing parties which are fuelling a public outcry against 'illegals'. In their manifesto the socialist parties, including the British Labour party, say they will guarantee the rights of immigrant workers 'legally resident' in the EEC, but they want to 'eliminate illegal employment'. That is polite language for deporting 'illegals'.

The message behind the Sari Squad tour is that it is not a crime to immigrate to another country. The immigration laws are essentially racist and sexist and should be abolished.

They want women to join the tour.

For more details contact:

Afia Begum Campaign Against Deportations, Box 22, 136 Kingland High St, London E8 or phone Sharmila Kumari on 01 247 7848)

The tour will also be used to make racism and the defence of all immigrant communities an issue in the June European elections on the terms of immigrant people themselves. Raids and deportations have become the daily experience of immigrants in every country in Europe.

WHAT YOU CAN DO TO HELP:

- * Make a donation towards the costs of the tour
- * Help to raise money for the tour
- * Organise street events/meetings about the tour



Members of the Sari Squad leave for a tour of Britain

আপনার কি কোন হুমকি দেওয়া হয়েছে ?

Victim of racist attacks?

আপনার বিরুদ্ধে কোন হুমকি আছে কি না ?

Threatened with deportation?

Phone 247 7848 or 274 2820

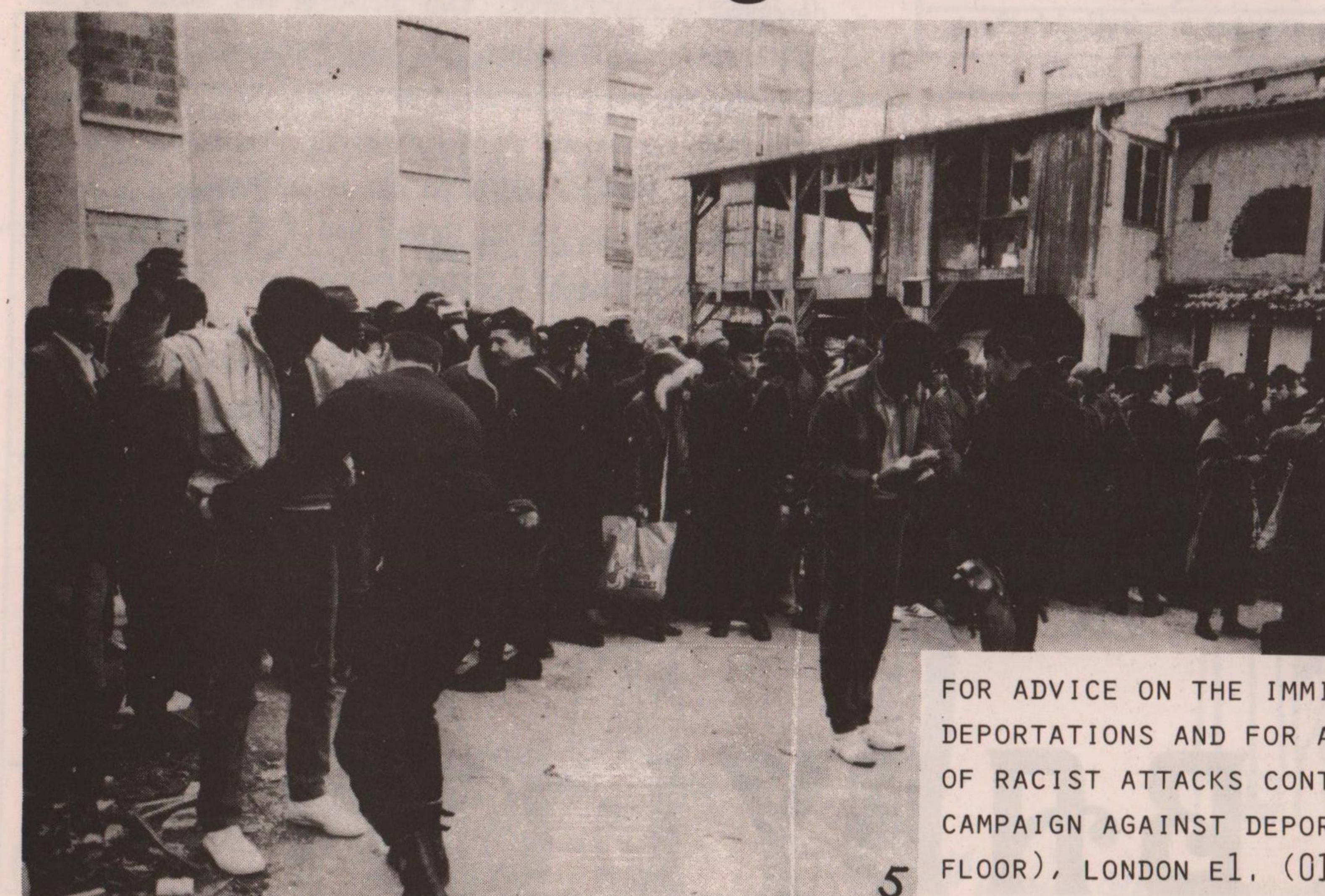
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আপনি কি বর্তমানে আক্রমণ

ভোগেছেন ?

সাহায্যের জন্য কোন করুন.

Smash all immigration laws!



Police harassing Black people raiding their homes in France.

FOR ADVICE ON THE IMMIGRATION LAWS, AND DEPORTATIONS AND FOR ANYONE WHO IS A VICTIM OF RACIST ATTACKS CONTACT THE AFIA BEGUM CAMPAIGN AGAINST DEPORTATIONS, 114A (TOP FLOOR), LONDON E1. (01 2477848 OR 01274 2820)

It was a terrible journey, around which all my nightmares revolve -- trains, and in them utter helplessness, again imprisoned like cattle -- feelings unleashed through my body then flooded my gut. Winded. The anticipation of the event was draining my reserves and I felt in a state of complete exposure to past and present. My destination like a mirage.

The destination was the opening of the Afia Begum Campaign against Deportations Centre in London. My mind can hardly hold the idea -- and of all places for it to be - the East End, an area that for the past 100 years has been the first stop for 1000s if not 10,000s of immigrants and refugees arriving in this country. We walked up Brick Lane to the new centre, a Jewish woman and a black woman, past what is today a collage of Jewish and Asian shopfronts. It became a journey through time, voices weaving distant and not so distant past with present, and with hopes and struggles of the future.

DEPORTATION: what do Jews not know about it! We have a horribly and frighteningly intimate experience of it in all forms, both as threat and reality.

- EXPULSION FROM A COUNTRY
- FORCIBLE REMOVAL OF POPULATIONS
- SEND UNDESIRABLE ALIEN BACK TO OWN COUNTRY
- CARRY OFF BY FORCE TO ANOTHER COUNTRY

(from the Penguin English Dictionary)

We have a history of deportation from before and since the Christian era: beginning with mass deportation of the Jews in 586BC. to Babylon, now become a symbol of slavery to other minority groups, and culminating in the mass deportations to the extermination camps of the Nazi Holocaust. So we know stories of individual and mass expulsions, from one country to the next, on to the next. Either tolerated or not tolerated.

FROM BABYLON

JOURNEY



Jayaben Desai (Grunwick strike leader) (right) and Harry Cohen MP on opening day of the centre.

TOLERATED being the word -- because for those of you who do not know Jews only exist on given conditions, conditions 'given' by the majority as suits their interests to exploit minority groups in general and Jews in particular. But this is not the issue here. Only to say that this long and painful history of servitude and humiliation is today still an integral part of Jewish experience.

REPATRIATION: the 'go home, go back to where you came from, where you belong' -- so often goes hand in hand with the racist policy of deportation. And takes racism a step further, when sending someone 'home' who hasn't got one other than the place they are being deported from.

There is however one essential difference between Jews and other minority groups living under the threat of deportation:

Until the foundation of the State of Israel in 1948 Jews didn't even have a state to represent them, that said that somewhere they did belong, let alone speak of a home. We were deported not to a 'homeland', but to extermination. We no longer had a right to exist anywhere. How else could the Holocaust have happened so easily if not that for century after century we have been expelled here, there and anywhere never belonging and so never in control of our own destination, never mind our destiny. And the threat of deportation is today as great as ever, if for the most part more subtle, incidious.

(contd. →)

The opening of the ABCDCentre is like a dream come true: a dream that one day deportation will be recognized for what it is -- legalised, institutionalised racism, as blatant as the apartheid politics of S. Africa, nothing less than genetic engineering -- keep the population 'white', 'English' -- racist and fascist attitudes securely upholding the establishment.

My mind boggles: the very idea of a Jew -- a survivor as any Jew is a survivor of persecutions, deportations, pogroms etc. -- witnessing and participating in what is to my knowledge the first public campaign of resistance in this country to a government's racist deportation policy.

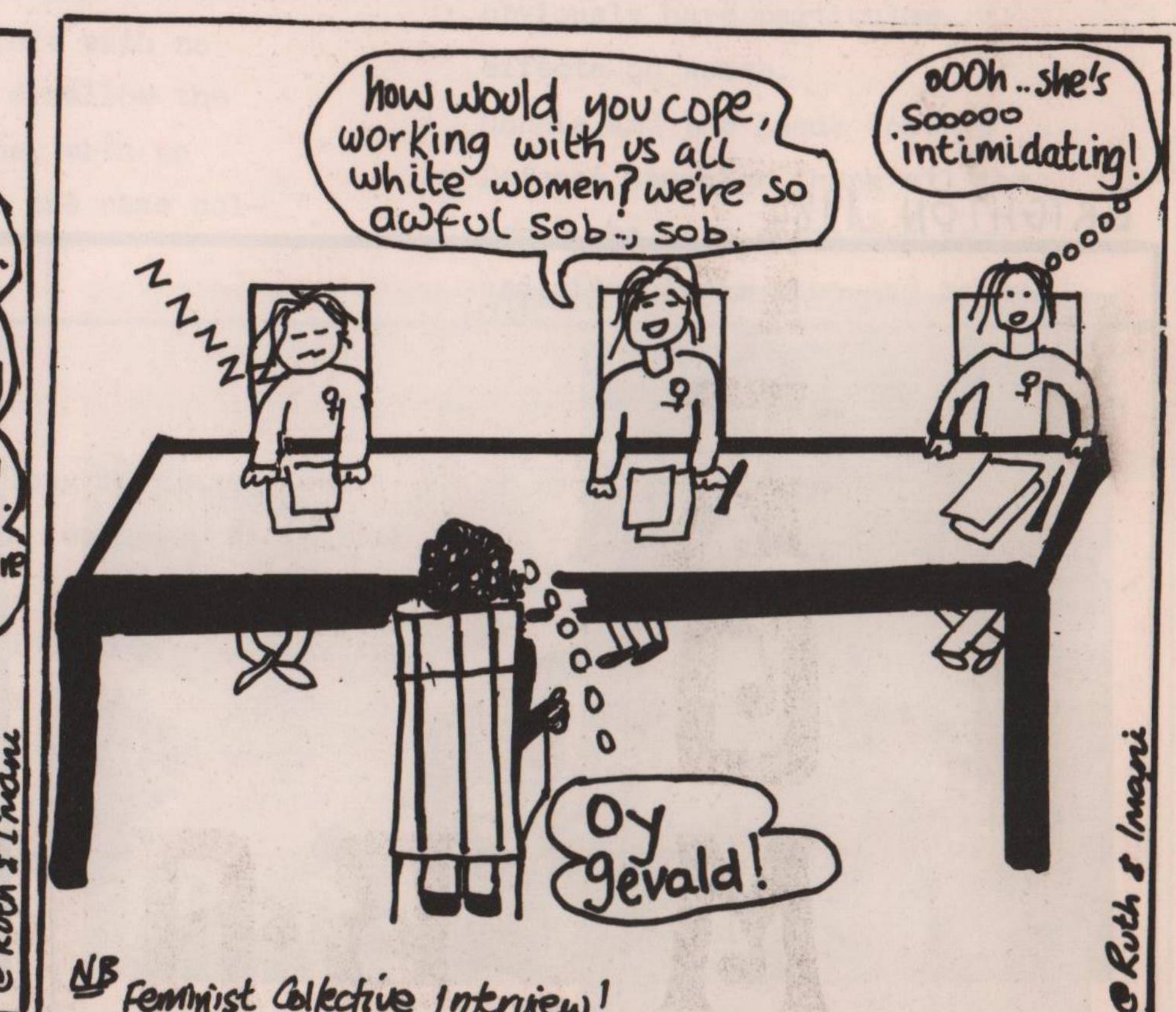
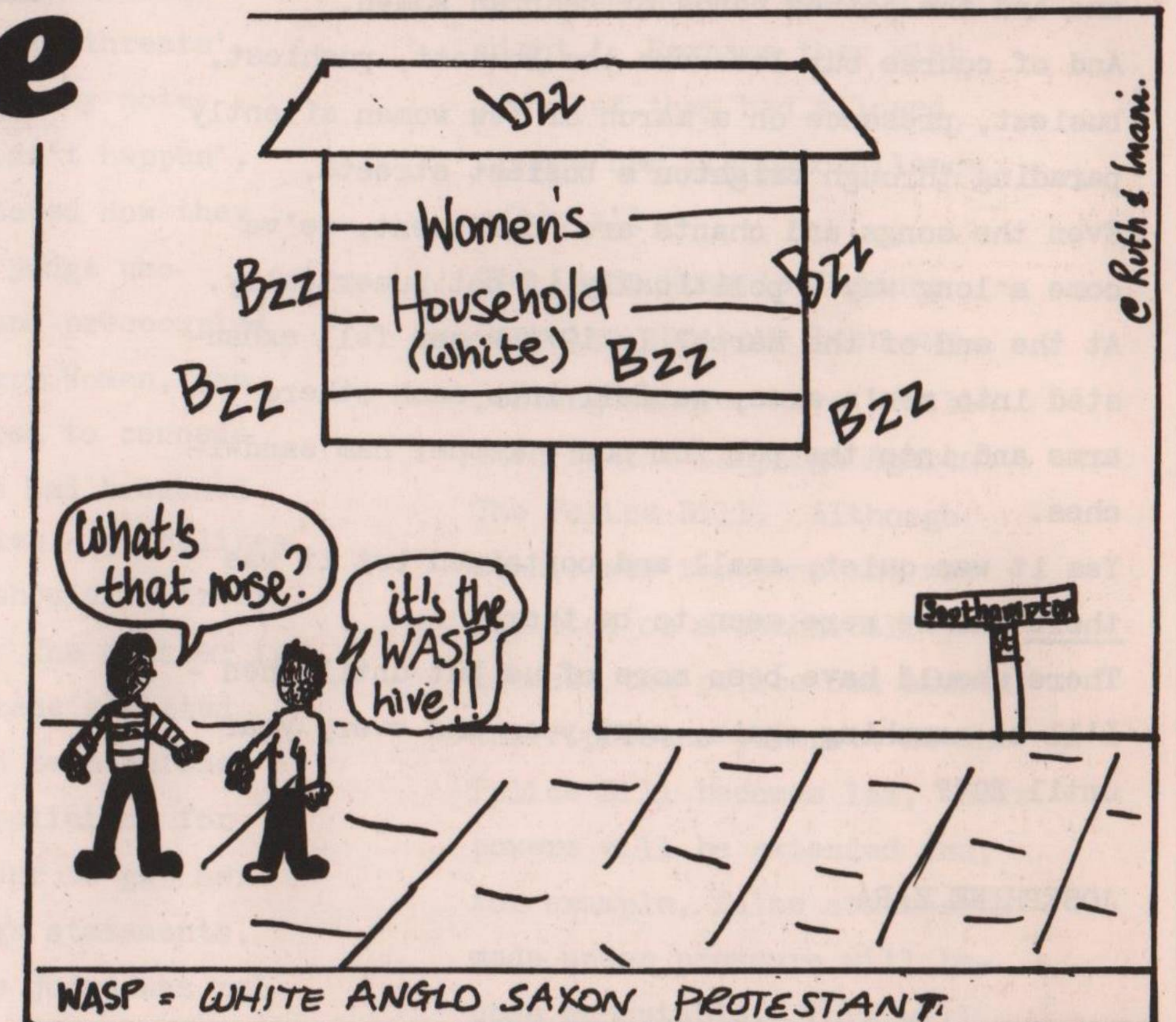
I feel the excitement of different minority groups fighting together against a common threat, and urgency for communication that might make our bonds recognizable and thus strong.

On that day of the opening I longed for those connections to be shouted out loud. Maybe it was enough that we were all there; but when the local MP, a Jew, stood up to speak in turn I longed for him to express some of what I have been trying to express in this article of the shared and different experiences between minority groups that evolved through the course of history. But he did not and I wept for this silence: a silence that spoke for so many generations of Jews and other minority groups silenced by oppressions.

cartoon time

WE DECIDED THAT THERE IS LITTLE THAT WE CAN LAUGH ABOUT IN THE PREDOMINANTLY WASP MIDDLE CLASS ♀'s MOVEMENT! SO WE MIGHT AS WELL LAUGH AT IT!

(cartoons designed etc by Ruth & Imani ♀ do not nick 'em without our permission - Okay!)
[* The 'we' meaning Black / Jewish ♀!]



(contd. →)

NS Feminist Collective Interview!

international womens

Remember 1971? Were you even born? I was reminded of marching on that day in march when thousands, literally, of women marched under the new Women's Liberation banner and under other 'right off' banners too. My daughter, then a small girl of 12, now an activist of 25, marched beside me.

She marched beside me again on arch 8th 1984 but this time not under a banner proclaiming 'When Women Are Free Men Will Be Too!' No, she and I proudly held up the newly made silken Jewish Lesbian banner with the golden threads of the Magen Dovid (Star of David) intertwined with the Labris axe and the joined hands of Lesbian women.

And of course our lot were the loudest, pushiest, busiest, presence on a march of few women silently parading through Brighton's busiest streets.

Even the songs and chants are different, we've come a long way - politically if not numerically. At the end of the march? In 1971 women fell exhausted into men's arms, we fell into each others arms and into the pub for non - kosher ham sandwiches.

Yes it was quiet, small and contained but it was there and we were seen to be there.

There should have been more of us but until then - I'll be marching again, next year and every year until 20??

JOSEPHINE ZARA

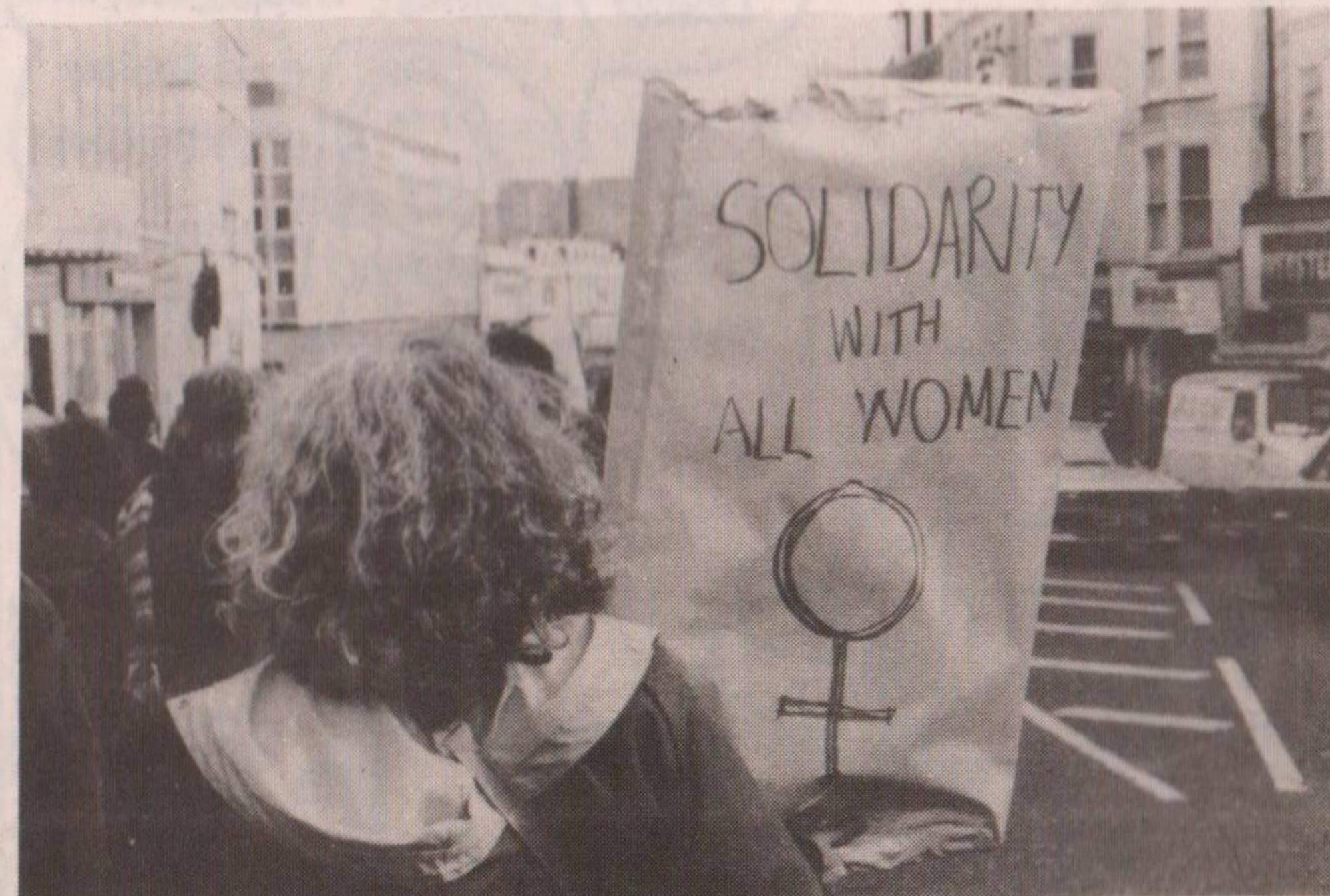


day



BRIGHTON'S JEWISH-LESBIAN GROUP BANNER

BRIGHTON 1984



WS = NEWS = NEWS = NEWS = NEWS = NEWS = NEWS

CONNIE IS FOUND NOT GUILTY on sex-shop fire charge

On 22nd February 1984, Connie O'Donovan was found innocent on three charges in Leeds Crown Court, exactly 11 months after she was first arrested. The charges related to an arson attack on the Eros sex cinema, two counts of conspiracy and one of aiding and abetting criminal damage. She was kept in custody for 7 days - during this time she was forced to sign false statements which incriminated her. The police were prepared to go to enormous lengths to pin charges on a feminist for an Angry Women* attack, they aren't exactly pleased that they have failed to make an arrest after claims for 19 arson attacks in the Leeds area during the last 3 years.

