

Former UCSD Sociologist Observes

Women in Post-Emergency India

The following article is based on a paper presented by Gail Omvedt at a conference in India earlier this year. Gail Omvedt received her Ph.D. in sociology from University of California, Berkeley in the 1960's, and taught at the University of California, San Diego in the early 1970's, before settling in India.

The Post-Emergency period has seen a continuing upsurge of peoples' struggles of all kinds. Marches, demonstrations, strikes, bands, sporadic armed clashes, police firings have gone on; the issues have been higher wages, land tenure, anti-price rise, unemployed, regional-national demands... a bewildering variety. India has never been a country of nonviolence or passivity as some myths would claim, but the current wave of struggles does have some new features.

Among these, one is a new rise in the struggle against the oppression of women. Women have marched in the thousands to protest rape. They have demonstrated outside the homes where young brides have been burned. They have massively joined rural movements and antiprice rise movements and workers' strikes; they have organized themselves to protest the commercialization that leads to the obscene use of women's bodies in films and advertisements. Groups of young women describing themselves as 'socialist-feminists' and concerned to unite a struggle for women's liberation with the revolutionary struggles of all oppressed people are springing up in city after city. Militant women, who have argued that there has never been a true 'women's liberation movement' in India will now say they can see the beginning of one.

At the same time, while this is going on mainly in the cities, in the rural areas the



organization of agricultural laborers has taken a qualitative leap in recent years. The CFI-led mass march of 300,000 farm laborers in Delhi in 1979; the continued survival of Naxalite-led organizations of agricultural laborers and poor peasants in the plains of Bihar in the face of all oppression; the emergence of statewide coordinating committees of different agricultural laborer organizations and widespread one-day strikes in such states as Maharashtra—all are part of this upsurge. Leadership is varied—Marxists, socialists, radical Christians or 'action groups', organizations can all be seen to be involved; there is tremendous regional variation in issues and forms of struggle. But there is a new stirring at the base of India's villages, and through such agricultural laborer organizations are still sporadic and localized, in some places these have

become so strong that laborers could even win two years of arrears owed to them by landowners under the Minimum Wages Act—as happened last year in Dhule district in Maharashtra.

Is there a connection between these two phenomena—a new upsurge in agricultural laborer organizing and the emergence of a women's liberation movement? Though the answer is not obvious, I think there is.

Consider the question of rape. Though a major 1975 women's liberation conference in Pune took up the demand to 'oppose atrocities', nobody really dreamed at that time anything so stark as 'rape' could be a focus of organizing. The word was hardly even mentioned. Yet five years later it was the rape issue that galvanized nationwide demonstrations of women. After a 15-year old girl, Mathura, was raped at night in a police lockup, the responsible constables were declared innocent by the Supreme Court on the grounds that since the girl had no obvious body wounds she must be assumed to have given 'consent'. When four lawyers uncovered the case, women exploded throughout the country. The Bombay Forum Against Rape, which took a leading role in publicizing and trying to organize on the issue, then became the Forum Against Oppression of Women and sponsored a national women's liberation conference in November 1981, which became a chaotic meeting ground for socialist-feminists (as well as non-feminist women) from all over the country.

What is important to note is that Mathura herself was from an adivasi labourer family in Chandrapur district. The fact is that everywhere the organizing of agricultural laborers has brought forward not only economic issues such as wages and land, but also

the West, 'respectable' middle-class families may hide the worst cases of torturing women. But it is among the poor that drunkenness and wife beating become public issues; it is working women who are most likely to fight back (however many of them, as well as most of the other women, continue to accept their husband's right to beat); and it is only strong rural toilers' organizations—



such as the Shramik Sanghatana in Dhule, or the Jharkand Mukti Morcha in Bihar—who have actually provided the strength to allow women to enforce prohibition and anti-wife beating measures in some of their villages.

As long as the women's movement remained limited to upper and middle class urban women, a reformist outlook, acceptance of traditional Hindu family values and culture, and reliance on legal methods and lobbying could prevail. Once, however, the working women begin to come forward there is not only a stronger class outlook but a more militant feminism and more militant forms of mass action.

It is working women who provide the basic force of any women's movement—and the majority of working women in India are agricultural laborers. The 1981 census showed 14.4% of all women as 'worker'; of these, 45% were agricultural labor; cultivators were another 33% while 'other workers' comprised 22%. (Census figures for 'working women' however are notoriously inaccurate and are certainly underestimates. Census takers simply tend to classify women as 'dependants' or nonworkers regardless of whether they go outside the home, so it tends to be 'invisible' to the society that treats them only as mothers and wives.)

