



Save
JOANN LITTLE

RALEIGH, N.C.--Joann Little, who goes on trial July 14 here, has filed a \$1 million damage suit against the estate of the Beaufort county jailer who she killed while he was trying to rape her.

The federal suit contends that the guard, Clarence Alligood, violated Joann Little's constitutional rights by acting under the cover of North Carolina law to inflict cruel and unusual punishment upon her and to invade her privacy by attacking her sexually.

The suit, being brought by the Southern Poverty Law Center and Little's attorneys, includes a class action on behalf of all female inmates in the Beaufort County jail, charging conditions in the jail as unconstitutional and asking the court to prohibit the county jail from continuing to treat women there in the same way. The suit describes such conditions in the Beaufort County jail as:

women prisoners there are mostly supervised by male attendants who can see them when they bathe, undress or use the bathroom;

female inmates "are confined in such a manner that male trustees, jailers and other male persons given free run of the jail expose their genitalia...and make vulgar and obscene remarks against the will and beyond the control of" the women prisoners.

Joann Little's trial for first degree murder starts on July 14 and rallies of support are being planned and encouraged for that day around the country.

NOTES ON A TALK--

The following article is a taping of a talk with b.g.- a really fine Black Lesbian sister in San Francisco who plays ball and sings with Gente--a Third World women's organization in the Bay Area. Recently she, along with a Puerto Rican sister, Ali, went to North Carolina in support of Joann Little and to deliver money raised here for her defense. b.g. spent days doing work and collecting information at the defense fund headquarters.

b.g.'s determined to get this information out--about racism and the oppression of Third World people in this country--that Third World and poor people are all political prisoners--whether out on the streets or inside prisons. b.g. believes in her own words--maybe that's from not waiting around for the answers--not waiting for the news to tell her what to think. She went right to the source and saw for herself what was happening. b.g.'s got a lot going for her and it's not money. She's not rich--she lives with 3 other women and her 3-year old daughter, Nikol. Nevertheless, b.g. has gotten together the funds to go to N.C. twice in the last 2 years to give support and find out what's going down politically there.

Often important thoughts and words get lost and this taping was a way of recording oral history in the making. It's inspiring to find someone head-strong enough to go across the continent because she's needing to do something for a woman she doesn't even know. But she did know that what sister Joann is going through we could all be going through: that racism and rapist attacks are something we all gotta deal with--that the legal system in this country is atrocious--that prisons have to be done away with because people are dying in there. Many women are in prisons today for having guts--the guts to aggressively take control of their own lives--either fighting off a rapist attack or writing a bad check so they can eat. Most of these women are Black. But-Third World or white--the ones who get caught by the prison system are poor and trying to survive. They are locked away while the real criminals are out: free and rich and white and running the whole fucking show.

We need to do all we can to save the lives of courageous women like Joann Little and Inez Garcia and Yvonne Wannrow--to join in this fight for the rights of all women to defend themselves, their children and other women against the violence of rape.

Anita Taylor

THE FACTS OF JOANN LITTLE'S CASE

I AM SOMEBODY!

I may be down today
but I am somebody!

I may be considered the lowest
on earth; but I am somebody!

I came up in low rent housing,
sometimes lived in the slums;
but I am still somebody!

I read an article where a black youth
was jailed, he stole some food, but got
15-20 years--he was somebody!

I killed a white in 'self-defense'
but the jury wasn't sure--and when
he came for me to prepare trial--
he said she deserved the chair--

Every time

Every hurt and pain I feel inside,
Everytime I pick up the morning news
only to see my name on the front page-
I begin to wonder; they make me feel
less than somebody.

but in the end I will have freedom
and peace of mind. I will do anything
to help prove my innocence. Because
of one important fact above all...

'I am somebody!'

BY JOANN LITTLE

RALEIGH, N.C. (LNS) - Support grows in North Carolina for Joann Little, a 20-year old black woman scheduled to stand trial in July for killing a white guard who was trying to rape her.

On August 27, Clarence Alligood, a guard at the Beaufort County Jail in Washington, North Carolina, was found dead. Alligood had been killed with an ice pick normally kept in his desk drawer. His body was naked from the waist down except for his socks, and his shoes were lying in the corridor outside the cell.

Joann Little, the occupant of the cell, had fled. Eight days later she turned herself in to the state authorities in Raleigh and told her story.

Little had been kept in the Beaufort County Jail for three months pending an appeal of a conviction for breaking and entering. She was the only woman in the jail where all the guards are white males. She stated that Alligood's death was a matter of self-defense; he had made sexual advances toward her once before and on the night of the 27th he had tried to rape her.

Little said that Alligood entered her cell about 3a.m., having taken his shoes off outside the cell, and threatened her with an ice pick. As Alligood was undressing, she got hold of the ice pick, struck him with it several times and then fled from the jail. Sperm found on Alligood's clothes supports this account.

Since she turned herself in, Joann Little's case has begun to attract considerable attention, particularly among women in the black community. It raises important questions about racism in the courts and in the jails, about the treatment of women in prison and about the right of a women to defend themselves against rape

Of special concern is the prison laundry where all of the several hundred women prisoners, mostly Black and Native American, must work. Women work in 120 degree heat and must carry very heavy laundry bags weighing up to 175 pounds.

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ONE WOMAN'S VIEW OF THE CASE OF JOANN LITTLE, NORTH CAROLINA AND IT'S WOMENS PRISON BY b.g.

What was your general impression of North Carolina?

From the standpoint of the reason why I was going to N.C. I felt good about being there. When I first heard about Joann Little I took it very personally in that I felt that I had to go and see what was happening to her and that it was my personal responsibility to see that everything was done for her that could be done to make sure that she was free--and her life was saved. As far as N.C. itself, outwardly it's really no different from anywhere else--I mean on the streets you could go to McDonalds to buy a cheeseburger, sit outside and eat it without getting harrassed. There was no outwardly racist stuff like in resturants and public places at all. So I felt tense when I first got there cause I was looking for it because from the way you hear about N.C. here is that it's dangerous--it's dangerous. Before I left, Docici one of my friends, gave me her good luck silver dollar and Baby J gave me her good luck necklace and Linda Wilson gave me her good luck bracelet. Here I was loaded down with all these things--omens-- to keep all the North Carolina racism from tearing me limb from limb. I was looking for it and it didn't come out that way at all. Then again I was isolated because the people I stayed with and places I stayed and people I worked with were political people-- so that might have made a lot of difference. I made a point not to be on the streets late at night by myself. I didn't see police harrassment of anybody. I saw a lot of police stuff, that's for sure, they are out all the time.

White? Were the police all white?

No, they weren't all white. The traffic cops--the guys who give tickets were Black. In fact, the one that I really met was such a do-goodie that he even

put tickets on his own car--he was doing such a good job. That's no lie--he really put tickets on his own car! Outwardly there was no signs of racism--there was not the Klu Klux Klan marching up and down the streets. There was evidence like bumper stickers on the cars: the Rights of White People's Party bumper stickers, KKK bumper stickers, Nazi bumper stickers--you'd see a lot of that.

What do you know about those organizations-- the KKK, the Rights of White People's Party?

The Rights of White People's Party is an organization that feels that the KKK is too moderate and talks too much--and they would like a lot more action. They would like to see white people arm themselves to contain the Black community. They said they have even bombed a police station in one town in N.C. because they felt the police weren't up to the task of dealing with the Blacks and Native Americans in a way that the white community felt fit. They are running political candidates in the next election for Congress and city-wide offices. They have offices right down the street from the office that Rev. Ben Chavis works out of in Raleigh. They have an office and a great big sign that says Rights of White People's Party. The KKK has been in N.C. for a long time--they never died there. They're still there--still having meetings and burning crosses. I didn't go to any of their meetings or get in touch with them for a statement, but you know--you're aware of it alot because of the bumper stickers and printed materials you see around.

What type of oppression do you see that is directed against Black People and Native Americans in N.C.?

Well, the oppression that I see is basically that there's very little room for out front organization. Radical newspapers don't exist. The ones that are in N.C. don't originate in N.C. The New American Movement has a big organization there but their paper is nation wide. The African Liberation Movement, which is dying out now, has a newspaper but it's national too. So. the ways of getting information out in N.C. to the rest of the U.S. are systematically cut off. The Wilmington Journal, a black paper there, has been in N.C. since 1911. Their

office was bombed when they felt that the Wilmington Journal was promoting integration thru bussing-- the KKK threatened to bomb it and two or three days later it was bombed. The law office of Stein, Furgusen and Landers--which for a long time had been taking rape cases in which black men have been accused of raping white women--was burnt down. That's one of the ways they oppress the black community.

How does this oppression manifest itself?

Through the legal system. If you get busted in NC the probabilities of having a fair trial are zero. First because the way juries are selected and the people who select the juries and the judges you're gonna face. Judgeships in N.C. have traditionally been passed down in white families from father to son, father to son--that way. Just like Sam Irvin's son is now a judge in N.C., his father having been a judge and a senator. So you face these real old judges who get judgeships when they're very young and sit on the bench for ever and ever, and who have some type of link to the whole system of keeping Native Americans and Black people oppressed in N.C. Once you're in jail you're oppressed by not being able to reach outside of N.C. for any type of reason. People who come to N.C. to give mass support to anything that's going on are automatically labeled as outside agitators--people who don't know the problems of N.C. and are coming down to stir up trouble. This is one of the things that was said about people coming in to help out with the Joann Little case. After the Supreme Court ruled that the death penalty was cruel and unusual punishment because of the way it was arbitrarily used against Black, Third World, Native American and poor people, N.C. said well, ah-ha, what we'll do is give the death penalty for everything. We'll give the death penalty for burglary; we'll give the death penalty for arson; we'll give the death penalty for rape; we'll give the death penalty for extortion. We'll give the death penalty for any of these crimes. So now most of the people they catch and accuse of those crimes are still Native American and Black people. They just work around it. The problem in N.C. is the legal system--the legal

system and who runs it and who will continue to run it.