During the months before she came to trial she appeared in court 9 times under a variety of bail restrictions. When the verdict of innocent on all counts was heard the packed gallery of women, those outside on the picket and many others spent the day celebrating. After this harrowing wait Connie is now cleared. The defence barrister, Marguerite Russell, decided to put evidence of police harassment and irregularities before the judge in the absence of a jury.

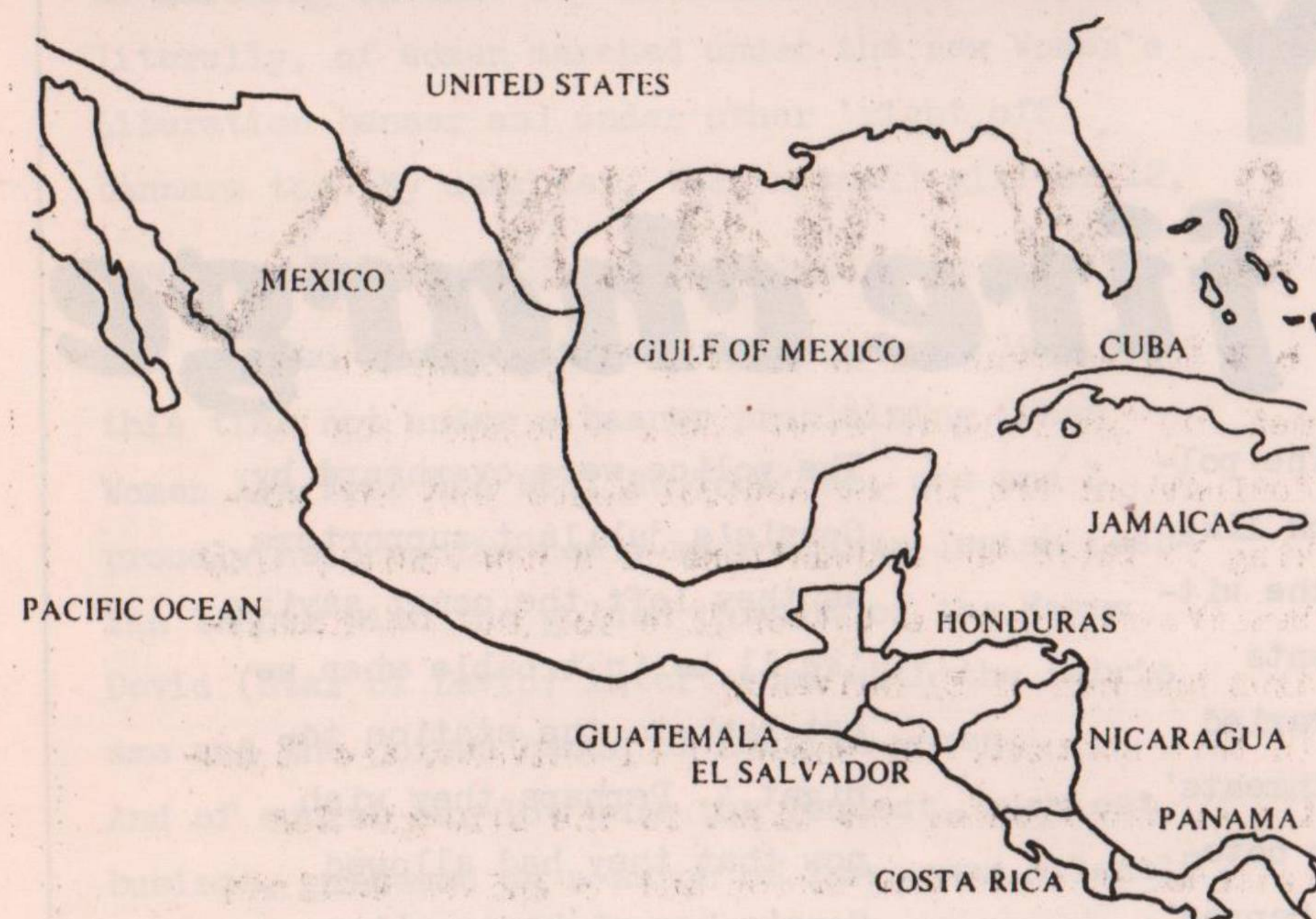
This took 3 days. The police were made to look like fools and liars in the witness box. The comments made by the police varied from 'I don't make threats', to 'If its not in my notebook then it didn't happen', all of which showed how they had lied. The judge who seemed amused and preoccupied by the term Angry Women, was eventually forced to concede that the police had breached the judge's rules - guidelines on how people should be treated in custody. The officer in charge of the case admitted that Connie had been refused access to her solicitor for 44 hours in order to get her to talk and sign statements. Even though the judge was reluctant to side with the defence, he was left with no choice but to disallow the police evidence, with no other evidence the case collapsed.

The police were overheard by Connie's jubilant supporters as they left the court saying, 'We'll be in trouble when we get back to the station tonight.' Perhaps they wish now that they had allowed Connie her right to silence after all.

The Leeds Women's Defence Campaign who have been supporting Connie, have affiliated to the Campaign Against The Police Bill. Although Connie was innocent she was acquitted on a technicality because the police had abused their present powers. If the Police Bill becomes law, their powers will be extended and, for example, false statements made under pressure will become acceptable. This will obviously have particular effects on women. Connie and the Leeds Women's Defence Campaign thank all the women who have supported her and given their time and money.

After a long time away, The book *Nice Jewish Girls* is back in print. It is now being published by The Crossing Press. Watch out for it in bookshops near you. It's well worth reading!!!!!! It's a Jewish Lesbian Anthology.

STRUGGLE



Santos Gilberta Iglesias, a refugee from El Salvador, was captured by armed men, believed to be members of the Honduran army, on 20 February 1984. Her present whereabouts are unknown and there is considerable concern for her safety.

Santas Gilberta Iglesias was living in the Las Vegas refugee camp in Colomoncagua, situated in the Department of Intibuca near the border with El Salvador.

Over the past three years there have been continual reports of human rights violations in Honduras, including arbitrary arrests, torture, kidnappings, 'disappearances' and killings of both Honduran and foreign nationals, including Salvadorian refugees. Although Honduras has accepted many refugees from El Salvador, they have frequently been the victims of human rights violations, including killing and 'disappearance', allegedly carried out by members of both the Honduran and Salvadorian military and security forces. In some cases, refugees have been sent back to El Salvador, where they are in serious danger of human rights abuses, including illegal executions. Such violations have continued since President Roberto Suazo Cordoba took office on 27 January 1982 following elections in November 1981 at which his Liberal Party gained a sizeable majority. Victims of human rights violations have included peasants, religious workers, political activists, trade unionists and Honduran and foreign nationals working with Salvadorian security groups and refugee assistant committees.

WHAT YOU CAN DO:

Send telegrams or airmail letters:

- *expressing concern at the abduction of Santos Gilberta Iglesias and seeking assurances that she will be humanely treated while in detention.
- *urging that she be immediately released unless charged and brought before a competent court.
- *requesting clarification of her whereabouts and legal situation.
- *seeking assurances that she will not be deported to El Salvador.

Send courteous letters to:

Sr Oscar Mejia Arellano, Ministro de Gobernacion y Justicia, Ministerio de Gobernacion y Justicia, Palacio Nacional, 2º piso, Tegucigalpa, Honduras. and General de Brigada Jose Abdenego, Bueso Rosa, Jefe del Estado Mayor de las Fuerzas Armadas, Cuartel General, Casa Presidencial, Tegucigalpa, Honduras.

LETTERS SHOULD BE SENT OFF AS SOON AS POSSIBLE.

For more information contact Amnesty International, International Secretariat, 1 Easton St, London WC1.

although the oppression and resistance in each country parallel one another, each has an indigenous struggle with a distinct history

Guatemala

..... in 1954 the CIA sponsored a coup overthrowing the democratically elected reformist president Arbenz, accusing him of being a communist. A military government was installed Like most Latin American countries, Guatemala's land and wealth is concentrated in the hands of a small oligarchy strongly influenced by the US-based multi-nationals with whom they do business. Recently vast deposits of oil were found in G, thus increasing US interest in the region. Guerilla organisations had been almost completely wiped out by 1969, but in the early '70s new groups began to form, uniting in 1982 in a coalition called Guatemalan National Revolutionary Unity (URNG). Many Indians have joined the guerillas due to growing attacks and massacres by the US-trained Guatemalan Army.

on two fronts

Nicaragua

..... The US Marines occupied Nicaragua from 1912-1933, leaving only after installing the Somoza family, one of the most corrupt and bloody regimes in the Americas. From 1927-1932 Nicaraguans rebelled, led by Sandino, an anti-imperialist. Although crushed this insurrection was never forgotten. The FSLN (Sandinista Front for National Liberation) formed in the '60s, and by the mid-'70s workers, peasants, shopkeepers, businessmen, professionals, students, women and segments of the Catholic Church were organised by the FSLN to fight the dictatorship. On July 19 1979 the 45-year-long Somoza dictatorship was overthrown.

The US has labelled the FSLN totalitarian, and also accused it of arms shipments to the guerillas in El Salvador, and thus of exporting revolution. What this means is that the Reagan administration fears that Nicaragua, having overthrown a US-supported dictator through national insurrection, will meet the aspirations of its people thus giving hope to other liberation struggles in C. America.

Nicaragua is still at war against the counter-revolutionaries (contras) who are receiving covert military aid from the US and who operate out of Honduras. The US is training Honduran soldiers to fight the FMLN liberated zones along the Salvadoran-Honduran border. The Honduran army also seeks skirmishes with the Nicaraguan army that would justify increased US military aid.

El Salvador

..... The current struggle in El Salvador dates back to 1931, when the military prevented the democratically elected reformist president Araujo from taking office. A popular insurrection rose up, resulting in 30,000 dead. The US has never directly intervened in El Salvador, but has supported a number of coups. The 1979 'reformist' coup overthrowing General Romero escalated the conflict. Forty thousand people have been killed, 80% of whom have died at the hands of the right-wing death-squads which have military and government officials as members. In 1980 the opposition (Soc. Democrats, ex-Xtian Democ., and the mass organisations of the five guerilla groups) united politically to form the FDR (Democratic Revolutionary Front). The guerillas formed the military wing FMLN of the FDR, and control three main region and pockets of areas in El Salvador. ||

& WIMMIN

• • Salvadorean women are fighting alongside the men for the liberation of their homeland from US domination; and in the control zones they are working to build the foundations of a new society they believe will make a better life for the women, children and men of El Salvador.

In this context, the women of El Salvador are fighting on two fronts. The first is the struggle for national self-determination and an end to American domination in the country. The second is the struggle to take a more active role in the country's political decision-making, whereby women can take their rightful place beside, not under, Salvadorean men.

The war in El Salvador by this point is well known. According to the independent Human Rights Commission of El Salvador, more than 46,000 civilians have been murdered by government forces. In this situation women are more often than not left as sole heads of households when husbands, sons, and brothers leave their homes to join the liberation forces, and there is an alarming number of men who, like the women, have been killed whether or not they are directly involved in guerilla fighting.

As women increasingly become involved in the political and military struggle, they are targeted not only as political subversives, but as women who are daring to break with their traditional role. Even the wearing of jeans is seen as a symbol of the revolution, and sufficient grounds for arrest. Once in the hands of government soldiers or right-wing death-squads, a woman is routinely raped, usually by several men, mutilated and then killed. US advisors are reported to show violent pornography to the government soldiers, a similar tactic to that used in training US soldiers for combat in Vietnam.

While it is especially dangerous for women to become involved in the military struggle or even to feed FMLN fighters, Salvadorean women have had little choice. The entire civilian population has been targeted as "potential subversives". The war has been

Brought into the people's homes. As one woman said, "We have two choices: to die of starvation, or to die fighting for our people." More than 50% of the liberation force is made up of women.

The Women's Assoc. of El Salvador (AMES) began on an underground basis in 1978 and was officially founded on International Women's Day 1980. AMES works as an organising body to incorporate the 2 fronts of the women's struggles: to organise around women's rights and to involve women in the political and military process. All sectors of women are involved: peasants, market vendors, housewives, secretaries, retail clerks and teachers, students, nurses, and so on. Their work includes educating women as to the sources of male domination, and why the liberation of women must develop alongside national liberation. Many are participating as equal members in the local popular powers governing the control zones.

For those women who have fled El Salvador and are living in exile, they face not just sexism but also national chauvinism and racism in their new status as refugees.

General background information from Connexions, an International Women's Quarterly, no. 11 on Women and Militarism.

El Salvadorean Women - - taken from Kinesis; an article by Lillian Coreas, a member of AMES presently living in Canada; and Patricia Hercus, a Canadian working in solidarity with El Salvador.

SILVIA

El Salvador's first all-women's battalion

Formed on Dec. 22 1981 the battalion is named in honour of Silvia, a Salvadorean guerilla who was captured in Aug. 1981 and subsequently assassinated by the para-military police of the Salvadorean regime. A few months after its formation, Silvia defeated government troops. The US-trained squadron assumed an easy victory. The battle lasted 7 days, and the govt. troops were forced to retreat.

Maria, The commanding officer of Silvia gave an interview in Sept. 1983 to Courage, a W.Germ. fem. magazine.

Women's units were formed in El Salvador to prove that women can contribute at all levels to the national liberation movement. This is a way to demonstrate within the ranks the struggle for women's rights and for equality with men.

Having units in which only women fight means that women are involved in offensive as well as defensive actions. Therefore they will remain in the army after the revolution. One must also realise that Salvadorean women have been fighting for women's rights and have been members of women's organisations for a long time. What is happening now is the logical continuation through different means.

The women's units have the same structure as other units. But the interrelationships within the women's units are very friendly, full of mutual support.

We have taken up arms because all democratic solutions have been blocked. There is no other alternative left to free our people. We have been fighting for 50 years against oppression, exploitation, hunger - - for the realization of human rights. And our people finally said ENOUGH and took up arms, because we want justice, freedom and respect for human life.

stop press afia begum...

Today as we go to press, the news has reached us that Afia and her baby have been arrested, by the time you read this she will have been sent back to Bangladesh.

In the days since Afia's capture there has been continuous actions protesting against her imminent deportation.

She was captured at 6am on Thursday 3 May. The immigration police came to the door and a child answered it. They said was Afia there, the child said no, but they broke in and found her in bed. They forced her to get up and her baby. They didn't let her change her clothes or go to the toilet. They then took her to Harmondworth detention centre where she was held until she was deported on Saturday 5 May.

Thursday night (3) there was a vigil outside the house in Brick Lane where her husband was killed in a fire. 200 people came at short notice.

The following day there was a picket outside the Home Office, followed by a loud angry picket outside the detention centre, mainly of Black women. Then at 6 in the evening there was a rally and march in Brick Lane and through the Tower Hamlets area. About 300 people were on this. The police were faced with loads of very angry people. They gave out chocolate to the children! Community policing??

Then on Saturday morning there was a protest at terminal 3, Heathrow Airport. There was about 100 people taking part and a lot of support from passengers and staff. The police were violent and several people got hurt by them (nothing new). 21 people were arrested.

Afia is now in Bangladesh - attempts are being made to get EEC citizenship for her, so she can return.

Afia's case is not an isolated one. It could be any Black or Jewish woman sitting on the plane to be 'sent back home'. Thousands of people (mainly women) are deported from this country each year, while white people from

here can go and live wherever they want, in other people's lands that were taken from us by force.

For some of us there can never be peace of mind let alone 'peace'. Any white gentile reading this who knows that they are in a position of privilege remember that we are fighting back. And unless you fight with us you are upholding a power system that is sexist and racist - whether or not you call yourself a feminist.

You know what you can do so do it! To any white gentile who doesn't want to, all I can say is that once they've sent all of us 'home', or starved us to death, or shot us on the streets-they'll be coming for you.

Ring: 01 247 7848 for information about what you can do.

Fairfield, California.....

A 12 year old girl was held in solitary confinement for nine days for refusing to testify about whether she had been sexually molested by her stepfather.

Fairfield County Municipal Court Judge John A DeRonde ordered the girl to be confined to a small cell in Fairfield Juvenile Hall, with no private visits by her lawyer, when she would not take the oath to testify as to whether her stepfather, a military physician at Travis Air Force Base, had molested her.

The prosecutor said,

'She is a member of society. She is not being beaten. She is being told to go to her room, as society requires of her, until she tells the truth.'

The girl and her mother had gone for counselling about her report that she had been molested.

The counsellor, then told her mother that she had to report the charge to the authorities, under California law..

Judge DeRonde then took matters into his own hands when the girl was reluctant to testify. He ordered her released to a foster home, Jan 7th, after the confinement. Two days later the charges were dropped against the stepfather because of lack of evidence.

The stepfather's attorney said about his refusal to plead guilty to the charges or to lesser charges, that the stepfather's medical license was at stake and 'that is very hard to give up'.

(Taken from Off Our Backs)



Interview with **Rosa** a Nicaraguan woman - - - - -

The Nicaraguan Women's Assoc. (AMNLAE) is a mass organisation that women can participate actively in the construction and consolidation of the revolution. It is named for the first militant Sandinista woman who fell in combat in 1971. It was formed in 1977 to integrate all Nicaraguan women in the struggle. It concentrates on encouraging women to participate in the revolution on the political and cultural levels. . . . In the barrios, the blocks they always talk of women's liberation. There are many battalions that are made up of and directed by women. They are called Reserve Battalions. . . .

Everyone was working. I know an older woman working with the Sandinista Front, delivering mail. Her house was used as a meeting place for leaders of the FSLN. She did not take up the gun because she was elderly, but she did great work. . . .

The repression and persecution were the same for men and women. There were many elderly women who carried mail, and even they were not respected.

REVIEW

Movement

In Black

by Pat Parker

In this book of Black woman poetry, Pat Parker paints-writes-sketches pictures of Black life as woman-lesbian-wife-daughter-mother-sister-lover-feminist-womanist-political activist. Her words leap from the pages bold and proud, angry and witty, and most of all uncompromisingly strongly of the lives, hopes, loves, dreams of her and her Black sisters.

In me it evoked images and reflections of parts of my own, so far short, life as a Black lesbian, as a woman-child raised in a racist and sexist world. Most of all her book of poems gave me strength and inspiration not only as a woman who would like to write, but as a feminist who wants change. I could feel her spirit speaking to me in between my tears, laughter and anger at the things that she writes about.



Her poetry is not subtle, it is as sharp and as straight forward as a slap in the face with a cold wet flannel, and it makes clear in as few words as possible, what point there is to be recieved. Her experience is valuable and speaks volumes about what it is like to be Black and female and growing up in america. I hope that this review does some justice to her work but that's enough from me. Here let some of her words speak.....

They will not come
clothed in brown,
and swastikas, or
bearing chest heavy with
gleaming crosses.
They will not come
a mob rolling
through the streets,
but quickly and quietly
move into our homes
and remove the evil,
the queerness,
the faggotry,
the perverseness
from their midst.

(from page 74 & 75)

The time and need
for ruses are over.
They will come
in business suits
to buy your homes
and bring bodies to
fill your jobs.
They will come in robes
to rehabilitate
and white coats
to subjugate
and where will you be
when they come?