Looked at another way, agricultural laborers are 25% of India's working population and the biggest single segment of wage labor, and women are (at least) 38% of them. Further, the states which have the highest proportion of agricultural laborers in the population, those in south and west India, also have a higher than normal proportion of working women, and in these areas women range between 40 and 50% of all agricultural laborers.

Regardless of the vagaries of census data and the invisibility of women's labour, it seems safe to say that Indian women of all poor families have to work not only in the home, but outside of it to keep the family alive. And as capitalist relations, wage labor and production for the market, spread deeper and deeper into all sections of society, this 'outside'

labor of women becomes overwhelmingly neither wage labor nor production of goods and services (the latter ranging from domestic services to prostitution to crafts such as basket-making, lace-making, etc. to running feed-services for industrial workers in cities like Bombay) at pitifully low returns. Of these, agricultural labour remains the single most important source of income, and this labour is itself increasingly capitalized: the woman laborer is less and less a traditionally-tied bondservant of one landlord family, more and more a 'free' worker hiring herself out daily.

These women laborers confront not only the exploitation of big landowners and the police and goondas who help them; they also endure the universal subordination of women in the family. The traditional patriarchal Hindi (or Muslim, Sikh, etc.) family still endures. Women are married off as children to boys they have never met; they work first under the supervision of their mother-in-law and husband, and in spite of the potential independence that wage labour brings, they normally turn over all of their earnings to the head of the family. Education is given only minimally to girls not only because they are poor or because they are needed at home to take care of babies so that their mothers can go off to work, but also because of the family structure itself. 'Girls are not ours, they belong to other people,' is a normal Marathi village saying, meaning that after marriage the girl goes to another family, so that her labor and whatever education she has will benefit them and not her own parents. And women who carry the double burden of fieldwork and housework almost invariably eat last and less and have body weight and life-spans significantly lower than those of men. The atrocity stories, the rapes and bride-burnings that hit the headlines, are only the tip of the iceberg of oppression.

All this is sadly well-known. But resistance to oppression, though it may be sporadic and individual more often than collective, and is tragically ineffectual more often than it is successful, is also becoming evident. Agricultural laborers and poor peasants are increasingly emerging as a social force, and as they get organized the women who make up nearly one half their number (and who in any case maintain the homes to which the male laborers return) emerge as a powerful force among them. 'Women are the most Militant' is a theme that has been heard time and again from organizers of the rural poor. This militancy can be seen not only in class issues—the Maharashtra agricultural laborers who stopped trucks on the road during

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An explosion of socially-conscious rock bands has evolved in the past few years in the Bay Area (Oakland, Berkeley, and San Francisco). These bands use their music to educate people to the issues of our time. Although they make up a small part of the Bay Area music scene, these political bands are becoming well known to activists and rock fans alike, by playing in numerous benefits for political causes, as well as playing in progressive new music clubs. And while some of these Bay Area bands have become known across the country (The Dead Kennedys and the Red Rockers), most remain relatively unknown.

The "Looters" are one of the most daring and creative new bands around. They came together in 1981 and blended the music of juju, salsa, rock, blues and funk into an uplifting sound. Their inspiration comes from Africa, Latin America, New Orleans and New York. This multiracial band has been praised for its striking melodies, great grooves, imaginative arrangements, and political lyrics. "You open your ears before you open your mouth—that's the first rule of groove music. That's true in Africa, that's true in Brazil and that's true in San Francisco," says Matt Callahan, lead singer and guitar player of the 'Looters'.

A year ago the 'Looters' stepped onstage before a stadium filled with 28,000 Nicaraguans, and became the first North American rock band to play the country since its revolution. Callahan stresses that the 'Looters' aim to provoke people into examining issues more carefully, and cites as an example their 1982 trend-setting underground parties which presented information through lyrics, films and printed material. "We want people to constantly challenge the status quo," says Callahan.

The largest obstacle facing the 'Looters' from a commercial standpoint is their lyrics, which have kept the major record labels from signing the band.

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True Stories

the Russians ever since I can remember. They're all in it together. It's just a game, just a big world game and all the heads of all these countries are using all the people for pawns in the chess game. The people can't give up though, they can't fall for it. They have to be educated and realize that they're being used."

Nancy said that everything has to be pushed to the extreme before it changes.

"There's going to come a time when the women of today are going to start coming to us, the older generation and asking us what we did then, how did we manage to do things. We gathered in the livingroom and made signs. We stood on street corners and distributed leaflets and said are you a second class citizen, do you want to join us? People don't have time to do that anymore, but they don't have time for a reason. I feel that that's the way it's planned. We don't have the time because we're too busy jogging and that's what they did in Germany right before Hitler. They were into health, being a healthy nation. Our attention is being diverted to many other things. There's electronics, communications, jogging and Family Fitness Centers. I live in California, the most beautiful state in the whole United States and I'm driving home from work and I see all these people with their little bags going inside to exercise at fitness centers, inside!"