So you can face the death penalty for just a simple burglary?

Yes--attempted burglary. There was this incident where four people went to ride horses at a stable in N.C. and they were told they couldn't ride them--out and out refused. The next day they returned, but this time there was 7 more of them--plus reporters. They got to ride. Well, 11 months later there was a fire at the stable and 15 horses died. In the papers there was no mention of arson. But 3 years later and 4 years after the initial incident those original 4 people were slapped with arson charges. Today Jim Frant, one of the 4, is in prison--serving a 25 year sentence. These people were politically active people in the Black community. They'd been organizing around school desegregation--helping the students there fight off what has been terror tactics used against Black students in the schools. Real terror tactics like Black students getting arrested or banned from the schools because they refused to put up with being fingerprinted for these cards. The school instituted this thing where students have to pay for these fingerprint cards with their pictures on them. To be carried at all times on campus--and if you're caught without them you're banned from all N.C. schools. I It's this kind of thing, where the community tries to organize...you become too loud or say anything that's public. If you try to get what you're doing or saying into the news media, watch out, because they'll find any charge to put you away--five years for spitting on the street...Then there is their license plates that came out in '74 stamped with First In Freedom... and people feeling that that's not exactly the true statement and not wanting to ride around with that on their car. One brother taped over his license plate and got arrested--put in jail--lost his job. He had no money to defend himself and the courts refused to pay for his court expenses or appoint him an attorney.

What steps are the Black and Native American communities taking to defend themselves?

I don't want to talk about the Black community and

the Native American community arming themselves even though I'm hoping that they are. I sort of believe that anyone who's been under the kind of oppression that N.C. has, would be doing that. I think they're organizing quietly and quickly in the Black community. They're making each other aware; there's a lot of word of mouth stuff, a lot of word of mouth stuff, a lot of small groups doing political reading and stuff like that. They're really highly organized. Even young kids are highly organized but it's not outfront organizations with store fronts. They're organizing themselves basically to fight the judiciary system in N.C. by taking to task cases where there's blatant racism or blatant miscarriage of justice. Some battles they win and a lot they're losing because of the drain on the poor community. Like N.C. has the lowest per capita income of any state in the union as far as wage earners go, so if you're organizing say, around school integration and someone gets arrested and the judge sets \$100,000 bail, then the Black community and the Native American community has to raise that money and they don't always have it there. So, they have to go outside to get it and those people from the outside who help are labeled outside agitators and you can't organize inside because they systematically suppress any type of communication as far as newspapers and things go. So they're organized but they're organized in a very quiet, small group type of way--but they are organizing themselves and they're organizing specifically to fight the judiciary system.

What kind of legal help is there? Is the Southern Poverty Law Center organized to help with these kinds of cases? It sounds like there's a big bulk of cases in the courts.

Well, the Southern Poverty Law Center is based in Alabama but their thrust is all over the south; they're definitely handling a lot of cases. The National Alliance against Racism and Political Repression first brought to light the problem of N.C. through publicizing cases and conditions and they have a lot of written materials going out. Because they're a national organization they have a better chance of getting information out of N.C.

and they're also putting money into cases that are going on--the Charlotte three, the Wilmington ten, and on and on. Most of the legal organizations aren't limited or aren't based in N.C. because of the fact that the NAACP defense fund office was burned down and the law office of Chambers, Stein, Ferguson and Landers which had been working on anti-war activities and with Black, poor people and Native American people--they were bombed and burned down and also the home of one of the attorneys was burned down. So when it's coming from N.C. they immediately zero in on it and crush it any way they possibly can--bombing, burning, shooting, killing--that's the order of the day. So it takes a national organization to do anything--like the American Civil Liberties Union and people like that and even they are terrorized. Now the NAACP defense fund--what could be a more liberal Black organization than the National Association for the Advancement of Colored People, you know? So you see where it's at. Don't try to defend anybody. So that's why it's important for people all over the country to get involved in Joann Little's case because it has to come from a national consciousness. Support has to come from outside. It does have to come from outside the state because the people are isolated. The white working class people in N.C. are afraid because they are ruled by the white Duke-University owned press and the tobacco trusts and people like that, like Sam Irvin and his buddies, the banks, that are mostly N.C. banks controlled by N.Y. City brokerage houses--that's where the power is. The power is not even really in N.C. except for the Seaman and Duke families. It goes back to Rockefeller. If you follow it long enough it will go right back to Rockefeller.

What part have Black women played in fighting racism?

I think people forget that the Civil Rights movement was started by a woman, even though Martin Luther King eventually overshadowed that. It was Rosa Parks who refused to give up her seat to a white woman on the bus but it was Martin Luther King who was catapulted into national fame and fortune. It was a Black woman and her daughter who

filed the original desegregation suit. There's the same old Southern attitude toward Black women that Black women are still chattel to white males in the South and that raping a Black woman is nothing. It's still nothing. The one incident that I call racist was when we were waiting for a table in a restaurant and this white man just walked, blatantly walked up to the woman I was with and I mean just really bent over and looked down her shirt--not sort of--not sorta or kinda cool like they do in California. I mean he just walked right up and looked--then walked out of the restaurant. They still feel that Black women are their little entertainment. The way the system has terrorized Black women is like the statistics that about one thousand seven hundred women have been sterilized in the last ten years and one thousand five hundred and eighty three of those were Black. The reasons they give is like a vague definition of mental defectiveness like you get a low IQ test score. Most of the women who have been sterilized are Native Americans and Blacks under the age of 20. So, I guess if you are young and Black or Native American and poor and you don't score high on IQ tests when they don't even relate to you anyway--then you have to be sterilized in order to receive aid in N.C. in a lot of instances. This is terrorizing women. Joann Little's case points out that even when you're in jail--locked up, protected from society--you aren't protected from the protectors of society. It's been going on for years in womens prisons and this is just bringing it out--no one's been concerned about the fact that any male guard or trustee or any male has a right to women prisoners to use them for their sexual whatever, you know, and I don't even want to put it on that level cause it's animalistic--if I wanted to be nice. So yes--the white male does direct a lot of his hate and racism to Black women and being that they are unable to organize in a grand fashion--it's been allowed to go on. Most people aren't concerned with the Black women's issues as an issue. Their lifestyles and the way they have to live in the South with the crazy, asshole, stupid, white dickos that are running around being stupid, fucked up, assholes. They all need to be lined up against the wall and shot--not all of them--I met some nice ones--I want to say that...mumble mumble...

You want to talk about Joann Little and who she is?

Joann Little is 20 years old. She's a Black woman. She was educated in the south for the most part. At one point in her life she was sent to Philadelphia to go to school. When she returned to N.C., I think Cha Cha Whitney is where she was living, they wouldn't accept her grades from Philadelphia so she dropped out of school in the twelfth grade. Another reason was because of her health--she had a thyroid condition which has been a problem for her. You know I saw her--she was like down to a hundred pounds. At one time she was up to around 120-130, so she's been sick and she dropped out of school. She's one of nine children raised by her mother and partly by her father. As far as her career, she was a waitress for a while and then got into doing sheet rock finishing on buildings and doing construction work which at the time was really like a first. What happened for her to be in jail, which is a question a lot of people ask, why was she in jail in the first place, which to me in a lot of instances is really saying Well, what was she doing in jail in the first place! She was arrested after there was a chain of trailer park robberies and like another way to point out the way the N.C. judiciary system works--she was arrested with her younger brother- he's a young cat maybe 14 or 13 and they got him to turn states witness against his sister. What happened when they got to trial, the day of the trial--the court still had not provided her with an attorney. So one of her friends went out into the hall in front of the courtroom and asked a lawyer to defend Joann Little. The lawyer--when he was asked thought that Joann's case was this case that he knew the star witness had not shown up for and the case was going to be thrown out and he figured he could make an easy three hundred dollars and so he said, sure, I'll defend her. Once he got into the courtroom and saw that that wasn't the case he thought it was, he proceeded to ask Joann a couple of questions while they were at the counsel table and continued to defend her without even giving her any counsel. And she was convicted. She got, I think, five to ten for that. She asked her lawyer to file an appeal for her but he said he wouldn't file an appeal until she gave him some more money. He visited her once

while she was in jail. Through the whole three months she was in jail he came to see her one time and assured her he was going to file an appeal--and he never did. So she was sitting there waiting for an appeal that hadn't even been filed. Secondly, when she was put in jail she should have been transferred to the women's prison in Raleigh. The judge had sent the orders down for her to be transferred but somehow it had gotten lost. She was the only woman in the jail for most of the three months she was there. She had absolutely no privacy. At one time she took a sheet to put up over the bars so she could wash and stuff and the deputy came in and said, uh, uh--you're only supposed to have one change of linen and he took the sheet away and for the whole time she was there she got one change of clean linen. I think I overstepped the whole question. As far as her background goes she comes from a poor Black family that lived in the rural South--her mother worked and her father worked and the kids worked--you know--it's not any particular story or anything particular to tell about any great achievements she made. Take any poor family living in the south that has a child her age and you could probably just superimpose it.

Was she working when she was arrested?

No, she wasn't, because of her health and because of the fact that she couldn't keep her weight up. She was sick and doing construction work is very hard and so she hadn't been working at the time she was arrested. I think she was looking for work.

How did she make her way into doing construction work?

Basically what she did was promote herself--you know--asking for jobs and convinced them that she could do the work and while working she learned how to do it. She got it for herself. It wasn't like there was any special effort to hire her.

Did you ever talk to her about what she'd be doing now if this all hadn't happened?

