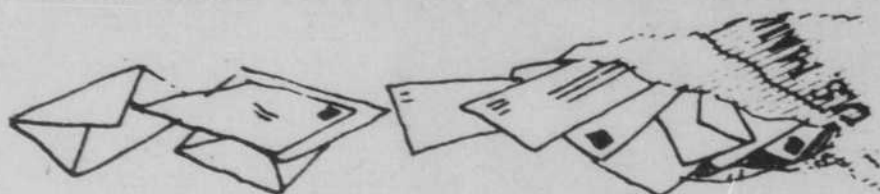


Letters



One thing missing

One thing is missing in Gary Ley's otherwise commendably comprehensive report (Mar. 2) on the parking problem south and west of the campus. No mention is made of a factor which, if I'm not mistaken, contributes heavily to the problem: namely, around-the-clock parking on many University-area streets by residents of fraternity, sorority and apartment houses, not all of which have enough off-street spaces for their tenants.

Use of the streets as open-air garages is a city-wide problem, rapidly becoming worse, but is especially acute in the immediate campus area.

Fixed-hour parking limits on all streets, applying to residents as well as to others, would not be the ultimate answer to the parking problem — there being none — but it would help.

Charles T. Duncan
Professor of Journalism

Immature antics

I want to commend Valerie Wood on her beautifully written letter to the Emerald, dated Feb. 2. Her letter perfectly reflected my own feelings toward the Greeks and their immature and irresponsible antics. I know personally how frustrating it is to have to take a wool coat to the cleaners to have splattered egg cleaned off it because you have had the deep misfortune of having to pass through Greek row on your way home late some night.

I've also read with delight the

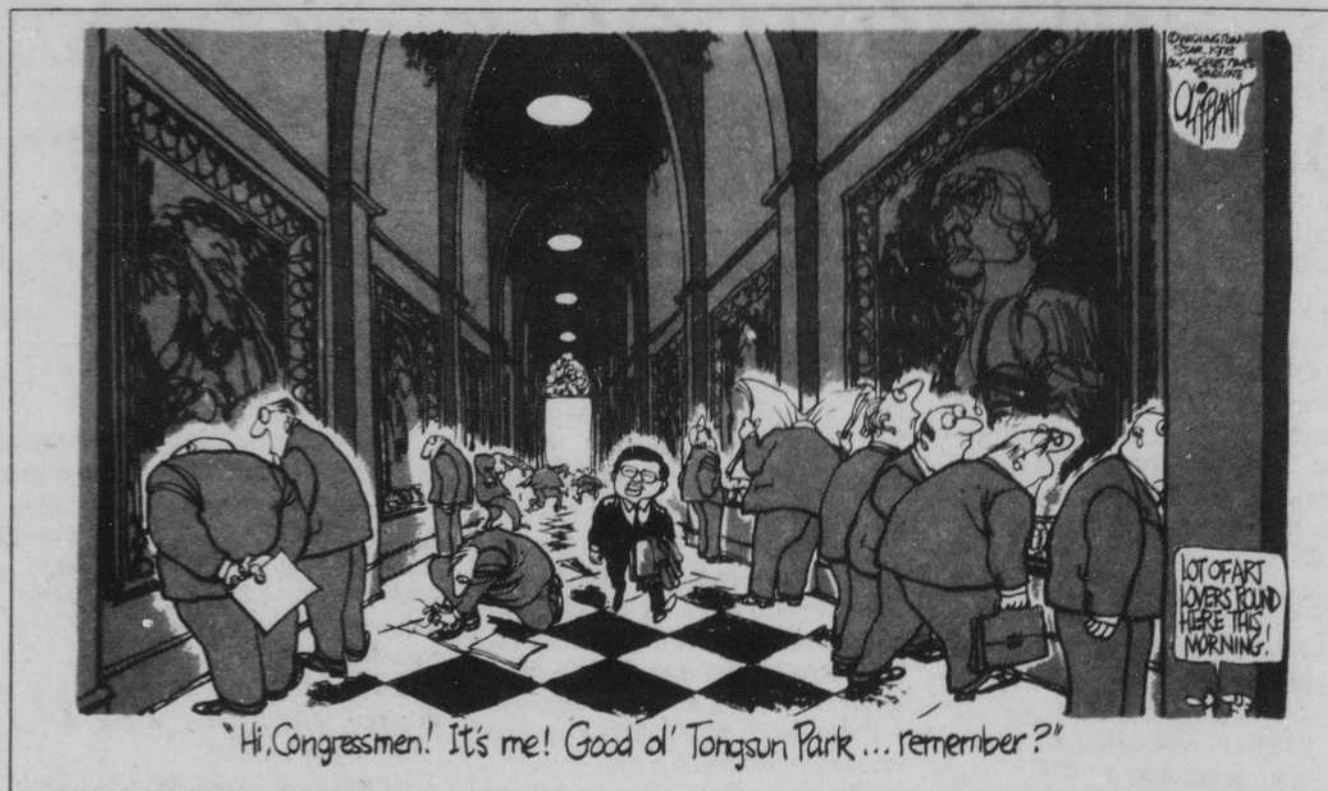
responses to her letter that have come from a few of the Greeks around campus, particularly Jerry Martens of the Kappa Sigma house. To sum up their answers, they criticize Ms. Wood for condemning the whole system because of the actions of a few misguided individuals.