Nancy maintains that people are not dumb, that eventually they will see things for what they are. Take the plight of the single mother, for example. According to Nancy:

"The reality of the single mother is that she does exist, and more than the Reagan administration would like to have us believe, they don't even want us to think about the single mother. She doesn't exist as far as the general population is concerned, we don't think about it, and believe me, there's so many

Bay Area Rockers Feature Content

From the Indians to Palestinians/ From Geronimo to the P.L.O./ No one asked if you approve/ Just stuck the gun to your head and said 'Move, motherfucker, move.'



"People are out of touch with each other on all kinds of levels. They don't understand, listen, or talk to each other. They let machines and politicians do it for them. And the information that's being passed is bullshit. It's fucking lies and half truths. Music can change these things," says Callahan.

Another potent band in the Bay Area rock scene is 'MDC' (Millions of Dead Cops or Multi-Death Corporations). Originally out of Austin, Texas, this punk rock band is influenced by the 'Clash' and the 'Dead Kennedys'. Their lightning speed rhythms and mad as hell lyrics have earned 'MDC' the respect of Bay Area radicals. Their song about the "Duke" is poignant.

of them."

When asked why the Reagan administration would choose to divert our attention from the plight of the single mother, Nancy replied:

"Then you have to be reminded that the fathers aren't paying child support and you have to do something about it eventually. It's such a tight male society, they don't want to get those guys because if they did, the welfare system would disintegrate. There wouldn't be any need for the welfare system if the fathers were all supporting their kids. We must not do away with the bureaucracy of the welfare system because that provides a lot of people with a lot of jobs. So who's sucking off of who?"

Nancy feels that she's on welfare at her job because they're working under a government defense contract and that's welfare. Nancy:

"It's the same thing because the money comes from the same source, the government, the taxpayers."

Nancy has been a taxpayer most of her life. In spite of raising her seven children alone with occasional child support checks from her ex-husband, she has managed to stay off welfare for all but four months of her career as a mother and draftsman.

As a child, Nancy claims to have grown up being very passive and meek, not knowing what kind of person to be. She was confused about her role as a little girl because she didn't know how to be anything. Her book illustrates the evolution of this little confused girl into an assertive woman. One character in her book, "Duke" puts her through some changes which eventually lead her to take charge of her own life and boot the alcoholic, infantile Duke out into the real world. Nancy maintains that there is a "Duke" in every single mother's life, offering security, love, fatherhood and unfulfilled promises. When we get the Dukes out of our lives, then and only then are we free to pursue our full potential as viable women on the move, making things happen for us, not letting them happen to us.

which elements are really needed to put on a rock show professionally. And while some bands fear overexposure from playing so many political benefits, other emerging bands welcome the chance.

Unfortunately, San Diego doesn't face these problems, as we have a complacent rock scene. Few socially conscious bands emerge from here, and the ones that do either fade away, break up, or move to Los Angeles or the Bay Area. Because of the conservative climate, military mentality, and separation of the races, this city has never developed a radical rock music scene. It didn't have one in the sixties, and it doesn't have one in the eighties. The 'laid back'—muscles for brains' lifestyle of the majority culture only contributes to the lack of a vibrant, challenging, alternative rock music scene. The few unique bands that start here have little chance of cracking the club scene, as that scene is dominated by recycled apolitical mainstream bands and club owners.

This is unfortunate, as San Diego desperately needs a political/musical shot in the arm. Rock and Roll has proven to be an extremely powerful vehicle if we choose to make use of it. As Jim Manness, promoter of 'Rock Against Reagan' says "you can only listen to political rhetoric so many times. The same point can be made to a wider audience through music."

—Larry Fiske

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BREWED ALL DAY**

The Parable of the Tribes, The Problem of Power in Social Evolution, by Andrew Bard Schmookler. The University of California Press, 1984. (\$19.95)

It has been said that every author has an imaginary audience to which they address themselves as they write. My guess is that sitting before Schmookler's typewriter is a circle of incredibly precocious infants, and maybe some middle-class women. The Parable of the Tribes is a work which synthesizes the views of some 500 authors to try to explain (albeit implicitly) why the technological inevitability of nuclear proliferation will either change the nature of humankind as we know it today, or will eliminate the species all together. A technical innovation just as irreversible as the 'nation-state', nuclear proliferation will inevitably drag along behind it an appropriate ideology—which, in my opinion, will serve the immediate interests of the capitalist classes.