When I spoke with her the thing she basically said was that if this hadn't happened to her now she

would probably be trying to survive in N.C. as a 20 year old Black woman out of work. As far as what she'd be trying to do--trying to finish up her education, trying to get out, you know. Trying to help her family.

Has she been able to get any kind of medical attention?

Yes, the trial was delayed the second time because she was sick and there was a big furor over whether she was really sick or not. The judge was going to make her see a court appointed physician but she did go into the hospital in Washington D.C. and they ran tests and the doctors confirmed that she did have a thyroid condition and they did put her on medication because before that she was unable to sleep. She'd wake up tired and go to bed tired. She had no appetite, dizziness to some extent. You know, just sort of like blase I guess you'd say, got the blahs. But she was able to get medical attention and the reason why she got it was because the people who had been supporting her--the money was available for her to see a doctor...mumble mumble...Other than that I'm sure she wouldn't have gotten any medical help.

Where is she now and what is she doing?

She's working real close with the defense fund. She knows what's happening and she has a lot of input into what's happening. She makes some public appearances. When I was there, the Friday that I left they were giving her a postbirthday dinner where she was going to speak. A couple of weeks after that she was going to go to Virginia and speak. So she's been active and involved in the case and helping with the legal research. She writes poetry and she paints and she is a creative writer. And so she's been helping out--checking out where the money's going and letting people know she's around and involved. One of the things that was interesting when I talked to her was that she was really concerned about Inez Garcia's case and what kind of defense Inez Garcia had--whether the women's community out here had supported her thru the trial and appeal process--she was really looking forward in her own mind, I think, that if she

was convicted--whether the support for her would last. She was wondering if through Inez's appeal process did the women's community forsake her or had they stuck by her, and I had to answer yes, sort of. So she's very interested in the organized support she's getting. I spent the first day I was there making a tape cassette of a newspaper file of what had happened from the beginning of the case--from the time that they found..Alligood...I can't bring myself to say his name sometimes--right up to what was going on now with the change of venue process. I walked into the office and I sort of thought it was her but I didn't really know and so I proceeded to introduce myself to everyone and it just so happens I was there last year July 4th. National Alliance Against Racism and Political Repression had declared N.C. a disaster area and they had a march and rally that attracted about ten thousand people. So Yvonne Davis, who is the coordinator of the Joann Little defense fund, was sitting there and I said, don't i know you from somewhere? And she said, yeah-don't I know you from somewhere? I said San Francisco and she said no, I took you to your motel last year, hummmm, which is not as it implies - she showed me where it was-where it's at rather. So immediately I knew her and then she turned around and said, this is Joann Little. So I said, I'm from San Francisco and she was really really grateful, suprised, happy, astounded that some women in San Francisco cared enough about her not only to send the finances that they did but to send somebody all the way from San Francisco to work on the defense committee. And she wanted to know about the women, she wanted to know about the organization in San Francisco. I think she was really soliciting people to continue to support her and hoping that people wouldn't forget, which is probably one of the things she's most concerned about, that as the case goes on and drags on with continuations and things like that, that people will begin to say, well, I'm bored with this, lets find a new cause. She was sort of leary of the women's movement cause she feels that a lot of times the women's movement puts a lot of vocal support behind something - bandwagoning - you know, screaming and hollering, but the actual energy and day to day shit work that needs to be done to make sure that somebody is free, her life is saved, they

don't really want to get into. So she's concerned that people would not just jump on it and run around saying free Joann Little just to be saying it and not really put any time and energy into making sure that that happened. But she's really happy for the support. Her idea of herself is not a political person or a political prisoner, even though the implications of her case and the reasons she's on trial are political. She does not see herself as an Angela Davis type person. She sees herself more as one person who is one of many in N.C. who has been caught by the judiciary system and it just happens that because of the circumstances various people have become concerned. She's really humble and really taken a little aback by the whole thing. So I felt really close to her in the way that she could have been me or anyone else of our class (poor). She wasn't fooled by the excitement of it all and the big to-do about it. I mean she wasn't caught up in it, she realized that when it comes right down to it, if she's convicted, she's going to go to the gas chamber. She realizes that so she says she spends a lot of her time mentally preparing herself for the trial. There's a lot of pressure on her. She's not a public speaker. She doesn't have that whole speech-making oratory way of presenting herself and she said she knows that a lot of times she doesn't come off that way and people are a bit disappointed that she can't get up and run down to them the facts about racism in N.C. da da da... So she feels a bit not up to the job of doing that. I'm sure that in a lot of ways she feels that she's not educated enough.

Did she talk to you at all about what it's been like to go through this whole ordeal? Her day to day feelings and fears?

First of all what its like to go through the ordeal: it's a nightmare - it's a real nightmare for her. She'll be glad when it's over and hopes that some day she can just look back at it as a nightmare, as something that she did not create and she, in a lot of ways, had no control over. And yet she was thrust into it so quickly that she had to act and the act was instinct alone, instinct to survive and the instinct not to let this fucking asshole white boy just come in and rape her just because he could because she was in jail, for whatever reason she was locked up. And her

day to day life is one that she's trying to prepare herself in a lot of ways, to go to the gas chamber and that's something you can't really prepare yourself for. But she said that that's what she has to think about a lot. A lot of people tend to forget this that at the end of it all she is either going there or not and that can be a big pressure. Like I can't even imagine what it would be like to live this past year knowing that it could possibly be the way Joann Little ends her life.



Are there a lot of people around her that she's close to and support her?

There are a lot of people around her that she's close to and support her but there's no particular person that she's really close to. I mean really close to. There's been a lot of friction between her and her mother. Like at the time when she was sick and the trial had to be delayed and her mother made a statement to the press that Joann had called her and told her she really wasn't sick and it was all an act to get the trial delayed. And Joann had to get up and publicly refudiate what her mother had said, not wanting to, and all these type of things have a way of aggravating her whole

thing. So she's very close to Jerry Paul and Karen Galloway, as close as you can be to two people who are defending your life. She has a lot of faith in them, she trusts them and she really believes they are working diligently to get her freed. Talking to both of them I felt the same way. I thought both of them were really dedicated to doing that and it wasn't like a attitude of a Charles Garry, that this was something that was going to put me in the big time. They've been in N.C. defending people, poor people, Native American people, Black people, for years. The fact is that the guy who's prosecuting her and Jerry Paul grew up in the same town, went to the same school, and went their separate ways - one's the prosecutor and one's the defending attorney. So there's no particular people that she's close to and then in a lot of ways she feels close to everybody because everybody's working to try to save her life. She does have a lot of support but yet and still there's nobody to support you in that place where you know ultimately its just me they want to murder, you know. Its that loneliness and in a lot of ways she's not able to get close to anybody because nobody can really get to that - even I can't get to that - try as I might.

How did she get in touch with Jerry Paul? How did she know where to go when she was on the run and they were going to declare her an outlaw where anybody could shoot her on sight? How did she get it arranged for her so that she was safe? Did she know Jerry Paul? Or did she know where to go?

No, she didn't know Jerry Paul but she knew of him. There was a person who had helped her during the eight days she was an outlaw. Whether they declared her one or not--that's the way they hunted her--with shotguns. For those eight days she was on the run, that person acted as an intermediary to get her in touch with Jerry Paul. Through an elaborately secure system he was able to pick her up, take her and turn her in. So, the name of the person and the whole way that was done has never really been talked about and it's probably best that it does not get talked about. But she was able to do that, which is the important thing.

What did they do with her when she turned herself in?

Her and Jerry Paul went to the headquarters of the State Bureau of Investigation and she gave a statement to them. Then the guys at the Beaufort County jail said they did not want her back in their jail--at all. There was an agreement from the SBI that when she turned herself in--voluntarily turned herself in--that she would be put in the women's prison in Raleigh. And that's where she went. She was put in what they call live-in status, which means that she lived virtually in her room, in her cell, very little exercise if any and even less contact with the other inmate population. The other inmates were very aware that she was there and they wanted to talk to her and see her and they were very supportive of her.

Did she talk of the attack on her by Alligood?

She didn't seem willing to discuss the actual way he approached her in her cell because that will all come out in her trial and she's going to have to testify to that. She's going to have to tell the whole world what happened and she didn't want to discuss it and I didn't push it. The prosecutor's going to be tearing her apart anyway--because one thing they're trying to say is that the male guards in Beaufort County jail did give the women inmates favors. This is the prosecution's claim: that she asked to use the phone for the purpose of going to the desk, getting the icepick, going back into her cell and luring him into the cell to kill him so she could escape. That's their claim--which is a lie. He was the one with the icepick in his hand. The N.Y. Times reported last December that:

Dr. Harry Carpenter, the Beaufort County medical examiner, said in his autopsy report that the jailer had been found slumped over near the foot of the cell cot, his feet on the floor.

His shoes were in the corridor, his socks on his feet. He was otherwise naked from the waist down.

In one hand, Dr. Carpenter reported, the jailer held his trousers and the other he clutched the icepick. Beneath the body was a woman's kerchief.

Finally, the medical examiner reported clear evidence of recent sexual activity by the jailer.

What is the basic strategy of the defense they're going to use for Joann Little?

The defense they're going to use quite possibly will be



that she defended herself against a rapist attack. The guy died is basically what happened. I think they'll try to use the case to point out the fact that poor people aren't allowed good representation because they are poor and can't afford it and the price of justice in North Carolina is high. That's clear by the amount of bail that is put on her life--\$100,000. They'll point out the inadequacies of the jury selection process and the way poor, Black, Native American people are across the board eliminated from serving on juries and having any say-so in the judiciary process in N.C. I think it will be what's called in people's legal terms, a feminist defense that a woman has the right to defend her body against rapist attack and that the right to self defense is an inalienable right that can't be taken away no matter if you're a prisoner in jail or not. She's willing to stand trial and she's not willing to cop out. She could've left the country and still has the opportunity to do so but she hasn't. She wants to be heard and she wants the truth to be out and for other women to be able to use this case as a point of reference--to look at her case as that women can be strong and defend themselves. That women can take that right to court and say this is what I did and I'm not ashamed of it and I have a right to do it. So they're not going to use the same defense as Garry did with Inez Garcia--saying that she was crazy.