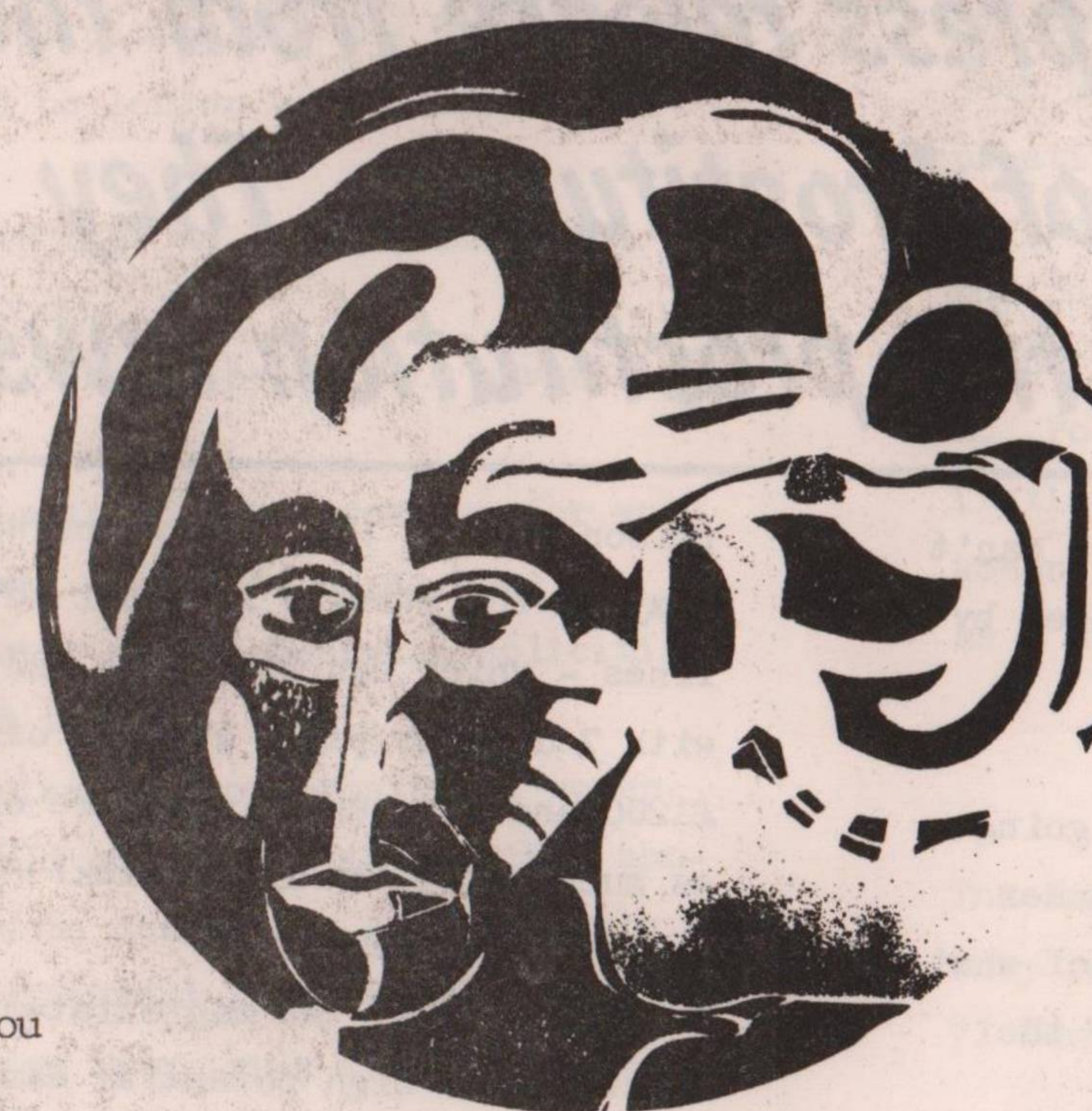
I'm so tired
of hearing about
capitalist
sexist,
racist,
facist
chauvinist,
feminist.

I am tired
of hearing about
confronting
demonstrating
trashing,
smashing,
surviving,
jiving.

I'm beginning to
wonder if
the tactics
of this revolution
is to
talk the enemy to death.

There are a lot of things that I have missed out in this review, like the poems about her sister's death at the hands of her husband, her writing about alcoholism, and lots more, but then I want you to go out and buy this book and read it.

Imani



The illustrations in this review are from the book. The names of the artists that drew them are; Karen Sjöholm, Irmagean & Wendy Cadden.

For Willyce

When i make love to you
i try
with each stroke of my tongue
to say i love you
to tease i love you
to hammer i love you
to melt i love you

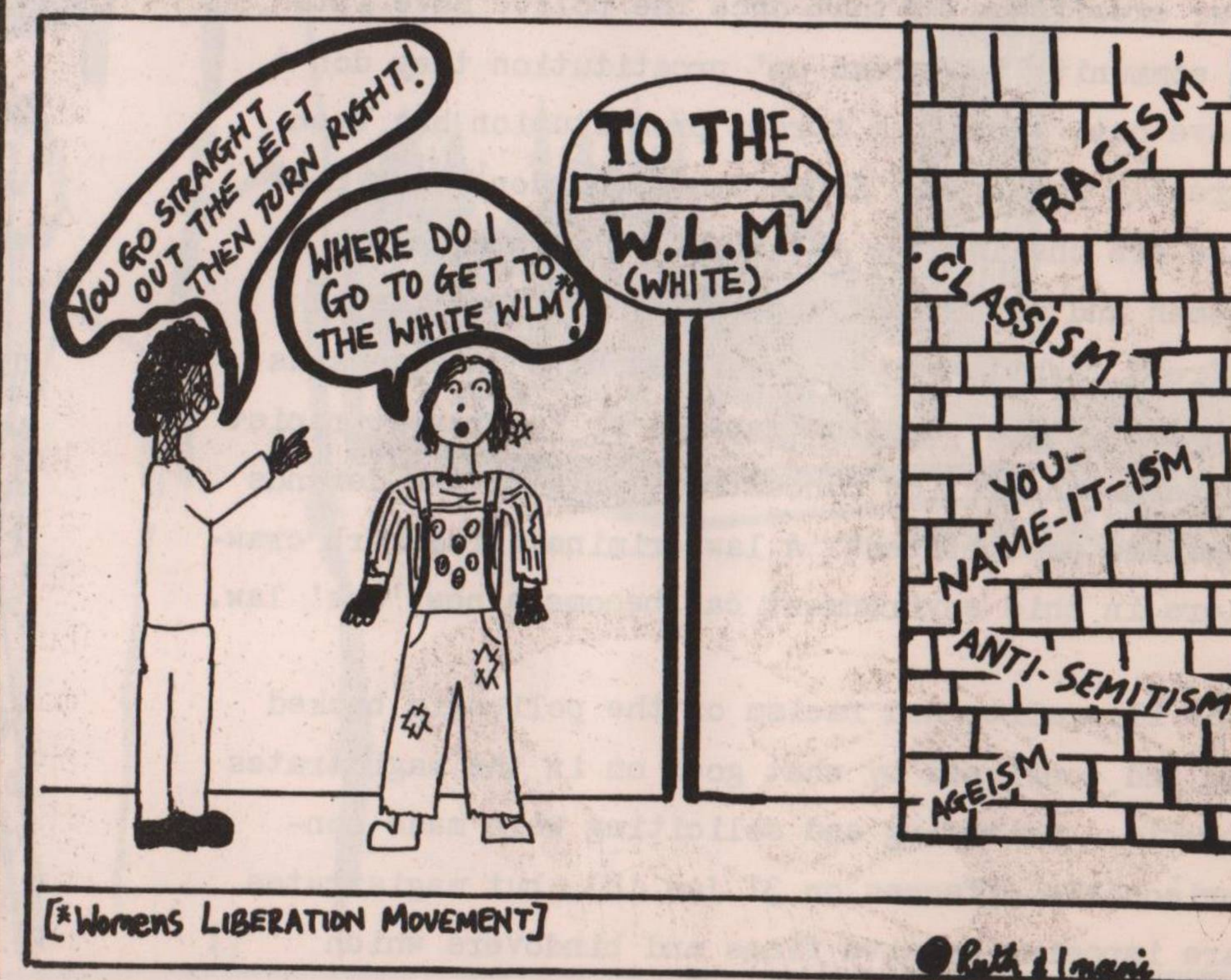
& your sounds drift down
oh god!
oh jesus!
and i think -
here it is, some dude's
getting credit for what
a woman
has done,
again.



Movement In Black is printed by
The Crossing Press.

It is available in most bookshops
for around £4.

CARTOON TIME AGAIN!



STREET

The following is a press release from the English Collective of Prostitutes. They want changes in the prostitution laws...

While we concentrate on changes in the law, we can't separate the laws from the way they are enforced by the police and the courts.

We're worried about -

*an increasing amount of police time is going into crackdowns on prostitution and the sex industry in general - no consideration of what this means for individual women and for the community as a whole.

*some politicians, residents and some feminists want new laws introduced to criminalise kerb crawlers. This would mean more power to the police - especially with the new Police Bill now before parliament. And it means no consideration is given to the legal and civil rights of women who work as prostitutes and of members of the community who the police may not like.



Our experience is that once the police move into a community to 'clean up' prostitution they don't move out. Now that street prostitution has been greatly reduced in Kings Cross (London), the police are challenging the right of working class women and men (Black and white) to be on the street. While many communities have made demands on the police to catch rapists or to prevent racist attacks the police concentrate only on the demands against prostitutes! A law criminalising kerb crawlers in this environment can become a new 'sus' law.

The illegality and racism of the police is backed up and confirmed by what goes on in the magistrates courts. Loitering and soliciting were made non-prisonable offences on 31 Jan '83, but magistrates are imposing massive fines and bindovers which women can't pay or comply with so they end up in

prison anyway. It also means women are forced to stay on the streets in order to try and pay these fines - which can be £150 - 200 for one offence with 7 days to pay! For six offences it could be £1200 and the magistrates are ordering payment of as much as £50 or £60 a week! They're doing this all over the country.

This shows that the magistrates either think prostitutes have high potential earnings which should be taken into consideration when assessing the level at which fines should be paid or they take the view that there is no realistic way in which the fines are going to be paid and so the women go to prison.

The laws against prostitutes and their enforcement go far beyond prostitution. Criminalising and punishing one set of mainly working class women for trying to escape poverty is a discipline on all women and all poor people. The courts are pimping off prostitute women by taking our money in the form of fines and forcing women back on the streets in order to pay the fines and avoid prison - institutional prostitution and pimping.

Now the Home Secretary has doubled maximum fines which means an immediate and rapid increase in the numbers of prostitute women in jail.

The mountain vigilante spirit calling for a 'clean up of the streets' raises the likelihood of a permanent police presence in inner city areas confronting all residents, whatever our race, sex or occupation.

WE ARE INFORMING POLICE COMMITTEES AND CIVIL RIGHTS ORGANISATIONS OF THE THREAT THIS POSES TO THE ENTIRE COMMUNITY UNDER THE PRETEXT OF GETTING PROSTITUTION OFF THE STREETS.

POLITICS

WE WANT:

1. Loitering and soliciting for the purposes of prostitution should no longer be a criminal offence.
2. The term 'prostitute' to be abolished from legislation altogether.
3. Prostitute women should be able to advertise their services.
4. They should be able to rent premises for work so they can work away from home or at home.
5. Laws criminalising male homosexual soliciting should be abolished too.
6. Annoyance or nuisance from prostitute women and/or clients should be dealt with as other annoyance and nuisance to neighbours and passersby. Separate laws for different sectors of society are discriminatory, since they imply different, unequal standards.

7. The laws on pimping should be abolished. Indeed men (or women) who force anyone - whether a prostitute or not, whether wife/husband or not into any form of sexual activity should be charged with the full range of offences they commit, ie extortion, kidnapping, assault, rape etc.
8. Police priorities should be shifted from prostitution - a victimless crime - to the protection of women from rape and violence and of the community as a whole.

The English Collective of Prostitutes.
They can be contacted c/o Kings Cross Women's Centre,
71 Tonbridge Street, London WC1. 01 837 7509 /459 1150



ENTERTAINING THE BOYS:

The effects of
u.s. bases ~
from prostitution....

(From Ampo, English-language Japanese quarterly, 1982)

After World War II, the island of Okinawa was placed under the rule of the American occupation forces. The best, most level land was expropriated and transformed by bulldozers into vast military bases forcing people to give up farming and become base workers. Some chose to migrate to other countries, while others moved to outlying islands where land was still available. In 1950 the U.S. announced that it was turning the military bases on Okinawa into permanent installations. In 1951 with Japan's agreement the island was placed under U.S. administrative control. No one had bothered to consult the Okinawans on this decision. Since the '50s, people have been protesting the U.S. occupation. In 1972 Okinawa 'reverted' to Japanese rule.



A common advertisement seen on the streets near the Air Force Base in Okinawa City.

The island of Okinawa was the only part of Japan used as a battlefield in WWII, and suffered 150,000 deaths. The post-war ruin and confusion led not only to the expansion of military bases (52% of the American bases in Japan are located here), but to the destruction of the entire social and economic structure, including fertile farmland. The everyday life of people became a struggle, especially for women. Some women, especially war widows, become prostitutes for American soldiers on the bases. Although Japan's constitution contains an anti-prostitution law, Okinawa was at that time out of Japan's control and jurisdiction. Shortly after the war ended, dealers took over the prostitution business and placed all prostitutes under their command. Pimps controlled these women through an advance loan system. A woman might request a loan out of severe financial need, but by attaching high interest rates and arbitrary fines, a pimp could use it as a continuous source of control. The following explanation by one prostitute accurately describes the situation:

"Most customers are soldiers from the base. Within a year I became quite ill and had to stay in bed for a whole month. As my advance loan grew and because I was afraid of taking soldiers that had ret-

urned from Vietnam, I moved from one place to another. I've been here for seven years now, and my loan has never diminished even though I've had 20 to 30 customers a night. Instead, the sum increased, because an additional 5 or 5 or 10 dollars was added as a fine whenever I had my period or was pregnant and could not take any customers."

Okinawa's economy relies primarily on prostitution. In 1969 a government survey determined that there were 7,362 full-time prostitutes, although the actual number is believed to be twice that. Using the estimated population figure, the ratio would be one prostitute out of every 30 women. If each one of those 7000 women earned 20 dollars a night, their total earnings would be 50.5 billion dollars a year. Compared to the island's largest industry, sugar, which exported 43.5 billion in 1970, prostitution is clearly the more profitable business.

During the Vietnam War, Okinawa's economy enjoyed a boom due to the night-life surrounding the base, where one could find prostitutes working in social bars. In its hey-day, there were more than 1200 'approved' bars, night-clubs and restaurants, where soldiers spent money freely. Bomber pilots came and went almost daily and returning soldiers, their

pockets filled with dollars, sometimes spent all their money in one night out of the anxiousness and frustration of not knowing how their lives would be the next day. But not all prostitutes catered to the American soldiers. In some places the customers were local men and Japanese tourists.

....to nationality

The American military personnel have also caused problems by neglecting the children they father. Beyond the 400 legal marriages performed per year, there are also quite a few common law marriages which result in mixed-blood children. But due to the high rate of divorce and desertion, 80% of the estimated 3500 children, live only with their mothers. (There are more single mothers in Okinawa than any other area in Japan). Due to a history of trade with China and the islands to the south, Okinawans tend to be more open to foreigners than mainland Japanese. But the mixed-blood children, products of the American presence, are treated with contempt. They are labeled 'Amerika, Kurombo (Nigger), Chijiru (Curly hair), and Heejarmie (Goat-eyes, Blue-eyes). Consequently these children usually have a harder time adjusting than other children. In addition some 80-100 of these children are without citizenship. Neither the Japanese citizenship law, which is patrilineal, nor the American law, which determines citizenship by birthplace, recognizes these children. They have no legal rights and cannot obtain passports, so they are unable to travel freely outside the country that so despises them. And since many of the mothers have never married, it is almost impossible for these women to go through the necessary legal procedures to have their children naturalised.

A fundamental solution can only be obtained by reforming the citizenship law into an egalitarian and nondiscriminatory one for both women and men.

On Okinawa almost everyone has lost some relative during the war and strong resentment toward war is still in the minds of the people who survived. Their emotional hostility sometimes gets targeted against these American-looking, mixed-blood children. This is probably because of the political conditions that Okinawa was forced to accept.

Recently, this extreme discrimination has become less prevalent due to the increasing prosperity of many of the children. This is partly due to the increased number of these children, and to the Japanese media which draws a favourable portrait of these mixed-blood children. Yet the basic hostility of the population has changed little.



U.S. BASES IN OKINAWA

Since the reversion to Japanese rule, young people are dropping out of school in increasing numbers. This is partially due to high unemployment and the demands of the Japanese school system. With nothing to do, the students frequent discos and rollerskating rinks, where they meet soldiers. According to a Board of Education survey, 9% of the respondents admitted that they had been to the base within a six-month period.

Last year, it was revealed that soldiers were sneaking high school girls they had met onto the base. The girls were brought in through a hole in the fence, but sometimes the girls were even allowed to go in through the main gate, as long as they were escorted by soldiers. The Okinawa prefectural government urged that the US authorities stop this activity by enforcing discipline so that no teenager would go on any of the bases and by repairing the fence at Camp Kinzer. The demand that the fence be repaired implies the acceptance and continued existence of military occupation.

The deterioration of the fences represents the base's long history on the island. For 37 years these bases have been the most significant bases in the Far East. Moreover, the fact that the fences haven't been mended shows that the base has become an integral part of the society. This contrasts sharply with the situation right after World War II when the military police used dogs to guard against break-ins and the people's movement against the base was quite strong. Asking the US to fix the fence is contradictory because by requesting the repair, the continued existence of the bases on Okinawa is being accepted.

cont'd. on next page

...to more prostitution

After the Vietnam War ended and Okinawa had been returned to Japan, Japan's anti-prostitution law came into effect. In addition, counselling services were made available. After restoration the economy around the base weakened. (The bases, however, were not abandoned; there are still more than 30,000 military personnel on the island.) English billboards were erased and the approved bars, formerly busy with so many soldiers, lost their privileges as well as their legal restrictions. Most bar owners started new businesses. Koza became Okinawa city and a huge shopping center was erected to attract tourists. Once again, many women turned to prostitution in light of the unstable economic situation caused by the change in currency.

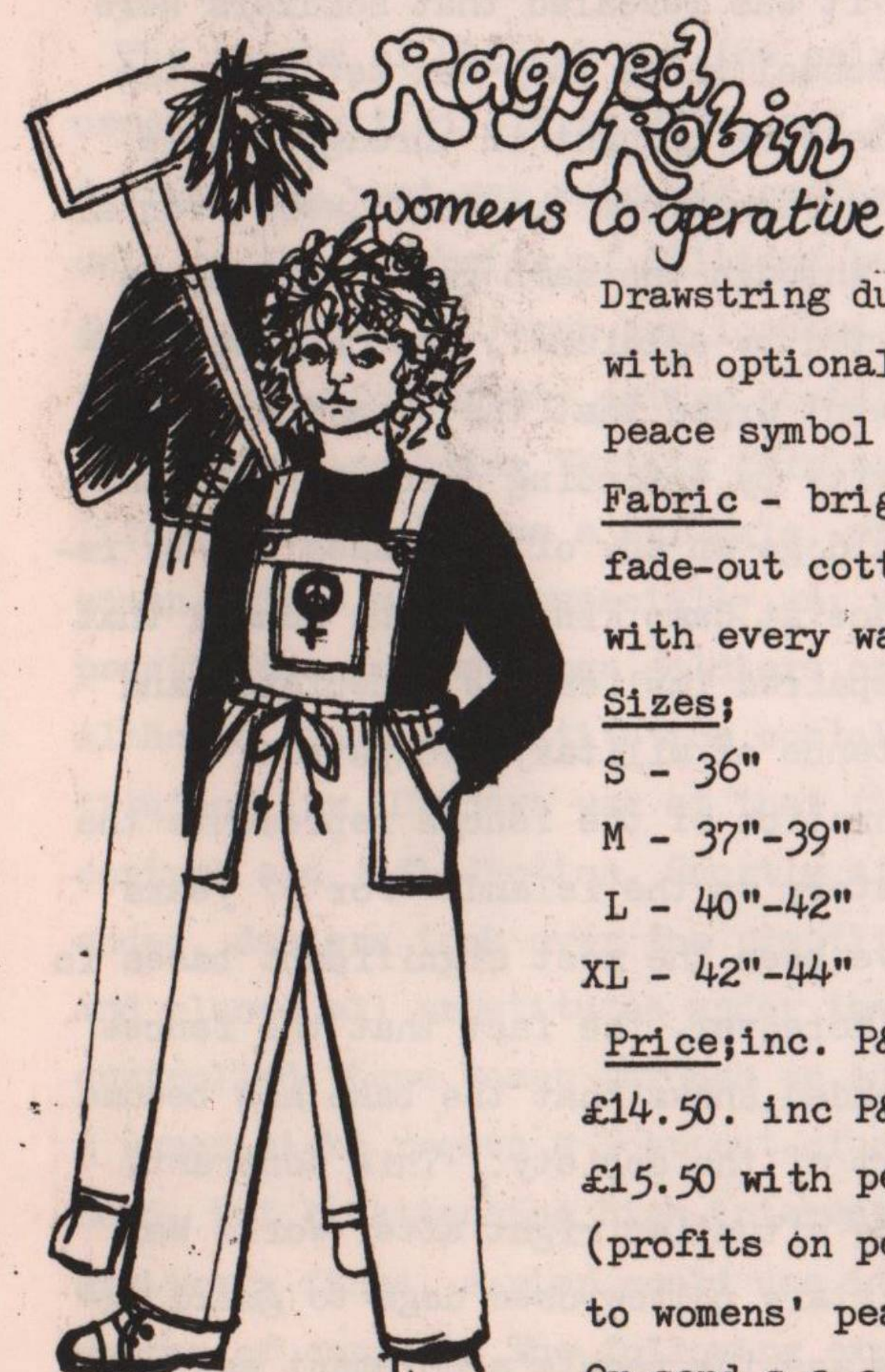
Not only are native Okinawan women returning to familiar methods of survival, but the new economy is also being rebuilt by bringing in Philippine women at low wages to entertain the soldiers. In Kin City the ratio of Philippine women to Japanese women is already six to four.