Despite its professing to be a 'history of the evolution of power,' Parable is an ahistorical work which does much violence to the historical context of specific ideas and events. The author ignores, totally, the important phenomenon of 'class struggle' and, instead, discusses power in the abstract. In one outrageous sentence he dismisses the Russian Revolution: "That a Marxist revolution would lead to Stalin and Gulag...is predictable." And in the next sentence he eschews 'dialectical materialism': "the injustice of civilized societies have their root not in ownership of the means of production but in control over the coercive arm of the state." Such facile statements must ring as axiomatic to Schmookler, because he doesn't bother to support these assertions with historic documentation, or even define the increasingly ambiguous term, 'ownership.' Unfortunately, capitalist society is a little more complex than Schmookler

Book Review

Parable of the Tribes

allows, and his theory suffers from a paucity of factual analysis.

Nevertheless, the author of Parable does come up with some interesting speculations about the process of 'anti-power,' which like 'anti-matter' obliterates its object into infinity. Some imaginary 'black-hole' would assure that all future 'Adolf Hitlers' would vanish and that power brokers like Ronald 'Ray-gun', who promote sub-standard

enterprise is successful.") And there is Henri Lefevre, who 'compares Protestantism with Catholicism, and declares that the former performed the repressive function of religion with greater subtlety; God and reason were the portion of each individual, everyone was his own mentor, responsible for the repression of his desires, the control of his instincts....' And Sigmund Freud, who diagnoses that "Civilization,



wages for child labor, and like 'Joke' Deukmejian, who promote unequal pay for women, and like 'Jolly' Roger Hedgecock, who promote forced-labor by welfare recipients—these privileged and socially irresponsible 'leaders' would be held on its precipice, for eternity.

Parable is studied with brilliant quotes from scintillating stars like R.D. Laing (e.g. "From the moment of birth, when Stone Age baby confronts the twentieth century mother, the baby is subjected to these forces of violence, called love, as its mother and father, and their parents before them, have been. These forces are mainly concerned with destroying most of its potentialities, and on the whole this

therefore, obtains mastery over the individual's dangerous desire for aggression by weakening and disarming it and by setting up an agency within him to watch over it, like a garrison in a conquered city." To Freud's remarks, Schmookler confides, "Between the mental straightjacket of internalization and the external brutality of the secret police, I have no trouble choosing," but the author, at least, remains lucid in his 'straightjacket': "The regime of internalization may be the more benign, but it remains an image of the rule of power."

The subtitle of Schmookler's book, 'The Problem of Power in Social

Evolution,' is perhaps the first clue readers will have that there is a 'problem' with Schmookler's book. The attempt to transmute 'class conflict' into 'problem-solving' exercises, is an effort (whether conscious or not, really makes little difference) by bourgeois social scientists, at the behest of capitalist interests, to obfuscate and mystify the fundamental contradiction of the world capitalist system; viz: a very small group of men and women are made very wealthy by the labors of a very large group of men, women, and children. This simply is not a 'problem' that the bourgeoisie cares to solve! Instead, we hear Schmookler lament that "all mankind is subject to the same distressing and disorienting circumstances." The greatest flaw, however, in Schmookler's book is his premise on alienation: that the cure can be found in disease. 'By driving a wedge between us and our system,' the author proposes "to liberate the individual human spirit." I suspect as the capitalist crisis worsens, Schmookler's next book will be less remote, for even George Gordon Lord Byron eventually came back down to earth to join with the Greek revolutionary masses against imperialist exploitation.

—R. Francis

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Advertisement for the ALL AFRICAN PEOPLE'S REVOLUTIONARY PARTY featuring Kwame Ture (formerly known as Stokely Carmichael) and listing event details for November 12, 1984.

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Constructive Criticism

new phenomena, but it is unable to comprehend the significance of specificity, i.e. of how the particular relates to the whole.

Progressive intellectuals have a social responsibility to use their critical skills to transcend the "received ideas" of mass culture, to criticize the ubiquitous apologies for capitalism, which are broadcast ad nauseam during electoral campaigns, and to promote practical strategies for the eventual overthrow of capitalism. We will only learn to control our environment by seizing the levers of control over us!! To accomplish this sine qua non for self-management, and to create a system of economic equality where human needs and not private profits will govern political decision-making, we need a cogent economic analysis and we also need political encouragement. Leftist publications should provide both these functions! They should serve as a beacon to expose the forces, the constraints and the options that lie before us. In addition to providing pertinent facts and analysis, relevant to eventual self-management, leftist publications should facilitate communication between the different industrial cultures (e.g. workers in the tourist industry must be encouraged to find common ground with workers in the military industry, in the education industry, etc.)