No. She's not crazy and she's not gonna cop to being crazy. She's not gonna talk like, everything happened so fast--I was whacked out. She's gonna say it was a matter of me or him and it just happened that it turned out to be him--it could very well have been me. He's the one who set up the whole incident and she did not have any control over it. The only thing she could do was defend herself and that's what she did.

It's interesting that one of her lawyers is a Black woman and the other is a white man. Do they share the responsibility of work equally or what?

You mean as far as in court or outside the court? During pre-trial hearings, Karen Galloway presented part of the case and Jerry Paul presented part. Both will be actively calling and questioning witnesses. She's also doing legal research along with him. She does a lot as far as the media goes, like the newspaper and television interviews. That's one thing Joann wants to happen is that both Karen Galloway and Jerry Paul represent her--that they're not just sticking Karen Galloway up there

because she's a Black woman--to make us look good. She feels another thing the court needs to see is a Black woman struggling at the stand, to be a lawyer and to plead her case for her.

When does jury selection begin?

The trial starts on July 14th. The jury selection process starts then.

What is the jury selection like in N.C.?

It's foul. I mean...it's real bad--that's one of the reasons they got two change of venues. They were able to prove that poor people, Native American and Black people were systematically eliminated from being on juries. The jury predominance is made up of property owners. It's made up of people who buy cars or have bought something with credit--people who have established credit. Their's are the names that are used to make up jury lists. Nine times out of ten, Native Americans own all the property in the U.S. but they don't own nothing as far as the courts go. The judge in the motion of change of venue said that he would listen to all the evidence and later rule whether it was admissible or not. He listened and after he heard it there was no way he could deny it--it was unfair. So--that's why they got the change of venue. That was really important because they were going to try her in Beaufort County--which is really bad because that's where the incident took place--and the Alligood family has been around the outlying community for years. One of the people on the original grand jury that indicted her was a cousin of Alligood and they tried to get the indictment dismissed but the judge didn't go for it. They moved it to Washington County which is a little rural cracker town and I hate to say that, but it's the truth. So they got it changed to Wake County where the capitol of N.C. is--Raleigh--and it's a more metropolitan city. It's level of consciousness and organization politically is higher. So they can get a better trial there. What they'd really like is no trial at all, but that's impossible at this point.

What did they have to do to get a change of venue?

The grand jury indicted her, then set a date for the trial. They then went to the same judge and asked for a change of venue but he denied it, so they went to the State Court of Appeals-where they presented their case for a change of venue and it was granted. Twice it was granted--which was a real victory because N.C. reads so that you can have only a change to the adjoining county.

What sort of press coverage has her case received?

For the first week it was like ICEPICK SLAYER CAUGHT or ICEPICK SLAYER GIVES UP or the BRUTAL MURDER--alot of sensationalism for the first week. Then the state medical examiner's report came out. The immediate newspaper coverage became more like...uh...ah, let's handle this internally...not make this a national issue because N.C. can take care of it. So, they continued to call it a murder. They did publish the facts about the way the body was found. But the thing about the press coverage is that it seeks to put fear in people's hearts, especially white poor people...saying this is just one example of what's gonna happen if we don't catch them now and do away with them. And it doesn't speak to the Native American or Black community at all...it was sorta liberal in some instances and really rascist in others. The facts about the way the body was discovered wasn't released to the media until Karen Galloway and Jerry Paul called a press conference and read the medical examiners report. Then that's when it really began to come out and the press covered it but what they really played up was the schism that came between the Golden Finks of the SCLC and the Joann Little Defense Fund, Inc.--like they had great big banner headlines about Joann Little Defense Fund Accused of Misappropriating Funds. They used that example of how...you know, this whole thing is just getting out of hand and how they're misusing the money and how they're using this issue to enhance themselves. So, the press really jumped on that issue and really gave it a lot of play. The eastern presses like the N.Y. Post and Chicago Daily News and papers like that, their coverage was pretty good...but really liberal. I didn't depend on the press to tell me much and no one should. As far as the community goes, most of the stuff that came out they saw on the news conference then everything else about it was through word of mouth because the defense

fund doesn't have that much printed material itself because they're putting all the money into the trial process.

Is there no Black press at all in N.C.?

Like I said they have the Wilmington Journal and established Black newspapers that have been around. I don't know their names but you've seen examples of them here in California, like the Berkely Post--the regular sort of liberal middle class--if there is such a thing--Black press. That--but radical stuff--no. The Black Panther Party Paper and the Southern Poverty Law Center's newsletter.

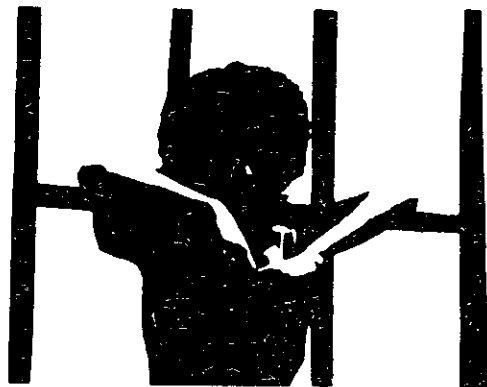
You know, you keep hearing about this press black-out from N.C. Do you think that's a deliberate thing--that there is suppression of information about this trial and other trials in N.C. - political trials?

Yes. Of course it's intentional that no radical black newspapers or any type of radical newspapers have been able to establish themselves or survive. Authorities in N.C. through the mail system have been able to keep things from coming out and the only way I heard about Joann Little was the Walter Cronkite show when it did a 90 second spot on the news broadcast about it. It took a national station like CBS to get in there and publicize it or -like I said- national organizations like the Southern Poverty Law Center or National Alliance Against Racism And Political Repression but other than that the exchange of information is for shit. And I think it's a lot the fault of people in other places that they arn't going to the source and demanding the facts. But when you go you're labeled as an outside agitator - and so you get it coming and going. It's purposely done that way and there's a lot of people who are fearful of N.C. -I mean- really afraid to even go there, and they like that just fine. They like that just fine. So I think it's intentional and until people demand the information it's not going to be forthcoming.

Can you tell us what's going on in the womens prison in Raleigh, N.C?

I should start by explaining what the womens prison is set up for. The womens prison in N.C. is set up as a

laundry for all the hospitals in the area including the Duke University Hospitals which the Duke family owns and operates. There are 450 inmates. Forty of these inmates are allowed to go to school for one hour a day. The rest of the inmate population doesn't go to school at all. The job they do, they do the



laundry for all the hospitals in the area. A lot of times what the women have to handle is so fucked up- when there are operations and they do like a bladder operation or a gall stone operation or an amputation or anything like that- abortions, fetuses and stuff- when they receive the laundry this stuff is left in the sheets -they just roll them up and throw them in there. The women have to handle the stuff. What they have to do - they have to take all these guts and parts and stuff and put them in tubs that weigh 50 pounds and they have to push them out of the laundry room and dispose of all this yuck-stuff. Then they have to wash and launder the sheets and fold them and get them back to the hospital. The laundry room itself is always ankle deep in water. It's so hot down there that the tempature outside may be 90 and it gets up to like a hundred and twenty in there. Marie Hill is a woman that people probably heard of. She was accused of murdering this grocery store clerk even though there were witnesses that stated that she wasn't even in the area at the time. She was given the the death sentence and then because of the mass support of the people her sentence was commuted to life in prison. She's had one toe amputated and when we were there someone told us that she had

had the other toe on the other foot amputated because of being in this water, ankle deep in this water, all the time and her toes getting infected and this happens a lot. The women get sick a lot. So they had a strike. They sat down and said - we're not going to go back in the fucking laundry any more- you know- that's not what we're here for-you know they don't get paid at all, not even two cents an hour. And it turned into a battle where the women were organized- which is one of the things I really liked about it- they used sticks and stones and whatever they could find and they fought for a whole day with the men- it was the state highway patrol or state troops or whatever they brought in to squash the uprising. But when I left and subsequently when I was in Washington, D.C., it was still going on. They had just refused to continue to work. The conditions there are bad, very bad, very bad. The cells are bad, the sanitary conditions are bad, education is non-existent, attempts to get information out and information in is very hard. There's one sister who has been working in the womens prison in Raleigh for some time and they called her in to try to help out to put down the riot and at first the media reported that she had come in and talked the inmates out of it and later we found out through personal connections that that was not the case at all. And that is one of the quickest ways that you can turn the prison population against someone that they think is helping them - by publicizing that they are on the other side - which was a devious tactic in itself that the media was using in that way. So, they were still striking. In a lot of ways I think the strike does relate to Joann Little and relate to the women's solidarity with her but it wasn't specifically a strike for Joann Little. It was that they were going to strike because they were tired of being used that way by the state of N.C. I think that for the 450 women there they have no doctor- there's no doctor at all for all the women there- they have one nurse. What they have is people who have taken first aid courses- and they have to help themselves. Also, after the riot, the stoppage of work, the strike, everybody was put in their cells. They said, alright we'll start considering what we can do. They took sixty women out of the 450 and put them in maximum security and said: thats it. We don't want to hear no more from nobody. And when we left that was



what was happening, they were saying, OK, everybody back to work. These sixty women are in maximum security, we don't want to hear you're gripe. They work from seven in the morning. They get a half hour for breakfast. They start work at seven and up to two hundred and fifty of them work until at least nine thirty at night. They just picked out sixty women and put them in maximum security and said they don't want to hear anything else. We heard that maximum security is one of the best places to be because they give you reading material and you don't have to go to work. Take me to lockup! I swear.