The women enter Japan on an entertainment visa, good for two months which they renew once in order to stay a total of four months. The actual working conditions are far worse than the contracts state. For instance, the contract guarantees \$500-600 a

month for six to eight hours a day, meals and one day off per week. In reality, however, each woman receives \$280-350, works 10-12 hours a day, gets only one day off per month, lives in one big room for all the women, and is allotted \$3 to buy food which she has to cook herself. They are allowed to take a 15 minute break while the band plays, but usually they will work as hostesses or waitresses, so they can earn extra income. Many of these women are attracted to Okinawa because conditions in the Philippines are more difficult. Often they end up involved in prostitution.

After World War II there was a strong movement in Okinawa which pressed for the restoration and the protection of human rights. Yet women who had been subjected to very oppressive conditions were excluded. People protested when soldiers assaulted housewives and students, but nothing was done about the killing of prostitutes, which happened more frequently. The population's discriminatory attitude towards women in general made it difficult for people to understand how the growth of prostitution is directly related to the existence of the American bases.

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CARTOON TIME!



NEWS Girls into science?

Ancient report 'Teacher Perception of the PProject Girls Into Science' written by three men has some very disturbing and frightening findings to report.

The teachers in the project did not feel that the project had 'altered their classroom practices nor changed their attitudes', indeed some teachers viewed the project with 'hostility and resentment'. They (the teachers) complained that the project was so girl-orientated it discriminated against boys. (Oh dear - my comment).

Those of us who have read our Dale Spender (Man made language) will not be surprised at the classroom practices happening here, but the fact of it being the sciences makes for frightening reading.

Knowledge = control and in the case of science, control = informed debate over research projects and findings. The withholding of knowledge and the reluctance to impart that knowledge to 'only women' (girls) means a continuing power over us. The report explodes a favourite myth - namely the reluctance of girls to avail themselves of opportunities in science subjects - with what kind of teaching??

Anti sex & guns

Who can doubt the complex connections between male power, guns, war, and sexual hangups?

In the u.s. the Defence Intelligence Agency, the Pentagon's version of the CIA, has been spending around £15,000 a month on calls to a New

canada- CRTC opts for racism + porn

Women demonstrated in rallies across Canada in January. They were protesting against decisions by the Canadian Radio-Television and Telecommunications Commission to relax the regulations on Pay-TV stations, which means removing any existing rules against sexist and racist programmes. The Commission released a series of decisions in early January announcing a decision for the moment not to regulate pornographic programming. And a promise to use a light regulatory hand on the industry. Also a decision not to prohibit programmes that could be considered sexist, racist or abusive of any religion or creed, pending a Department of Justice review.

Media Watch, a national feminist organisation working against sexism in the media, responded immediately to the CRTC's action, sending telegrams to the commission and to the press and co-ordinating the national action. Media Watch called on the Canadian people to support them by participating in a 24 hour boycott of television before the demonstration, not subscribing to a Pay-TV channel, and cancelling a Pay-TV subscription if they had one.
(Info from KINESIS)

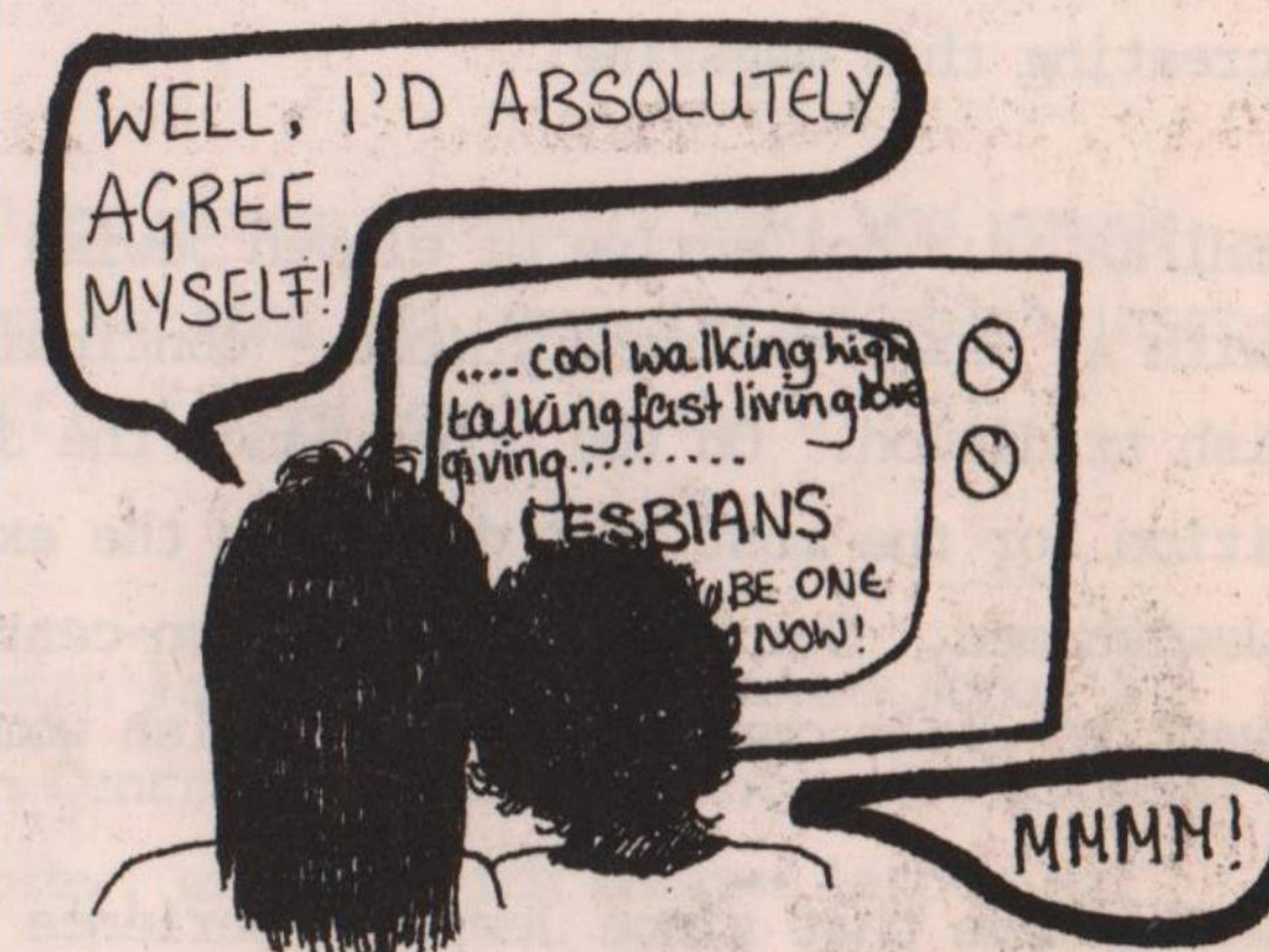
York "Dial - a - Porn" number. Now an electronic 'block' has been placed on the New York number which provides recorded messages of a woman's voice describing sex acts!
(Info from Outa Control)

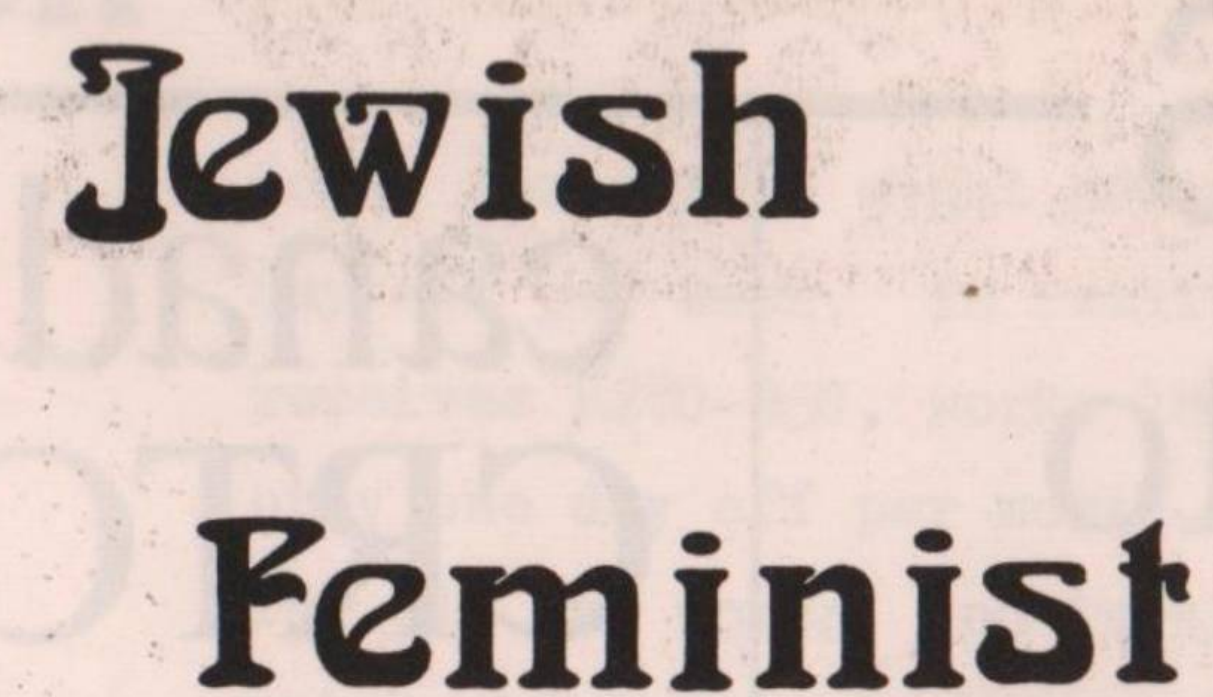
LESBIAN ADS ON TV?

During a sub-titled tv comedy programme came the commercial adverts break. The sub-titling synchro can play up at times; and the subtitles for the second half re-started during the adverts, rendering the following synchro: during a teleadvert for Coke, a bikini-clad woman was sub-titled as saying:

'No, no, I'd rather have another woman!'

Greta





שכחם

shalom shalom shalom

shalom shalom shalom

We believe that since Jewish experience has been and is defined by Jewish men and women's experience has been defined by white gentile culture - even in the Women's Liberation Movement - it is essential for us to redefine the words 'Jewish' and 'Feminist' from our points of view. We recognise the mutual needs of Black and Jewish women (including Black Jewish women), and all women who experience racism, to organise autonomously around our oppressions.

- We are creating a feminist home in the Jewish community and a Jewish home in the feminist community.
- We see ourselves as firmly rooted in a diverse and fluid Jewish tradition.
- We are committed to fighting all forms of oppression.

We have lots of ideas and enthusiasm, but in order to establish SHIFRA we need your help - both creative and financial! Any donation you feel able to make, large or small, would be welcome. Please send contributions and donations to:

מִצָּה ט זב

SHIFRA collective: Bev Gold, Elizabeth Sarah,
Francesca Klug, Jane Black, Leah Ruth, Libby Lawson
Linda Bellos, Marilyn Fetcher, Riva Krut, Scarlet
Pollock, Sheila Saunders.

review BREAD GIVERS

by

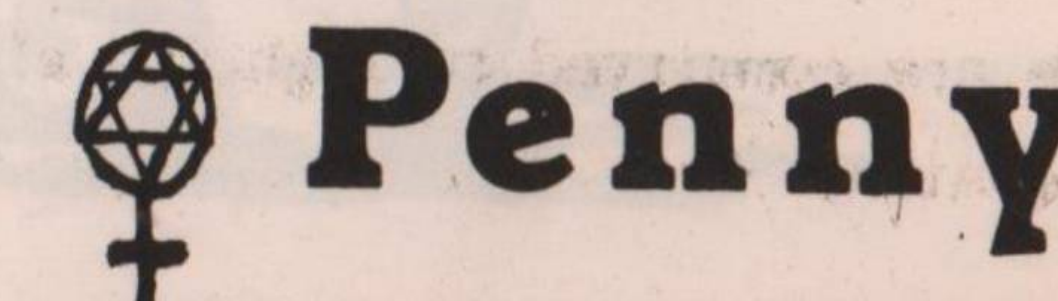
anizia yezierska

Many of these conflicts are mine too, maybe yours. Argue with me, if you want, about what I've said, but read it anyway.

* Talmudic scholar: person (normally man) who spends his life studying debates and commentaries which interpret the Torah (first five books in the bible).

Yiddish is a Jewish language that developed about a 1000 yrs. ago in Central Europe, combining C. European languages and Hbrew, written with Hebrew lettering; they had rejected Latin and its alphabet because of its associations with persecutions by christians. Yiddish is traditionally the language spoken in the home, the 'mama-loshen', mother-tongue to Ashkenazi* Jews , Hebrew being reserved for prayer and religious ceremony. Before the Nazi Holocaust 11 million are said to have understood Yiddish, with its culture of literature, theatre and song. It expresses the experience of the Ashkenazim since it began and therefore is today still cherished and mourned as a language and culture that was decimated by the Holocaust. One jewish writer reminds us that it is a language that has never been spoken by men in power.

* Western, central and eastern European Jewry



EDUCATION:

WHITE-WASHED & RULED BY MEN

BECCA THACKRAY WROTE TO YOU ASKING FOR SUGGESTIONS ABOUT IMPROVING NON-SEXIST AND NON-RACIST EDUCATION IN PRIMARY SCHOOLS, AND THIS QUESTION IS BEGINNING TO OCCUPY THE MINDS OF MANY WELL-MEANING TEACHERS.

But how can any genuine alteration in sexist teaching be made within the confines of our educational system? Every curriculum, every theory of child development, every arrangement of schools and classes, every teachers' training programme, every book, no matter how many pictures of Black girls it may have in it, is founded on the assumptions of white superiority and male dominance. You may do a little bit of good, here and there, by tinkering with the register or the time-table, but even by doing this, it is quite possible that you may simply draw the children's attention to male dominance as a fact of life which girls must deal with as best they can, while boys will naturally approve it and try to defend it against what they see as pressure from the women. And whatever you do in the way of having Hindu Assemblies and so on, white culture will still be the norm, against which other ethnic values are judged.



Our present education system was laid down in the days when the British empire was flourishing, and was expected to flourish forever. British governments could afford (though reluctantly) to give working-class children an education, because Britain was rich from exploiting the Black people in its great empire. The education was designed to keep people content with what they had got, and, though methods have changed, this basic purpose of 'education' has not. White superiority, male dominance, class division; these are the bullwarks which prevent any real re-appraisal of what we teach children. We are not within sight of the kind of education that the present situation demands. Children have a right to be told, in ways that they can understand, the true facts about exploitation and colonisation; about what forces make for war and what for happiness; about the economics of 'underdevelopment', unemployment and war.

Children are so much more capable, intelligent and quick to learn than we usually think. But they can only exercise their minds on what is given to them by adults. A small child has to find out all her* can about the world and her* own standing in it. The relationship of the adult world to children is more important, during the early years, than any question of gender or race.

(Basically, a child needs to be sure that grown ups will take care of her*, and approve of her*, and that her* will grow up to be a satisfactorily adult of her* particular sex and race and culture. They need to be told this, and to be told how adult society works. At present they are told nothing of this.)

*Herm = her/him, or she/he as applicable. Such a word is essential when considering child development (and at any other time too).

When will women, in the movement for our common liberation and for peace, begin to take seriously the need to educate children in our beliefs, to prepare them for the utterly breath-taking changes that must happen in the next few decades? Do we really expect the patriarchy to do it?

I certainly don't mean 'alternative education': women who can afford to do it taking on the whole burden of teaching their own children, each in her own way, or leaving them 'free' to learn whatever they want to. We have a duty to give children the information that they need, if they are to grow up able to make changes in society. I mean that we should be preparing our own feminist outlook on education; our own understanding of child development (all theories so far are male-orientated); and our own store of materials: books, tapes, pictures, stories, toys, songs, ceremonies, dances - by which we can convey this information and develop these theories with love and in sisterhood, expressing all the time our strength as women and our determination for peace.

Picking out what is particularly sexist or racist in present books etc., has only limited value (though it is necessary). We need to have our own ideas so positively and actively expressed that we can radically influence the established educational pattern.

One reason that the WLM doesn't do this is, I believe, that if you start thinking about children you have to think about small boys as well as girls. Some women appear to find this extremely difficult. But women who don't have this difficulty find it hard to understand the women who do. Boys particularly need very careful teaching, from their



earliest years onwards, if they are to grow into the kind of man that some of us know to be possible and that must be found if we are ever to have a world at peace. Any slogans like 'War is rape' or 'All men are potential rapists', whatever else they may do, do NOT help us to get to grips with educating young children.

White children and adults need a lot of educating if they are to grow out of the conditioning that they have had over the past few dozen generations. We whites have to learn to step down and look up to the strengths and beauties of cultures other than the European-USA one. And all children have to learn that there is only one world - one lovely, fragile, diverse-and-united world.

I know that initiatives in this direction are going on in different parts of the country, in various ways. What chance is there of interested women getting together on this question?

June Smith

THE PICTURES WITH THIS ARTICLE ARE FROM BROCKWELL BOOKS - STORIES FOR THINKING CHILDREN AND THEIR ADULTS. YOU CAN CONTACT THEM: BROCKWELL CHILDREN'S STORY GROUP 64 SELSDON ROAD LONDON SE27 OPGG

FROM THE TYPIST-

As I was typing this I disagreed with some of the things being said. Like I don't think it's true to say that slogans like 'war is rape' doesn't help us to get to grips with educating young children. If you're trying to explain to children about war, especially boys, they must know that war does mean that women get raped, especially by armies who think they are entitled to the women who live in a country that they conquer. I don't think that you can hide the fact that many women believe that 'all men are potential rapists'. Women have got to talk to boys about this and explain about it, if they feel prepared to.

June Smith doesn't tell us if she's a lesbian, or a mother. This is relevant, I think.

Also I don't like the way she says 'the utterly breathtaking changes that must happen in the next few decades.' As far as I'm concerned the changes that will take place will be frightening, dangerous and will probably bring pain and even death to many women - and this is happening now.

Sue

NEWS NEWS NEWS

Merle Woo

versus

University of California

Merle Woo, Asian American studies lecturer was fired from her post at the University of California, ostensibly under an unfair and invalidated ruling about terms of employment but more likely because she is 'an outspoken feminist lesbian and trade unionist', critical of the cut back programmes which affect (of course) Women's Studies, Ethnic Studies, and Gay Studies.

However, after 2 years of battling, helped by her efficient lawyer, Mary Dunlap, and by the campaign mounted by the Defense Committee, Merle Woo is now reinstated, albeit in a different department, financially compensated too. But, she says, still as 'an open revolutionary who believes in a society devoted to human liberation and who has the right to say it.'



Merle Woo

The Defense Committee suggest the victory was helped by their tenacity, consistent organising and by encouraging people to fight back.

They point out that because the issues were central to all our lives and work Merle Woo's victory will encourage all those engaged in such struggles.

Josephine Thomas

As reported in Lysistrata 8, Josephine Thomas, a Black woman from Grenada, has lost her appeal against her deportation. URGENT ACTION IS REQUIRED. Please write a letter (or another one) immediately. In the end it falls on the Secretary of State to make the final decision about issuing an actual deportation order. And because of new 'evidence' the decision could be reversed.

The 'evidence' is that Josephine's daughter, Georgette, is suffering badly from asthma. She had to be hospitalised because of a bad attack. The specialist is worried that she might not get adequate medical treatment easily if she has to go to Grenada. Georgette is not yet three years old.

26

Josephine's two sons at school are doing well and her eldest son has a part-time job. They would stay in England if Josephine was deported.