Before I consider giving the Greeks a "second chance" I'd like an explanation regarding the approximately 30 'boys' that were standing on the corner of 11th Ave. and Alder St., right in front of the Kappa Sigma house, Sunday evening. They have a real cuty way of initiating their pledges: the old member have the new ones stand out on the street corner with sacks over their heads, while pretending to masturbate at passing motorists and yelling at the cars as they go by.

If the Greeks want to act like a bunch of obscene morons, why don't they confine themselves to within their own walls where the rest of us don't have to watch their disgusting games?

Susan Carlock
Senior, Finance

The Emerald will accept and try to print all letters and opinion columns containing fair comment on ideas and topics of concern or interest to the University community. Letters and opinions will be run on a first-come, first-served basis. Both letters and opinion columns must be typewritten, using 65 character margins, and should be triple-spaced.



opinion

Protest Iran massacres

Submitted by
Ahmad Razmandeh for the
Iranian Student Association

On the weekend of Feb. 18 a large scale uprising occurred in the city of Tabriz in the northern part of Iran. Workers, small shop owners, progressive clergymen, low income government employees and merchants joined in an organized demonstration of such magnitude that the demonstrators controlled this city of one million for over 12 hours. According to press reports, four banks were burned, 69 others were damaged, the Rastakhiz Center (named after the Shah's one party system) was burned to the ground and the radio station was taken over for two hours. Automobiles belonging to police and other state officials were wrecked by the angry people and unofficial estimates place the damage at hundreds of million of dollars.

The people demanded the overthrow of the Shah's regime and asked for bread, adequate shelter and freedom for the Iranian masses. The Shah replied by sending his armored cars, tanks, helicopters and soldiers to quell the demonstrations. People were machine-gunned from helicopters and

tanks pushed through the streets crushing people in their way. At the last report the city was under heavy siege by the armored cars and soldiers.

The recent Tabriz uprising marks one of the largest demonstrations against the fascism and oppression in Iran and reflects the people's growing anger and resentment towards the Shah's regime. In a country where the vast majority of the people still lack the basic necessities of life, billions of dollars of oil revenue are spent each year on weapons and other military equipment purchased from the United States. These arms are being used against the people in order to maintain the status quo and to suppress any voice of opposition. During Carter's last visit to Iran he promised even more arms, which clearly exposes the nature and depth of Carter's commitment to human rights.

We seriously urge all freedom-loving people in this country to oppose the United States' support of the fascism in Iran and to protest the arms sales to the Shah. In opposition to the recent massacres in Tabriz and in support of the Iranian people's struggle for freedom and dignity, the Iranian students are calling for a 72 hour hunger strike to help expose the dictatorship which brutally silences any voice of protest in Iran.

opinion

Women's day: an event in the working class struggle

Submitted by **Ismet Guchan** (Senior, Architecture)
with **Monica Lozano, Cameron Kelly**
and **Cheryl Stroll**

In the battle against the double bondage and inequality of women and oppression and exploitation, March 8th, International Women's Day, will be celebrated worldwide as a day of unity between the millions of awakening progressive people and the international working class. It is important to correctly grasp the significance of this day in the bitter struggle needed for the emancipation of women.

Oppression puts an overwhelming majority of women under bondage, while hitting the working-class women the hardest in capitalist society. Among working-class women, women of the oppressed nations and nationalities suffer the most. In 1976, twice as many colored women lost their jobs as white women.