Do they have an indeterminant sentence in N.C.?

No. But they're so long they might as well be indeterminant. There's always cases where they do plea bargaining. Like if they're going to give you life, then they say, OK, I'll give you twenty-five years and you agree to it, then they say the basis for the agreement is that you cannot appeal this case and there's no chance for parole until you do your twenty-five years.

Do they have any kind of library in the prison?

I think they have a library - but whether you get to use the library is a different story. Even in California, if you go down to CIW- which really makes me sick- you look at it and you say, now I don't know what these people are complaining about. They have nice lawns, nice clean buildings, they're even building a swimming pool, tennis courts. And they actually take people- mostly white upper class people- on tours of CIW and they show it to them and they believe, now wow, what are they complaining about? They got tennis courts, baseball diamonds, they got a swimming pool, they got a fountain out there. But you know, the women are the ones who worked to put it in, the women's inmate fund is the one that pays for it, but they never get to use it. They never get to use it. They never get to use the tennis courts because they don't have any rackets or any balls. They have a library but they never get to use it because you gotta have permission to use it and who's gonna give permission to go sit in the library? They have a whole set of law books in the library that no one can use without permission from the librarians. So I'm sure they have it and I'm sure they could take you down there and show it to you and you'd

probably be very satisfied until you talk to the inmates and see how many of them have ever seen the library or even know where it's located. So that's the problem.

So, can you tell us about what's happening with the money that coming to Joann Little, to the defense fund? How is it being handled? Does she see it? Where should it be sent?

At the defense fund I got to talk to the people who are running it. I got to observe, day to day, the way they handled the money that was coming in. I must say I was skeptical because of the way it was presented in the media out here- that they were fighting back and forth and that there were internal, I should say external, struggles around the money and how it should be used. The good thing I can say is that Joann Little was there, that she was observing the process of the money being handled and from what I could observe the money was being put in the right places and the correct things were being done with it. Everyone that sent money receives a letter that it has been received. Her day to day living expenses were being taken care of. It wasn't like people were taking money and she wasn't able to say, well, I think some of it should go here or go there. All in all, I think the people who are working on the defense fund are very honest. Its not no high paid, executive type people that are doing it. Not only was I able to see them in the office, but I also saw them in their homes where they lived and I must say they weren't living high on the hog at all. One of the brothers that was working on the defense fund, I went to his house and checked it out- he lived in a one-bedroom apartment and his prize possession was his wine bottle collection. But to look at them, it wasn't like he had expensive bottles there- ripple, a little sangria, things like this. Yvonne, another woman who works on the defense committee was living in relatively moderate, I could even call it low standards. So there was nobody I could observe as making a big killing off the defense fund, neither was it being siphoned off and going into other things. The money's being used to prepare for her trial, to pay for a criminologist to come and reconstruct the actual incident and give some expert testimony, which is needed in a case like that, of what actually had occurred from his educ-

ated standpoint, which is probably going to be very expensive. The lawyers who are working on the case are not getting paid at all. They are doing sociological surveys to find out what the composition of the jury should be and surveys to point out the attitudes of people who live in Beaufort County. The cost of justice is really very high. So I think they're doing a good job, I think they're doing a damned good job and I feel confident telling people to send money to them. Just seeing her there made me have a lot more faith in it, seeing that she's active. She was able to question about where the money should go and would say no or yes. They were receiving money from everywhere, they were receiving english pound notes, australia and from a lot of places. I licked a lot of stamps, addressed a lot of envelopes to a lot of weird places. I was there so I can tell you. Its working well, working well.

Did you spend a lot of time in the office? What was going on?

I spent two complete days there. The fact is that right now, what they're really doing is a lot of legal research, a lot of research as far as the history of Black women and rape in the south and in N.C. Particularly in the amount of convictions they get for the amount of indictments that are handed down, and why that happens. The work load was not such that I needed to stay there and from what I was able to get from the people on the committee, it was much more urgent for me to get back here and establish a committee out here, rather than stay there and do work they already had people to do. So, I took direction from them and that's why I'm back. And that's why everybody keeps asking: why you home so early, why you home so early? In any non-profit organization there's an executive board, but the executive board isnt made up of executives, it's made up of people who've been with the defense fund before it even was established as such, who started the grass roots work around the case before it came into national prominence. Like one of the people on the executive board is a brother I told you I visited his house earlier. And the leadership around the legal matters is of course coming from Jerry Paul and Karen Galloway. The leadership as far as organizing rallies and stuff, brother Larry Little who is with the Black Panther Party in N.C. , that we shouldn't confuse

as far as things that they're doing, with the Black Panther Party here, is now national coordinator of the defense fund. I was able to speak with him, he seemed to have it together, to understand the needs, not only of the defense fund to defend Joann, but the needs of anybody who is under the foot of the judiciary system in N.C. I felt he was doing the right thing. Also - sister Yvonne Davis who I got to know really very well and was with her from the time I got there to the time I got the airplane to come back. That's a sister who has been working politically all her life, whose been working with the Joann Little committee and who moved specifically to N.C. to work on that committee. She's been there for a year working on the case, has a lot of say so. But there's not a centralized leadership per se that's organized like, we are the leaders and you are the workees, or any attitude like that. The leadership in a lot of ways is coming from the women's community and Native American and Black community, poor people, so the leadership is passed around. There are certain decisions that have to be made that a certain group of people have to make. Like the executive committee or someone wants funds for a certain thing that they want to do. Then the executive committee has to consider that, like should Joann have a body guard? Should he be paid? Most people felt that way and it was a decision that was made and he is paid \$50 or \$100? A month? For putting his life on the line to protect her? I don't think that's too much, you know. So there are certain financial decisions that have to be made so that money will not be used in incorrect ways. And she has a voice and I think almost a veto right about any money that's being spent. I think that the way people are organizing around her, the defense, is an example of the way the whole community is organizing at this point and the actions that the community in N.C. is willing to take to see that this doesn't happen again. And I think they've become more aware in the last year, since 1974, it's a higher level of organizing than I saw year. And I think it's one of the many ways the community's organizing to fight the judiciary system and they can't fight it as individuals, they have to fight it in larger numbers. And they do need the help of other people who arn't in N.C. who know nothing about N.C. but who, even if their concern is only that someone gets a fair trial and that justice is served, if that's the liberal view you take of the

law and that's the extent to which you want to fight, then I think those people should be involved too. You know you don't have to have radical politics in order to see that something's wrong. When you arrest two men for rape, one white and one black and give them both separate trials and the white man's set free and the black one's given life imprisonment, there's something terribly wrong there and it doesn't take a radical political person to see that. You know, somewhere along the line that just isn't fair.

I think at this point there needs to be a whole lot of organizing of women's groups in this state. In this state, people who have information about Joann Little should pass it along to other people. That's the whole purpose of the Save Joann Little Committee. We're not a fund raising organization, anyone who wants to send money we tell them to send it to the Joann Little Defense Fund Inc. in Durham. All the material that we have, any printed material we get our hands on, what we're doing is we're reproducing it with the permission of the people who first produced it, we're going to package it nicely and we're going to mail it out to about 100 women's organizations that we have the address of right now and we're probably going to do that next week and then we're going to ask for some type of response from them and inviting them to send money to the Joann Little Defense Fund Inc. which is: P.O. Box 1003, Durham, N.C. 27702, and to send the money there but that here in California, if there's a need for information of any type, if they want somebody to come and look them in the eye and explain to them what's happening, we'll be willing to do that but that's what I feel right now needs to be done. I feel that the women's community hasn't at all begun to put the type of energy into Joann Little's case that they need to be doing. I read an article in the Chicago Daily News by Carl Rowen and he said that he really believed that Joann Little was telling the truth and he really believes that there should not even be a trial at all but he challenged the women's community to the tune of - that a lot of times the women's community has used issues, certain issues, to vocalize and strut up and down and talk this way and talk that way but he was challenging the women's community to

really get in there and do something concrete about her case and I thought that was brilliant, the most brilliant thing yet, that someone would take the women's community on, head on, and tell them either piss or get off the pot, you know, either do something for the woman or don't even use her name or bandwagon or any-



thing. You know, start sending some money, start printing some material, start giving some fund raising dinners, you know, do something. I think the women's community has performed really well in it but they could do a lot more. There was petitions that came from Washington, D.C., there was letters and money from women's rape groups all across the country coming in when I was there and I was able to read them and see for myself, there was lesbian organizations that were backing her up 100% and sending money and writing petitions, petitioning the governor and petitioning everybody, anybody they could, you know, and these



type of things need to go on a lot more. Really I think that every woman, no matter what color or what station in life, should take very serious and very personal that this woman is being prosecuted, should take it just as personal as if it was them, and that's the way I take it. And I think it's not too much to ask of another sister. I have very little patience with people who can't perform on the same level as I can, you know, me being who I am and where I come from, maybe I shouldn't say that. But I think that everybody should take it damn personally that they're prosecuting her and take it so personally that they get up off their ass and do something concrete, even if it's only 50¢, you know, put it in the mail and send it, you know, because the sister's grateful, she's really grateful and she understands that it's not easy for anybody to get up off the dollar bill, especially when you're taking it out your own mouth or your kid's mouth or you can't pay your own rent or something. But it's one life and it's very important- to me- and it's very important to her- and it should be very important to all of us- to make sure that she doesn't go to the gas chamber, cause that's what's going to nappen. I think in a lot of instances we forget that, you know, we jump on the band-wagon we're so glad to have an issue but we really forget that the end result of all of this, if we don't win this is that she's going to die, she's going to really actually die, cause those people in N.C. do not care, you know, they want her to die, they feel that this was a good man who died in the line of duty and they're going to fry her for it if they can--if they can. The only reason why they won't is if the masses of people get out there and say--you ain't gonna do it--you ain't gonna do it. And that's all I got to say.