In brief, to seize control of the economy, we must take control of the production of profits, where we are working, and where we are paying rent. But, to do this, we need support from the larger community. And before we can gain this necessary support, we need to improve communications. It is very important that progressive publications facilitate communication within the left, and, also, between these groups and the larger community of exploited residents. By combining the employment of the first principles, deductively, with the inductive method of perceiving emerging patterns, all progressive people can contribute to positive social change in San Diego. These two distinct modes of thought, by working simultaneously and in contrary directions, will serve like successfully maneuvered chopsticks to remove the counter-revolutionary influence from our community, as it appears.

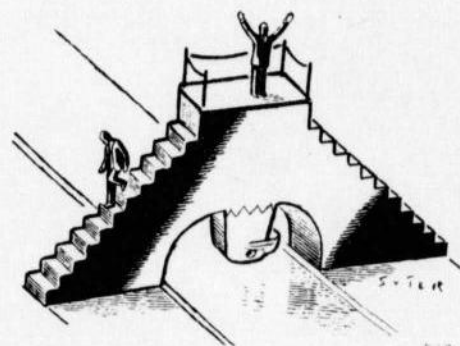
STRATEGY

The Whole Damn Pie Shop, is to be congratulated for showing the integrity to publish an excerpt of a letter from an outraged reader, who disapproved vehemently of their strategy of working within the Democratic Party for social revolution. We also believe that 'The Whole Damn Pie Shop, strategy is mired by several fallacies: 1) The Democratic Party will not provide "greater space for a left opposition," as "pie shop" wishfully suggests in its editorial on page 2. A historical

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perspective on the New Economic Order launched domestically by such established Democrats as Edward (deregulation) Kennedy, and Jimmy ("Life is unfair") Carter, and launched internationally by such "bipartisan" vedetts as Henry ("Power is the ultimate aphrodisiac") Kissinger and Zbigniew ("God is on our side") Brzezinski is documentary evidence that the profit motive will govern U.S. policy, no matter which party is in the Oval Office. The crisis of capitalist legitimacy is as the economic crisis, today. By confusing superficial reform movements with socialist revolution, The Whole Damn Pie Shop, is doing a disservice to all

oppressed people in the capitalist world. 2) The Whole Damn Pie Shop's, wishful thinking that "there are enough differences (between Republicans and Democrats) to warrant our position, especially in the absence of a strong left" is a blatant tautological argument. The left is weak precisely because leftist publications like 'The Whole Damn Pie Shop, are not performing their duty and taking a coherent position against capitalism. This is analogous to deciding that we should carry our bloated mules to yet another water hole because they have drunk all our water and exhausted our supplies. 3) The true significance of the Jackson and the Ferraro campaigns is not that the Democratic Party is forced to make liberal "commitments" and "discuss issues from a progressive stance," as "pie shop" states. The true significance is that the ruling classes must legitimize themselves in front of the various elements of the dominated class in order to protect their power. Naked exploitation in search for private profits is not pretty! It must be hidden in a mental fog! This is produced with the help of expensive campaigns which have the combined effect of confusing crass capitalist greed with humanitarian causes. 4) All critics of electoral politics do not operate on the same "basic assumption" that there is no real difference between the Democratic and the Republican Parties. While it is evident that the "Mutt and Jeff" routine conducted by these two parties does operate to maintain a capitalist environment, an understanding of their distinctly different political roles is essential to fully appreciate the "yo-yo" effect of their combined function of co-opting most strains of dissatisfaction and revolutionary desires. While Stalin's dictum that "Social Democracy is objectively the moderate wing of Fascism..." serves as a reminder of how powerful the political apparatus is in



provoking, absorbing, and eventually channeling the public's energies, the subjective reality of a sexually repressed and mystified population of miserably unemployed poor people was never sufficiently understood to release revolutionary desires in society, at large.

CONCLUSION

The Halloween issue of The Whole Damn Pie Shop is a creative failure. The articles are creative because they attempt to promote a democratic dialogue with anti-democratic forces (i.e. the Democratic Party). But the articles fail because of the violence they perform to the tapistry of historical context. The "class-collaborationist left" (with their "species consciousness" ideology) want very much the same objectives as others on the left. The problem arises with the ahistorical methods that they employ. Their method for establishing a community of socialist hegemony, where every man, woman, and child will spontaneously despise all hints of racism, sexism, ageism and authoritarianism would require an operation from the top down, and they are conveniently ignoring the economic relationships around them.

In the last issue of The Whole Damn Pie Shop, which deals exclusively with the national political climate, no mention is made of the erratic GNP, which fell throughout 1982 and is once again showing signs of slowing down; no mention is made of the new historic foreign trade deficit; no mention is made of the growing rate of inflation; no mention is made of the increase of underemployment. Instead, superficial psychological raps have usurped space much needed for a current analysis of our political-economy. But worse still, the paranoid style of employing "floating indicators" to attack society for being vulnerable to fascism, rather than nailing the bosses who would profit most

from fascism, is a rhetorical technique found in the most repressive religious services and designed to perpetuate confusion and exploitation.