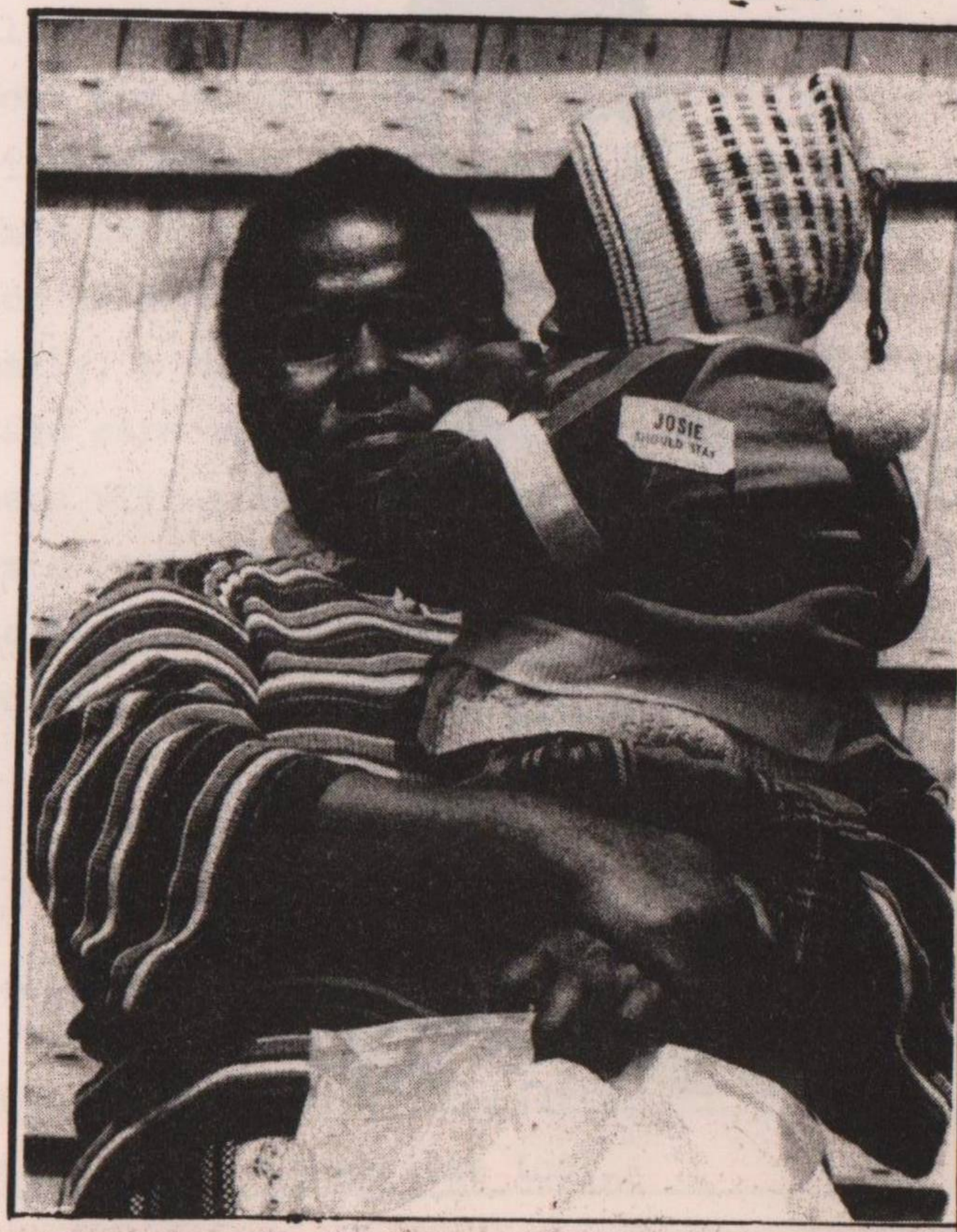
Please write to David Waddington, Minister of State, Home Office, Queen Anne's Gate, London SW1. Quote reference number: T135557. Send a copy to Barry Sheerman MP, House of Commons, London SW1.

In your letter which need not be long, ask the minister to take the new evidence into account, about the children. And how it is important for the family to be able to stay together. Urge Mr Waddington to exercise his discretionary powers and allow Josey to remain in the UK.

There will be a National Anti-Deportation Rally in Leeds on 14th April. Please support Josephine and all the others under threat.

For more information contact:

Josephine Thomas Support Committee, 24 Westgate, Huddersfield.



ULRIKE PREUSS

JUANITA JAILED FOR LIFE FOR SELF-DEFENCE

Juanita Thomas is a 40 year old Black woman and mother of five children. She is serving a life sentence for first degree murder in the Huron Valley Women's Facility in the USA. She was convicted in June 1980 after she killed her boyfriend in self-defence. Prior to the incident that resulted in his death, he had abused and battered her for many years. In July 1983, Juanita's appeal was denied. This was a severe blow to her, her family and those who support her.

The Support Group For Women In Prison (PO Box 471, Dimondale, Michigan 48821, Ph., USA) are providing

support for her and her family. They are trying to find legal and political ways that could lead to Juanita being set free. She shouldn't be in prison. They badly need financial support to continue supporting Juanita and her family and to finance defence work, including the hiring of an attorney. They also want support from groups and individuals who might be able to share strategies for defending battered women who kill. Also to share Juanita herself welcomes cards and letters: Juanita Thomas // 161091, 3511 Bemis Road, Ypsilanti, Mi. 48197, USA.

WOMEN CHAIN UP TORTURE FACTORY

On International Women's Day (March 8) 25 women 'chained' up Hiatts, a Birmingham factory which specialises in the manufacture of torture equipment. For 200 years the company has been exporting 'made-to-measure' gang-chains, leg-irons, handcuffs and scolds bridles, to South Africa, other African states and Middle East countries, for use in prisons to carry out torture, and to perpetuate slavery.

We decided to take this action on International Women's Day to express our solidarity with and support for women all

over the world who are tortured because they are involved in liberation struggles, because they are the 'wrong' colour or race, because they believe in the 'wrong' religion, because they are lesbians, because they are poor or uneducated.

Hiatts' management locked themselves and their workers inside the factory and refused to speak to us or any of the press and radio. We leafleted neighbouring houses, passers-by (including some ex-Hiatt workers) and workers from other local factories, and got a fairly positive response to our protest. Although most

Hiatt workers were told not to speak to us (most were women or young men who are non-unionised) some did come out in their lunch break and weren't hostile to us. On the whole we felt that the action was a success. We got good media coverage, on local radio and TV, although for some reason, not in Birmingham's local evening paper! We have publically expressed our disgust at Hiatt's immoral trading practices, initially exposed in the Daily Mirror several weeks ago. This is part of continuing campaign against militarism, and as part of our commitment to International Women's Liberation.

27

Birmingham WONT

IRELAND~ WOMEN PLAN REAGAN'S VISIT!

We are a group of women for disarmament situated in Dublin, Ireland. Our activities involve spontaneous actions relating to the general political climate in our country and in support of European actions. Our actions take the form of vigils, street theatre, talks, protesting various embassys, die-ins, conferring, setting up temporary peace camps, finding and distributing information on radar stations in Ireland and Northern Ireland, acting on general nuclear issues, and especially commenting on any military collusion between the Irish government and nato countries.

The women wish to propose and establish a policy of active neutrality for Ireland. The group has a feminist focus, feeling that the exclusion of women from taking full part in society is one of the root causes of the danger which now threatens all life.

The siting of cruise missiles in Greenham Common brings the threat of nuclear holocaust to our doorstep and while peace activists struggle to oppose the militarisation of Europe, american foreign policy is instrumental in the increase of wars, repression and hunger worldwide.

The proposed visit of president ronald reagan to this country is an excercise to procure some million votes for his re-election. His foreign policies are seen as dangerous in our eyes and he is unwelcome.

We will be gathering in large numbers here in Ireland to oppose ronald reagan's visit and his policies. We call to sisters worldwide to join in an international peace gathering in Dublin on the 30th of May 1984, to express the opposition of women worldwide and to share ideas on how this neutral country can become a positive force for disarmament in Europe and elsewhere.

AS WOMEN WE HAVE NO COUNTRY,

AS WOMEN OUR COUNTRY IS THE WHOLE WORLD.

The information available is that reagan will be spending two nights - 1 & 2 June - in a remote hotel at Cong, Co. Galway. From there he will travel (probably by helicopter) to Galway City, Ballyporeen (alleged home of reagan's decendents, a small village of some 200 people) and other places. The night of June 3 will be spent in Dublin. He will be accompanied by a courtege of 500 and numerous press - block bookings have been taken out in three major Dublin hotels.

Setting up a camp will probably be a non-violent act of civil disobedience, (the location is being withheld at the moment for obvious reasons). It is unlikely that permission will be given and we will be arranging legal support to cover any incidents that might occur.

We intend to book a hall nearby for the week. Here women can gather and sleep if they wish (floor space only).

Non-violent workshops plus legal briefings will be run before and during the week.

On the site of the camp we plan to build our own structures, depending on the attitude of the police (there may be attempts made to confiscate tents and other belongings).

Please come self-sufficient with sleeping bags, mats, etc. and also money - Ireland is extremely expensive and women will need to buy their own food and drink etc. We will help where we can. Spontaneous actions will arise as a result of our gathering in Dublin and other parts of the country! So bring or send your ideas and don't forget your black cardigans to keep warm. Ireland is damp too. Plus your music, magic, beauty (and brains, of course).

Since the action will cost a great deal especially in the areas of legal expenses and publicity we ask women who cannot come to send donations.

28

S NEWS NEWS NEWS NEWS

ABORTION RIGHTS UNDER THREAT

Women are at present facing an escalating attack on their independence. On the one hand, mass unemployment is hitting women disproportionately, leaving many of us with neither a job nor the right to claim benefits; while on the other hand, we are being forced back into the home to care for the old, the very young, and disabled for whom the State is refusing to take any responsibility.

In this reactionary climate women's abortion rights are, not surprisingly, yet again coming under attack.

Following a recent report of the Royal College of Obstetricians and Gynaecologists, a group of MPs have tabled a motion urging the full implementation of the 1929 Infant Preservation Act. If acted upon, this would further restrict the time limit within which abortions may be performed.

It is important to recognise that the present argument over time limits is simply a 'back door' method of depriving women of the rights we gained with the 1967 Abortion Act - an act that anti-abortionists have consistently failed to reverse through challenging it directly. No woman chooses to have a late abortion. Late abortions are almost invariably the direct result of a lack of abortion services and facilities, or the late detection of seriously physically or mentally handicapped fetuses.

The solution to this problem is to improve and expand existing NHS facilities, so as to reduce the number of late abortions needed. Instead, we find a move to make late abortions illegal at a time when our family planning clinics and NHS abortion facilities are being severely cut, and thus, when increasing numbers of women are being forced to wait long periods before getting access to an abortion.

NAC is expecting a legislative attack on abortion in the near future. We are writing to try to establish contacts with individuals and

groups/organisations, with whom we could get in touch, in the event of such an attack, to join us in actively campaigning in the defence of our rights. Activities would involve petitioning, lobbying MPs, fundraising, and mobilising for marches. If you or your group/organisation would be willing to respond to an URGENT call of action sometime in the future, we would be pleased if you could contact us at: NAC, 47 Waldram Park Road, London SE23 2PW or 239 Kenmure St, Glasgow G41.

REAGAN IN IRELAND CONT.

Make cheques payable to International Peace Camp Fund, Women for Disarmament, Women's Centre, 53 Dame St, Dublin 2, Eire. Contact the same address for further information.

Any women wishing to stay longer can be put up in the houses of women here.

WHEN SHE WHO MOVES, THE EARTH WILL TURN OVER
WHEN SHE WHO MOVES THE EARTH, WILL TURN OVER

GO NEIRÉ AN BÓTHAR LIBH

(may the road rise with you)

29

news news news

RECORD REVIEW

SIDE BY SIDE

SCENES FROM WOMEN'S HISTORY

This 4-sided album is an oral herstory of Womens Struggle in America during this time.

It makes stirring listening in parts but it lacks fire and the interest and attention wander. The readings are clear, not heavily American accented, but they are just that, readings - - - and while I applaud this method of information-dispensing, (telling the tale), I wish there was a more interesting way of doing so. The producers, Galaxia Women Enterprises, have really tried to add a little zip by interposing applause, but not really succeeded. However, it is great to hear of past struggles. There are some very quotable bits that could have been said yesterday, eg.

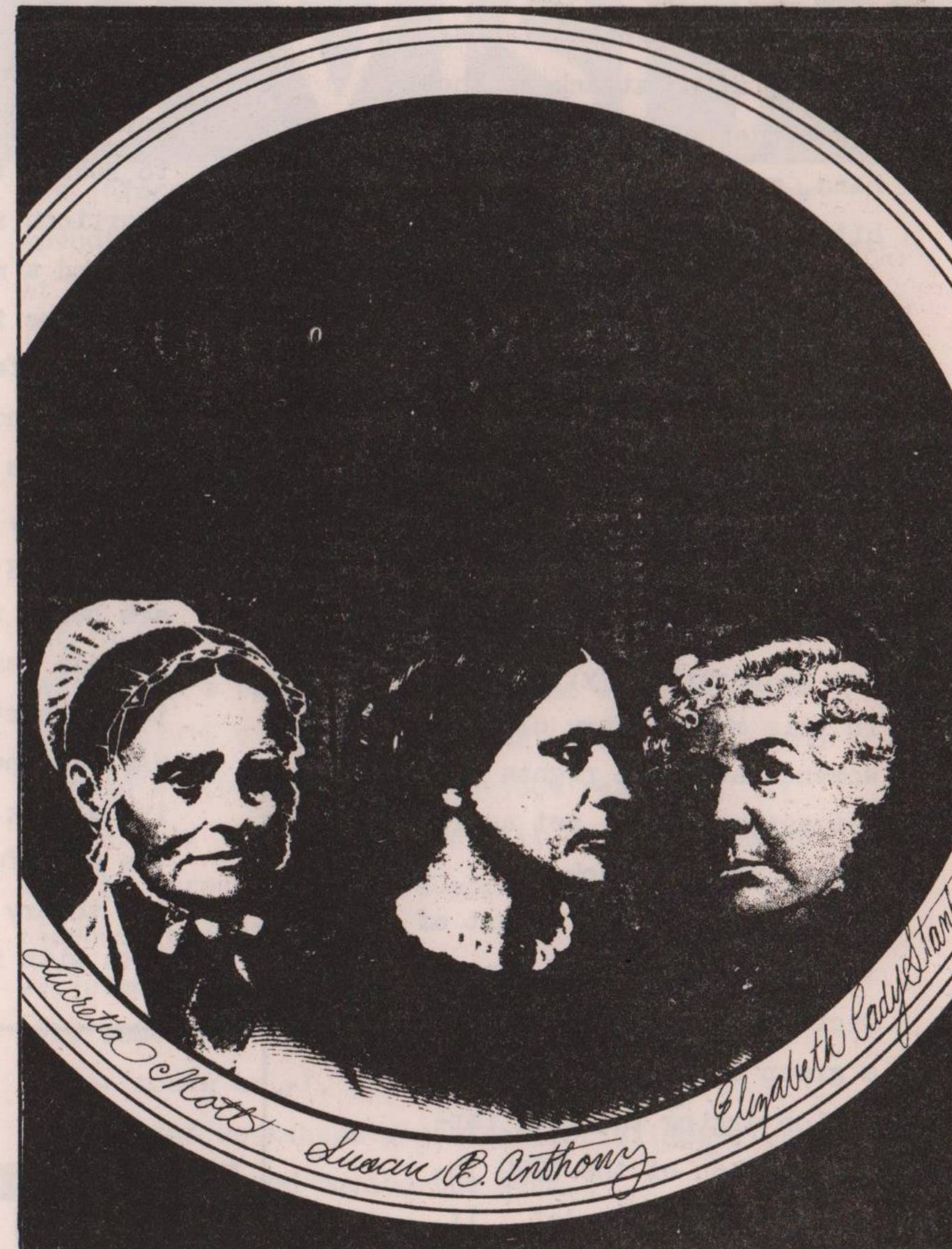
"Woman has grown and is able to assert her rights".
"Woman cannot choose. Do you think if they could they would accept the position they hold?"

(Susan Anthony, 1848-1900)

I didn't go out inspired, but is this because it was American Herstory and not ours? I would like to see our herstory recorded in such a way so that women who cannot (or will not) plough through tomes have easy access to this kind of information.

Josephine

Available from: Women's Revolutions Per Minute



Women's Revolutions Per Minute - press release

Having dealt with HMV's Oxford St branch since October 1982, WRPM is now delighted to announce that the account has been extended nationally. This means that all HMV shops will now stock WRPM records, which means that women's music will be available in high street shops in every major city. WRPM has been a one woman operation since 1977, but in July 1983 Caroline Hutton was joined by Wendy Hurst. Since then, as business and sales of women's music increased Claire Relf has started working for WRPM.

WRPM distributes Olivia, Redwood, Rosetta and others. All of the records that have been reviewed in Lysistrata are available from WRPM.

For more information, catalogue, etc... contact Caroline or Wendy,

WRPM, 62 Woodstock Road, Birmingham B13 9BN.
Tel: 021 449 7041

Women wanted - - - - Have you 1 or 2 days a month to spare???? WRPMWRPM Music distribution - -

Needs Women in major cities, preferably with transport and a good knowledge of their area.

To work with established Reps. to promote Women's Music - - - in shops, the media, and concert.
For details contact: --WRPM, 62 Woodstock Rd.,
Birmingham B13 9BN
021-449-7041

APOLOGIES TO WRPM

In the last issue of Lysistrata (8) we forgot to say that the records we reviewed - CALL IT JAZZ by ALIVE and UNEXPECTED by TERESA TRULL AND BARBARA HIGBIE are available from WRPM.

REVIEWS OF

True to Life Adventure Stories

VOLUME ONE

Judy Grahn, Editor



I don't always like reading short stories. I never know if you're meant to dip into them or read them straight through. Or if you should just read one at a time or the whole lot at once. D'you know what I mean? If I finish one story and then go onto the next its hard because I have to keep adjusting to a new writer's type of writing. And it usually takes me a while to forget the person I've just been reading about and get involved in someone else.

Anyway these stories are good. True to life? yes. Adventures? not sure about THAT.

Oh what joy to read the first story - Twenty Days by Sharon Isabell and find it written in brilliant language! Short sentences - I just sped through it (makes a change from stumbling). And the bits I read slowly weren't the bits I didn't understand - like usual - but bits I wanted to savour and bits that sounded great in my head. And the spelling was not how it 'should' be sometimes. More how you say it, or how she says it. I kept thinking this is a REAL story! And this feeling was with me through most of the stories.

'That Meserable Scar' - wicked twist in it. She certainly fooled me! By Linda Marie.

'The Grandchild' by Evan Rubin - girl decides between Grandma Yettle and her dog, Erica.

A couple of stories I got lost and didn't finish them. There's a lot that made me laugh in the book.

Two stories that really got to me deeply were 'Its Hard To Stay Dry In the Ocean' by Helle and 'Shoes' by Pat Parker. They made me feel all sorts of things like crying, screaming, killing and hatred. What am I doing here reading a book?

sue

* books of them, I mean

TRUE TO LIFE ADVENTURE STORIES VOL 1/2, ED JUDY GRAHN
PUBLISHED BY CROSSING PRESS, TRUMANSBURG, NEW YORK 14886.

They'll send you a copy if you can't get it in a shop. Its \$6.95 - about £3.50???

True to Life Adventure Stories

VOLUME TWO

Volume 2 has 19 short stories in it - all by different women. Some black, some not.

The shortest story is 2 pages long - the longest 22 pages.

When I'd finished a story I couldn't start on the next without a break to digest what I'd just read. I found some of the stories amusing and filled with womenlove - others were the absolute opposite - hard, cruel and painful - because they are about real women experiences.

The Great Alaska Hustle is the longest story, about a woman who becomes a waitress, its about the awful working conditions and the people she meets in a frontier town, cooks, prostitutes, bar managers, drug dealers - she presents real people and its very true to life.

These stories are about real-life situations. There are no fantasies or escapes.

Sarah

WOMEN IN IRAN



Women demonstrating in Iran, in 1979

In Iranian history women have always played an important part in the national movement. For example, in 1980, in the Tobacco movement, the women played a significant part. They also were fighting against reactionary forces inside the country in the form of the clergy who were against rights for any women. Women were assaulted and murdered during their activities but historians have written very little about them.

During the Shah's reign, the majority of the people lived under heavy repression. Many men and women were fighting in the underground movement against his dictatorship.

The prisons were full of political prisoners. The Shah's secret police 'Savak' were busy arresting the opposition. The Shah established an Iranian Women's Organisation which his sister Ashraf led. They celebrated International Women's Day though the majority of women did not participate in the celebrations, as it was merely a show of Iranian women's 'emancipation' on their terms and in reality did nothing for women.

The February 1979 revolution was a victorious end to the Shah's regime. Khomeini returned to Iran and the Islamic Republic came to power.

However, democracy didn't last long.....

Many people, especially women, realised soon the implications and the nature of the Islamic regime. Their first attacks were on women. Such as the Family Protection Law, which was repealed under Khomeini and the wearing of the veil was made com-

pulsory.