JOANN LITTLE THE DIALECTICS OF RAPE BY ANGELA DAVIS

RAPE, LYNCH NEGRO MOTHER

Columbus, Miss., Dec. 17—Thursday a week ago Cordella Stevenson was found early in the morning hanging to the limb of a tree, without any clothing, dead. . . . The body was found about fifty yards north of the Mobile & Ohio R.R., and the thousands and thousands of passengers that came in and out of this city last Thursday morning were horrified at the sight. She was hung there from the night before by a bloodthirsty mob who had gone to her home, snatched her from slumber, and dragged her through the streets without any resistance. They carried her to a far-off spot, did their dirt and then strung her up. —Chicago Defender December 18, 1915

No one—not even the men in the mob—had bothered to accuse Cordella Stevenson of committing a crime. She was black and that was reason enough. She was black and a woman, trapped in a society pervaded with myths of white superiority and male supremacy. She could be raped and murdered with absolute impunity. The white mob simply claimed that, a few months earlier, Cordella Stevenson's son had burned down a white man's barn.

It was 60 years ago when this black woman was raped and strung up on a tree. There are many who believe that incidents such as these belong to an era of racist terror now forever buried under the historical progress of the intervening years. But history itself allows only the naive to honestly claim these last 60 years as a time of unequivocal progress—especially when the elimination of racism and male supremacy is used as the yardstick.

Today, black women continue to be sexually attacked—and, in some cases, even murdered—by white men who know that, in all likelihood, they will never have to face the consequences of their crimes.

Twenty-year-old JoAnne Little, one of the most recent victims in this racist and sexist tradition, is the cultural grandchild of Cordella Stevenson. She says that she resisted when she was sexually assaulted, but as a result she is currently being tried on charges of first-degree murder. In the event of a conviction, she will automatically get a death sentence and will be placed on North Carolina's death row—the result of a “legal” process, but still too close to the lynch law of the past.

The story begins last August 27, when a guard at the jail in Beaufort County, North Carolina, was found dead in the cell of a missing prisoner. He had been stabbed 11 times with an ice pick, the same ice pick that he had kept in his own desk drawer. The jailer, Clarence Allgood, was white. The missing prisoner was black, and the only woman in the entire jail. Because of a conviction on charges of breaking and entering, larceny, and receiving stolen property, JoAnne Little was serving a sentence of seven to ten years and had already been kept in the Beaufort County jail for three months at the time of her disappearance.

When the autopsy report was released, it contained this evidence of recent sexual activity on the part of Allgood: “His shoes were in the corridor, his socks on his feet. He was otherwise naked from the waist down. . . . The left arm was under the body and clutching his pants. . . . His right hand contained an icepick. There was blood on the sheet, cell floor, corridor. . . . Beneath his buttocks was a decorated, partially torn woman's kerchief. On the floor was a night gown and on the cell door was a brassiere and night jacket. . . . Extending from his penis to his thigh skin was a stream of what appeared to be seminal fluid. . . . The urethral fluid was loaded with spermatozoa.”

After a week of evading police—who conducted their search with riot weapons and helicopters—JoAnne Little turned herself in, stating nothing publicly about the case except that she did what she had to do in self-defense. At her own insistence, Jerry Paul, the lawyer she contacted, received assurances that she would be incarcerated in the women's prison in Raleigh—not in the jail where the incident took place, and where she feared that she would be subjected to further sexual assault and perhaps even that her life would be in danger.

Shortly thereafter, JoAnne Little was charged with murder in the first degree.

The circumstances surrounding this case deserve careful attention, for they raise fundamental questions about the bringing of murder charges against her. Moreover, they expose conditions and situations many women prisoners must confront, especially in the small-town jails of this country.

1. JoAnne Little was being detained in a jail in which she was the only woman—among prisoners and guards alike. Since the Beaufort County Jail had served as a detention center for other women prisoners in the past, why were all the jailers assigned to it men? (Three months later—according to Karen Galloway, one of JoAnne's lawyers—the prison authorities began to claim that there had been a matron on duty during the daytime.)

2. Like any other prisoner, Sister JoAnne was being held under lock and key. Only her jailer, Clarence Alligood, had access to the key to her cell that night. Therefore, how could he have been present there against his will? A part of an escape attempt on the part of JoAnne Little, as the authorities then charged?

3. Alligood was apparently killed by stab wounds inflicted by the same ice pick which he was known to keep in his desk. What was a jail guard doing with an ice pick in the first place? And for what legitimate purpose could he have taken it into a prisoner's cell?

4. Alligood was discovered naked from the waist down. According to Karen Galloway and Jerry Paul, JoAnne Little's attorneys, the authorities maintained for a full three weeks that Alligood's pants were nowhere to be found. Were they afraid that the public would discover that, although he had been stabbed in the legs, there were no such holes in his pants? Were they afraid people would therefore realize that Alligood had removed his pants before the struggle began? In any case, how could such crucial evidence be allowed to disappear?

In fact, the reality of JoAnne Little's life as a prisoner, even before the rape, may have been one of sexual exploitation; a fate she consistently resisted. Jerry Paul has said, "One possibility is that she was being kept in Beaufort County Jail for openly sexual purposes." She should have been moved to the women's prison in

Raleigh shortly after her original conviction, for instance, but she was never transferred. According to Paul, a TV camera was focused on her cell at all times, leaving her no privacy whatever even when she changed clothes or took a shower. When she used her sheets to block the view, they were taken from her. JoAnne Little's lawyers have said that on one occasion a highway patrolman visiting the jail on business unrelated to JoAnne, came into her cell and urinated on the floor.

If one wonders why JoAnne Little fled even though circumstances on their face tended to be greatly exculpatory, consider that, when she left, Alligood was still alive. From the appearance of the jail cell, a tremendous struggle must have taken place. She then fled, distraught, out of fear for her life. Alligood, according to the autopsy report, was found still clutching the ice pick. Sister JoAnne may well have felt that, if she hadn't left the jail when she did, she would have become just another number in the statistics surrounding prison deaths.

Essential to a clear perspective on the JoAnne Little case is an analysis of what might have happened if the situation had been reversed. What if Alligood had overpowered her? What if *he* had stabbed *her* with the ice pick—as he may have intended to do if she could not otherwise be raped? What if the sexually violated body of JoAnne Little had been discovered in that cell on the night of August 27?

There has never, to my knowledge, been a conviction—perhaps not even an indictment—of a white jailer for the murder of a black or any other minority prisoner. We can look to the 1970 case of W. L. Nolen, Alvin Miller, and Cleveland Edwards, for instance, who were shot down, unarmed and in cold blood, in the Soledad recreation yard by a guard perched in a gun tower; killings which the Grand Jury ruled justifiable homicides. There are also the 31 prisoners killed during the Attica Rebellion. No one denies that they were victims of gunfire, yet not a single one of the guards or policemen has been charged with a crime. Or consider Tito Perez, a prisoner recently discovered in a New York jail cell,

hanged with a belt that did not belong to him. People who knew him insisted it had to be murder, yet police called it suicide. As one of the policemen then added, "It happens all the time."

There can be little speculation about the turn events would have taken had JoAnne Little been killed by Alligood. A verdict of "justifiable homicide" would have probably closed the books on such a case.

But she had the courage to fend off her assailant. The price of her resistance was a new threat of death, this time issuing from the government of North Carolina.

And so she is being tried—by the same state whose Supreme Court decided, in the 19th century, that no white man could be convicted of fornication with a slave woman. By the same state whose judicial apparatus in 1972 permitted Marie Hill to be sentenced to death at the age of 21; convicted by an all-white jury of murder of a white man on the basis of a confession which she insisted had been made under threat of death.

JoAnne Little stands accused by a court system which, proportionate to its population, has sentenced more political activists to prison than any other state in the country. (Reverend Ben Chavis and the others of the Wilmington Ten, for instance; as well as the Charlotte Three, the Ayden Eleven, and many Tuscarora Indians.) The number of state prison units in North Carolina is staggering; more than five times greater than in California, the most populous state in the country. In fact, North Carolina, along with Georgia, can claim more prisoners per capita than any other state—and they include, of course, an enormously disproportionate number of black men and women.

As this article is being written, there are 71 prisoners on death row in North Carolina, making that state Number One in the nation in condemning people to legal death. In the event of a conviction, the state's present sentencing policy could make Sister JoAnne Little the third woman in the country to be sentenced to death since the Supreme Court ruled in 1972 that the death penalty imposed at the discretion of judges and juries was cruel and unusual punishment. North Carolina subsequently mandated that a conviction on a first-degree murder charge automatically carried the death penalty. This procedure was appealed to the Supreme Court in late

April. The other two women presently on death row are also in North Carolina; a black and a Native American respectively.

Even during the short time JoAnne Little hid from the police, the Sheriff was planning to ask that the courts initiate the procedure of declaring her an outlaw. The result of this declaration would have been, in effect, a call to all state citizens to arrest her on sight and to shoot if she resisted. North Carolina is the only state in the country



JoAnne Little

where this law is still on the books.

JoAnne Little's attorneys relate numerous possibilities of judicial bias against her. In Beaufort County, for in-

stance, where families are generations old, virtually everyone knows everyone else. Living in the area are numerous Alligoods. One of these Alligoods sat on the Grand Jury which returned the indictment against JoAnne Little.

Without exception, every pretrial motion filed, as of this writing, has been flatly denied. Despite inflammatory publicity about JoAnne Little—including unfounded and malicious charges that she was a prostitute—and in spite of the unconcealed public sympathy for Alligood, the courts have refused to grant a change of venue for the trial.