Our brothers and sisters at The Whole Damn Pie Shop, by choosing to work within the Democratic Party, have voluntarily silenced themselves on many "inconvenient" issues. These are the very issues which need to be analyzed and brought to light so that the anti-capitalist forces can be unleashed in this country. Instead, we hear silence and are mystified concerning the true intents of the Democratic Party. Our comrades at The Whole Damn Pie Shop, are community activists who repeatedly have bumped and been bumped against the San Diego forces of repression. While we don't share their analysis of electoral politics (we believe Mondale and Reagan should both be tried before a world court for their collaboration in crimes against humanity), we recognize their work as being vital to the progressive development of class consciousness in San Diego. The comrades have strayed widely from revolutionary first principles, and their practices risk becoming dysfunctional if they continue to ignore reality and promote false consciousness. Nevertheless, we do not intend to repeat the historic mistake of the anti-fascist resistance, before WW II, by attacking only the most vulnerable apologists for capitalism. Even conditional support for the Democratic Party is a mistake which will return to haunt its socialist promoters. The social democrats, whether conscious of their true interests or not, still serve to perpetuate capitalist exploitation. We can only hope that through fraternal dialogue and criticism a more realistic strategy will put an end to the rampant self-defeatism that we witness today, and that the pie in the sky will finally be replaced by a generous serving of working class solidarity.



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Evening: Children of War Tour presentation. Six youth, two from U.S., a Central American, Palestinian, Israeli and South African, visit San Diego as part of nationwide tour. Call for time and location. 296-4557.

FRI. NOVEMBER 16

4:30 PM: Groundwork Books TGIF party! UCSD Student Center. 452-9625.
7 PM: UCSD Political Film Series. Short Eyes (1977), directed by Robert M. Young, written by Puerto Rican playwright Miguel Pinero who served time in Sing Sing. About brutality of prison life, prisoners' racial hierarchy, relationships between prisoners as they react to a "child molester" — "short eyes," in prison parlance. Also, Scum (1980), directed by Alan Clarke, about modern-day British juvenile "correction" center. Free admission. UCSD TLH 107. Committee for World Democracy. 452-2016, 452-4450.

SAT. NOVEMBER 17

1 PM: Discussion on U.S.-Soviet relations, U.S. elections and international peace movement. Wesley Foundation, 5225 Campanile Drive, near SDSU. U.S./Soviet Friendship Society. 465-1616, 698-0877.
8 PM: Grupo Ruiz, Chilean musicians playing variety of ancient flutes and string instruments to produce ethereal and haunting melodies to poetic words for peace and social justice. Mira Costa College Theatre, Oceanside.

SUN. NOVEMBER 18

1 PM: International guests Harriet Otterloo and Kirsti Koltaoff speak on Fears of People in Europe and Work of WILPF Swedish Section. 3712

Promontory, Pacific Beach. Women's International League for Peace and Freedom. 420-4453.

8 PM: Nicaragua: A Nation Under Siege. Southwestern Cable, Channel Selector 15. 695-3220.

EVERY MONDAY

Draft counseling by appointment. SDSU Scripps Cottage. 265-6805.

EVERY TUESDAY

4 PM: Refreshments Hour, informal discussion at UCSD Women's Resource Center. UCSD Student Center. 452-2023.

6 PM: New Indicator Collective meeting. New volunteers welcome. UCSD Student Center, Room 209. 452-2016.

6 PM: Free, confidential draft counseling with professional National Lawyers Guild legal workers. 920 E Street, San Diego. 233-1701.

Peoples History



November 2, 1787 The African Free School, first free school in the U.S., founded in New York City.

Long Stories In Short

Career Opportunities

The role of the CIA's Directorate of Intelligence is to analyze and interpret foreign intelligence information for our nation's leaders. Those who formulate and carry out the foreign policies of the United States rely heavily on foreign intelligence information that is integrated, analyzed, and produced.... In organizing and presenting the facts and in assessing their implications, we take particular pride in objective analysis and reporting.

-CIA recruitment pamphlet distributed on UCSD campus

The Service Sector

A school that recently opened in Houston gives new meaning to the importance of services in the U.S. economy. At the Ivor Spencer School for British Butlers and Administrators, diplomas have been awarded to the first five graduates of the month-long course in the essentials of British-style "butling." Butlers-to-be pay \$3,000 to learn how to serve the morning tea, care for cigars, organize a barbeque and champagne party for 1,000 guests, and fend off the amorous advances of the employer's wife. Students are even taught how to iron the boss' morning paper. Explains Ivor Spencer, "There may be a key word, say in the business column, that he would miss because of a wrinkle."