Anyone who opposed the regime's wishes were sacked from their jobs. Under the Islamic Government women who do not fully cover up their bodies are attacked by the regimes thugs. The first of such attacks were made on women in TV, radio, women judges, nurses and teachers.

Women's Committees were set up for an International Day of protest against the regime's attacks on women, and for women to demonstrate their anger and make their demands known to the government.

20,000 women took to the streets and marched. During this march women were attacked physically and verbally by Khomeini supporters. Even though this women's movement was middle class and their demands could have little - if any - effect on the lives of working class directly, left wing groups should have given full support to them and helped the women in their struggle. However, they did not as they didn't see what the women were demanding as being relevant to their politics.

They failed to support this progressive movement also because of their poor analysis of the nature of the Islamic regime and their very vague position on women's liberation. They saw this movement as pro-west and anti the Islamic Revolutionary government and so they condemned it.



The "ideal mother" for the "Year of the Child," from the government magazine "Teacher and Family."

Soon the regime attacked the free press, national minorities and religious minorities, workers, peasants and anyone who opposed them.

Now there is no separation between Mosques and the State. They introduced Qasas (retribution)*. This is basically anti-woman. They introduced clitoridectomy. Women and single mothers who live alone are constantly living in fear of being attacked and raped at night by Komitkeh men.



Today, more than 100,000 political prisoners are facing brutal treatment under the new regime in Iran.

Two prisons: Evin and Komitkeh, are used as torture centres by the regime. In Salbad prison which used to be a farm, prisoners are held in cowsheds. Revolutionary court officials and prison staff refuse to give any information about many prisoners. Every day hundreds of people queue outside the jails to try and get news or information about missing relatives and family. In Zandan Zanan (a women's prison) children are kept with their young mothers by prison authorities as an asset in gaining confessions.

Women political prisoners are raped a day before they are executed as 'it is against Islamic law to kill a virgin.'

The minimum age for execution for a girl is nine years old (when they reach puberty).



Besides there being more than 100,000 lives lost and more than half a million refugees in the war between Iran and Iraq, women are affected very badly economically and socially.

According to the regime any young woman who marries a disabled man who has lost parts of his body in the war to protect the Islamic revolution, will earn extra rights in heaven.

Women who have lost their husband or son have no financial support. There are few options.

One of them is to beg. The other is 'temporary marriage' - an official version of prostitution. It is a verbal or written contract between two people before sexual intercourse. The period of this marriage can last from one hour to 50 years. Mothers are continually in fear that their young sons will be taken to the front line.

They can't complain about this, because the government will persecute them as an anti Islamic revolutionary.

Sarah

* This is basically the tribal law of medieval times, an eye for an eye, chopping the hands off thieves. This law says that if two women are seen to be sleeping nude together they will be warned 3 times. If they continue they will be executed.

IRANIAN WOMEN'S SUPPORT GROUP

Women imprisoned in Iran for political activity, facing torture and the death penalty, need donations urgently to help them and possibly buy them out of prison.

MAKE CHEQUES PAYABLE TO: IRANIAN WOMAN'S SUPPORT GROUP
C/O SPARE RIB, 27 CLERKENWELL
CLOSE, LONDON EC1

REVIEW OF RIGHT-WING WOMEN

Right-Wing Women -----Andrea Dworkin

This is a difficult book to review, and, in many ways a difficult book to read. It is dense and depressing too.

As Dworkin says in her preface, 18th century conservatism is the order of the day in the U.S., and women have been organised into right-wing activists, promoting the values and ideas of the Right-Wing male ideology and "truly hating the feminist struggle for equality". She considers Right-wing women to be all those who "accept the legitimacy of sex hierarchy, male authority, and women as property in any way". "Who then is the left?"

This cynical and possibly truthful view of women is explored in chapters, each self-contained in themselves, on Abortion, Jews and Homosexuals, The Coming Genocide (about the backlash), and a chapter on Anti Feminism. This last is the chapter I propose to review.

anti-feminism

She defines anti-feminism as a belief that the social and sexual condition of women, that the way women are treated (in sex and society), is equal with how women are biologically.

Antifeminism allows for some reform, some discrimination is unfair, but "the remedies are easy, the problems frivolous, the harm not substantial or significant". Antifeminism, she goes on to say, is an "expression of hating women, it is the politics of contempt".

But as women we usually equate antifeminism with men, and Dworkin does describe in her usual passionate and forthright way how men are antifeminist, but unusually for her, and for us, goes on to discuss the antifeminist stances taken by women too.

--- She uses 3 models: separate-but-equal; women superior (chaste, truthful, good); trusty male-dominant. (Those of us who have been heterosexual know about all 3!)

"Feminists face the real condition of women in order to change it", she says. Antifeminism says there is a

The Politics of Domesticated Females



From the author of Pornography: Men Possessing Women

double standard, one for men and one for women, and it is only feminists who will analyse the sex-class system. Antifeminists suggest "we are all in this together".

I like her definition of feminism: "a rigorous analysis of sex-class, ongoing stubborn, persistent, unsentimental, disciplined." We need unimpeachable bravery in confronting male power, she says, but she also says that "when the will to liberation is undermined by concepts of equality and evaded, male supremacy will survive." We need an absolute standard and we need to recognise women as a class having a common condition, (my emphasis).

This means, of course, that whether we like it or not we are tied to each other in a common condition. (We might do well to remember this.) We are all trapped in economic exploitation, fear of rape, and male violence and exploitation to lesser and greater degrees

34

--- working class, white, black, jew, gentile, and middle-class, and full marks to A.Dworkin for saying so. Even lesbianism does not change these facts or these wrongs, nor seek to change them. Only feminism, as Dworkin says, changes the model. Only the freedom of all women protects any women.

So far who would disagree?

She then views the world as right-wing women see it. She believes that home, marriage, legal reproduction, protect them, but evidence and life prove otherwise. And Antifeminism convinces them of the inevitability of such a life, with no way out. Also it is believed that this is the best way for them.

And when they look at feminists? Scruffy, 'differently' dressed, always in trouble, lacking in status. Right-wing women do not see us as sisters, they are repelled by us and consider us as powerless and futile. They also consider that we make life difficult for them and more violent. Feminists want to destroy male power, Right-wing women accommodate to it, believing it to be indestructible.

So far so right but how do R-wing women get like that? I would have liked to have seen a lot more analysis of the brainwashing procedures we undergo as heterosexual women.

Why do women retain their conservatism? What's in it for them? A great deal I suggest. Take any middle-aged middle-class married woman living in a comfortable home. She knows there's a sex-war, she knows the depth of her own exploitation and humiliation, but what are the alternatives? Little money, poor places to live, a general lowering of standards, and lately, a chance of being derided for being 'middle-class'. No wonder wives remain so! No wonder such women pretend. It's not just coming out lesbian, its turning her world upside-down and far few rewards -- none in material terms.

It's going to be very hard to convince our sisters to break their compulsory heterosexuality, and to stop their antifeminism. A. Dworkin does touch on this but not enough, and although she says "we must work together", there's a tendency to look sideways at our heterosexual sisters. I know the feeling. I also see the envy in my married sisters' eyes, I hear the questions about communal living, I look in the mirror at my tired free self, I remember how it was when I was married. I listen to the 'yes, dear', 'no, dear', conversations -- all my sisters are allowed -- in bars and I remember.

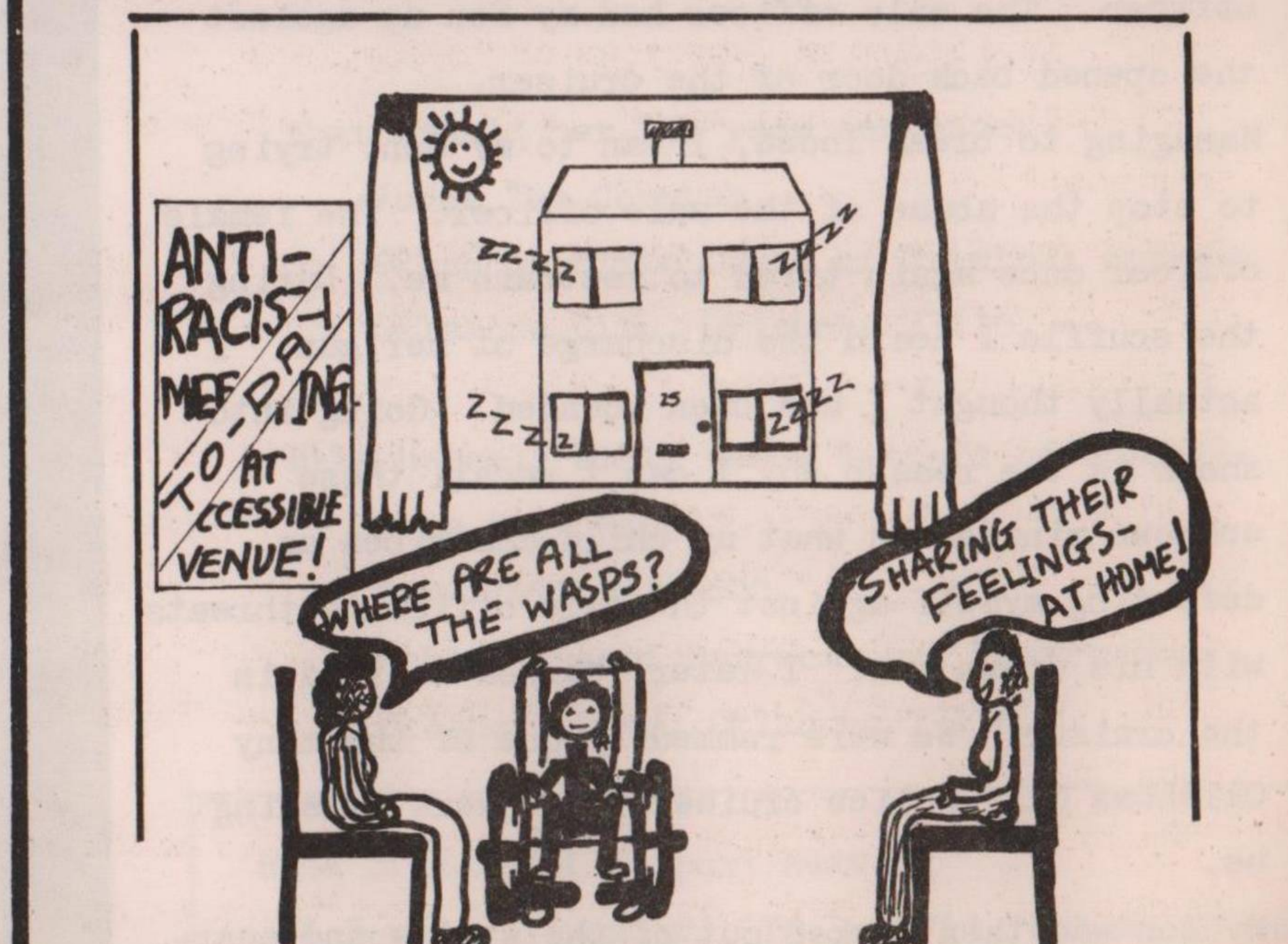
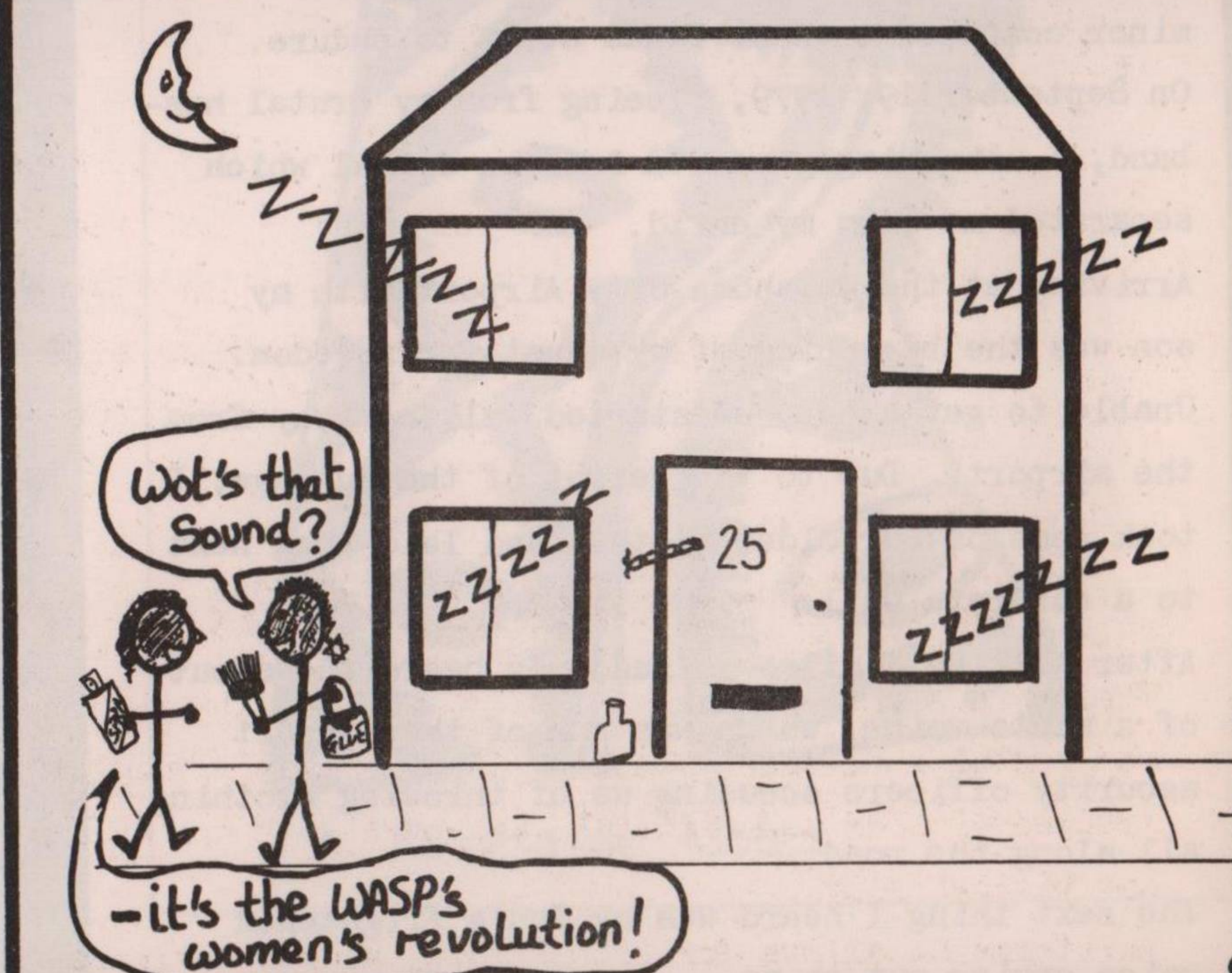
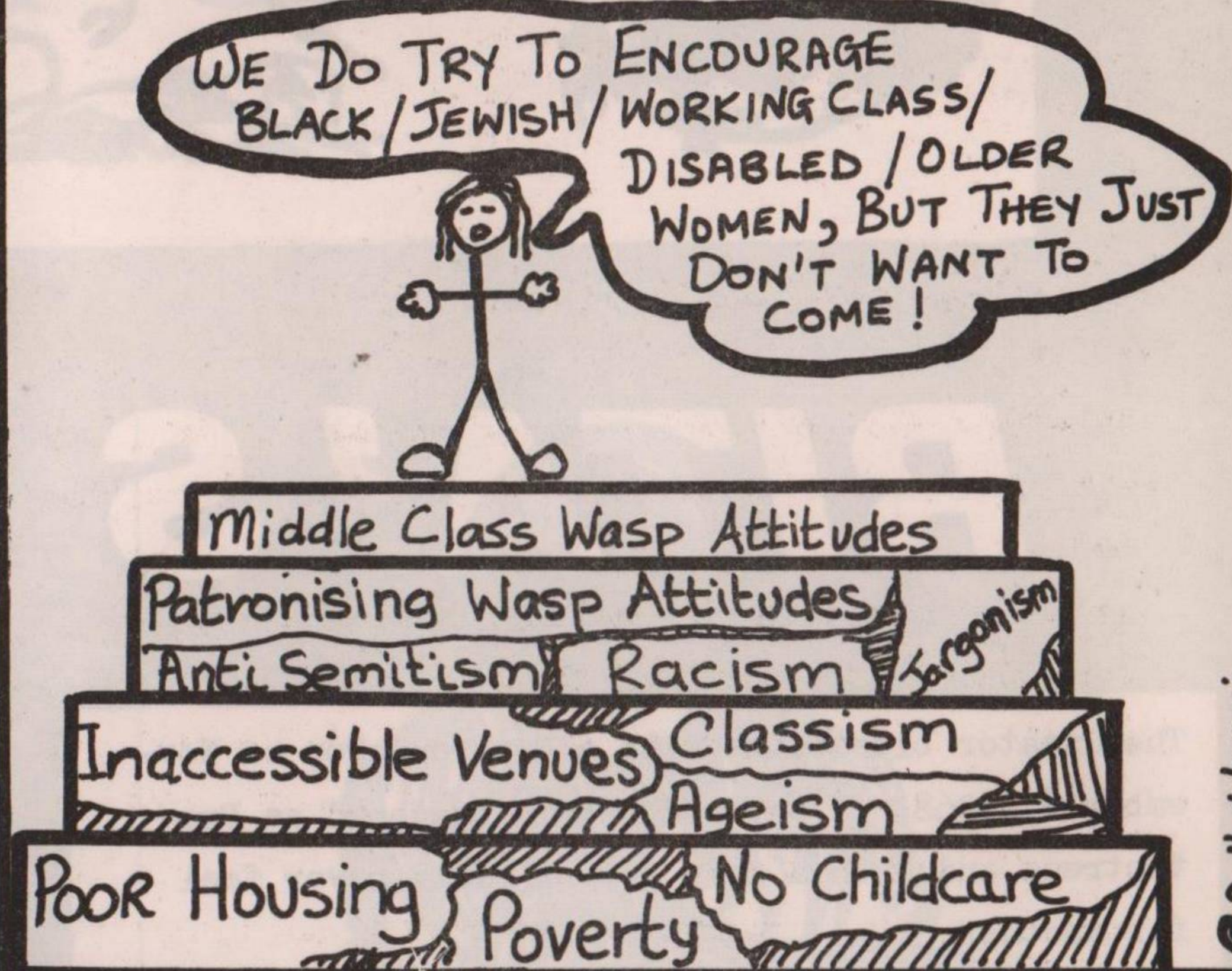
Dworkin also misses out the counter-culture of women, maybe not feminists, but together; I see them everywhere giving each other support and love, walking arm in arm, talking, talking. What about? Subordination I suspect. Right-wing women? I wonder.

Josephine.

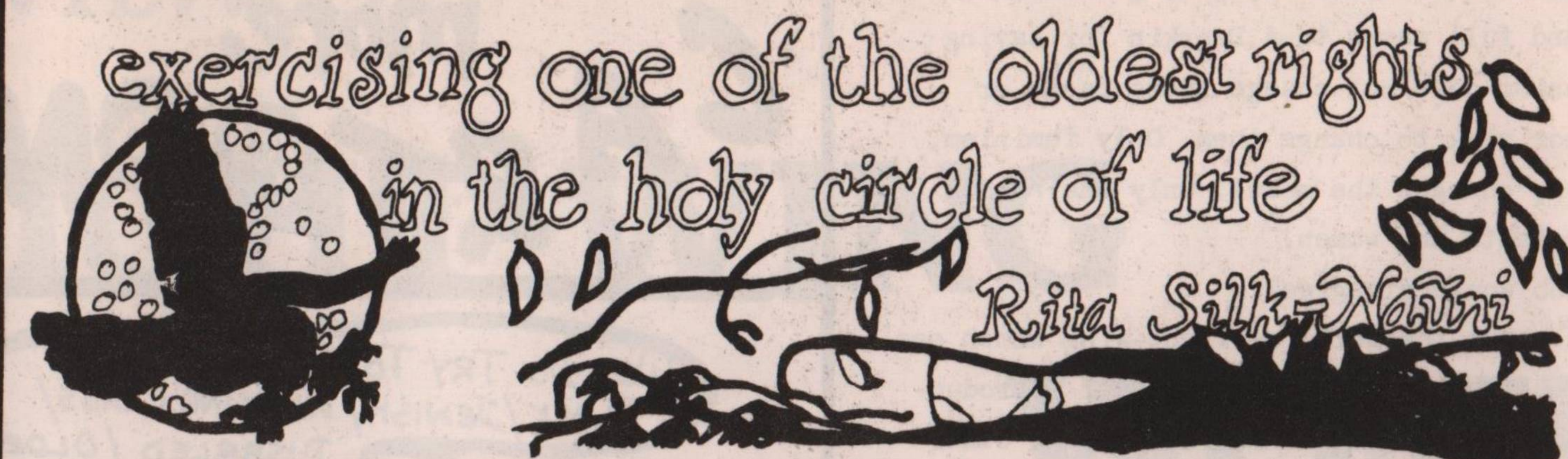
Published by Women's Press - £4.95.