Although JoAnne Little is indigent, her motion to have the court assume the costs of expert witnesses has been denied. It was denied even though the court does not have to pay her attorneys' fees, since the lawyers are donating their services.

Efforts to gain access to the evidence, in the form of discovery motions, have also been thwarted. The sheriff at first refused to release a list of female prisoners previously incarcerated in the jail, leading to a belief that the authorities feared the exposure of other sexual assaults by Alligood and his colleagues. Later, after the State Bureau of Investigation had questioned 65 former prisoners, their names were released to JoAnne Little's lawyers—but even this SBI report stated that some of these inmates claimed Alligood and other jailers made sexual advances toward them.

After the difficulty in locating Alligood's pants, the defense attempted to have all the evidence assembled and placed in protective custody. This was denied.

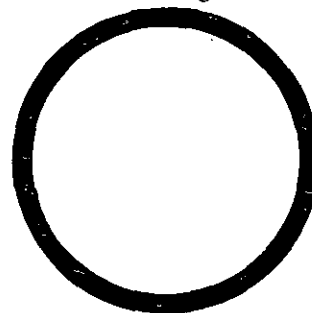
Although Sister JoAnne seemed clearly eligible to be released on bail, District Attorney William Griffin employed every trick of his trade to prevent her release. When the defense attorneys attempted to post bail, for instance, Griffin, relying on a technicality, ordered the clerk not to accept the bond. Finally, as a result of a nationwide outcry, she was released in February on bail of \$115,000; an amount that is itself clearly exorbitant.

Through the case of JoAnne Little, the courts of North Carolina seem to have decided to extend their long record of racist injustices and betrayal of the rights of poor people. How can these same courts be trusted to fairly determine the fate of the defendant herself?

If justice is to prevail, there must be a struggle. And the only force powerful enough to reverse the normal, repressive course of events is the organized might of great numbers of people.

Protests have already erupted. Mass actions have been organized in North Carolina—both by black community groups and women's organizations. The North Carolina Alliance Against Racist and Political Repression has taken on the case as one of its major concentrations, and the Southern Poverty Law Center, directed by Julian Bond, is vigorously supporting Sister JoAnne.

These beginnings must be utilized as the foundation of a movement which can ignite massive and militant protests on a national—and even international—scale. Only a movement of this magnitude can rescue JoAnne Little from the gas chamber.



ver the last few years, widespread concern about the increasing incidence of sexual assaults on women has crystallized into a militant campaign against rape. In the JoAnne Little case, as well as in all other instances of sexual assault, it is essential to place the specific incident in its sociohistorical context. For rape is not one-dimensional and homogeneous—but one feature that does remain constant is the overt and flagrant treatment of women, through rape, as property. Particular rape cases will then express different modes in which women are handled as property.

Thus when a white man rapes a black woman, the underlying meaning of this crime remains inaccessible if one is blind to the historical dimensions of the act. One must consider, for example, that a little more than a hundred years ago, there were few black women who did not have to endure humiliating and violent sexual attacks as an integral feature of their daily lives. Rape was the rule; immunity from rape the exception. On the one hand the slave master made use of his tyrannical possession of slave women as chattel in order to violate their bodies with impunity. On the other hand, rape itself was an essential weapon utilized by the white master to reinforce

the authority of his ownership of black women.

Although the immediate victim of rape was the black woman—and it was she who endured its pain and anguish—rape served not only to further her oppression, but also as a means of terrorizing the entire black community. It placed brutal emphasis on the fact that black slaves were indeed the property of the white master. Whenever black women or men resisted white men's sexual encroachments on the women of the community, they did so at the risk of injury or death.* "Sexual assaults," as Gerda Lerner wrote in *Black Women in White America: A Documentary History* (Pantheon; Vintage Paperbacks), were therefore "part of the reinforcing structure upholding a system of racial and economic exploitation."

In conjunction with the sexual exploitation of black women, the social attitude has been encouraged that—and here Gerda Lerner quotes a 1902 newspaper reporter—"a colored woman, however respectable, is lower than the white prostitute." This stereotypical image of the black woman branded her as a creature motivated by base, animal-like sexual instincts. It was therefore no sin to rape her. This bestial notion of the black woman, incidentally, played and continues to play a significant role in justifying the overexploitation of her labor. For such a woman would hardly be distinguishable from a beast of burden. Again, she is openly defined as property.

If rape was, in effect, institutionalized during slavery, essentially the same institutionalized form of rape is present today in such vestiges of slavery as domestic work. How many black women working in the homes of white people have not had to confront the "man of the house" as an actual or potential rapist?

The rape of the black woman and its ideological justification are integrally linked to the portrayal of the black man as a bestial rapist of white women—and, of course, the castration and lynching of black men on the basis of such accusations. As Bettina Aptheker explains in an article, "W.E.B. DuBois and the Struggle for Women's Rights," written for *San Jose Studies*: "The central rationale used to justify the sexual abuse of the black woman was her alleged promiscuity. In this way the racist image of the black woman as whore was cor-

*See "Angela Davis on Black Women," *Ms.*, August, 1972.

related to the racist image of the black man as rapist." That is to say, as Gerda Lerner puts it, "the myth of the black rapist of white women is the twin myth of the bad black woman—both designed to apologize for and facilitate the continued exploitation of black men and women."

Historically, the connection between the two myths has been very clear. Struggle against the sexual abuse of black women demanded at the same time struggle against the cruel manipulation of sexual accusations against black men. Black women, therefore, have played a vanguard role, not only in the fight against rape, but also in the movement to end lynching.

For black women, rape perpetrated by white men, like the social stereotype of black men as rapists, must be classed among the brutal paraphernalia of racism. It is a weapon employed to further the oppression of our people. Divorced from its definition as a weapon in the arsenal of racism, the rape of black women cannot be successfully challenged. If it is ripped out of its context, if its social function is not understood, it is not possible to eradicate it.

Whenever a campaign is erected around a black woman who has been raped by a white man, therefore, the content of the campaign must be explicitly antiracist. And, as incorrect as it would be to fail to attack racism, it would be equally incorrect to make light of the antisexist content of the movement. Racism and male supremacy have to be projected in their dialectical unity. In the case of the raped black woman, they are mutually reinforcing.

If, for example, the rape and lynching of Cordella Stevenson were lifted out of the context in which they occurred, they would become absolutely incomprehensible. One must not only be cognizant of the fact that she is black and her rapists and murderers are white, but one must also understand that such incidents erupted repeatedly; part of the systematic attack on black women and black people in general. Because they were socially sanctioned, a white man could hardly even be accused of criminal activity when he raped a black woman.

Today, convictions in cases involving white rapists and black victims remain rare; in 1965 when a white man received a life sentence in Mississippi for raping a 15-year-old black girl—the case made national headlines.

This case, as Robert Staples noted in *The Black Woman in America* (Nelson Hall; Wadsworth Publications Paperback), became the exception that proved the rule.

JoAnne Little's assailant had probably been exposed to all the racist myths about black women, and was aware of the lack of redress available to victims of white rapists. In the aftermath of the incident, in fact, vicious accusations were hurled at JoAnne Little: she was called a prostitute and it was claimed that she engaged in sexual activities with jailers.

Of course, the conviction rate for rape is the lowest of all violent crimes—regardless of the victim's ethnic group. Only in those instances where the accused rapist is black and the alleged victim is white can a long prison term or death penalty be anticipated. And history has proved that, in too many of these cases, the black man is not, in reality, a rapist, but rather a victim himself of the myths and social taboos of racism. Ruchell Magee, who was charged along with me, for one, can attest to the inhuman treatment accorded black men accused of rape. He spent eight years of his life in one of the most infamous penitentiaries in the country, all because police charged him, at age 16, with the "attempted rape" of a young white woman whom Ruchell knew. The body of 14-year-old Emmet Till was found at the bottom of the Tallahatchie River because he smiled at a white woman. The story of the Scotsboro Nine is well known, and there is also Thomas Wansley who, 13 years after his conviction on a fraudulent rape charge, is still serving a life sentence in a Virginia state prison.

From 1930 to 1967, 455 men were executed as a result of rape convictions: 405 of them were black; 48 of them were white, and two were of other ethnic groups. This means that almost 90 percent of all rape executions during this period involved black men.

In *The Politics of Rape* (Stein and Day), one of the most recent studies to be published, the author Diana Russell advances the extremely questionable theory that "In the North today reverse racism sometimes operates, usually at the expense of a white woman, not a white man." She attempts to argue that a black man is much more likely today to get off or receive lenient treatment on a rape charge because courts and other institutions fear being labeled racist, and describes a case in which a

California district attorney appealed a "lenient" sentence of a black man convicted of raping a white woman. On retrial, however, this same defendant received two consecutive three-years-to-life terms; an argument for the presence of the traditional prejudice, not the reverse.

In any case, it would be blatant racism to rejoice over such an incident, for white men remain relatively immune from such long terms for the rape of black and white women alike. This sentence was an expression, not of sincere concern for the woman, but rather of racist social myths and discriminatory judicial policies.

This insensitivity to the rape-racism complex seems to emanate in part from the mistaken conception that, in the fight against rape, men, in the first place, are the enemy. In fact, this society institutionally condones and abets rape in various ways. There are the cultural myths that insist that women who are raped desire it either consciously or unconsciously. As Susan Griffin wrote in a 1971 *Ramparts* article, "The Politics of Rape, an Inquiry": "This same culture which expects aggression from the male expects passivity from the female. Conveniently, the companion myth about the nature of female sexuality is that all women secretly want to be raped."

If a woman really resists, according to these myths, she cannot be raped. Yet if she does resist—and if, like JoAnne Little, she is black, and if her attacker is white—she stands to be doubly victimized: first by the rapist and then by the courts.