-Dollars and Sense

License to Write?

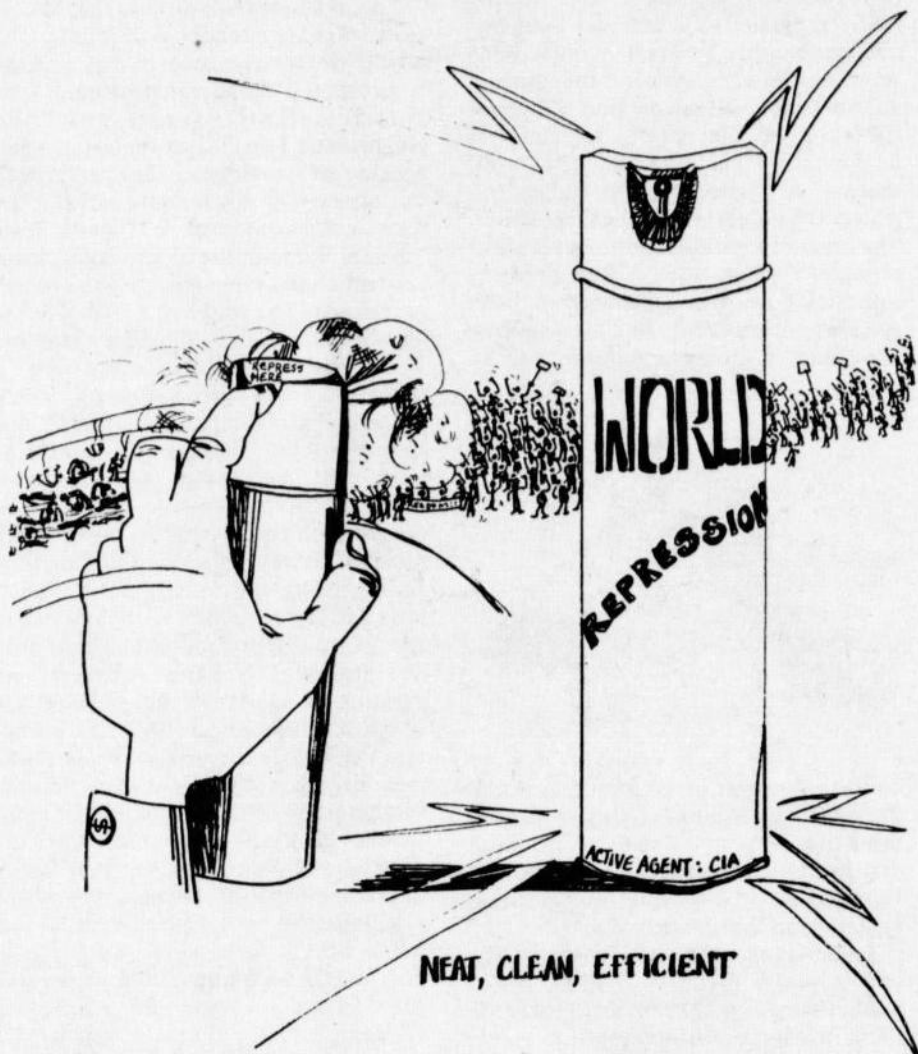
In January 1984, US government officials charged that a Canadian citizen living in New York was illegally engaging in "trade" with an "enemy nation" (Cuba) without the required license. They ordered Bob Rutka to leave the country. Rutka's "commodity"? Words. For several years, Rutka has been a reporter for the Cuban news agency, Prensa Latina. When Rutka refused to apply for a "license" to write, the Reagan administration forced him to leave the country. Two Prensa Latina reporters based at United Nations headquarters in New York are allowed to report only about matters relating to the UN.

-Counterspy

Not to Worry

In only the latest of a seemingly unending series of nuclear power-related problems, a small Associated Press item noted that state and local officials recently acknowledged that 40 "deficiencies" were encountered during an emergency drill at the Vermont Yankee nuclear plant last year. According to the report, many of these problems were "in the area of communications." Apparently, however, the public is not to worry; despite the large number of problems encountered, the report made the remarkable claim that state and local Civil Defense officials made no errors that were "life threatening."

-Science for the People



Big Man on Campus

Conservative economist Martin Feldstein returned to the serenity of Harvard University in September to resume teaching after a embattled two years as Chairman of the President's Council of Economic Advisors. One thousand Harvard students, taking advantage of the opportunity to ogle over the celebrity, showed up for Feldstein's first lecture in Social Analysis 10—the school's introductory economics course. Feldstein quickly made his mark on the course syllabus by replacing the section on radical economics with one on computer use.