35

more CARTOONS



Ruth & Inani



RITA'S STORY

The Creator blessed me with a Precious Son on November 6, 1968. I entered into Motherhood as Protectress and with a deep love I could never feel for another.

The daily struggles I faced as a parent were only minor compared to what I was about to endure. On September 19, 1979, fleeing from my brutal husband, I unknowingly walked into an ordeal which separated me from my child.

Arriving at the Oklahoma City Airport with my son was the beginning of my quest for freedom. Unable to get a cab, we started walking away from the airport. Due to the weight of the luggage, I took some of our older clothes and laid them next to a concrete wall.

After walking 2 miles we suddenly heard the shout of a man's voice, which was one of the airport security officers accusing us of throwing clothing all along the road.

The next thing I heard was my Son's frightened voice crying out to me.

I was being restrained by the female police officer. The male officer had my Son up against the opened back door of the cruiser.

Managing to break loose, I ran to my Son, trying to stop the abuse of the male officer. The female officer once again tried to restrain me. During the scuffle I heard the discharge of her gun. I actually thought I had been wounded. Going into shock is the reason why I can't recall those unknown minutes as what my child describes as defending myself against the male officer's threats with his drawn gun. I later learned we fled in the cruiser. We were rammed by one of the many Oklahoma City Police cruisers that were pursuing us.

My son was then jerked out of the window and searched. They then forced him in the backseat of

another cruiser. I was handcuffed and severely beaten by several of the arresting officers as my child sat and watched.

A few days later I regained consciousness and found myself in the hospital's intensive care unit. Eight months passed before I stood trial for first degree murder and attempted murder, with the state seeking the death penalty.

The central issue in this case - a woman's right to defend herself and her child - was repeatedly neglected in the racism of my three week trial. An all-white affluent Oklahoma City jury, who admitted feeling intimidated by the presence of Native Americans in the court room, found me guilty of a lesser charge of 1st degree manslaughter and attempted murder.

As a minor victory I avoided the death penalty, but was sentenced to 100 years for manslaughter and 50 years for the so-called attempted murder charge. The defense for a new trial based on numerous violations, including denial of my right to due process under the law by refusing me the attorney of my choice and the right to be tried by a jury of my peers; suppression of evidence of my mental condition on September 19, 1979, and of police brutality at the time of the arrest, and erroneous and misleading instructions by the Judge to the jury. Bond has been set at \$100,000. Currently I'm imprisoned in the State Institution for Women located at Oklahoma City, Oklahoma. I've been in prison over the past 3 years, missing the every day learning experience and growth of my child. I desperately need to be free to care for my child, while waiting for the appeal trial.

Any money used toward the Bond will be returned after the appeal trial.

Support groups are also needed.

RITA'S SUPPORT NETWORK SAY:

Thankyou to all the people who have written to prison officials. Some of the mistreatment of Rita has been halted. She has been able to see her son for the first time in 3 years. As long as letters keep on coming in, prison guards will think twice about repeating their past brutalities.

Last September (1983) the court of appeals upheld Rita's 150 year sentence. In this appeals hearing Rita's attorney, Doug Parr, entered the insanity plea. Rita was terribly down about this. Before her first trial the judge denied the defense's request for people of color on the jury. The judge harrassed and threatened supporters of Rita Silk Nauni and those openly opposed to the death penalty. The judge criticised and intimidated Native American Indians in the court room in front of potential jurors, making it clear which side he was on. Rita was tried by a thoroughly prejudice, all white jury. The judge ordered deputies to exclude all spectators from the court room, even though the Supreme Court ruled that such action was in violation of a criminal defendant's right to a public trial. It is difficult to understand why these and other gross judicial errors were not brought up in the appeals hearing rather than such insistence on the insanity plea.

I have written Rita over a year. She has never written anything irrational or crazy to me. It is true that Rita had been hospitalised for disturbances caused by head injuries inflicted on her by her ex-husband. This evidence was not allowed at her trial. Police, coming to the aid of the officer who was shot, beat her almost to death. She woke up in intensive care not remembering or knowing what had actually happened.

THIS IS NOT RITA'S LAST CHANCE TO BE FREED AND SHE NEED OUR HELP. Please write letters to the judge



Akwesasne Notes

that upheld her 150 year sentence:

Judge Tom Cornish
Oklahoma State Court of Criminal Appeals
Oklahoma City, Oklahoma 73116.

Rita herself still needs letters of support:

Rita Silk Nauni
Box 11492 #109100
Mable Bassett Correctional Institution
Oklahoma City, Oklahoma 73136.

Rita Silk-Nauni Support Network
c/o Bonita Alexander, PO Box 712, Wabash IN 46992

Dear Lysistrata
 for publishing my last poem
 Here's another concerning
 Animal/Women's rights
 I feel the two are inextric-
 ably linked.
 Reading Lysistrata is a
 saddening but enlighten-
 ing experience. How fright-
 ening that we accept
 "Woman's Own" and
 "Cosmopolitan" as the norm
 for women's magazines.
 How about "Lysistrata"
 the antidote to all the
 pulp you've ever read
 as your next advertising
 slogan?

We are all at the mercy of our
 media and sometimes I despair
 of finding an outlet for my writ-
 ings. Unless we conform to the
 images laid down for us we get
 nowhere. Our voices are either
 ignored or muffled.
 To speak out against the main-
 stream is a hard thing to do.
 But you're doing it and I shall
 continue to struggle on. Perhaps
 one day "they" will start to
 listen.

With love,
 Jo Stevenson

ANIMALS ALL

Held in cages in our head
 Others have their heads in cages
 Animals all. We bleed and suffer.
 Shackles. Serfdom. Grief our wages.

All pain is one - there's no divide.
 A monkey, dog, a cat, a wife -
 All can bleed and scream and die
 Defiled by fist of bled by knife.

We, who give to this torn planet
 Life; are ripped apart then left in tatters.
 Animal Rights? Or Women's Lib?
 This world's concerns for manly matters.

Jo Stevenson.

women undermine r.t.z.

ON SATURDAY 17TH MARCH, BIRMINGHAM WOMEN OPPOSE THE
 NUCLEAR THREAT ORGANISED A DAY SCHOOL ABOUT THE
 MULTI-NATIONAL MINING COMPANY - RIO TINTO ZINC.

OUR CONCERN AS A FEMINIST GROUP IS TO UNDERSTAND
 AND POINT OUT THE LINKS BETWEEN THE MALE VIOLENCE
 WE ARE FACED WITH AS WOMEN AND THE MILITARY (MEN)
 TALITY, AND THE LINKS BETWEEN THE OPPRESSION
 AND EXPLOITATION OF BLACK PEOPLE AND THE ROLE OF
 BIG BUISINESS WHICH PROFITS FROM THE ARMS RACE
 AND WHICH RESULTS IN NUCLEAR TECHNOLOGY AND
 NUCLEAR WEAPONS.

WE FEEL IT IS IMPORTANT FOR PEACE TO BE UNDERSTOOD AS
 A WIDE ISSUE - GETTING RID OF NUCLEAR WEAPONS INVOLVES
 UNDERSTANDING WHY THEY EXIST IN THE FIRST PLACE AND
 FINDING OUT WHO PROFITS BY THEIR EXISTENCE.

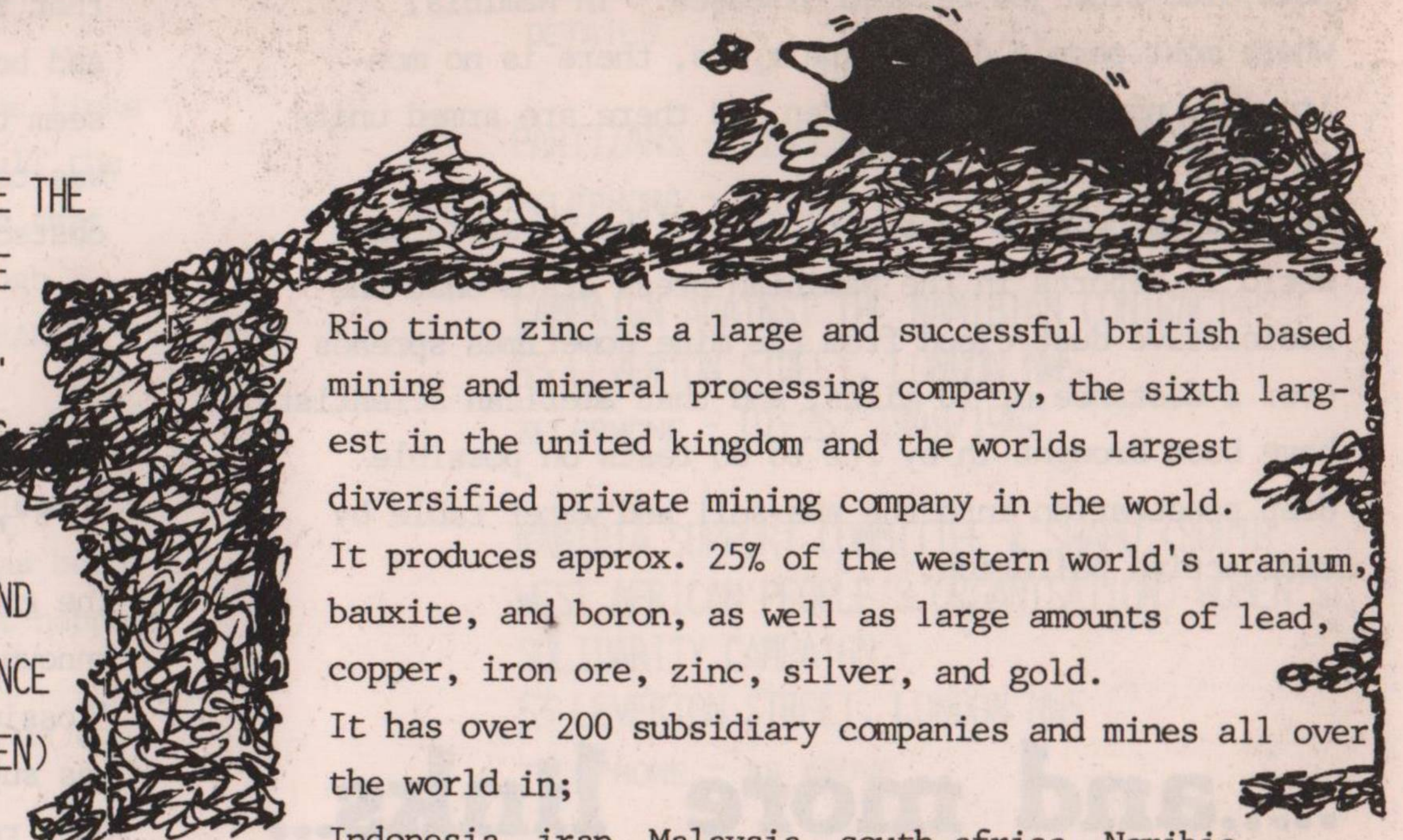
THE MARCH 17TH MEETING WAS NOT VERY WELL ATTENDED,
 DESPITE LOTS OF PUBLICITY, AND WE WERE DISAPPOINTED THAT
 MORE PEOPLE DID'NT COME TO WHAT WAS AN IMPORTANT AND
 EDUCATIONAL DAY.

WE LEARNED FROM THAT THAT THE CONNECTIONS HAVEN'T BEEN
 MADE BY EVERYONE AND THIS IS WRITTEN IN THE HOPE THAT
 THEY WILL BE.

HERE IS AN ACCOUNT OF HOW WE BECAME INVOLVED IN
 EXPOSING JUST ONE OF THE LINKS IN THE DEADLY
 CHAIN.

...making the links...

The first we heard about rio tinto zinc (rtz) was when we
 read about a group of people called PARTIZANS (People
 Against Rio Tinto Zinc And it's Subsidiaries), in
 Peace News and discovered that rtz mined a large amount of
 britain's uranium for the 'civil' nuclear power programme.
 Two of us went to a day school organised by PARTIZANS and
 learnt that there was a great deal more to rtz.



Rio tinto zinc is a large and successful british based
 mining and mineral processing company, the sixth larg-
 est in the united kingdom and the worlds largest
 diversified private mining company in the world.
 It produces approx. 25% of the western world's uranium,
 bauxite, and boron, as well as large amounts of lead,
 copper, iron ore, zinc, silver, and gold.

It has over 200 subsidiary companies and mines all over
 the world in;

Indonesia, iran, Malaysia, south africa, Namibia,
 Lesotho, Spain, turkey, australia, Papua New Guinea,
 u.k., u.s.a., Canada, and argentina to give some
 examples.

We went to the workshops on Namibia and australia, and
 to quote some of the information given there:-

Native Peoples are crucially affected by such mining
 operations, and the australian Aborigines are under the
 threat of ethnocide or cultural extinction, directly
 related to the effects of rtz whose subsidiaries mine
 extensively across the continent. A similar pattern is
 to be found in many different countries.

On Namibia, we discovered that rtz operates the Rossing
 uranium mine despite the fact that it is occupied illeg-
 ally by the troops of the apartheid regime of south
 africa (there is one south african soldier to every
 eight Namibian civilians - it is the most militarised
 occupied country in the world) and rtz mines uranium
 there despite the fact that the United Nations has
 ruled that -

Any person, entity or corporation which contravenes
 the present decree in respect to Namibia may be held
 liable to damages by the future government of an
 independent Namibia.

rtz has ignored that decree - successive british
 governments have ignored International Law - while
 claiming to support the right of the Namibian people
 to independence through free and fair elections.
 The earl of Avon (house of lords, 18 March '82) -

...The government...have no grounds for interfer-
 ing with this or any other trade between Namibia and
 the United Kingdom...we consider that the activities
 of British multinationals provide a much needed
 stimulus to the deprived economy of the country and
 benefit their predominantly Black workforce and, in-
 directly, the Namibian people as a whole...

In America, one in six uranium miners are known to have died from job related diseases. In Namibia, where most people die in their 40s, there is no monitoring, unions are forbidden and there are armed units to quell dissent.

rtz's Rossing mine is described as 'the worst in the world'. Reports in the Namibian press state that the radioactive dust cloud from the mine sometimes spreads over a distance of 70 miles, and that American scientists have been brought in by rtz to do tests on possible deep penetration into the sub-soil and water table by radioactive pollution.

.....and more links...

WONT decided to buy two shares into rtz so that we could go to their annual meeting with other 'dissident shareholders' and question the company directors.

Representatives of Native Peoples from all over the world attended the meeting - their only chance to come face to face with the men at the top of a vast and faceless organisation. rtz has become a real local issue for us as we'd found that the West Midlands county council has more shares in rtz than any other local authority (now 815,000 of them). We set up a local Peace Camp in Birmingham City Centre for three days before International Women's Day for Disarmament to bring attention to the council's shares and got a lot of publicity, and we pressured the council to send along a representative to the AGM - which they hadn't intended on doing.

Other local groups throughout the country had also been working on getting local authorities to disinvest - its surprising how many 'Nuclear Free Zones' have shares in rio tinto zinc.....

Going to the AGM was quite an experience. Held in a posh hotel, a few hundred well dressed shareholders, the 'dissidents' fairly obvious (we didn't iron our clothes every day), a platform with about twenty suited business men - very rich and powerful.

The thing that soon became obvious was just how ignorant the men at the top are of their own companies operations. Questions had been well worked out in advance and on more than one occasion the chairman fluffed his carefully worded answers. It became less frightening - they're not very bright these men, the amazing thing is that they manage to get where they are and that people let them stay there. They are not used to being challenged in their protected world of credit cards and executive toys.

I did become miserable though - because it seemed that they have so much power that they didn't care. And because the West Midlands county council didn't seem to care either - we were told that disinvestment was too difficult and there were all sorts of legal obstacles.

....yet more links....

The government, due to international pressure, announced last year that it was ending the so-called 'Rossing Contracts' under which 1,250 tons of uranium was supplied from Namibia each year. But this only referred to 'civil' nuclear agencies, which meant that Namibian uranium could still be used for military purposes.

Uranium has been imported from other countries - south africa, australia, and canada. From australia and canada it is subject to the EURATOM agreement, which prohibits the use of supplied material for military purposes or for the manufacture of any nuclear device. south african imports have now ended and there is no south african uranium left in the stockpile.

One other source might be the usa, but a state spokesman told 'Time Out' that the usa has never had, and has no plans, to supply uranium to Britain - this leaves Namibia.

....for what military purposes?....

In March '83, British Nuclear Fuels Ltd (BNFL) confirmed it was building a uranium enrichment plant at its Capenhurst works, in Lancashire, to produce highly enriched uranium. This has no use for 'civil' purposes - it is used for the tiny 'Pressurised Water' nuclear reactors which power nuclear submarines - the Trident submarine system with its nuclear warheads. Capenhurst was the site of a women's peace camp last year.



breaking the chain

It's important that the peace movement break the links in the nuclear chain, from extraction through all the stages of complicity on the part of officialdom that make up that chain. That we remember that though a Trident missile has not yet been fired MINING URANIUM IS KILLING PEOPLE NOW.

It is no accident that uranium is mined on the lands of native peoples - Australian Aborigines, Namibians, North American Indians.....people whose land has been stolen by white men and who have no say in what happens to their land.

These people are fighting back and it is up to us to expose what they fight against.

Often when up against the nuclear industry, the arms race, we feel helpless - its so big, what can we do? - but we can do something.

We can find local connections and we can act locally to change things at a local level.

This is West Midlands Peace Year, the County Council has a 'Nuclear Disarmament Forum' which meets every two months with reps from local peace groups.

rtz is on the agenda for the next meeting - we're not about to give up - we've only just started.

Greenham Women picket rtz's offices every Monday!!

Peace and Freedom,

Birmingham WONT



GREEN CND

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A new, first pamphlet (44 pages) by Green CND. It looks at the roots of war, such as the feminine/masculine imbalance, industrialism, technomania and 3rd World poverty.

"Nuclear weapons are not a nasty mistake in an otherwise healthy world. They are the logical outcome of the society we have created."



£1 each (inc. p&p); 80p each (inc. p&p) for 5-10 copies; bulk prices negotiable. Orders from 14 Alexandra Rd., Oxford.

A GREEN VIEW OF PEACE

THE INFORMATION IN THIS ARTICLE IS FROM A LOT OF SOURCES WHO CAN GIVE MORE DETAILS

PARTIZANS - 218 LIVERPOOL ROAD LONDON N1
TELEPHONE - 01-609 1852

CAMPAIGN AGAINST THE NAMIBIAN CONTRACT-
53 LEVERTON STREET, LONDON NW5
TELEPHONE - 01-267 1949/1942

NAMIBIA SUPPORT COMMITTEE & SWAPO (SOUTH WEST AFRICAN PEOPLE'S ORGANISATION) WOMEN'S SOLIDARITY CAMPAIGN -
53 LEVERTON STREET, LONDON NW5
TELEPHONE - AS ABOVE

ANTI-APARTHEID MOVEMENT-
13 MANDELA STREET, LONDON NW1 ODW
TELEPHONE - 01-387 7966

IN BIRMINGHAM CONTACT :
BIRMINGHAM WONT, c/o PEACE CENTRE,
18 MOOR STREET, QUEENSWAY, BIRMINGHAM 4
TELEPHONE - BIRMINGHAM 643 0966

VIDEOS FOR PEACE

A selection of titles available for purchase (also available for hire)

| | | |
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| "For Life's Sake Let's Fight" | (58 mins.) | £40.00 |
| "Is It Me You Want to Kill?" | (55 mins.) | £40.00 |
| "Critical Mass" | (60 mins.) | £36.00 |
| "If You Love This Planet" | (30 mins.) | £36.00 |
| "One Million Hiroshimas" | (30 mins.) | £36.00 |

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TURKEY: ORGANISING FOR EQUALITY

There had been no organisation in Turkey on the basis of the woman question, either in the period of the Ottoman Empire or in the period after the establishment of the Turkish Republic. Many women's organisations were formed but they all remained within narrow circles, failing to embrace the wide masses of women. What is more, these organisations were only charity organisations.

Yet, women have specific problems which originate from the fact of being a woman. This is a question which has persisted for tens of thousands of years. It is the question of the exploitation of women.

The Progressive Women's Association (PWA) began its organisational work on this basis. It was established in 1975. We can answer the question of why it was established in 1975 by looking at the general situation in Turkey at that time. The development of capitalism in Turkey had by that time made women more involved in working life. In Turkey, especially after the 1960s, capitalism developed speedily. Production became further concentrated. Small enterprises were replaced by large enterprises. Large sections of the rural population flowed into the labour market. Exploitation of the workers and toiling masses were further increased. As the social, economic, and political crisis in the country aggravated, social forces that stood against the deteriorating conditions of working people began making themselves felt in society.