In the U.S. the capitalist class has been intensifying its attacks on working-class women. The last 20 years have seen the gap between the annual wage of working men and that of working women to increase three-fold. The average pay for a working woman in America now stands 74 percent lower than that of a working man on the same job! Daycare funds being cut left and right and pregnant women being denied job disability benefits are only part of the attacks of the capitalist class — which aims to maximize its profit at all cost — to keep women out of production and class struggle and keep them as household chattels tied to the drudgery of housework which strangles, crushes and stultifies their social and intellectual development.

Women are the most dispensible commodity on the market; they are the last ones to be hired and the first to be fired. While women are kept as a reserve army of workers during peace time, during time of war they are brought to production to replace men. The capitalist class flagrantly encourages concepts and social behavior that degrades women and deems the female sex inferior to the male.

Even though the formal concept of "freedom and equality" is loudly trumpeted by the heralds of the capitalist class, it is in fact, a farce. For there can be no equality between the exploiter and the exploited and, thus, between men and women under private property-economy. Under capitalism, marriage too carries the stench of private property, savage sentiments of ownership, personal gain, and careerism. Even the right to di-

voice becomes an abstract right, for women with no economic independence and security cannot afford to exercise it. Facing the fact that daughters of the working class families get driven to prostitution, because of unemployment, the "respected ladies" of the capitalist regime shamelessly propose to solve the problem with their faithful twin-angels, police and the priest. While the capitalist parasites dream of expanding their clan indefinitely, they attack the working class women with forced abortions and sterilizations in the name of "population control."

Under the signboard of the Equal Rights Amendment, the capitalist class wants to attack the working class and its gains and benefits with a measure that really means equal oppression for both sexes.

The working-class men and women have been struggling, side by side, against this bourgeois order of things. It is clear to them that labor cannot be freed while it is still chained to the material and ideological bondage in the female sex. Realizing the immense power of working-class women striving for total emancipation in the rising tide of social revolution worldwide, the capitalist class seeks to undermine the unity of the working class men and women by implementing the Machiavellian principle of "divide and rule." For this reason alone, the ruling class feverishly propagates that the man is the source of women's oppression, while limiting childcare in the name of "preserving the family."

Allegedly, capitalism has become humane and women can be free under capitalism, if they only followed the examples of the First Lady, Billy Jean King and Erica Jong. The "Feminist" movement is the new strategy of the capitalist class to direct women away from class struggle, but all this demagoguery and hypocrisy won't save their skin.

Enslavement of woman by man and the on-going inequality thereafter stems neither from biological nor from psychological factors but from the nature of exploiting social order. And at that, the establishment of private property over the means of production and the institution of inheritance constitute the underlying economic principle of monogamy by which woman became subjugated to man initially. Thus the antagonism between the sexes is the first manifestation of developing class antagonism which reaches its apex under capitalism. Thus the road to the emancipation of women requires to be, at the same time, the road of class struggle of the working-class

against the capitalist class.

Like working men, working women are also the grave-diggers of capitalism, wage-slavery and its reactionary theory of the superiority of the male sex. Working women need no "feminist flag", for they have the tested flag of class struggle: Marxism-Leninism and proletarian revolution. Nothing is as alien to women's emancipation as the phony liberation of bourgeois coquettes. On the road to proletarian revolution, working women must forge a steel-like unity with the working class in this country to beat back the attacks of the ruling class. Knowing that the free woman can only exist in a society free from political, economic and social oppression as well as from the alien concepts and prejudices about women, the working class men and women must see to it that their class attains state power to implement the scientific theory of their class — Marxian-Leninism. This is the only strategy towards a total emancipation of women, of the working class and all mankind.

Gigantic strides taken in this direction by socialist women in Albania and China are unassailable testimony to this thesis. Although the working class holding state power is the precondition of the emancipation of women, it doesn't suffice by itself. Under their rule, the working class and its party must ensure full and active participation of women in social production and running the affairs of the proletarian state.

Secondly, a stubborn and scientific battle must be waged in ideological and cultural spheres to unfetter womankind from the shackles of all forms of backward and alien concepts and customs. Without this, socialism cannot be built and the march towards a class society would be obstructed until this error is corrected.

With this understanding, all progressive people — and youth — must unite with the working class to fight against women's oppression and to beat back the attacks of the capitalists against the working class men and women. We must demand complete freedom and equality for women and oppose bondage, division and oppression.

We must make the problem of women's oppression a problem of all those who suffer under capitalism. The struggle of women against oppression and exploitation must be united with the struggle of the working class and national-liberation struggles in the colonies of U.S. imperialists. We must dare to make a future free of classes, inequality, discrimination and all forms of oppression.

Tuesday, March 7, 1978