Remarked the professor in the first class: "I took this course as a freshman in 1957. Much of what is taught in the course is very similar to what I was taught then." We always suspected neoclassical economics was a pretty stagnant endeavor...

Calling a Spade...

Judge James Daner convicted Frederick Luna of having murdered his wife with an axe, but he downgraded the charges from murder to manslaughter. The reason? According to Madison Wisconsin's *Feminist News*, the judge had discovered that Luna killed his wife the day after he learned she was involved with a Black man. What was at stake, the judge explained, was "not only an infidelity—and I do not wish to be called a racist, but we are in a court of law and a spade must be called a spade—but infidelity with a Black man."

-off our backs

Always on the Job

Wisconsin Corrections Administrator Walter Dickey says prisoners make ideal contract employees for private corporations: "They don't have any absenteeism problem."

-the Progressive

Nestle Boycott Victory

After six years of sacrificing "Crunch" bars or the chips for their favorite cookies, Nestle's boycotters are free to indulge themselves—as long as Nestle keeps its promises. The boycott, which began in 1977 as a response to Nestle's aggressive marketing of infant formula in Third World countries, was publicly suspended at a January 26 new conference by INFAC (Infant Formula Action Coalition). If Nestle continues to give evidence of satisfying the UNICEF WHO Code in marketing its baby formula, the boycott will officially end after a six month probation period.

The announcement culminated years of pressure, public education, and denunciation of Nestle's sales practices on the part of INFAC and allied groups. INFAC is currently making plans to target other, US-based firms which still do not follow the WHO-UNICEF code. Of the possible targets, the three largest are American Home Products, Bristol Meyers, and Abbott Labs. All three firms have agreed to follow the code but are dragging their feet, a familiar tactic, and one which may be deadly for babies whose mothers are still being persuaded to use, and misuse, formula for which they have inadequate money or facilities. "The price of delayed implementation," a doctor from the Consumer Guidance Society of India says, "is paid by the babies who suffer diarrhea, dehydration, and death because aggressive marketing resulted in their being bottle fed."

-off our backs

Debs Avenue

In the waning days of their fall session, members of the Ninety-eighth Congress decided to play a practical joke on the Soviets—much like college pranksters pulling a stunt as the school year draws to a close. The Blutos of Capitol Hill designated the land beneath the Soviet embassy in Washington as Andrei Sakharov Plaza, in honor of the famed dissident. Henceforth, the building's mailing address will be a political statement rather than a geographical description.

"Let the Soviets sue us if they don't like it," crowed Senator Patrick Leahy, Vermont Democrat. "If they don't like the designation, let them take us to court."

But Politburo cut-ups could avoid the headache of a Federal case by simply responding in kind. The U.S. embassy compound in Moscow could be dubbed Ethel and Julius Rosenberg Place. And the site of the American consulate in Leningrad could be christened Fred Hampton Drive, for the Black Panther activist who was murdered by Chicago police in 1969.

Nothing eases international tension better than a little humour.

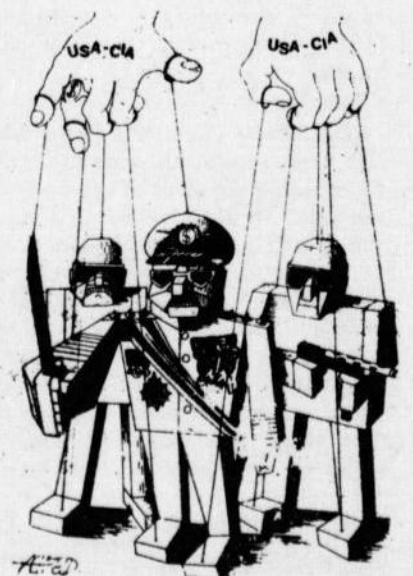
-the Progressive

Capital Never Sleeps

Workers who showed up for their shift at a Detroit warehouse one Monday recently were greeted with a surprise: the Slater-Standard Wallcovering Co. had secretly moved its operation to Indiana over the weekend, leaving 27 of them out of work.

The move began Friday after work and was completed by Sunday afternoon. The president of Slater-Standard said the move had to be made without the employees' knowledge "out of concern for the security of our computer system," which stores sales information and customer lists. He added, "If there was another way of handing it from a business aspect, I would have loved to give them notice."

-Dollars and Sense.



Land of the Free

Pursuant to the Internal Revenue Service's ban on "frivolous" tax returns, a woman in Billings, Montana, has been fined \$500, has lost her \$140.06 bank account, and has had a lien placed against her home for filing a return on an income of less than \$3,000 and writing on it, "Signed involuntarily under penalty of statutory punishment."

-the Progressive