Women who participated in the social production and social life of the country took part in these struggles as well. Women workers joined political organisations and parties and began working actively in the trade unions. Women in villages organised land occupations. If we look at the education of women, we can better understand how significant was their participation in social life: 48% of the total pop. of Turkey are women, 60% of women do not know how to read or write. The number of women who have had the chance of an education is so insignificant that it calls for attention. While we approach the end of the 20th century, and scientific and technological progress has

reached such high levels, a large majority of women are left without education. Women are deprived of general education or occupational training. Active participation of women in social life is hindered. In this way confinement of women to the house, oppression and exploitation are perpetuated by the ruling classes. It is embedded in the consciousness of women that they are second class citizens, their place is at home, and their duties are childminding and housework.

As mentioned above, with the greater development of capitalism, increasing participation of women in working life enables women to understand that oppression and exploitation are not destiny at all. The ruling classes support the participation of women in working life as they provide cheap labour; on the other hand they see the potential danger of women siding with the working class. Consequently, they separate the woman question from its class and social essence, connect it to biological and psychological factors. As a result, the woman question is distorted and channelled into wrong directions. Today, the women's movements that are developing in many countries regard the woman question as a man-woman question eg. a sex question.

In Turkey the first organisation established to deal with the woman question, to give consciousness to women on this subject, was the PWA. The areas of activity of the PWA were as follows:

1. Work to ensure that existing legal rights would be implemented, and the laws that make women second class citizens abolished
2. That the labour of women be paid equally with male labour
3. To get women actively involved in the peace movement
4. Ideological and political education of women in order to involve them in the struggle for democracy
5. That the state should protect mothers and the right to become a mother
6. That children are protected by the state and provided with care

The PWA began work with these objectives and established branches throughout the country. It managed to embrace tens of thousands of women in spite of the fact

that the level of education of women is very low. Furthermore a large majority of these women became not only ordinary members but very active members.

All progressive organisations were banned with the 12 September 1980 fascist coup in Turkey. However, aware of the potential women have, the bourgeoisie is now establishing women's organisations itself. It is striving to divert the woman question from its essence. Tens of thousands of our women who participated in social life yesterday are continuing their struggles in the prisons today. They are participating in the hunger strikes in the goals and resisting the fascist practices which are being imposed on them.

The task of organising women is before us again. However this time we have the benefit of our past experience of organisation, experience which we can now evaluate, seeing its good and bad points. We will make use of and benefit from our experience of the PWA, and take it as an example in our work.

by Zuhall Meriç

She is one of the founding members of the PWA. Because of a series of persecutions for her activities in the women's movement, she fled from Turkey and now lives in the UK as a political refugee.

INTERVIEW from 'TURKEY NEWSLETTER' March 1984

INFO. FROM
Amnesty International

Neomiye Bekel

Since she was detained in Turkey on 17 July 1981, Necmiye Bekel has reportedly been severely tortured; she was pregnant at the time of her arrest and it is believed she miscarried because of the torture. Necmiye was arrested because of her membership of the illegal Turkish Communist Party (TKP) and is being held in Mamak Military Prison in Ankara.

Necmiye was, until her arrest, an assistant lecturer at the Faculty of Political Sciences in Ankara University. She was president of the Ankara branch of the Progressive Women's Association IKD before the military coup of September 1980. IKD was a legal organisation before the coup but was banned afterwards. It has not, as an organisation, supported or participated in, violent activities. Imprisonment on the grounds of membership of such an organisation is a violation of Article 11 of the European Convention on Human Rights, to which Turkey is a State Party.

Please send courteous letters appealing for Necmiye Bekel's release to:

General Sabri Yirimbesoglu, Martial Law Commander, Ankara, Turkey.

Prime Minister Turgut Ozal, Basbakanlik, Ankara, Turkey.



OCT '83 GREENHAM

A misty, chilly morning - feeling of disquiet in the pit of my stomach. Nervous laughter over a last cup of coffee before piling into the mini-bus overflowing with provisions. Unfamiliar feel of steel against my skin, inescapable reminder amid the mundane exchange of news of the purpose of our journey. Excitement - we're really going to do it - feeling of unreality and apprehension mixed with determination.

Whoops of delight, of recognition: another mini-bus wimminful passes; we're not alone! The call of Greenham has gone out again and from all over the country wimmin are gathering.

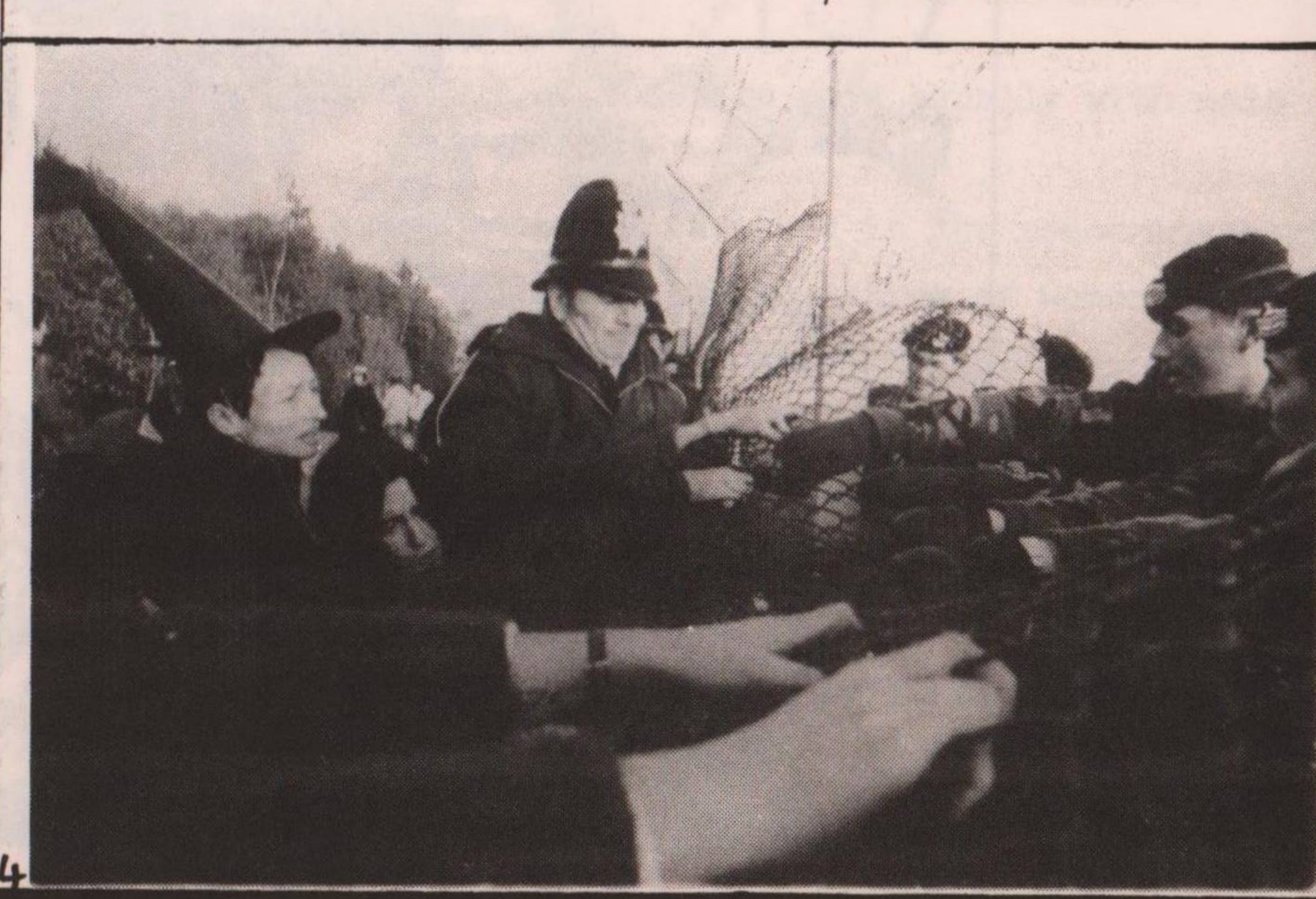
Smiles, warmth, rainbow colours, painted faces, feeling of unity. Voices rise in unison wimmins love winging its way to beseige uniformed silence, watchful and tense beyond the wire. Glory of autumn leaves, stark contrast to the dull, grey obscenity beyond the wire. Ribbons and flowers, glitter and movement, conspiratorial smiles, celebration of life in spontaneous dance. Stillness and death on the other side.

The time has come for action - wimmin's strength supporting wimmin's courage. All is activity and our hands take on a life of their own gathering strength we never know we had as we snip and tear at the wire. Horror as we realise it it thicker than we thought; elation as it springs apart.

Eagerness to succeed lends us power - though on either side wimmin are being roughly dragged and pulled away by outnumbering police. But as one wumun falls another takes her place, and we can see a large area of fence about to lurch free. Soldiers on the other side, frenzied with panic, pit their strength against us and we are rocking to and fro pulling, shouting and laughing, urging each other on as the wire weaves drunkenly from side to side. Uniformed faces are grim, tense - one, over enthusiastic, prods our fingers over and over again with a hard wooden baton. Sadness and anger as one of our group retires with

a cut nose, another had damaged fingers. Soon its all over for me as a crushing, navy-clad weight bears me down. My neck is clamped and my head thrust forward to crash into the fence, before being as suddenly forced back again. I can't breathe for a moment as I'm half pushed, half dragged towards a waiting police van, already overflowing with wimmin and their jubilant arresting officers. We're driven off at a great speed, lurching dangerously from side to side. Police chat banally about football results, and thank us for the overtime we're providing them with. One even boasts we've helped him buy a video! I find I'm shaking and feeling apprehensive again, but a warm clasp from the wumun beside me restores my spirits and I'm calm as I'm led out of the van to sit in a large cell with others to wait the tedious process of documentation. Unfamiliarity of my name called out loud and formally. The flot-sam and jetsam of personal possessions in an ever-growing pile of little plastic bags. Unreality has returned - laughter and tears welling up at the absurdity of the tortuous beaucroatic machinery. Feeling vulnerable again without my shoes; the poignancy of a whole row of abandoned boots and shoes sprawling in colourful confusion in the corridor outside the cells. Wimmin's voices raised in song; whispered encouragements through the peep-holes as other wimmin are brought in. Continued elation as we hear that the work for which we've come still goes on! Tedium and fatigue as hours drag on. We swap herstories with other wimmin in our cell; exhaust our repertoire of songs - revive each time we hear an answering song from another cell. Support from outside is constant through out the long hours of the night. We hear voices, singing, chanting, laughing and are conscious of the power of sisterhood reaching out to surround us and defy the petty dictatorship of outhority. Drifting in and out of sleep until my name is called. Laughter bubbling up again as I'm asked to sign my charge sheet.

photo: ULRIKE PREUSS



The officer, irritated, shouts at his colleague to hasten the proceedings and at length I'm released. A blast of fresh, cold morning air, a welcome relief from the smokey, airlessness of the cell. Warm eyes, smiling welcoming faces surge forward as I leave the police station. Cocooned in the warmth of a welcoming sleeping bag I in turn keep vigil as others have done for me.

Glorious, frosted dawn; pastel tinted landscape. Nature at her most beautiful, poignantly outlining the awakening world which in our wimmin way we are fighting for.

Veronica Clare (subsequently charged with attempted criminal damage and fined £70 - Jan 1984)

GENEVA PEACE CAMP

We, the womensgroup of the international peace camp in Geneva, had invited for the 8th March 1984, women from all over the world, in order to celebrate with us the inauguration of the women's peace and resistance caravan at the Place des Nations, directly in front of the United Nations building where in the moment the only international negotiations about nuclear disarmament take place. We invited women for noon, and at 13.00 we started to make a big web of wool all over the grass in front of our caravans, as well as things like balloons or childrenrclothes. All around the caravan we put colourful transparents.

There was nobody to forbid us to make this web, so we did what we felt like and enjoyed this day. We had many visitors, made good friends and had good discussions and feelings, as well as a lot of energy.

Only by chance we let the web alone in the evening and only for 10 minutes, but when we came back the huge web had gone and only some little parts of it and some childrenrclothes were lying in the grass. Two women from us were taken to the police and kept there for three hours for an 'identity control'. The caravan with still a woollen web around will remain at Place des Nations and it will be a place for womenspeace activities. We feel, that we as women are on the right place here in Geneva, that we see as a centre of male politics, where decisions are being made that concerns our all survival. We women have been kept away from important decisions since centuries. We don't accept this any more - we want to decide for ourselves - we want a kind of politic, that is for live - for the survival of the earth and for a peaceful and non-violent living together of all people and between human beings and the nature.

PEACE GROUP ADS

BRIGHTON WOMEN IN SUPPORT OF GREENHAM

Fortnightly meetings at the Women's Centre, 8.00pm, Sundays.

Next meeting Sunday 25th March at 8.00pm.

Contact us - Tel: Brighton 24438.

Oxford Women's Peace Group meet every Sunday at 4pm in the Women's Centre above Wholemeal Cafe, 37 Cowley Road, Oxford. Creche facilities are available.

WOMEN'S ARCHIVE

The Feminist Archive in Bath wants more stuff. Its a library and museum for women's work. Material in any medium and any language is welcome. They want papers and leaflets of any conference and demos you attend. Posters, badges, records, clothing and any other things are welcome. Don't forget to indicate the year and any restrictions - like are they only for the use of women. You can contact them: Feminist Archive, c/o University of Bath, Claverton Down, Bath, Avon.

REVIEW~DIFFERENT WORLDS

Racism and Discrimination in Britain

Available From:

THE RUNNYMEDE TRUST

37a Grays Inn Rd., London WC1 8PP

price £1.00

Written by FRANCESCA KLUG

& PAUL GORDON

Racism in Britain today is not only a right wing ideology. It's roots come from the imperialistic colonisation of countries that once formed the British empire, and the nationalistic propaganda of the present government, and the media it controls.

For Black, Asian, Irish, Third world & Jewish people living and working in this country racism is a day to day reality.

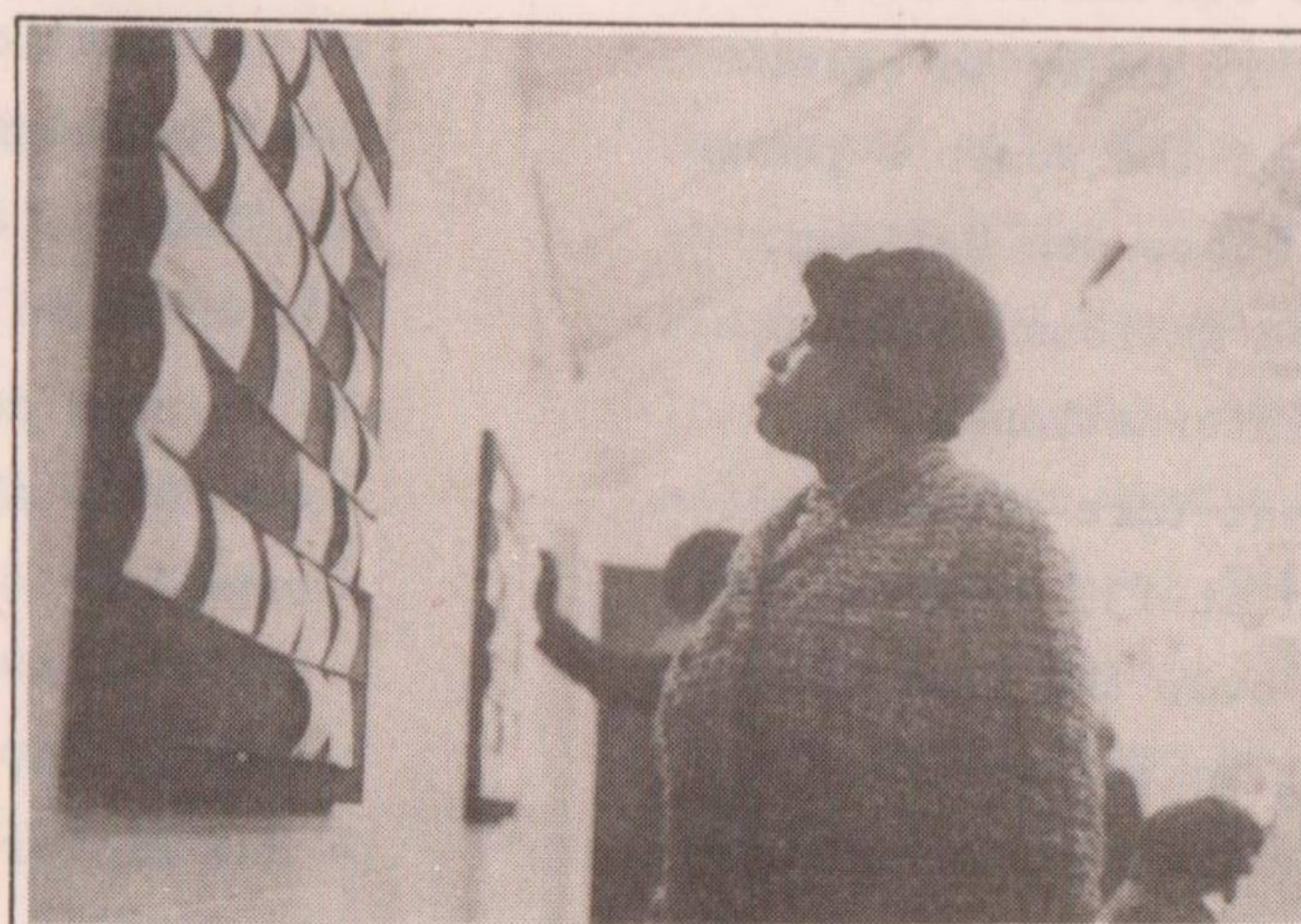
Different Worlds points out how institutionalised racism affects Black people, whether it be through racist immigration laws, virginity tests at airports, police harrasing us on the street, or through right wing facist groups spreading their vile propaganda to a frustrated youth, who then take their hatred for all that is wrong in their lives out on Jews, Blacks and Asian people.

Racism takes many forms and it is up to women who are in left wing groups such as the women's movement, 'peace' movement, trade unions, to inform themselves of of the racism that exists both in themselves and 'out there', and then act on it.

This book goes some of the way to explaining what racism is about, and could be used in discussion groups in schools, consciousness raising groups etc..... as it covers a wide range of topics such as education, health, and social services. It is beautifully illustrated with photographs. -Imani.



picture: The Voice



Picture: Neil Libbert, Camera Press Ltd.



Picture: Peter Anderson



Also available from
the Runnymede Trust:
DEPORTATIONS &
REMOVALS
by PAUL GORDON

£1.50

FEMINIST BOOKFAIR

A national feminist bookfair is to be held on June 11 1984 as a follow-up celebration to the First International Feminist Bookfair (7-9 June). This is a nationwide effort to promote feminist books and women's writing. Most major towns and cities in Britain will be participating in this week, which will have national media coverage. We hope to have many local events. Watch your local press for details.

we are here Black Feminists

A conference for women of African, Afro-Caribbean and Asian descent is being organised by a group in London, to take place in London on 26/27 May. The venue is yet to be arranged.

PROPOSED WORKSHOPS SO FAR:

Afro-Asian unity, Age, Anti-Semitism, Black Feminists in the WIM, Black Lesbians, Class, Disabilities, Education, Fashion, Growing up Black in Britain, Health, Homophobia in the Black Communities, Housing, Humour, Literature - our writing, Mixed Race, Music, Prostitution, Relationships with Black men, Relationships with white men, Relationships with white women, Reproduction, Separatism, Sex, The Family, Violence against Black Women, What do we mean by Black Feminism, White women's Definitions of Feminism: are they useful to us? Working with white women.

The conference is open to all black feminists and for those interested in finding out about black feminism in Britain, and will have historic importance in the development of black feminism.

The planning group is open to those who want to help organise the conference, and the group would also welcome suggestion and ideas as well as papers from black women.

You can contact We Are Here c/o A Woman's Place, Hungerford House, Victoria Embankment, London WC2.

JOIN US ON THE STREETS

The Afia Begum Campaign against deportations is on the streets with THEATRE! MUSIC! RALLIES! to publicise the European Tour starting May 16th.

May 5th: Islington ~ meet 10.30 at Highbury & Islington tube

Camden ~ meet 12.30 at Mornington Crescent tube

Brent ~ meet 3.00 at Jubilee Clock, High St, Harlesden

May 12th: Brighton ~ meet 12.00 at Churchill Sq.

For more information about this and the European Tour (more Asian women are wanted to join) contact: 01 267 7848.

FOR AFIA BEGUM

• HOUSEWIVES IN DIALOGUE ANNOUNCE OUR FORTHCOMING CONFERENCE •

Black and Immigrant women **CLAIM OUR RIGHTS 2**
**WOMEN COUNT-
COUNT WOMEN'S WORK
CONFERENCE 16-17 JUNE**
SATURDAY and SUNDAY 1984

For more information ~ Wilmette Brown (co-ordinator), Kings Cross Women's Centre, 71 Tonbridge St, WC1 (837 7509)

CAMDEN TOWN HALL
EUSTON ROAD

Wheelchair Access/crèche

EQUALITY • Equal compared to what?

DEVELOPMENT • For us or against us?

PEACE • How when we are still hungry?

**ALL WOMEN
WELCOME**