A juror who voted for the conviction of Inez Garcia on second-degree murder charges, was asked by reporter Nan Blitman after the trial had concluded, "Could a woman ever get off on the grounds of self-defense if she killed the man during the attack?" As was reported in "The Trial of Inez Garcia" by Nan Blitman and Robin Green in *Ms.*, May, 1975, he answered: "No, because the guy's not trying to kill her. He's just trying to give her a good time. To get off, the guy will have to do her bodily harm, and giving a girl a screw isn't doing her bodily harm."

During the deliberation, he added, he told the women on the jury that "... when I leave here, I'll have less fear of raping a woman now than I did before. At least I know that if I get shot, she won't get away."

Courts have established the pattern of either acquitting or not trying the majority of white men who are charged with rape. In New York, for instance, in 1967, 30 percent of all felony indictments ended in convictions, but in only 13 percent of all rape indictments were there convictions.

There must be a reason behind this social and judicial encouragement given to rape. This reason, in turn, must be related to the social and political function of male supremacy in general.

The oppression of women is a vital and integral component of a larger network of oppression which claims as its foremost victims black people, Chicanos, Puerto Ricans, Asians, Indians, and all poor and working-class people. Just as class exploitation, racism, and imperialist subjugation of peoples abroad serve to nourish this larger system and keep it functioning, so male supremacy is likewise essential to its smooth operation. The larger system, of course, is monopoly capitalism and its overall driving motive is profit.

The scope of this article does not permit a detailed discussion of the variety of levels on which male supremacy functions to secure the authority of the ruling class. However, it should be recognized that, while this ruling class is definitely white and is definitely male, only a tiny minority of white males possesses the material qualifications for membership in it.

It is in the interests of that ruling class to cultivate the archaic patriarchal domination of women—based on male ownership of females as property—that flourished during the feudal era. As long as women are oppressed, enormous benefits accrue to the ruling class. Female labor can be even more flagrantly exploited than male labor. (White women's median wages are even lower than black men's and, of course, women of color receive the lowest wages of all workers.) The social definition of women as housewives provides, as Alva Buxenbaum states in her *Political Affairs* article, "The Status of Women Workers," the most effective "rationale for failing to make housework and child care a social responsibility." A list of examples could go on and on.

The social incentive given to rape is woven into the logic of the institutions of this society. It is an extremely efficient means of keeping women in a state of fear of rape or of the possibility of it. It is, as Susan Griffin

wrote, "a form of mass terrorism." This, in turn, buttresses the general sense of powerlessness and passivity socially inflicted upon women, thus rendering them more easily exploitable. Yet, just as working-class and poor white people who exhibit racist attitudes toward people of color are unconscious agents of a higher power, so rapists (though they may be individually unaware of this) are performing deeds that give sustenance, not to them, but to the existing system.

Historically as well as today, sexist cultural patterns define rape not as a crime against the woman, but rather as a crime against the men who dominate her—her husband, father, or brother. "The laws against rape exist to protect the rights of the male as possessor of the female body," reports Susan Griffin, "and not the right of the female over her body." Women are therefore victimized on two counts. First, they are raped, and second, it is not even considered a serious crime unless they have powerful men behind them. Rape is an assault against the man who "owns" the woman, not the woman herself.

It therefore stands to reason that social wrath about rape is most vehemently invoked when the rapist (or alleged rapist) comes from the lower economic strata of society and the victim comes from the ruling class. And it is true that convictions are at their peak when a black man—the poorest of the working class—is the accused rapist and a white bourgeois woman is the alleged victim.

The white male associated with the capitalist class will protect "his" woman just as he protects "his" property. A real or assumed assault on "his" wife by a working-class white or black man is tantamount to an insurrectionary assault on his property—and, needless to say, under capitalism, property rights are deemed more sacred than the right to life itself. Thus, when there is a conviction in such a case, the law seeks to avenge not the woman who has been raped but the husband (or father) whose property has been defiled.

As for the white woman of working-class background, this dynamic is reduplicated: chances of conviction are high only if her accused assailant is black or a man of color. Racism, as it relates to black people, retains strong ties with its historical origins as an ideology justifying the treatment of black slaves as less than human; as chattel. Therefore *any* sexual approach by a black man—real or

imagined—toward a white woman is treated as an attack by a beast. This bestiality woven into the racist image of the black man makes him highly vulnerable to fabricated accusations of rape.

When a white man of the bourgeoisie assaults a white woman of the working class, the rape is just as acceptable as his exploitation of the labor of the men (and women) of her class. The bourgeois sees neither as criminal. In the same way that he believes he has the *right* to manipulate a man's (or woman's) labor-power for the purposes of gaining profits for himself, he believes he has the *right* to sexually manipulate the wife or daughter of the propertyless man. This is the feudal lord's *right to the first night* in its modern, capitalist setting.

When it is a question of a white worker assaulting a white woman of his class, it is as if the rape did not exist at all. Being propertyless in the capitalist sense of having no ownership stake in the means of production, one worker has no real recognizable rights over another worker. And if rape is legally considered to be a crime of one man against another man's property, a working-class white woman has little value in the eyes of the ruling class. Convictions in such instances, therefore, are rare.

Finally, if the victim and rapist alike are people of color, the process becomes less predictable. The rapist may be convicted by dint of judicial racism alone. He may, on the other hand, be acquitted as a result of the racist myths invoked against the woman of color. In the case of Inez Garcia, whose alleged rapist was also Latino, not only was he not tried for the alleged crime, but the victim herself was convicted for having spontaneously vented her rage against the alleged rapist's accomplice.

Should we not then conclude that "the politics of rape" are inextricably wedded to the basic institutions of this society? The meaning of rape and the social attitudes toward it must be gleaned from the politics of racism. Susan Griffin articulates it this way in the same *Ramparts* article: "[Rape] is not an isolated act that can be rooted out from patriarchy without ending patriarchy itself. The same men and power structure who victimize women are engaged in the act of raping Vietnam, raping Black people and the very earth we live upon. . . . No simple reforms can eliminate rape."

JoAnne Little may not only have been the victim of a rape attempt by a white racist jailer; she has truly been raped and wronged many times over by the exploitative and discriminatory institutions of this society. All people who see themselves as members of the existing community of struggle for justice, equality, and progress have a responsibility to fulfill toward JoAnne Little. Those of us—women and men—who are black or people of color must understand the connection between racism and sexism that is so strikingly manifested in her case. Those of us who are white and women must grasp the issue of male supremacy in relationship to the racism and class bias which complicate and exacerbate it.

As we struggle for JoAnne Little's right to just legal treatment, we must simultaneously hurl into the faces of the government and the courts—through militant demonstrations, rallies, petitions, protest letters, and cultural shows—a thunderous demand for her full and unconditional freedom.

Finally, let us be sure that the leitmotif running through every aspect of the campaign is unity. Our ability to achieve unity may mean the difference between life and death for Sister JoAnne. Let us then forge among ourselves and our movements an indivisible strength and with it, let us halt and then crush the conspiracy against JoAnne Little's life.

As we gather momentum, we will become even more aware of our collective capacity ultimately to overthrow the capitalist institutions which breed and nurture sexism and racism alike.

Angela Davis's "Autobiography" was published by Random House in 1974. She is currently lecturing and working for the National Alliance Against Racist and Political Repression, 150 Fifth Avenue, Room 804, New York, New York 10011.

DEMANDS OF WOMEN FROM RALEIGH PRISON

Abolish the laundry, where temperatures reach 120 at midday, where they push 175-lb. carts on a slippery wet floor, where fingers and toes are crushed by these heavy carts being dropped on them, where they are forced to slave 8 grueling hours without 1 penny for pay, where they are exposed to germs, bacteria and body waste in hospital linen being washed at the laundry without adequate medical follow-up for those so exposed.

Appoint Morris Kea, Manager of Institutions and part-time Acting Director of Women Prisons for the last 6 months, to be permanent director, primarily because of his rapport and concern in rectifying some of the existing atrocious conditions.

Eliminate or improve the Diagnostic Center, the intake and classification system which results in improper and often unfair placement of prison inmates because of racism and other factors.

Immediate improvement of medical care and treatment! Employ a full-time Staff Doctor, preferably female, that is responsive to the needs of the women inmates. The present department Medical Director, Dr. Broughton is almost totally unresponsive and uncaring...Blatant racism is shown to the predominantly Black population in medical care and treatment...

investigation of drug abuse by staff, indiscriminant dispensing of tranquilizers by staff which make the women passive and submissive. Cessation of use of behavior modification drugs in foods..

Dismiss and replace all security personnel that practice open racism in their treatment of inmates, from the head of security on down the ladder to the lowest turkey. Replace...with adequately trained, open minded personnel who are treatment oriented. [from flier produced by Action for Forgotten Women, Durham, N.C.]

NOT A POEM

Do we need life and death matter criticized and laughed at?...

What's funny about no jobs and living in roach-filled two-room shacks?

Life isn't what the man says on T.V.....
Life is about people; love; God and Peace

The only thing we need in life is ourselves.
Every one who has himself/herself is beautiful

Beautiful people are those who are passionate about themselves, life and living
Beautiful people are those who are in touch with themselves spiritually, emotionally, and sexually.

People who are considerate of themselves and others. To make it in life "you really gotta dig on yourself."

The people who have the power to change things aren't doing a thing.

Drug traffic and conditions that breed drug usage could be stopped...just like the lack of jobs, the lack of human dignity and respect..."But nothing from nothing is nothing"--and this is exactly what we're getting--NOTHING!!!

A better life with better conditions and opportunities for people don't have to be just talk--with a little effort this could be reality...

This is not a poem
but only facts---

BY JOANN LITTLE

WANTED



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